

# Signs of the Times

## THY WILL BE DONE.

BY JOHN GREENLEAF WHITTIER.

**W**E see not, know not; all our way  
Is night,---with Thee alone is day;  
From out the torrent's troubled drift  
Above the storm our prayers we lift,  
Thy will be done!

The flesh may fail, the heart may faint,  
But who are we to make complaint,  
Or dare to plead, in times like these,  
The weakness of our love of ease?  
Thy will be done!

We take with solemn thankfulness  
Our burden up, nor ask it less,  
And count it joy that even we  
May suffer, serve, or wait for Thee,  
Whose will be done!

Tho dim as yet in tint and line,  
We trace Thy picture's wise design,  
And thank Thee that our age supplies  
Its dark relief of sacrifice.  
Thy will be done!

And if, in our unworthiness,  
Thy sacrificial wine we press;  
If from Thy ordeal's heated bars  
Our feet are seamed with crimson scars,  
Thy will be done!

If, for the age to come, this hour  
Of trial hath vicarious power,  
And, blest by Thee, our present pain,  
Be Liberty's eternal gain;  
Thy will be done!

Strike, Thou the Master, we Thy keys,  
The anthem of the destinies!  
The minor of Thy loftier strain,  
Our hearts shall breathe the old refrain,  
Thy will be done!



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**SIGNS OF THE TIMES BOOKLET.**

The following is a list of contents of a booklet recently written by a Conference Missionary Secretary to assist individuals and Missionary Societies in carrying on systematic and effective work with the SIGNS OF THE TIMES:

**CONTENTS.**

1. What the "Signs" Has Accomplished.
  - (a) Number of its Converts in One Conference.
  - (b) Five Noteworthy Examples.
2. Club Rates for Churches.
 

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**FROM A "SIGNS" AGENT.**

DEAR EDITORS:

Long have I enjoyed working with the SIGNS. Many precious experiences from this source! I have come to feel that wherever I go I must each week visit fifteen or more families with the SIGNS either for three, six, or more month's subscriptions. During the past years I have found it the best factor by far (tho other methods are good) in interesting people in the truth and opening up Bible readings.

This summer here in Belding I have sold from my regular club the paper for five cents a copy. Experience is teaching me that this can be done. People are glad to get it at five cents per copy each week as well as at club rates. One gentleman who is buying it thus wishes Bible readings. In selling the Earthquake Special two Bible studies have been begun this week. In face of all the prejudice there are many who love the good old ways pointed out in the paper. Soon we may expect to reap the harvest here from the results of the little paper. A blind man who has a stand here has them on his counter for sale. He is not of our faith, but is becoming interested.

Yours in faithfulness. J. C. BROWER.  
Belding, Mich.

# Since the Fire

**THE night after our fire we began placing orders for such books, pamphlets, and tracts as could be had from other publishing houses. They are now being received daily and are being stored in our temporary headquarters. Here are a few of them:**

**STORY OF DANIEL THE PROPHET**

A biography of this wonderful prophet of God, by Elder S. N. Haskell. Entirely new in its conceptions and designs. The scriptures narrating the story are printed in parallel columns with the author's delineations and interpretations. This one feature of the book alone renders it very serviceable and desirable.

In connection with the story of this remarkable life, a clear and forcible exposition of the prophecies is also given. The author has endeavored, not to arouse controversy, but to suggest thoughts, both in the story and side references, that will create a religious interest and further study of the things of God.

The book contains both a scriptural and general index of subjects, has eighteen chapters and 369 pages. Price \$1.00.

**SEER OF PATMOS**

The story of the "Seer of Patmos" is a treatise upon the book of Revelation given in narrative style, interesting alike to old and young. As in the "Story of Daniel" the texts are given in full in the margin, and there are forty pages of questions which are particularly helpful to those who wish to use the volume as a text-book. There are twelve full-page engravings, and a large number of chapter headings and text illustrations. Price \$1.00 post-paid.

**SPANISH TRACTS**

Shipments of Spanish tracts were on the way from Mexico and the East at the time of the fire. They have arrived since. The following is the list:

	Per 100		Per 100
"Agony of Christ in the Garden" . . . . .	\$.25	"Living by Faith" . . . . .	1.00
"Benefits of Bible Study" . . . . .	.50	"Price of Our Salvation" . . . . .	.25
"Christ Our Righteousness" . . . . .	.50	"Signs of Our Times" . . . . .	2.00
"Coming of the Lord" . . . . .	.25	"The Temptation" . . . . .	.25
"Gift of God to Men" . . . . .	.25	"The Great Image" . . . . .	2.00
"The Great Commandment" . . . . .	.25	"We Would See Jesus" . . . . .	2.00
"Is the End Near" . . . . .	.25	"Family Bible Teacher" (per set) . . . . .	.10

An edition of "Christ Our Saviour" in the Spanish language is also being published and will be ready within a month. The prices will be as follows:  
Board, with cloth back . . . . . 50c. Full cloth . . . . . 75c.

**THE GREAT EARTHQUAKE**

Five hundred copies of this booklet had been sent to one of our agents just before the fire. He has given us the privilege of using them, so while they last they will be sold at the old rates—25c per copy, post-paid.

**BEST STORIES from the BEST BOOK**

A good supply of this book in English, German, Danish, and Swedish is on hand. Price is as follows:  
Board, with cloth back . . . . . 50c.  
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**LITTLE FOLKS BIBLE NATURE**

A shipment of this valuable book for little folks is also on hand. Prices are—  
Board, with cloth back . . . . . 25c  
Full cloth . . . . . 40c

**GREAT CONTROVERSY AND HERALDS OF THE MORNING**

Large editions of these books are being manufactured for us by a responsible firm in Kansas City. No one should be deterred from entering the field thinking that the books can not be supplied.

Prospectus for "Heralds of the Morning" is now ready. Price, post-paid, 50c. Great Controversy prospectus is being printed and bound by the Review & Herald at Washington, D. C. Price 90c, post-paid.

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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,

## MAKING A MAN OF GOD.

**M**OSES the meek above all men; Moses, the prince of Egypt; Moses, "learned in all the wisdom of the Egyptians;" "Moses, the man of God, who was faithful in all his house." By such terms is the great leader of God's host from Egypt to Canaan designated.

BORN in Egyptian slavery of a noble mother who feared God; born when the ban of tyranny was resting the most heavily upon his oppressed people; born under royal decree immediately to die; yet by God's providence Moses was preserved by the very royal family who sought to forever subjugate his people and destroy him.

At a wonderful time in the history of his race did he first see the light. About thirty-seven centuries ago found the seed of Abraham, the Hebrew, in Egypt. For over two hundred years they dwelt in its moral darkness, and much of the time were they in hard bondage of servitude, which grew more galling as the Hebrews increased. Finally the royal decree went forth to slay all the infants of two years old and under, in order that the race of Hebrews might not become too numerous, and take the kingdom.

IN such time Moses was born. Hidden by his mother as long as she dared to conceal him, she placed him in a little ark of bulrushes and committed him to the goodness of God, placing the little boat where the princess royal came down to bathe in the sacred Nile. The little babe was brought to her, excited the pity and mother love of

her heart, and she adopted the doomed Hebrew child as her son, employing, unwittingly, yet in God's providence, Moses' own mother to act as his nurse in whose care he was placed for twelve years. During this time we may well believe that the history, traditions, and prophecies relating to his own people were faithfully and prayerfully taught him; and this teaching of the providential dealing of God shut his soul forever against the corrupting influences of abominable Egyptian idolatry.

At the end of this period he entered upon his education as king. He was taught art and science, literature, engineering, and

treasures of Egypt, for he looked unto the recompense of the reward. . . . He endured as seeing Him who is invisible." Heb. 11:25-27.

YET notwithstanding his purpose, he was not yet where God could use him. With faith in his mission, Moses had not yet learned his own insufficiency. He was a warrior by training. Why could not the numerous and hardy Hebrews be mobilized and led against Egypt? His heart burned to redress the wrongs of his people. So when he saw an Egyptian smiting a Hebrew, he promptly killed him, buried the body in the sand, and passed on. The next day he found two fighting Hebrews, and endeavoring to pacify them, the oppressor referred to his slaying the Egyptian the day before, and spurned his interference and leadership. Moses turns away disappointed, for "he supposed that his brethren understood that God by his hand was giving them deliverance." Ex. 2:11-14; Acts 7:25-27. Ungrateful and unappreciative doubt-



Engraved expressly for "Patriarchs and Prophets."

MOSES A SHEPHERD.

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warfare; in short, he was educated in all the wisdom of the Egyptians, and was mighty in word and deed. Tradition tells us that he was a great warrior, and waged active warfare in successful campaigns. He was heir to the throne of Egypt, at that time the mightiest and greatest throne of the entire world.

BUT what was all this to the noble youth who had chosen otherwise. How his mission as the deliverer of God's chosen people came to him, we do not know. It was to some extent a matter of general knowledge. It fired him with zeal, and when the test came to decide between the nation of slaves and the throne of Egypt, he did not hesitate, "choosing rather to share ill-treatment with the people of God, than to enjoy the pleasures of sin for a season; accounting the reproach of Christ greater riches than the

less his people were; but Moses was too self-sufficient for God to use.

MOSES, having identified himself with the Israelites who responded not to his efforts to help them, was forced to flee from Egypt. Discouraged and alone, he went to Midian, a related tribe, and settled down to a shepherd life. Forty years later God called him, sent him to Egypt, wrought through him great deliverance for his people, humbled the proudest nation then on earth, by him led a whole people from bondage to freedom, and gave to the world a code of laws which has been the wonder and the wisdom of the ages.

WHAT made him the man he became?—Chiefly two things: First, his purpose, inwrought into his very being by a godly, faithful mother, manifested in his decision

to do what he deemed the right at any cost to himself. As soon as he came to the years of understanding, his purpose was manifest. Heb. 11:24. With the dazzling prospect of Egypt's throne before him, he refused it as a matter of principle. He might have argued that upon the throne he could have delivered his people, but he knew its corrupting influences. Therefore chose he the reproaches of Christ rather than "the treasures of Egypt." No young man will achieve success in life of any kind without a purpose. That purpose may seem to lead him to defeat and misfortune and loss, but it makes character; and if it be a righteous purpose, it will survive all diseases of earth. The weakness of the age is the great mass of purposeless young men and women. So many are creatures of impulse, now and then a good impulse, but impulse without purpose. The constant yielding to impulse unsettles the mind, and opens the way to the indulgence of all worldly lusts. Young men, young women, have a purpose in life; have a purpose for the day, for the hour. Let the purpose control the impulse.

THE second great element in the making of "Moses the man of God" was the post-graduate course of forty years in Midian. Amid the throngs of men, we forget God. In the gilded courts of life we are constantly subject to deception. We see nearly always the better side, not the true inwardness. We ever walk over whitened sepulchers filled with corruption. Man is ever prone to put the best outward, to hide the poor, the corrupt, the false, the base. God called Moses out into the country, amid all the glorious surroundings of nature. Brook and bird and mountain and tree stood for what they were, and made stronger and truer his purpose. The bright shining sun on its daily round, the paler moon in her ever-constant change, and the myriads of brilliant stars, garnishing the clear heavens, revealed day and night the glory of God. In God's providence, Moses was given the care of the foolish, the helpless. The sheep is not a wise animal. There is little in them to appeal to our sympathy but their gentleness, their defenselessness. Peculiarly helpless and tender are the young lambs of the flock; and surrounded as they were in that eastern country by the fierce Syrian wolves or the prowling jackals, they became a constant source of care and anxiety on the part of the faithful shepherd. Here Moses learned his great lesson of man's littleness and helplessness, and God's greatness and majesty and wisdom and love. Here, as shepherd of Jethro's flock, he learned to care for the flock of God in the weary, wilderness wandering of forty years. It developed patience, tenderness, love for the foolish and erring. It was the germ of love that developed the soul of the mediator, "Yet now, if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou hast written." Ex. 32:32. He had, like his divine Master, identified himself with the flock. Such an one God could call. He saw God's revelation in the burning bush. Distrusting himself, he ever sought God, and

talked with the Majesty of heaven, face to face, as man talketh to his friend. Having looked upon God, he feared not the face of man. Meek, but mighty; for he walked with God. Let the lesson, merely suggested, sink into our hearts. Let a holy purpose rule our lives. Let the education which God would give to all be paramount to all else. "The fear of the Lord is the beginning of wisdom."

#### WISE COUNSEL CONCERNING INVESTMENT.

A SHARP contrast is drawn—between the relative values of the riches of this world and the treasures that may be laid up in heaven—in the counsel of Jesus to a certain man who came to Him for instruction. The man was a ruler having honorable position; he was young, therefore naturally supposed that he had before him a good measure of time to enjoy life; he was rich, having the means to make temporal life enjoyable under ordinary circumstances. Everything that men naturally seek after in this world was at his command.

There was one thing, however, that he desired which seemed to him an essential complement of his material possession. He knew, as all men do, that the years of this life, even to a young man, are few at best. He wanted *eternal* life in which to enjoy the honor and the wealth that he already possessed. That was the height of his ambition. So he came to Jesus, with his heart full of selfishness, to inquire how he might gain eternal life.

Jesus at once referred him to the law of God, and said, "If thou wilt enter into life, keep the commandments." The young man claimed that he always had done this. The Lord did not formally dispute the claim, but immediately put it to the test: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow Me."

This was a fair, logical test; if the young man was keeping the commandment, "Thou shalt love thy neighbor as thyself," he would instinctively, unhesitatingly divide his substance with any who had need. In fact, he never could have become very rich in this world's goods without knowing that his wealth was a trust reposed in him as a steward, to be used as the Giver should direct.

But the contrast to which we would call especial attention is between the life that is attached to this world's riches and that which goes with the treasures laid up in heaven. "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." The one thing that stood between the rich young ruler and eternal life was his covetousness, his love of money; it hindered his faith in the word of Christ. Through this trait the god of this world had blinded his eyes to his eternal interests; it were better for him to dispose of the riches altogether and become a co-laborer with Christ.

By holding on to his worldly treasures,

the rich man must be content to enjoy only a temporal life of brief, uncertain tenure; but by withdrawing his capital from perishable investment and depositing it in the bank of heaven through the medium of God's cause in the earth, it becomes not only greatly enhanced in value, but with the investment goes an eternal life insurance policy.

This counsel of the Lord regarding investment was given to one whom He loved (Mark 10:21), and under such circumstances even a fallible man would give the best advice of which he was capable. Shall we not learn wisdom from the words of Him who is the source of all wisdom on all matters, temporal and spiritual? "For where your treasure is, there will your heart be also." G.

#### SERVING TWO MASTERS.

JUST an expression may contain the key that will unlock the whole principle that actuates a widespread movement. Discussing the street-car strike prospects in San Francisco, the president of the Carmen's Union said: "We would *allow* OUR MEN to work under the present schedule for two or three weeks."

Such straws show how men who join such leagues give away their liberties to a few leaders whom they are obliged to support. The idea of a man's dictating to another man's hired assistants how long they shall work, or under what conditions they shall work, or whether they shall work at all! Then the idea that men of sufficient intelligence to become expert workmen in any respectable calling should acknowledge themselves incapable of making their own bargains! Is it not enough that the hired laborer should be under the dictation of the employer who pays him, without contributing to the support of another "boss" to dictate to him when and when not to work?

Surely this can not long be reckoned as a free country, when the producing classes are willing to give away their liberties in such wholesale manner. When men are willing to pay for the burden of a *double dictation* concerning their labors, they certainly have lost the keener sense of liberty. It is no wonder that human slavery is on the increase, and that so many of the victims seem willing to have it so.

But, "who art thou that judgest another man's servant?" The Word of God says, "To his own master he standeth or falleth." Again we are told that "no man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other."

This great truth is fully illustrated in the principle of labor unionism; and the strange part of it is that the laborer is obligated always to "love," or at least to obey, the dictator who has no interest in his employment, and to "despise" the master who pays him for his service. It is decidedly strange to see otherwise intelligent men taking orders from the one whom *they pay*, and assuming to dictate terms to the employer who *pays them*. But the world is full of strange anomalies in these last days. G.

## OUR DIVINE-HUMAN PRIEST

### THE CLEANSING OF THE SANCTUARY.

**T**HE cleansing of the sanctuary is a work of judgment, preliminary to the last final separation of classes. This will be readily seen by the following evidences:

1. In the type the cleansing of the sanctuary, on the great "Day of Atonement," was a work of judgment, passing its sentence of approval or condemnation upon every soul. It mattered not what had been the course of each one previous to that day, he may have kept his vows and been faithful to God; he may have offered daily sacrifices; yet if on the Day of Atonement he failed, he would bear his iniquity, and be cut off from his people. Lev. 23:28-32. The work was, therefore, a yearly determination of classes among the professed people of God. The cleansing of the sanctuary on that day was not from physical uncleanness, but was a removing of all remembrance of sin. Even so in the antitype before Christ comes; the sins of those who have sought Him, and been found faithful, will be blotted out, while those whose sins are retained will have their names blotted out of the book of life. Acts 3:19; Rev. 3:5; Heb. 9:22-24.

#### The Mystery of God.

2. The Gospel of Jesus Christ is designated in several scriptures as "the mystery of God." Col. 1:25-28; 1 Tim. 3:15; Eph. 6:19. The closing of that mystery is a judgment work, as is every work where trial or probation is involved. Hence, connected with the preaching of the Gospel is ever the warning of the judgment, which will determine how souls have used their privileges of the Gospel. See Eccl. 12:13, 14; Rom. 2:12, 16; 2 Tim. 4:1-4; Acts 24:25; Rev. 14:6, 7. Now at the close of the time period given by the prophets, the Gospel work will be finished. Listen:

"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swear by Him that liveth forever and ever, who created heaven, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer; but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets." Rev. 10:5-7.

Various prophets deal with the Gospel and the judgment. One only—Daniel—predicts the time when the Gospel work will be closed by the last ministrations of our great High Priest. The time then referred to is prophetic, which as definite time then closed. Men may endeavor to readjust dates till the day of doom, setting the time for Christ to come; but they will ever be wrong, as prophetic time reaches later than 1844, where ended the 2,300 days.

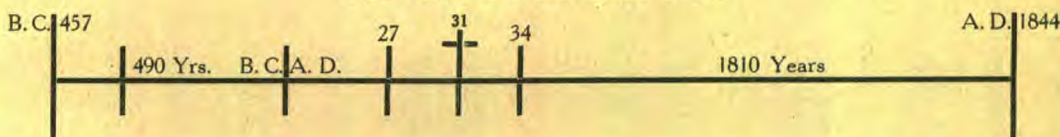
This finishing of the mystery comes in the beginning of the days of the sounding of the seventh trumpet, which covers the time of the judgment. Rev. 11:15-18. The

sixth trumpet ceased its sounding Aug. 11, 1840, at the close of the prophetic time period of Rev. 9:15. The seventh began its sounding in 1844. In the years (the length of time indefinite) to follow, the mystery of God should be finished, the Gospel work would close; the judgment would pass upon all cases. This compound statement is therefore in harmony with Dan. 8:14, "Unto 2,300 days [years], then shall the sanctuary be cleansed."

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



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



#### The Judgment Proclaimed.

3. God's work in heaven corresponds with God's work on earth. When Jesus closes His work in heaven, His servants will proclaim to the world *that truth* as a part of the Gospel message. When in the days of primitive Christianity the disciples were sent forth, they proclaimed the Gospel of salvation with the emphasis on a risen Saviour. They preached of the judgment, but it was a "judgment to come." Acts 24:25; 17:31. But when Christ is closing His work in the heavenly sanctuary, His servants will proclaim, "The hour of His judgment is come." Rev. 14:6, 7. And that message has been going to the world since 1844; and it corresponds with the cleansing of the sanctuary.

#### A Period of Time.

4. This judgment work covers a period of time. Says the wise man: "God shall judge the righteous and the wicked; for there is a time there for every purpose and for every work." Eccl. 3:17.

Again, the righteous dead are not raised and then judged, and their reward apportioned; their cases are determined before the resurrection and Christ's coming. This is evident from Luke 20:35: "But they that shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry, nor are given in marriage." The previous judgment determines who are worthy. So, when Christ comes, the righteous dead are not raised and then changed to immortality; they are raised from the dead immortal. 1 Cor. 15:51-54. It was this resurrection out from among the dead, which Paul strove for. Phil. 3:11.

#### Characters Forever Fixed.

Once more: *Before* Christ comes, all souls will have decided each his own case. God's Gospel message will go with a loud voice

to all the world. Rev. 14:6-14. His people will be called from the great Babylon of human devisings back to the pure truth of God. The prophet, carried in heavenly vision forward to that day, cried: "Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision." Joel 3:14. When that decision is irrevocably made, then Heaven's Court will issue this proclamation: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I [Jesus] come quickly; and My reward is with Me, to give every

man according as his work shall be." Rev. 22:11, 12. Characters are fixed a little period before Christ comes, covered by the word "quickly." Certainly, then, Heaven's Court has designated the class to which each soul belongs. And how reasonable this is, not because God needs to take the time to know this; but that the universe may know that "just and true" are the ways of the King of Ages. Rev. 15:3.

The sittings of this court began in 1844, began, as it must, with the generations of old inscribed on the books of heaven. It comes down step by step, generation by generation, till the present is reached, the living adjudged, and the great drama of test and trial because of sin is over forever.

But during all this time our great and merciful Divine-human Priest pleads for us. He is touched by the feeling of our infirmities. He knows our temptations. He has felt them all, met them all, and feels and meets them all in us, so closely has He bound Himself with humanity. But we may reject Him and all the priceless treasures His Gospel brings. We may turn from His wounded and entreating and open hands. We may despise the cross which has purchased for us infinite riches. Then His judgment will leave us to ourselves, to the choice we have made. We can not escape it. It is ours by no arbitrary decree. It is ours because we have chosen it; because day by day, moment by moment, we have chosen it and woven it into our character and made it ours forever. Are you ready to meet the record, soul, the record written in heaven because you have first written it in your character? Are you willing to meet it? If not, then let us plead with you in the little time that lingers before His judgment shall close its sessions to make Him your captain, His righteousness your



character and garment, His Word your guide, His Spirit your life.

"And the vision of the evenings and the mornings [the 2,300 days] which hath been told is true."

#### THE ENCOURAGEMENT OF MATTHEW 1.

IN the first chapter of Matthew is a comprehensive summary of prophetic fulfilment, a wonderful testimony to the validity of God's promises to Abraham. It contains a ground of faith that is built on actual, unerring sight—a sight magnified to large proportions by the great telescope of the Holy Spirit to those who believe God's Word.

This chapter is one that is too commonly passed over as an ordinary genealogical record. It is a review of facts, a continuous train of circumstances, connecting the promises, "I will make of Thee a great nation" (Gen. 12:1-3) and "My covenant will I establish with Isaac" (chapter 17:19-21) with the birth of Him in whom the promises were and are to be verified. Notwithstanding all the obstacles which had been thrown in the way during the forty-two generations that had elapsed, the record of lineage had been preserved, proving the legitimacy of the succession of the Son of Mary, and His claim to the heirship of the *material* promise to Abraham—a promise which included the whole world. Rom. 4:13.

Abraham had been promised that his Seed should possess the gate of His enemies (Gen. 22:17), and the possession of the gate of an enemy was to control the very entrance to his fortress, and such a vantage-ground was victory. The Seed here mentioned was Christ, as we are plainly told in Gal. 3:16. And the succession was to come from Abraham through Isaac, as Abraham was enjoined, "In Isaac shall thy Seed be called." Gal. 3:18.

So our heirship comes of our being in Christ; for, "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. We thereby become "heirs of God, and joint-heirs with Christ." Rom. 8:17. "Now we, brethren, as Isaac was, are the children of promise" (Gal. 4:28), therefore anything that proves progress in the fulfilment of the promise becomes of vital importance to us, and should be of more than passing interest.

Turning then to Matthew 1 we read: "The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren," etc. Continuing down the unbroken line to verse 6, we read that "Jesse begat David the king. And David the king begat Solomon," etc. David was the first in the line who became king; therefore he is made a landmark in the progress of the fulfilling promise by its being renewed in him. God swore with an oath to him, that "of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne." Acts 2:30; Ps. 132:11.

Then with increasing interest we follow down the line from David and Solomon till we near the close, and read that "Matthan begat Jacob; and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ." Here is a complete genealogical record for forty-two generations (verse 17)—a record which the enemies of Christ, seeking every possible pretext for denying His Messiahship, never dared to attack in the open. In Luke 3 this record is fortified by a parallel line on the side of Mary the mother of Jesus.

The birth of Jesus, then, as recorded in Matthew 1, also in Luke 1 and 2, is a prominent landmark in the fulfilment of the Gospel promises of the Old Testament. Then follow the testimony of the old prophet Simeon, and that of Anna the prophetess, to the true Messiahship of Jesus. Luke 2:34, 38. And when the time came for His public ministry to begin, John the Baptist was sent from God to prepare the way before Him and to declare Him to the world. To John's testimony was added, at the baptism of Jesus, the verbal acknowledgment of God the Father, "This is My beloved Son, in whom I am well pleased." Matt. 3:17.

During His ministry Jesus fulfilled all that had been spoken of Him by the prophets, even to the laying down of His life, and being raised again from the dead. What may be called the crowning landmark is that of His resurrection, because in that is the assurance of the eternal life of all who believe; for "if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Rom. 8:11.

The record in the first chapter of Matthew is an assurance to all believers in Christ that the promises to Abraham are to his spiritual seed; that such as fell to the literal seed by the way were merely incidentals in the carrying out of the great purpose of the promises, in which they might partake through faith, but not by virtue of natural birth, which was a most valuable privilege or opportunity, but not of itself an assurance of heirship. "We are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Phil. 3:3. Matthew 1, then, is a most important testimony that by faith in Christ we have an undeniable part in the heirship with Abraham to the world, and a joint heirship with Christ in the throne of David.

The promise to Christ is, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end." Luke 1:32, 33. And the promise to the believer is, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Rev. 3:21.

The first chapter of Matthew is encour-

aging as proof of our right, through faith in Christ, to the promised blessing of Abraham.

G.

## Question Corner

### 1890.—Socialism and Unionism.

1. What is Socialism?
2. What is the difference between Socialism and Unionism? O. D. L.

It is almost impossible to define Socialism, there are so many different kinds, a dozen or thereabouts; but in a general way, as defined by the Standard Dictionary, it is "A theory of civil polity that aims to secure the reconstruction of society, increase of wealth, and a more equal distribution of the products of labor through the public collective ownership of land and capital (as distinct from property), and the public collective management of all industries. Its motto is 'Every one according to his deeds.'" It is confounded more or less with communism, nationalism, anarchism, and nihilism. There are two or three kinds of Christian Socialism. Christian Socialism has been defined as opposed to the competitive system, elevation of the working classes by a just and general application of their rights and essential brotherhood, instituted on ethical and spiritual principles as the true bond of society, and promotion of co-operative associations. This definition may or may not satisfy a Socialist; it will depend upon the school to which he belongs.

2. By Unionism we suppose is meant trades-unionism, which is simply the practise of those who associate together as a trades-union, simply an organized association of various workers in any trade formed for the protection and promotion of their common interests, especially as affecting their wages and time. They are developing, however, more and more toward the socialistic and political idea; but in the very origin and nature of the movement it necessarily has no distinct connection with either.

### 1891.—Mortality and Immortality.

How would you explain the following?

"As in Adam [error] all die, even so in Christ [truth] all shall be made alive." The knowledge of man is a myth, for man is immortal. The false belief that spirit is not submerged in matter at some future time, to be emancipated from it,—this belief alone is mortal. Spirit (God) never germinates, but is the same yesterday, today, and forever. If spirit (God) created error, that error must have existed in the mind of God, and this dethrones the perfection of the Deity." C.

Really the thing needs no answer to those who believe the Bible, for the Bible expressly implies that man is mortal. We have no more reason to doubt the Bible statement as regards man's conditions than we have to doubt all that is said concerning Jesus Christ. In short, the very fact that Christ is presented as a Saviour from sin and death demonstrates that man is mortal and subject to death. Absolutely there was no use for Christ's coming to give man life if man possessed life in himself. Nowhere in God's Word is the whole man defined as spirit or as body. It took the two to make the man. Deprived of either one, he is no longer man. The expression "spirit never germinates" is based on the narrowest sort of comprehension of God's illimitable creative power. In this poor, sin-cursed world we see nature performing her functions under perverted law. At its very best it is not normal, and yet poor, puny, man proceeds to reason from these abnormal circumstances and abnormal environments that things elsewhere throughout all the universe can exist and operate only as his limited observation and study has led him to conceive. The simple Word of God is sufficient to meet all these things. God did not create error. Error came by perversion of God's truth.

## OUR GREAT TREASURE-HOUSE

By MRS. E. G. WHITE

### VI. HOW TO STUDY THE BIBLE.

#### The Mind Which Obtains Knowledge.

**A** KNOWLEDGE of the Word of God depends not so much upon strength of intellect as upon pureness of purpose, the simplicity of an earnest, dependent faith. To those who in humility of heart seek for divine guidance, angels of God draw near. The Holy Spirit is given to open to them the rich treasures of truth.

God bids us fill our minds with great thoughts, pure thoughts. He desires us to meditate upon His love and mercy, to study His wonderful work in the great plan of redemption.

The Bible contains all the principles that men need in order to be fitted either for this life or for the life to come. And these principles may be understood by all. No one with a spirit to appreciate its teachings can read a single passage from the Bible without gaining from it some helpful thought. But the most valuable teaching of the Bible is not gained by occasional or disconnected study. Its great system of truth is not so presented as to be discerned by the careless or hasty reader. Many of its treasures lie far beneath the surface, and can be obtained only by diligent research and continuous effort. The truths that go to make up a great whole must be searched out and gathered up "here a little and there a little."

#### A Means of Intellectual Growth.

When thus searched out and brought together, they will be found to be perfectly fitted to one another. Each Gospel is a supplement to the others, every prophecy an explanation of another, every truth a development of some other truth. The types of the Jewish economy are made plain by the Gospel. Every principle in the Word of God has its place, every fact its bearing. And the complete structure, in design and execution, bears testimony to its Author. Such a structure no mind but the Infinite could conceive or fashion.

Not alone in searching out truth and bringing it together does the mental value of Bible study consist. It consists also in the effort required to grasp the themes presented. The mind occupied with commonplace matters only becomes dwarfed and enfeebled. If never taxed to comprehend grand and far-reaching truths, it after a time loses the power of growth. As a safeguard against this degeneracy, and a stimulus to development, nothing can equal the study of God's Word. As a means for intellectual training, the Bible is more effective than any other book, or all other books combined. The greatness of its themes, the dignified simplicity of its utterances, the beauty of its imagery, quicken and uplift the thoughts as nothing else can. No other study can impart such mental power as does the effort to grasp the stupendous truths of revelation. The

mind thus brought in contact with the thoughts of the Infinite can not but expand and strengthen.

#### A Means of Spiritual Growth.

And even greater is the power of the Bible in the development of the spiritual nature. Man, created for fellowship with God, can only in such fellowship find his real life and development. Created to find in God his highest joy, he can find in nothing else that which can quiet the cravings of the heart, or satisfy the hunger and thirst of the soul. He who with sincere and teachable spirit studies God's Word, seeking to comprehend its truths, will be brought into touch with its Author, and, except by his own choice, there is no limit to the possibilities of his development.

In childhood, youth, and manhood, Jesus studied the Scriptures. As a little child, He was daily, at His mother's knee, taught from the scrolls of the prophets. In His youth the early morning and evening twilight often found Him alone on the mountainside or among the trees of the forest, spending a quiet hour in prayer and in the study of God's Word. During His ministry His intimate acquaintance with the Scriptures testified to His diligence in their study. And since He gained knowledge as we may gain it, His wonderful power, both mental and spiritual, is a testimony to the value of the Bible as a means of education.

### SEARCH THE SCRIPTURES.

#### First Timothy.

**T**HE thought of Scripture research is inseparably connected with the name of the person addressed in this epistle. Our motto, "Search the Scriptures," is here drawn out in living characters. If the youth of to-day would imitate this pious young Grecian, none of the superficiality displayed in the following incident could have any existence:

The writer was teaching a class of nearly a dozen youth in a Sabbath-school. Some of them had about reached the state of manhood and womanhood. In the lesson was a reference to First Timothy. The question was asked, "Who wrote this epistle?" After considerable hesitation, one of the members ventured to reply, "Timothy." Farther on in the lesson was a reference to a verse in the book of Hebrews. "Who wrote the book of Hebrews?" was the question. Of course those who had studied the lesson had not found this query in the lesson sheet, and so this question met with no response, till finally one of the younger scholars answered, "Hebrews."

No embellishment of exclamation points could adequately express the surprise elicited by this reply. The printer's art does not furnish punctuation marks that meet the demands of the case in this instance.

Such replies demonstrate the great lack of thought and investigation put upon the Scriptures, especially by the rising generation. We are very glad, however, to be able to say that there are noble exceptions to this condition of things, and this fact is the basis of our hope for the future.

Upon the noble youth of the church of Christ, who are making the Bible the foundation of all education, and who, like Timothy of old, have from childhood known the Holy Scriptures, and are continuing in the study of the same, depends the success of the work of God in the earth to-day.

Concerning the favorable and unfavorable surroundings of young Timothy, we read in Acts 16. We here learn that his mother was a believer. This was indeed very favorable for this young Christian. The context seems very plainly to imply that the father was not a believer. This circumstance would not seem so favorable, yet in this Timothy is doubtless set forth as an example to all youth in like circumstances. How many there are who are brought up under parental roofs where the house is divided, as was the case in Timothy's home. Either the father or the mother is often bitterly opposed to the godly practise of the other parent. But even in spite of such opposition the youth may become firmly rooted and grounded in the truth for this time, and become, like Timothy of old, staunch defenders of the faith.

This letter to Timothy was written by Paul near the close of his ministerial career. More than thirty years had elapsed since Paul's wonderful conversion. It seems that Timothy was stationed at Ephesus (see 1 Tim. 1:3). This would be another advantage, among many, that was afforded the church at Ephesus.

While the book abounds in points of special interest and importance, particularly that concerning the duties and qualifications of church officers, as found in chapter 3, yet a prophetic utterance found in chapter 4:1 is particularly to be noticed, because it refers to the latter, and tells us what would be the condition of society at that time. Departure from the faith is the characteristic of the times as brought out in this text. Our Saviour once asked this significant question, "When the Son of Man cometh, shall He find faith on the earth?" Evidently the implied answer is that there would be a very marked lack of faith among professors. Faith will not entirely disappear, for it is stated in Rev. 14:12 concerning the people of God prepared for translation when Jesus comes, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." The lack of faith is manifested in the growing popular disbelief of the Holy Scriptures.

The blessed lesson of contentment found in the closing chapter of this book is presented in contrast with the covetousness now becoming so prevalent. It seems from this chapter, as well as from Heb. 13:5, that between covetousness and contentment there is no neutral ground. Let us ask ourselves

the question, "Which am I? Am I contented with such things as I have, or am I coveting the wealth of this world?"

Never in the history of our world was the admonition and the charge to the rich more applicable than now. Read carefully 1 Tim. 6: 6-11, 16-19, and set about the work in earnest to lay up in store for eternity the riches which will never decrease, never vanish away. "We brought nothing into this world, and it is certain we can carry nothing out." 1 Tim. 6: 7.

F. D. STARR.

### THE HOUSEHOLDER'S RETURN.

#### The Signs of His Coming.

TELL us," the disciples asked, "when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" It is still a living question. The world asks it, demanding an answer. It is well to consider the first words of the Saviour's reply: "Take heed that no man deceive you. For many shall come in My name, saying, I am Christ; and shall deceive many." Matt. 24: 4, 5.

Then follows a series of views of future history. Verses 6 to 14 of Matthew 24 carry us down to the time when the Gospel has been preached to all the world; "and then shall the end come." Verses 15 to 20 come back to what lay just before the Jewish nation, the destruction of Jerusalem, followed by a very brief history of the persecutions of the church during the early centuries and the Dark Ages, mercifully cut short by the Reformation. Verses 21, 22. Then note the warnings against false Christs and false prophets. Never in the past were there so many false Christs as there have been since the Reformation, and the number increases. This in itself is a sign of the nearness of the end, else why should Christ make mention of it so often, and always when speaking of that event? Verses 23 to 28 are devoted to the manner of Christ's coming, which we have already noted, bringing us to the time when the vultures of plague shall feed on the carcasses of sin.

#### Signs in the Heavens.

Then follows a series of literal events of striking interest and importance to the student. "Immediately after the tribulation of those days [the days which were shortened by the Reformation. Mark 13:24 reads, "in those days, after that tribulation"] shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." The "days" of the Dark Ages of the papal supremacy were not ended until 1798 when the temporal power of the pope was taken away by the French, the pope being taken prisoner, soon to die in exile; but the "tribulation of those days" was shortened, by the decree of toleration by Maria Theresa in 1776, and the opening of this country to the oppressed of all nations.

The sun was darkened May 19, 1780, "immediately after the tribulation of those days" of papal persecution, and the moon

failed to give her light on the night following, tho it was full at the time, and the weather was clear, there being neither clouds nor smoke in the air. History has given such definite and accurate descriptions of these events that the mere mention of them is sufficient here. On the night of November 13, 1833, occurred the greatest meteoric shower on record, when the stars fell "as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." This has also been recorded in history, and almost every neighborhood has those who witnessed the wonderful nocturnal sign the Lord displayed in the heavens to show His coming near.

"And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other."

Tho we know not the day nor the hour of His coming, we may know from His own words that it is near, even at the door. Added to the Saviour's words we have also the testimony of other prophets. James tells of the financial and social conditions in the last days,—conditions seen in the world at the present time as never before,—treasure heaped together, the hire of the laborers kept back by fraud, living for pleasure and idleness; but through it all the "brethren" are exhorted to be patient, with stablished hearts; "for the coming of the Lord draweth nigh."

Paul wrote to Timothy: "This know also, that *in the last days* perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having the form of godliness, but denying the power thereof." Little wonder it is that the apostle closes with the admonition, "From such turn away."

Comment is unnecessary. The daily papers demonstrate that all these conditions are in the world to-day as never before, and to such an alarming extent that vigorous attempts are being made along lines of reform, attempts that seem to be accomplishing little when the magnitude of the task is considered. The fact is there never will be a complete reform until that wakening shout is heard, the faithful ones gathered on the eternal shore, when our Lord shall say: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." May it be our happy lot to hear these words and enter in.

MAX HILL.

CRUELTY, if we consider it as a crime, is the greatest of all; if we consider it as a madness, we are equally justifiable in applying to it the readiest and surest means of suppression.—*Landor*.

### IRRIGATION.

PEOPLE living where it rains have no conception of the experience we have who live in an irrigating country. Water is the all-important consideration. The laws are such in some sections that the man first using water from a creek by getting a decree from the court has the first claim; the second man, the second claim; and so on. It is only once in a number of years that the court makes a specialty of granting decrees, and those having rights are supposed to attend to them on that occasion, otherwise it is quite expensive to get a decree between times. On account of being sick and in California when decrees were granted, and not understanding the matter, I was recently brought into perplexity. A man who had recently taken a claim some distance above me, took advantage of my absence, and got a decree, taking water rightfully mine. I consulted the judge, and he told me that the law was that every one taking water from the creek had to be notified on making application for a decree, and as I was not notified I could get this decree set aside. He also told me of the expense.

My son and I talked the matter over and decided, rather than go to law and make enemies, we would let the matter go. The latter part of July and through August is usually the time of scarcity of water. We had abundance of water this year until the 20th of July, when Friday before the Sabbath I took out all the water from the creek to run on the crops during the Sabbath. On going out the next day and seeing so little water that it had not run through the rows, and our fruit at the time when it needed water the most in order to insure a good crop, I was getting somewhat nervous; but my son said, "Father, don't worry, for in a day or two there may be plenty."

Monday morning as I arose I heard the water in the creek, and said to the folks, "There is a good head of water." As I went down to the creek, sure enough, there was a big head rushing down.

As I stood and looked at the water, tears came to my eyes, and I just knelt down and thanked the Lord for it. While I was irrigating the trees, I thought how good the Lord was to cause it to rain up in the mountains and fill the creeks to help us out in our emergency, and then I thought of the great plan of human redemption, and how this earth that has been groaning under the curse so long will be restored to its Eden beauty. I thought of the many promises our heavenly Father has given to encourage us here amid our perplexities. Ps. 37:9 tells us that "evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth." Isaiah, in speaking of that glad day, tells us that, "they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands." Peter tells us, "Nevertheless we, according to His



promise, look for new heavens and a new earth, wherein dwelleth righteousness." As I think of these things, it seems to me it is enough to buoy us up amid the trials and perplexities here, and that it is worth living for. O, that will be a good country, and I do want to be there. There will be no lack of water there, and nothing to molest or make afraid. In this life we may build and lay up, and soon it is lost to us, but there will be nothing of that kind there, for the earth will be full of the glory of God.

Cedaredge, Colo. GEO. O. STATES.

### SIGNS OF THE END.

"As it was in the days of Noah, so shall it be also in the days of the Son of Man. They did eat, they drank," etc. Luke 17:26, 27. The idea is not that it is wrong to eat and drink, but how were they eating and drinking?—They were banqueting, becoming gluttonous; drinking, and becoming drunkards. Giving no thought to the things of God, they were pleasing themselves with high living. I have just read of a man who gave to some friends a dinner which cost ten thousand dollars.

In the days of Noah "the earth was filled with violence." Gen. 6:11. Now the man must be blind who, in the face of wars, strikes, murders, and suicides, can say that "the world is growing better"—to say nothing of political and financial troubles. Noah warned the people, and they scoffed at his message just as they do to-day. The Bible tells again of the condition of the world just before the second coming of Christ, the disasters shall increase, and men's hearts will fail them as they wonder what will come next. Luke 21:25, 27.

People who live along the banks of the Ohio River know how the floods have increased during the last few years. It left its banks and swept out entire towns, something never having been known in former years. This is only one illustration of many. Are men's hearts failing them? I was in West Virginia some time since and heard a prosperous gentleman, a senator, say, "I feel that a crash is coming." A Standard Oil man said, "The world is so bad that I can not trust one man out of ten. I believe the end is near." This man does not read the Bible, or heed God's Word, still he sees from the condition of things that the world can not stand much longer. Surely we are living in the days of the Son of Man. Are men's hearts failing them? And yet the refuge of the righteous is in Christ's coming.

LAURA GEHLI.

### MAKING SURE OF TO-MORROW.

NO MAN has any right to expect to live differently to-morrow from the way in which he is living to-day. What he chooses to-day he chooses for to-morrow. What he overcomes to-day he is overcoming for to-morrow. What he yields to-day he is still more likely to yield to to-morrow. Yet most of us live as tho we did not believe this, and we try hard to persuade ourselves that we are safe in so living. The devil encourages us mightily in this self-deception.

If he can persuade us to sin for to-day only, he is well content to let us pledge ourselves to ourselves that to-morrow we will defeat him. There may be no to-morrow for us in this life; to-day is all we have, and to-day is our only hope for to-morrow if to-morrow does come. If we are unable to conquer to-day, we shall be still less able to do so later. The man who sins to-day because he expects to give it all up later is planning with fatal certainty to give up, later, everything but his sin.—S. S. Times.

### CATHOLIC NEWS AND THE DAILIES.

THE *Catholic Mirror*, of August 4, has the following:

At the closing meeting of the Catholic Education Congress, recently held in Cleveland, Rev. Francis T. Moran, local chairman, in his address to the assembled audience of three thousand or more, took occasion to protest against the attitude of the daily press, as quoted in the *Catholic Standard and Times*. The Catholic Educational Association, said Father Moran, was a national movement. Its sessions had been of the deepest and most general interest. Yet it had been most inadequately reported by the local papers in a city of 150,000 Catholics. He declared that this discrimination in regard to Catholic events, far from being singular in this instance, seemed to be the settled policy of the secular newspapers.

The Editor of the *Mirror*, admitting that this may be true of the Cleveland papers, suggests that the statement is "a little broad" in general, "is a little bit too sweeping," and continues:

It is well to give credit where credit is due, and to certain of our great dailies Father Moran's declarations can not apply at all. We make this statement without reservation, and in extenuation of our standpoint we cite the conduct of the Baltimore papers on the occasion of the centenary of our Cathedral. With possibly one exception the newspapers of Baltimore took a livelier interest in that great affair, than in any other one occurrence in this city. For many days in advance of the celebration they gave careful accounts of the preparations under way; cuts and sketches of the different prelates who were to be in attendance lent almost a Catholic appearance to their pages, and, apparently no effort was spared to be up-to-date and accurate in this regard. Few who were in Baltimore at that time can forget the appearance of the *Sun* paper the day after the ceremonies. Page after page was devoted entirely to the magnificent sermons of those famous prelates who spoke to the assembled thousands. Photographs of the leading dignitaries were reproduced with lavish carelessness as to space consumed, and every little detail was given a position of prominence. In fact the news of the outside world was subservient to the interests and the doings of Catholic Baltimore and her visitors. Indeed, this desire to report everything in any way connected with the celebration continued until the last prelate was well on his homeward way, and even then the echoes of the great gathering, in the form of anecdotes, pleasant tales of the visitors, and "sidelights" of the whole affair appeared from time to time. . . . Had they been Protestants, or a strictly non-sectarian body, more space and attention could not have been given them—perhaps not quite so much.

And what the *Mirror* says of Baltimore papers is generally true. Catholic doings, so far as we have observed, get more notice in description and illustration than all the Protestant doings combined. The daily press is under the influence of the Roman Catholic Church.

### THE WORLD'S "FAST PACE."

THE people of this "fast" age, to express it in the current parlance, are truly going "the pace that kills." This is literally true in almost every phase of modern life. Through contest, competition, and rivalry, men are rushing on to gain championship, supremacy, monopoly, regardless of cost or consequence. For this reason, men in political contests are willing to ruin the reputation of rivals, men of business ambition care not how many competitors are ruined, and in races for advanced time schedules thousands of lives are sacrificed every year in accidents by railroads, ships, automobiles, etc.

Referring to this common tendency, the *San Francisco News Letter* says that more than half the wrecks on the Pacific Coast can be attributed to

risking ships in order to save time. Owners demand quick trips, and captains make them by running too fast through fogs or by hugging the shore to shorten distance. It ought to be remembered, but will soon be forgotten, that the recent disaster of the steamer *Sirio*, off the coast of Spain, was caused by "hugging the shore" to save time. The consequence, aside from financial loss, was the destruction of over three hundred lives. The *News Letter* truthfully says, "It may be that the time gained makes up for the occasional loss of a ship, when insurance is taken into consideration; but it doesn't compensate for the lives lost."

The moral "fast pace" of our day is equally noticeable. The dissipation and fall of the "prodigal son" have many counterparts in this "fast age"—so many that they have almost ceased to be remarkable. It would be well if men, in their haste to get rich, to "make records," and to dominate their fellowmen, would remember that the great day of the Lord also "hasteth greatly."

And "that day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers."

To this the Lord adds: "And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of His jealousy; for He shall make even a speedy riddance of all them that dwell in the land." See Zeph. 1:14-18.

If men would remember and reflect on these warnings, they would slacken their speed and consider the end of their mad rush for temporary gain. For "who may abide the day of His coming? and who shall stand when He appeareth?" We have the answer through the prophet David: "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation." Ps. 24:4, 5.

In the end it will be found that the time saved by the world's "fast pace" has been time lost.

g.

### PLAIN TALK TO PROTESTANTS.

A FEW years since Archbishop Hennessy, of Dubuque, said:

"There is no Sabbath except the seventh day taught in the Protestant or Catholic Bibles. The Scriptures from Genesis to Revelation enforce the religious observance of Saturday. Only those who follow the teachings of the Catholic church and apostolic tradition can consistently keep Sunday; for there is not a line of Bible proof for the observance of any other than the seventh day as a Sabbath. Every Protestant who keeps Sunday has imbibed just that much of Roman Catholic tradition."

Of the union of the churches and Romanism, he said:

"We are praying every day for the return of the prodigal children, and we have not much longer to wait; for they are all coming home. The Catholic Church always remains the same. She has not changed an iota in all the ages of her history. She will never go to Protestantism as much as the least shaving from your finger-nail. The Catholics are apparently doing nothing to hasten this union, for this reason: If you have several chairs in a row, it would be much easier to pull them around if they were all fastened together than if you had a cord to each chair and had to pull each one separately. So when the Protestants all become united, it will be easier to unite them to the mother church than to bring them one at a time."

Father Toomey, of Dubuque, in an interview said much the same concerning the Sabbath, adding that "Seventh-day Adventists are the only consistent Protestants in the world, because they are the only ones who do not accept some of the tradition of the Catholic Church."—*Workers' Bulletin*.



#### PURPOSE AND POWER OF LIFE.

THE future is yours, my ambitious boy,  
It has waited long for your day,  
Like the upward reach of the mountains high,  
As with eager look of the parched sky,  
It has urged you often to pray.

From a million lives it has taken the best;  
From a million more it will take the rest;  
With these it will mould your life-time plan,

It would make of each boy a noble man,  
And a grander task was never given  
To any one outside of heaven.

Be this your purpose, my earnest boy,  
May this your every hour employ,  
*A noble man, God's hope and aim,*  
No guile or sinful craft or shame!  
'Twere well that such a life begun,  
For now both worlds will say, "WELL DONE."

## THE SOURCE OF HEALTH

By W. S. SADLER, M. D.

### II. HEALING POWER IS DIVINE POWER.

"And it came to pass on a certain day, as He was teaching, that . . . the power of the Lord was present to heal them." Luke 5: 17.

THE power of God is always a healing power, when untrammelled by doubt and not counter-worked by transgression. The "all power in heaven and earth" which was given unto Christ, is keeping power for soul, and healing power for body. divine healing, like divine forgiveness, is for all who will comply with the conditions of receiving it—repentance, faith, and obedience.

Whether you scratch the bark of a tree, or the skin upon your hand, God has made provision for His mysterious healing power to immediately begin its wonderful work of repair. The moment physical injury is inflicted upon any part of the body, an instantaneous summons is sent to the minute, white blood corpuscles to marshal their numbers at the seat of injury, where they at once begin the work of destroying disease germs and otherwise aiding in the repair and protection of the tissues.

By what means did these little workers, so small that millions may live in a single drop of blood, secure information as to where their services were needed? How are these microscopic defenders of life and health directed in their work of healing? When trouble is reported anywhere throughout the physical being, these messengers of health, these guardians of the purity of the blood, rush in large numbers to the scene of trouble, and there, if necessary, sacrifice their own lives in the healing struggle. Sometimes the injury may be so extensive, or the irritation so intense, that this ordinary healing effort of nature is unsuccessful, and then health can only be secured by some work of co-operation on our part, or by a manifestation of extraordinary and miraculous healing.

To a limited extent, and within the operation of physical laws, certain healing possibilities are placed within every man, and it remains for the individual either to antagonize or co-operate with this life-maintaining, life-protecting power within.

"Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him." Matt. 8: 6, 7.

How quickly Jesus answers the request of the afflicted. He is just as willing to-day to hear every call of suffering and sorrow. And to-day, if for the best, He will answer as of old, "I will come and heal him."

Whether secured through the ordinary channel of physical law, or through the extraordinary means of miraculous working, true healing power must come from God. Healing is re-creation, and only divine power can create. Whether we be sick with palsy, or suffering from any other one of the thousand afflictions to which human flesh is heir, we must look for relief and healing through either the reward of obedience to the God-ordained laws regulating our being, or to the gracious working of the mighty and miraculous power of God.

"The whole multitude sought to touch Him; for there went virtue out of Him, and healed them all." Luke 6: 19.

On one occasion the multitudes who but touched the Master were healed; even the one who touched the hem of His garment was made whole, for there went out from Him "virtue,"—*a healing power,—which restored every believing soul.*

It requires the power of the same Christ that made men to heal them when diseased. On the occasion above noted, the Master declared that demand had been made upon His power. So it is with every case of healing: it is possible only because of the divine willingness to supply the constant demand which erring man makes upon God's power.

### HANDKERCHIEFS AND DISEASE.

THE dainty bit of cambrie that is carried more for show than for use is very harmless, but in the hands of one who is troubled with a cold or influenza, this dainty article may become charged with elements of infection. One person may impart the trouble to other members of the family unless the handkerchiefs of the individual who is affected are kept to themselves and great care taken in their cleansing.

We often find children who are affected with a catarrhal trouble, and they should have their own handkerchief-box where they may find a clean one at any time, and then have a nice bag hanging in a convenient place where they should be taught to put them as soon as they become soiled. A child can readily learn that the handkerchief should be used as unobtrusively as possible.

The best way to clean the handkerchiefs and free them from disease germs is to place them under water to which several table-spoonfuls of kerosene have been added and let them remain over night. The next morning pour this water off and wash them through a strong lather of white ivory soap and warm soft water, and when they seem perfectly clean, put them in a wash-bowl and pour boiling water over them, then cover the bowl and let them stand for half an hour. Rinse first through clear water and then through blue water and hang upon a line to dry, and the odor of the oil soon evaporates after they have been hung out and dried in the air and sun.

M. A. T.

The tea and cigaret question have been scientifically considered from the new standpoint of comparison. A press despatch says: "Dr. Friedrich, health officer of Cleveland, advises women of the smart set to smoke cigarets if they are addicted to the use of strong tea. Tea, he declares, not only ruins the complexion, but causes heart disease, and he would remedy both with the cigaret. Tannin, the active principle of tea, stimulates the heart without feeding it, he says. Women are seized with heart disease without knowing the reason. It's the tea they drink. Tannin stimulates the heart; nicotine depresses it." The doctor is all right on the tea, but there are many objections to the cigaret habit which he does not mention. When a "health officer" advises women to use cigarets, one is led to wonder what "science" will do next.

### "KNOWLEDGE SHALL BE INCREASED."

ONE of the best evidences of the increase of knowledge in the earth is the ever-increasing circulation of the Scriptures. The *Christian Worker*, of Auckland, New Zealand, is responsible for the statement that during the year ending March, 1906, 5,977,453 copies of the Scriptures were distributed, 33,000 more than the highest previous record.

The Word of God is printed in four hundred different languages, eleven having been added during the last year. It is safe to say that not one person in ten can tell where more than two or three of these languages are spoken. Here is the list:

Ladakhi, Singpho, Kuliviu, Mech (or Kachari), Zigula, Laotian, Saa, Bemba, Colloquial Arabic, East Santo, and Bri-Bri. It is interesting to note how widely distributed they are. Ladakhi is spoken on the Tibet frontier. Singpho is a language spoken by a people residing among the hills in the far east of Assam. Kuliviu is a language spoken on one of the Islands in the New Hebrides; the people will pay for these books in Arrowroot. Mech is a dialect spoken by about a quarter of a million people living on the plains of North Assam. Zigula is spoken by the Wa-Zigulas, who cover a large area in German East Africa. Laotian is spoken by the Laos tribes who live in the interior of Annam, French Indo-China; and in order to print this, special type will have to be cast, from designs that have been supplied by native scribes. Saa is spoken on the island of Mwala, one of the British Solomon Islands, which have become Christianized. Bemba is spoken by the tribes living in Central Africa to the north of Lake Bangweolo. Colloquial Arabic is being prepared for the unlearned in Egypt who do not understand classical



Arabic. East Santo is another of the many languages spoken in the New Hebrides. Bri-Bri is the language of Indians near Panama.

The Bible Society has supported 900 colporteurs, who sold during the year nearly 2 1/4 million volumes. It also supported 670 native Christian Bible-women employed in connection with about forty different missionary organizations in the East, and it helped to maintain 100 European Bible-women, most of whom are working in London back-streets. An excellent example of the scale on which the society conducts its business was evidenced at the last monthly meeting of the committee, when orders to be placed with various printing firms were sanctioned, amounting to no less than 653,000 volumes.

**THE OPEN SALOON PRODUCT.**

DURING the two months and a half when there were no open saloons in San Francisco, the general testimony of press and people was that the duties of the police were merely nominal; there was little to do in the police courts, and the city never was so orderly. A month after the reopening this condition is very much changed. The *Chronicle* tells of murder and hold-ups, and the doings of "as murderous a gang of footpads as have infested the city during the last decade. The annals of the police contain few parallels to the record," etc. Apparently that the fruitage of the rehabilitated saloon curse might have opportunity to mature, the supervisors cut down the police force before permitting the re-opening of the saloons. There was a plea of lack of revenue to pay the larger force, which was no doubt a good reason, and the reduced force was sufficient during the prohibition days. But the saloon licenses were renewed at a rate about six times the former price, on the express pretext of supplying the needed funds; yet the necessary police force to cope with the increased saloon product has not been supplied, and it has become necessary to withdraw police protection from the refugee camps.

This ominous prospect for San Francisco is portrayed by one of that city's reliable journals, the *Christian Advocate*:

Over 2,200 saloons are now in full blast in the stricken city. Less than a half-dozen permanent buildings are now in course of construction in the fire limits. There are as many as four saloons in a single block near Fillmore and California Streets. The saloons and red lights are marching side by side into the residence part of the city. At this rate San Francisco is doomed to be a miserable shanty town for fifty years.

This would indicate that the haunts of vice and corruption are being rehabilitated in a far greater ratio than any other feature of the once proud and even now boastful city. Trebly-stricken is the "Queen City of the West"—stricken by earthquake, by fire, and by a saloon-elected administration. According to the testimony of the press and many representative citizens, the city's last state is worse than all before.

The true principle of donation to a cause is tersely stated in the following item from the *San Francisco Chronicle*:

"The courts have decided that the property accumulated in Zion City does not belong to Dowie. This is a sensible conclusion, no matter what quibbles may have been raised to support the opposite contention. When people become so fanatical as to imagine that they will lay up treasures in heaven by parting with their worldly goods on earth, they generally retain enough common sense to realize that it is the cause and not its agent which will give them their celestial boost, consequently it is fair to assume that their donations are to the organization or church, and not to the man who passes around the hat."

If we can perceive beauty in everything of God's doing, we may argue that we have reached the true perception of its universal law.—*Ruskin*.

BENEVOLENCE is the tranquil habitation of man, and righteousness is his straight path.—*Mencius*.

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THE Bible is a book of faith, and a book of doctrine, and a book of morals, and a book of religion, of special revelation from God; but it is also a book which teaches man his own individual responsibility, his own dignity, and his equality with his fellow-man.—*Daniel Webster*.

No IRON chain, nor outward force of any kind, could ever compel the soul of man to believe or to disbelieve: it is his own indefeasible right, that judgment of his; he will reign and believe there by the grace of God alone.—*Carlyle*.

THE English Bible,—a book which if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power.—*Macaulay*.

WHATEVER is in any way beautiful hath its source of beauty in itself, and is complete in itself; praise forms no part of it. So it is none the worse nor the better for being praised.—*Marcus Aurelius*.

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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A. E. Loveland, Johnson, Vt., writes: "On Friday I sold six dozen E-Z Washing Tablets; my mother sold five dozen, and another friend sold four dozen,—fifteen dozen in one day! Nearly every one likes the Tablets." Agents make a profit of over 100 per cent. Not necessary to canvass. Send 5 cents for samples and particulars. Either sex. Address, Alfred Mallett, Elkridge Station, Baltimore, Md., or to Clinch Mercantile Co., Grass Valley, Cal., Pacific Coast Supply House.



#### OUR HOMELESS MESSENGERS.

FROM West to East the message came,  
So unexpected, too,  
That great destruction, wrought by flame,  
Was seen at Mountain View.  
It was the home from which went forth  
The messengers of truth,  
So dearly prized by old and young,  
By middle-aged and youth.

Altho this home has been destroyed,  
The messengers still live;  
Their faculties will be employed  
The words of life to give.  
Where'er invited they will go;  
Glad tidings still they bear,  
That Jesus lives and loves His own,  
And He will answer prayer.

They have a message now to all  
They ne'er could bear before;  
They'd never heard the Saviour call  
In such afflictions sore.  
In hours of darkness, doubt, and gloom  
These messengers give light;  
They weary not with toil by day,  
Nor faint with care by night.

From hearts made tender with good cheer,  
The SIGNS to them has brought,  
From children eager for the truth  
The LITTLE FRIEND has taught,  
There flows a sympathy for those  
Who in this trying hour,  
Still have a burden for the souls  
Controlled by Satan's power.

Yuba, Wis.

A. W. JUDSON.

#### "IN PRISON AND YE CAME UNTO ME."

"YOU-ALL didn't come over to the work-house Sunday. We missed you powerfully. We boys need your meetings, for they do us so much good. We want you to come. I did the best I could for the boys and held divine service myself. The boys need it." The speaker was a member of the Hamilton County (Tenn.) chain-gang. It was Sabbath morning and we were on our way to church. Busy with our thoughts, planning as to what our sermon should be, we had not noticed the clanking of the chains and the presence of this criminal who so familiarly addressed us.

It was hot and dusty, and just beyond were the other members of the gang, working out their sentences. To one side, in the shade of a tree, there stood the guard with his loaded gun and pistols, and by his side were chained the thirsty blood-hounds, ready to do their part in keeping the prisoners within the bounds of control.

These guards are very kind to us, and appreciate the work we have been doing in the jails and work-house, and urge us to come just as often as possible. They say, "The men are so much more manageable, and we get along with them so much better, when you hold your meetings with them." And no wonder; for, poor men, what have they to light up the dark cells of their confinement, or to tell them of a forgiving heav-

enly Father, or that there is any possible hope in the future for such as they?

All their lives these men have been taught of the horrors of an everlasting, eternal, burning hell-fire, in which they must writhe and burn, and suffer on and on, without the least particle of hope that their sufferings will ever, ever come to an end. This understanding of the dealings of God with His creatures has driven the majority of them into a feeling of perfect hatred of God, the Bible, their fellow-men, or anything pertaining to religion. But the simple story of the love of the Father, how He has provided a way of escape, through the giving of His dear Son to die in our stead, and the intelligent presentation of the whole plan of salvation, touches their hearts. It appeals to their better judgment; it enters into their very lives, and softens and tenders them so that their keepers realize a difference in their lives, and they like to have us come and teach their prisoners the truth we, as a people, hold. There is such a reality in this Third Angel's Message. Prison-bars can not exclude it, and chains and shackles can not confine it.

At the last meeting we held with the boys, one of the hardest looking criminals I ever saw bowed with his face to the floor, and there in that prison-cell, with the tears streaming down his hardened face, repeated the Lord's Prayer. I say his hardened face, for when we first met him it seemed as tho every line of his features showed sin and cruelty; but as he has listened to the plan of salvation, he has grasped the truths, and by beholding he has become changed. When we arose from our knees, Mrs. Godsmark said to him, "Why, Ruffin, you don't look like the same man. Your face fairly shines. The Lord has surely been doing a good work in your heart."

"Yes'm," said the man, whose crime was that of attempted murder, "the Lord has come very near to me of late. I lie here in these chains night after night, and just wrestle with the Lord for forgiveness and help, and I know He forgives and helps me, too; for I don't get mad and fight like I used to when the boys pick on me. And I don't forget you and the doctor; I pray God every night that He will reward you for ever bringing this salvation to me here; and if I ever get out of here I am going to keep the Sabbath with you, and be one of you."

Since coming here to Chattanooga, Mrs. Godsmark and I have spent much of our time doing for the sick, the poor, and the needy. The supreme test which the Saviour placed upon His own work, or the proof that He gave of His Messiahship, was that "the poor have the Gospel preached unto them." But our richest blessings have come to us through

the efforts put forth to carry the Gospel of a soon-coming Saviour to those confined in the chain-gang and behind the prison-bars. Here we find two classes—one the ignorant and unrefined, the other are from the highest walks of life. The latter class are highly educated, their offenses usually being forgery, theft on a large scale, counterfeiting, etc. When we first come in contact with them they usually pay but little attention to what we have to say; but as they are compelled to listen to our Bible-readings and sermons, they become deeply interested. It is gratifying to note, as the weeks go by, how the Spirit of the Lord changes their very beings.

All do not accept the truth, of course; but they are brought to a standstill in their lives. They are compelled to stop and consider their ways. The hope of the Gospel, as presented, comes to them with force, and they see the way of salvation as they have never seen it before. One very intelligent man who fully embraced the message under these circumstances has been released, and is now doing all he can to get the truths of the Sabbath and soon-coming Lord before his friends and relatives. We get the most encouraging letters from him. There are others still in confinement whom we fully believe will be bright stars of rejoicing in some one's crown when that glad day shall dawn, and our Saviour shall say, "I was in prison, and ye came unto Me."

DR. AND MRS. O. C. GODSMARK.

East Chattanooga, Tenn.

#### A MISSIONARY EDUCATIONAL CONVENTION.

TRULY, such was the spirit and character of the recent convention held at College View, Neb., June 29 to July 10. As never before Seventh-day Adventist teachers and educators awoke to the realization of the fact that the primary object and purpose of their schools, from the primary to the most advanced, is to speedily prepare workers for all branches of the cause, who shall go to every kindred, nation, tongue, and people, heralding the great truth that in this generation Christ will come and the reign of sin shall be put to an end by "the kingdoms of this world becoming the kingdoms of our Lord and of His Christ." This wondrous thought was the key-note throughout the convention.

All the delegates, which besides the educators included a number of field laborers, gave earnest and serious expression to the deep conviction that was stealing over them that the hope of the cause and its successful triumph lay in the thousands of young men, young women, and children attending our schools, becoming possessed with the thought that the hour has come for the mystery of God to be finished and that now He calls upon them to rise and finish the work. This suggestive motto was adopted by the convention, with the thought that it be adopted by the schools everywhere: "The Advent message to all the world in this generation."

That the thoughts expressed in the above

actions of the convention were more than mere sentiment and enthusiasm is shown in the plans laid to more thoroughly organize the educational work, to unify the courses of study in the primary, intermediate, and training schools; to secure the best text-books and helps that can be found, and speedily prepare others most needed; to require uniform standards and qualifications for pupils and teachers, and to provide such instruction and training—both as to matter and method—as will fire the children and youth with a missionary zeal and devotion which will cause them to carry the message of Christ's soon coming to all the world.

The Macedonian cry was heard in the convention from several countries, and some of those present responded to the calls made. Several times during the convention was it affirmed that there is a place in this great closing work for *every young man and woman* who has a consecrated mind, soul, and body to put into it. With this assurance from those whose hands are on the pulse of the work throughout the whole world, and who are constantly receiving appeals for some one to bring the message, why should not our youth volunteer at once, filling our training schools to overflowing, receiving quickly the needed preparation for efficient service in the Master's vineyard? Let all our youth consider seriously their relation to the closing work that God is now carrying on in the earth, and earnestly ask the question, "Lord, what wilt thou have me to do?"

The writer has attended nearly all our educational conventions, but none that gave such promise of immediate and glorious results as the one recently held. A report of the convention is being prepared, and should be procured and read by all our people. It will contain the actions of the convention, and much of the valuable instruction given on various phases of the educational work. Price, ten cents. Address the Educational Secretary, Prof. C. C. Lewis, College View, Neb.  
M. E. CADY.

**DO YOU WISH A PART IN THIS?**

Two weeks ago we gave a list of the names of those who have donated to the Pacific Press. We did this for a threefold purpose: (1) thus to acknowledge the receipt of the money as many have desired us to do; (2) to correct the mixed and miscellaneous donations and pledges made at the Oakland Camp-meeting; and (3) as a matter of information to all our readers.

Our last list will be found in our issue of September 5, page 6. Of the item \$306.50 there noted, \$250.00 was taken in the "General Collection" of \$606.57. The donation of M. E. Rosenquist, \$5.00, seems also to be a part of the "General Collection." The \$10.00 twice credited to the name Bottscheider (see issue also of August 29) seems to have been duplicated. There seems also to be two others, one for \$5.00 and one for \$2.00 which should be included in the "General Collection." Our cash receipts to date are as follows:

As credited on our books .....	\$1,470.43
Mrs. J. H. Oliver .....	\$5.00
Child of a King .....	5.00
D. E. Robinson .....	5.00
Bellingham Church .....	5.15
Mrs. A. Papworth .....	5.00
J. R. Reed .....	15.00
Chas. P. Zoeb .....	2.00
T. H. Parman .....	20.00
Paul Coop .....	10.00
Mr. and Mrs. E. H. Little .....	5.00

Mrs. C. L. Hefty .....	5.00
Mr. and Mrs. J. F. Lamond .....	10.00
J. W. Hicks .....	1.50
W. S. and A. Swayze .....	3.30
W. J. McDowell .....	50.00
C. and E. Larage .....	1.00
P. M. Partridge .....	25.00
F. E. Stafford .....	2.00
J. Eldridge .....	5.00
F. A. Lashier .....	10.00
Mary Hawley .....	40.35
Mrs. A. W. Brewster .....	1.00
Mrs. J. A. Wood .....	1.51
Mrs. W. S. Robinson .....	1.00
S. De La Mater .....	2.00
R. Wecktime .....	10.00
Mrs. C. E. Rathburn .....	41.67
Mrs. E. R. Palmer .....	41.66
E. R. Palmer .....	41.66
D. G. Collin .....	1.00
Mrs. E. A. Guyreg .....	1.00
Mrs. M. V. Bury .....	.25
Mrs. Burg .....	5.00
M. Osterhout .....	1.00
Wm. H. and Mary A. Stanley .....	.50
Mrs. E. A. Kley .....	1.00
F. O. Oakes .....	20.00
A Sister .....	50.00
F. M. Simonds .....	25.00
Lucy Dutcher .....	1.00
W. W. Hatch .....	2.50
H. S. Carter .....	10.00
Maritime Conference .....	10.25
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Lillian E. Eastman .....	.50
Nelia Garvin .....	.65
Rolla Krouse .....	.25
Mrs. Ed. Allen .....	1.00
Mrs. James R. Jones .....	2.20
T. H. Mullenix .....	3.50
E. B. Terris .....	1.12
Chas. Anson .....	2.00
Mrs. A. E. Cline .....	2.00
Mrs. H. L. Van Ornum .....	3.00
Dora Shoemaker .....	1.75

Total .....\$1,977.95  
May God bless those thus identifying themselves with His work.

**News from Pitcairn.**—A letter from Sister Rosalind A. Young, author of "Story of Pitcairn Island," written from Papeete, Tahiti, August 21, says that she has just now heard from her Pitcairn Island home for the first time within a year. Two British Cruisers came that way and stopped over Sabbath and held services with the islanders. They reported all well. Until the visit of the cruisers the islanders had not heard of the awful calamity in San Francisco. It is probable that the Pitcairn Islanders will have another boat which will ply between the island and Tahiti. Certainly this is to be most earnestly hoped.

**Labor Not a Curse.**—It is a pity that Ella Wheeler Wilcox and other self-constituted teachers have not read carefully the first chapters of the Bible before they speak of "that parable in Genesis of God's great curse of labor placed upon man." Nowhere in the Bible is labor spoken of as a curse. The ground was cursed because of man's sin; but God gave labor as a part of the means of triumphing over the curse. The curse was placed upon the ground for man's sake, that it might call for more labor from sinful man. Idleness is a curse unmitigated.

**OUR WORK AND WORKERS.**

THE Mount Ellis Academy, at Bozeman, Mont., will be opened on the 19th inst.

SEVEN persons were baptized at Lake Como, Minn., August 25, by Brother F. A. Detamore.

AUGUST 25, at Cape May Court House, N. J., a church of eleven members was organized by Brethren J. E. Jayne and Carl Haynes.

THE mission workers in Japan have received additional help in the persons of Brother H. F. Benson and wife from Ohio Conference.

IN reporting a tour of churches in North Dakota, Brother J. G. Walker notes the baptism of three candidates at Arvilla, and the organization of a church of eight members at Dale.

A CHURCH of eleven members was organized at Bath, N. Y., on the 2nd inst. This was the result of labor by Brother John S. Wightman and wife. Several others accepted the faith, but on account of removal from the place did not unite with the church.

WE are requested to notice that the Young People's Society of the Central Union Conference has instituted a general culture course of reading. The outlines as a guide to this work will appear in the Educational Messenger, beginning October 1. This journal is 50 cents a year. All who desire to take this course are requested to address the Central Union Conference Y. P. S., College View, Neb. The Messenger and books can be ordered at the same time, if desired.

OFFICERS elected at the recent conference meeting in southern Illinois are as follows: President, W. D. Parkhurst; secretary, Nettie Eaton; treasurer, Southern Illinois Tract Society; missionary secretary and treasurer, S. J. Quantock; educational secretary and Sabbath-school superintendent, Cora Hicks; medical and young people's secretary, Edith E. Bruce; field secretary, James Rodney; religious liberty secretary, W. D. Parkhurst; conference committee—W. D. Parkhurst, P. G. Stanley, M. G. Huffman, J. B. Loeken, and G. M. Hicks.

AS WE close this paper the workmen are finishing a new church-school building within three blocks of our office building. All the brethren seemed too busy to look after the matter of a church school this fall, the fire having almost upset all calculations in that direction. No suitable building could be obtained. So a school board of interested sisters was elected two weeks ago, with the result that school will commence right away in a nice, new building. To those churches who find it difficult to start a church school, we suggest a school board of sisters.

ON account of the Pacific Press fire, many prospective students of Walla Walla and Pacific Union colleges will not be able to enter on September 12, the date announced for opening. These are canvassers, who are delayed in receiving their books for delivery. Therefore it has been decided to postpone the opening until the 26th. Prof. M. E. Cady, president of the college, repeats his former request that all who expect to attend the coming year give notice to him without delay. Address him at College Place, Wash. The prospect for the next year is excellent. Pacific Union College will be opened on the 19th inst.

THE General Conference has set apart Sabbath, November 3, as a time to take collection in all the churches for the International Publishing Association. The burden of the association's work is in the interest of the foreign population of the United States. Of course there is always opportunity to donate to this work, but the above date is a special church occasion. The office of the association is at College View, Neb., where the following publications are issued: The Hausfreund and The Arbeiter (German); Sion's Vaktare (Swedish); Sendebud (Danish-Norwegian). Also books, pamphlets, and tracts in foreign languages.

The complete Prospectus of Loma Linda College of Evangelists is now ready and may be had on application to the school at the following address: Loma Linda, via Redlands, Cal. The information contained in this prospectus is very full, but any who wish to make further inquiries may address the president, W. E. Howell.

**WANTED FOR MISSIONARY WORK.**

(Always prepay postage.)

SIGNS, Review, Instructor, Little Friend, Life and Health, and tracts. Address, James Harvey, 719 11th Street, Oakland, Cal.

LITERATURE in all languages, for ship-mission work. Address, Mrs. M. C. McCulloch, Tampico, Tamp., Mexico.

CLEAN copies of the SIGNS, Review, and Watchman. Address, D. E. Blake, Spartanburg, S. C.



## The American Federation of Catholic Societies

### III. PROGRESS OF THE CONVENTION.

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

SEEING the advantage of Federal Catholic action and Confederated Protestant co-operation, if united in purpose and agreed as to plans, Bishop McFaul declared, "I say to you that if the Catholic and Protestants will *unite to do something*, there is no great wrong in this country that we can not right." It is fully apparent to these leaders of federation that vast organizations, confederated and closely linked together, may, under proper conditions, see the realization of their hopes—"great wrongs of the country" righted, and civil power dominated and controlled by the unreasoning and combined forces of bigotry and intolerance!

Is not federation, in fact, a factor that will exert a powerful influence in the political sphere, and in the last analysis of its operation even shape and control the destiny of the nations? None are more quick to see that it will than those who occupy and desire to secure public offices of public trust. It was President Roosevelt who expressed his "highest sympathy with the movement" for Protestant federation of churches, and it was President Roosevelt who addressed the Catholic Federation Convention at Detroit last year in these words: "I believe most heartily in the work you are doing in your American Federation of Catholic Societies."

Rulers and politicians are not slow to observe the mighty influence these vast bodies are ultimately bound to exercise in politics, and that they *must* be reckoned with, and consulted and assisted, by those who would secure and continue in official positions, depending upon the decisions rendered by the ballot!

Touching the Sabbath question, Bishop Canevin said:

"The disregard of the Lord's day is one of the signs of the materialistic spirit and godlessness of our times. It is a subject worthy of serious consideration. Thousands of Catholic men employed in iron and steel mills, in mines and factories, on railroads, street-cars, docks, and wharves, in different departments under city governments, on many large contracts, have no opportunity, I will not say to rest, but even to worship God for one hour by attending mass on Sundays. If they have a day, or a half day, of rest during the week, it usually is on Saturday. Work and pleasure and material progress are made of supreme importance, and the mad sacrifice to mammon proceeds on Sundays, as if laboring men had no sabbath, no public worship, to offer, no souls 'o save. Against this unnecessary labor, this atheistic profanation of the Lord's day, this paganizing and brutalizing of the laboring man, and shutting out from his life all religious light and grace, *this federation should resolutely use its power, in civic as well as in social and private life.*"

It is worthy of note here that it was Bishop Colton who, in a public sermon delivered in Buffalo on Sunday, Jan. 23, 1904, said:

"It is the spirit of the Catholic Church to keep the Lord's day for rest and spiritual observance, and anything that would be against the religious observance of the day is *something that the Catholic Church in this country would be opposed to.*"

A week later Dr. Hunter of the Presbyterian

Church, Buffalo, assented to the foregoing statement in the following expression:

"The words uttered by Bishop Colton last Sunday were strong and patriotic. This is a common danger to public welfare and it is one against which *Roman Catholics and Protestants should join*



CHIEFS HORN CLOUD AND EUGENE LITTLE, INDIAN DELEGATES TO THE AMERICAN FEDERATION OF CATHOLIC SOCIETIES AND REPRESENTING 10,000 INDIANS OF THE SOUX TRIBES, AND REV. S. DIGMANN, 20 YEARS A CATHOLIC MISSIONARY TO THE INDIANS.

*hands in fighting.* The Bishop is right. I would like to see the Catholics and Protestants *unite on this proposition.*"

The *Catholic Union and Times*, in its issue of August 2, observed:

"Federation is a magnificent organization that is bound to root out prevailing and ruining national evils—a patriotic undertaking in which Catholic and non-Catholic *may join hands.*"

It was the Protestant Federationists in New York City that voiced an earnest and ardent desire upon their part to unite *their combined forces with that of the Roman Catholic Church*, and the desire of the Catholic Federation being identical with that of the Protestant body, we are bound to conclude that these two great *religious bodies* will sooner or later *unite* for the success of their plans and the carrying out of their common purposes.

Chief of prevailing national evils will then, if not before, be found to be *sabbath (Sunday) breaking.* While the American principle of government is utterly against the application of *religious laws*, and the United States Constitution is directly opposed to legislation upon the subject, yet, notwithstanding all this to the contrary, Fed-

eration will succeed in forcing religious legislation in the matter of *compulsory Sunday observance.* Under the combined influence and overtopping power of stupendous combinations, government will bend to the work. Federation may easily succeed in this age of giant corruption, injustice, bribery, graft, and iniquity in both the judicial and legislative spheres.

In general this is universally acknowledged. The newspapers and magazines are literally teeming with the disgusting and disgraceful details of corruption everywhere and upon every hand. One writer has well said: "Political corruption is destroying love of justice and regard for truth; and even in free America rulers and legislators will yield to a popular demand for a law-enforcing Sunday observance."

The combined influence of the federated churches is what, beyond all question, will cause legislators, corrupt and cringing, to bend to the unjust work of enforcing upon a free people an institution altogether religious—a sabbath day, a particular day of the week, an institution peculiarly pagan in origin, and papal in character, a movement to the power and influence of an apostate church!

In a masterly sermon to the delegates, Bishop

Canevin said: "Never in the history of the country was there a better opportunity for Catholic laymen to prove the value and power of *religion in citizenship*, and to show how *religion alone* can conceive the *majesty of law* and the *stability of the State.*"

Need the writer state that from the view-point of Bishop Canevin, and every other speaker and delegate in this great congress of representative Catholics, *it is the Roman Catholic Church, and the Roman Catholic Church alone, that can "conceive the majesty of law" and secure "the stability of the state!"*

Again Bishop Canevin said: "There are members of our Catholic societies in all the trades and labor unions of the United States. Let this Federation be a school to prepare these men to be the apostles of honesty and respect for the law, of truth and morality to those about them, so that we may count every member of this union an opponent to the anti-Christian, materialistic, and socialistic doctrines of *all sects and societies which rise up against religion and just government.*"

The Catholic Federation, the Protestant Inter-Church Conference, and the National Reform As-

sociation entertain a similar unanimity of opinion, not only as to *what* is wrong, and *how* to remedy the existing evil, but as to *when* the application of the remedy may be successfully made; a unanimity of opinion and plan and agreement, in general, that is startlingly significant and *absolutely beyond the hypothesis of coincidence!*

It seems as tho the statements, "to apply the law of Christ to every relation of human life," upon the part of the Protestants, and, "to renovate public and private life according to the teachings of Jesus Christ," upon the part of the Catholics, must have had their *origin and birth* in that *fundamental* statement found in Art. 2 of the National Reform Constitution, which reads:

"To secure such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ, and its *acceptance of the moral laws of the Christian religion*, and to indicate that this is a Christian nation, and *place all the Christian laws, institutions, and usages* of our government on an undeniable legal basis in the *fundamental laws of the land.*"

They are, at least, the crystallization of the latter. And it, in turn, is the very apotheosis of all that ever has been written and authoritatively laid down for the firm foundation for church-and-state government and in support of the principle of "the divine right of kings," and all the baneful and abhorrent consequences that result of their adoption in practise!

After the stormy and acrimonious general debate upon many questions, on the last day of the convention, and the election of officers for the ensuing year, the convention adjourned to meet one year hence in the city of Indianapolis.

(To be continued.)

#### STRIKE SUDDENLY ENDED.

THE strike of the street railroad carmen in San Francisco came to a sudden and unexpected end on the 5th inst., after a tie-up of eleven days. The surprising feature of the case was that the carmen's union yielded. From the first the president of the railroad company took the stand that he would not make any terms, or consider demands, unless the men returned to work; then he would be willing to arbitrate. He even agreed to give the wages asked (\$3.00 per day) and then arbitrate the question of an eight-hour day. This was decidedly refused by the carmen. They were backed by all the union element of the strongest union city in the United States, whose entire administration was chosen by the unions and the saloons. The mayor and the Building Trades Council made strenuous efforts to bring about a settlement, but with evident bias in favor of the carmen; altho the mayor admitted that the strike was hasty and ill-advised at the time. This had to be admitted because the strike was in open violation of the carmen's contract with their employers.

The railroad company had imported several hundred men, and had announced the day on which their cars would be again started. A thousand men arrived on a river steamer from Benicia the night before, and marched quietly through the streets before dawn to their respective quarters in the various car-houses. Just how well they would have succeeded in running the cars will not be known, for on the same day the strikers accepted the terms proposed by the company—to return to work, and then submit their claims to arbitration. Now, however, all questions, wages, hours, and other points are to be arbitrated.

The settlement of the strike was brought about by appeal to the president of the Amalgamated Street Railway Employees of America, who directed that the men return to work. It was certainly a good piece of generalship on the part of President Calhoun, of the street railroad company, to win the day against two thousand strikers in a city ruled in the interest of unionism, and that, too, by carrying his case to the highest authority recognized by the union men themselves. He won his original point—return to work first, then arbitrate.

But is it not a pitiable sight in a so-called free

country, to behold so many hundred laboring men so bound up, body and soul, that they must quit work at the behest of two or three men who have no interest whatever in the enterprise for which the men labor; and that, too, when many of the workers knew the order to be hasty and unwise? And is not that pitiable condition emphasized when another man of a little higher rank can order them back to work? In other words, they must have the permission of disinterested bosses before they can go to work for the man who pays for their services. To go to work independently would mean ostracism and persecution by one's fellow laborers. Such is the boasted interest that unionism has in the laborer, other than "union" laborers. Men who thus place themselves at the mercy of uninterested masters have but limited appreciation of the boon of liberty. Surely they are, altho unwittingly, lending their energies to the building of a despotism of which they themselves will be the bondmen. They are persistently forging their own fetters, and do not know it. G.



BISHOP CHARLES H. COLTON, BUFFALO, N. Y.

#### PRESENT-DAY DEITIES.

PRESIDENT WHEELER, of the University of California, in a recent address at Berkeley, set before us the present age religion in the following:

Any one who is a candidate for active membership in this present world had better learn right at the start that this present world, here at the junction of the nineteenth and twentieth centuries, is distinctly a world of work. This present age has developed indeed the cult of work and equipped it with a theology. Energy is the god who is worshiped therein, rather than being; the creed has no faith but that begotten of works; and the plan proposed for the saving of souls sets the hygiene of exercise above the medicine of theory and the nursing of culture. Passivity is the great sin; letting things take their course is the supreme heresy. Men of affairs constitute the priesthood, and the fanatic extremists, found in every cult, are here represented by the dervishes, both howling and whirling, who compose the glorious order of the hustlers.

So far as the energy demanded is concerned, we are sure there is none too much of this expended, but when we make human energy the all

in all, and leave God out of the question, we will find that the doing of men is a "deadly doing" in most cases, and that the structures which they build rest upon foundations of sand. The best characters, and the characters which have moulded the world for good, have not been formed by constant, restless energy alone, but they have contained the elements of deep thinking and earnest consideration of the great questions of life. More than this, the men who have possessed this are those who have entered into the "secret place" of God, who have learned of the great I AM, who have seen man's utter incompetency and nothingness apart from God, and who have brought the divine life into their own.

Nowadays much is said which is little less than the deifying of the human; trite apothegms, sprightly proverbs, trite sayings, expressing truth in a bright, strong way, are very common, and many seem to feel that they are born of this day and generation, when they are as old as the ages. Dr. Wheeler has truly said that the present age has developed the "cult of work and equipped it with theology," but it is not a truth of the *age* which men need, but the religion which is born of Jesus Christ; and no outward form of works of any sort or kind will compensate for the great truth uttered by Jesus, "Ye must be born again." Life must come in from God and flow outward from the heart. It can not be worked out, and it can only be acquired by living faith in Him who is the Source of it all.

#### NAVAL DISPLAY ON "LABOR DAY."

NO GREATER anomaly could be devised than a gorgeous military or naval display on Labor Day. Labor, in a true, moral sense signifies peaceful occupation, the production of things necessary to the sustenance and happiness of human beings. How labor can be properly or consistently represented by that which stands for the extreme opposite of peace and its products is a mystery. It would seem that not merely "judgment is turned away backward" (Isa. 59:14) in these last days, but that even the ordinary sense of propriety is lost sight of in the increasing mania for sensational display.

What the laboring classes could have seen in the largest display of war-vessels ever seen in the western hemisphere, had they been awake to a sense of the spirit of our time, would have been a hole into which a large sum of the people's money is thrown every year. And they would have noted that the spirit of war is being encouraged to a far greater extent than the spirit of peace and useful labor. All this notwithstanding the pretentious clamor for peace. These "piping times" are times of much peace talk, but the preparation of war implements and war materials bode anything but peace. A great army passing through a country is a scourge, a destroyer, and consumer of the products of labor; and what do the people of a seaport dread more than a blockade by a naval force?

The two extremes of principle were represented in the great naval review on Long Island Sound on Labor Day. The occasion was the celebration of labor, the peaceful producer of necessary commodities, but there was the strange spectacle of the votaries of labor making a god of the great organized destroyer—one of the great world-leeches on the products of labor. Possibly the growing political machine named "organized labor" expects to utilize the military and naval forces some day in the furtherance of "the cause." G.

News comes from New York that the examination of the records of the expired Court of Common Pleas shows that hundreds of cases in which the judges gave decisions allowing decrees of separation of persons in the marital relation had never been submitted to the court by counsel for the successful parties, and numbers of these divorces have not been entered upon the records. In many cases these persons have married again, believing that the judicial pronouncement was all that was required, but prominent lawyers say that the second marriage is absolutely illegal and void.



# SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., SEPTEMBER 19, 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.

Are you an Israelite or a Gentile? Read the article bearing on this subject next week.

We have a second linotype in, and we have two sets of hands busy, running the machines from eighteen to twenty hours a day.

We print in this issue another instalment of donations. If the name of any one is wrongly credited, kindly inform us.

Next week we will begin a prophetic study of the Papacy. This will be of special interest in connection with present developments.

God is greatly blessing in our work. Nearly all are working overtime freely, and donating the overtime work. We have months and months of work in sight.

Many other expressions of sympathy have come to us. We can not publish them all, and we are sure that they were not sent for publication, but to hearten the workers in the trouble. And we thank them for the words of good cheer. They are evidence of the oneness of God's work.

A riot in the city of Tokyo, Japan, occurred on the night of the 5th inst., caused by the agitation against the fares charged on the street-cars, which, it is claimed, are too high. Excitement spread throughout the city and several street-car stations were destroyed. Many policemen and passengers were injured, and ninety-two persons were arrested. Thus Japan is becoming "civilized," "Westernized," and some people say "Christianized."

**Various Versions.**—The SIGNS OF THE TIMES uses the common, or King James, Version, but it uses also the American Standard Revised Version, published by Thomas Nelson & Sons, New York. The editor frankly confesses and gladly proclaims that he prefers it to any other English version. The older versions were translated from inaccurate texts. That is, the Hebrew and Greek texts of the Old and New Testaments were not original copies, nor copies of the original copies. There are, so far as men are aware, no original copies of the writers of the Sacred Record extant. But in the last century especially there have been copies discovered in various places very much earlier, very much nearer the fountainhead, than any possessed by the translators of our Common Version. As skeptics within and without the church were casting doubt upon the Bible, God's providence has brought to light through earnest students, sometimes seemingly by accident, many manuscripts, and much earlier manuscripts. These earlier manuscripts are not copies of one earlier copy, but have come down to us through entirely independent channels, each one confirming and making clearer the others. The American Standard Revised Version is translated from and revised by these earlier, better copies of the Sacred Scriptures.

The men who have translated it were not authorized to do so by a tradition-bound king. The American Committee was composed of the greatest scholars of the nation, representing great educa-

tional institutions and many denominations. These scholars, that they might give to the world the very best translation of God's story to men, spent nearly thirty years of devout study and research that the very best might be given. The King James Version was completed in one-fifth of that time. These learned men have given their scholarship, their experience, their time, without compensation. Their work is acknowledged by other scholars to be of the best. For the reasons above we greatly respect the American Standard Revised Version. Other reasons will be given in our next.

**Capital Punishment.**—There is quite an agitation throughout the East, and especially in Massachusetts, over the matter of capital punishment. The Secretary of the Civic Committee in Boston, Mr. Eben Bumstead, has sent out to the press of the country an article on capital punishment, answering objections. This seems to have the support of the President of the Civic Committee, who accompanies the address with a letter. The article makes comparison between those states which have abolished the death penalty and those which make life imprisonment the penalty for the crime of murder. Michigan, for instance, has had two generations of life imprisonment, but her proportion of criminals is greater than that where capital punishment has prevailed. For instance, Pennsylvania has never repealed capital punishment, and her proportion of murderers is one to 186,212. The proportion of murderers in Michigan is one to 25,183. The argument is made that where mere imprisonment is the penalty it does not make the distinction between the lesser and the greater crime as it should, that in justice to those who commit the lesser crimes, murder should be punished with death. Doubtless there are many good people who believe that capital punishment should be abolished, and yet Mr. Bumstead declares that the theory has always received the adherence of revolutionary demagogues, and he quotes a historian as saying of the very worst period of the French Revolution: "This very government that had shed such an ocean of human blood signalizes its memorable career by bringing in an edict for the abolition of capital punishment after a certain period." Mr. Bumstead feels that it has a Bible basis, and therefore can not be said to be an incentive to murder, "without leading to the gross conclusion that God gave an incentive to murder to the Hebrew people." The law of capital punishment has come down to us through the most civilized nations of the world, and where justly administered has had the strongest deterrent effect of any punishment upon those criminally inclined. If any one desires to obtain Mr. Bumstead's address, send to the Massachusetts Civic Committee, 161 Milk St., Boston.

After the Assyrians had conquered Israel and taken all the people away as captives, the land was settled by people sent in from the countries of the East. These people, in time, were greatly troubled by lions, and thought it was because they were not acquainted with the God of the country. So they appealed to their king, who sent one of the captive priests of Israel to live in Samaria and teach the people "how they should fear the Lord." The teaching was evidently very superficial, for the people continued to worship their own gods also. "So they feared the Lord, and served their own gods." The same principle is in vogue in our own day, as is indicated by the following bit of news taken from the New York Press:

"On week days the fashionable woman in Newport must have her hand-bag and all little accessories match her costume, and now fashion decrees that on Sunday her prayer-book must likewise be a match. In Trinity Church recently many lovely ones were seen, Mrs. William Watts Sherman carrying one with covers of lavender leather, which matched her hat, dress, and parasol. Her daughter, Miss Irene Sherman, carried one of pale pink leather, which matched her costume of pink, while the other Miss Sherman, who was all in white, carried a beautiful one of white. An elderly woman dressed in the deepest mourning had the covers of

her prayer-book covered with heavy black crape and the edges bound with gun metal."

Thus the popular fad is to fear the Lord and worship the god of fashion.

**Pledging candidates for office** to the support of special measures is deplored by one of our religious exchanges. Stress is laid upon the evil of this custom as practised by friends of the liquor traffic, and of other sinister enterprises in quest of official favor. We concede the point as far as our contemporary goes, and are of the opinion that the candidate who makes unqualified pledges is no better than those who exact them. But we would also submit that the practise of pledging men to vote for a Sunday law, with its penalties, is of the same ilk. Any human law exacting religious practise is a compulsion of conscience to those who have conscience in the matter, and compels hypocritical action on the part of the millions who have no conscientious regard for the doctrine which the law prescribes.

**"The Sick Man of the East."**—Referring to the condition around the Bosphorus, the *Catholic World* of August says: "Christians are, as usual, their own worst enemy. Were it not for their culpable selfishness that stronghold of lust and enmity, the Turkish Empire, would long ago have been destroyed. But so far from being destroyed, there seems reason to think that its power is growing. . . . The attitude of Europe to the hosts of Mohammed has too often been a pitiful spectacle, and is no less so in our own days than in the past." Of course no Christian power or powers have the right to destroy any power. If the people of professed Christian powers would live their Christianity, its indirect influence might have changed Turkey. Evidently the Turkish power is hardly a "sick man." Russia just now seems to be the troubled one.

A request comes to us from a lady in the far East asking for two things with which we can not possibly comply. The first is to "stop the SIGNS OF THE TIMES," and we can not do it. This office was established to publish the SIGNS OF THE TIMES and the paper is still going on. Of course if she means by it to stop her copy, we will do that when her time is out, but we can not stop the paper. Until its work is done the SIGNS OF THE TIMES will be published. Her second request is that she doesn't want it longer, and we can not make it longer if we wanted to, because the press can only take it the size that it is. But we expect to continue to publish it in the same proportionate size as at present, and continue until the last great message shall close.

**Books Wanted.**—There may be some of our readers who have an Encyclopedia Britannica for which they do not especially care, and which they would be willing to donate to our office, or to sell for a small sum. We would be glad to hear of such. Appleton's Cyclopaedia of American Biography is another work which would help us, as would also histories of various countries. Please give edition, binding, condition, and price.

Both the Republican and Democratic parties of Arizona have put this plank in their platforms: "We are unalterably opposed to joint statehood between Arizona and New Mexico, and would prefer to remain a territory forever than to have a joint state with New Mexico."

Our weak places of character may become our strong ones if we will but let the repair be thorough and deep. Christ must heal, but He can only heal and strengthen as we co-operate with Divine Power. He will make the healing complete.

Do not forget to read the report, on pages 14, 15, of the American Federation of Catholic Societies. This is of tremendous interest.