

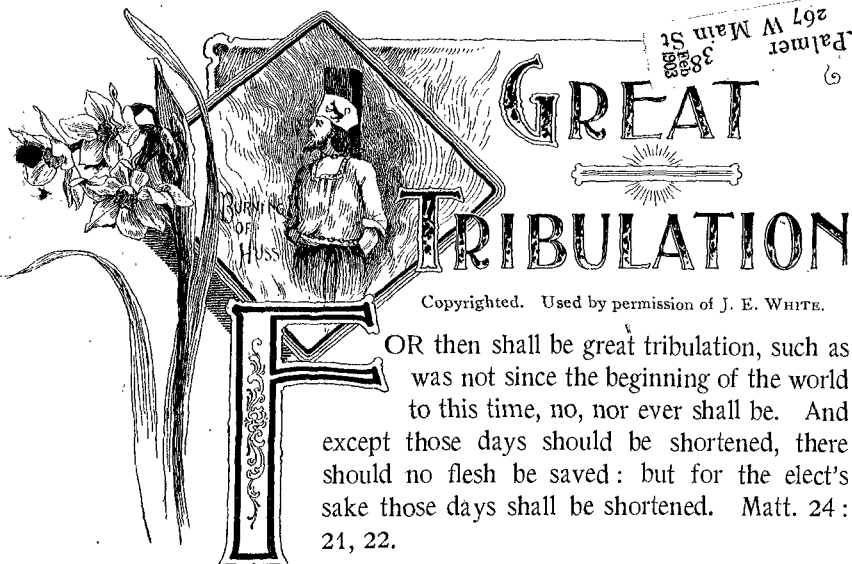
# The Gospel Herald

"On earth peace, good will toward men."

VOL. IV.

NASHVILLE TENN., JUNE 11, 1902.

NO. 23.



Following the destruction of Jerusalem, the elect were to pass through a period of terrible persecution. The elect are the true followers of Christ. For their sake the days of tribulation were to be shortened, for if they were not shortened, the elect would all be destroyed.

This can not refer to the destruction of Jerusalem; for none of the elect were in that city at its fall. All of Christ's followers had left the city and fled "into the mountains," as the Saviour had told them to do (verse 16). The Jews had utterly rejected Christ, and so were no longer the elect of God.

This can not refer to the overthrow of the single city of Jerusalem, or the country of Judea; for this tribulation was to be more terrible than any that had been experienced "since the beginning of the world," and nothing so severe would ever come again. More severe calamities had overtaken cities and countries before the overthrow of Jerusalem, others more terrible have occurred since, and prophecy tells of greater desolations for the future.

This "great tribulation" can therefore refer only to a period of terrible persecution to come upon the true church of God.

In Dan. 7: 21 a power is mentioned that "made war with the saints, and prevailed against them." In verse 25 the prophet says that this same power shall "wear out the saints of the Most High," and that "they shall be given into his hand until a time and times and the dividing of time."

In Dan. 4: 16, 25, a "time" is spoken of as a year. Josephus records that the "seven times" that passed over Nebuchadnezzar, when he was driven from men, were seven years—a year for a "time." A Jewish year was 360 days. So the period as recorded in Dan. 7: 25, when footed up, gives us 1260 days, as shown by the accompanying sum in addition.

All commentators agree that these "days" represented prophetic time—a day for a year. Hence there were to be 1260 years in which the true church was to be given into the hand of a persecuting power.

John, the apostle-prophet, speaking of the church as a woman, and of the persecuting power as a dragon and a serpent, says: "When the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." Rev. 12: 13, 14.

"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." Verse 6. In figures, this would read 1260 prophetic days, or literally years. It will be seen that the time corresponds

in all the quotations given. Thus the length of this period of persecution is given as 1260 years by both Daniel and John.

The care that was taken of the "woman" in the wilderness represents the care that God has for his church, even though afflicted and trodden under foot by this terrible power.

There has been but one persecuting power since the time of Christ which has fulfilled all the conditions of these prophecies. In A. D. 538 Catholic Rome became a persecuting power. The bishop, or pope, of Rome was then made absolute head of all the churches, and was given power to correct heretics.

Then followed what is aptly called the "Dark Ages." The Roman Catholic Church was a corruption of the true church of Jesus Christ. Their religion was a compromise between Christianity and paganism. The Christians who would not accept this false religion were branded as heretics, and were given over to the tormentors.

Paul's description of the persecutions of the ancient church, as given in the eleventh chapter of Hebrews, applies accurately to the papal persecutions of the Christian Church, only they were aggravated many fold. He says: "And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented." Heb. 11: 36, 37.

Did this power "wear out the saints of the Most High"? Scott's "Church History" says: "No computation can reach the numbers who have been put to death, in different ways, on account of their maintaining the profession of the gospel, and opposing the corruption of the Church of Rome. A *million* poor Waldenses perished in France; *nine hundred thousand* orthodox Christians were slain in less than thirty years after the institution of the order of the Jesuits.

"The Duke of Alva boasted of having put to death, in the Netherlands, *thirty-six thousand* by the hand of the common executioner during the space of a few years. The Inquisition destroyed by various tortures *one hundred and fifty thousand* within thirty years. These are a few specimens, and but a few, of those which history has recorded. But the total amount will never be known till the earth shall disclose her blood, and no more cover her slain."

Heathen Rome put to death over three million Christians during the first five hundred years after Christ. Catholic Rome, which professed to accept Christ, but was heathen in practice, put to death about fifty million Christians during the 1260 years that followed. When a false Christian church gets temporal power, it is tenfold worse in the cruelty of its persecutions than the worst of heathen powers.

As before stated, papal Rome became a persecuting power A. D. 538. It was to continue 1260 years. This brings us to 1798. If the periods as given by Daniel and John are correct, some serious calamity on papal Rome was to be looked for at that time.

John, in speaking of this power, says he saw it "wounded to death." Rev. 13: 3. History informs that a French general, Berthier, entered Rome in 1798, and took the Pope prisoner, and he died in exile at Valence, France, the next year. Thus do we see the word of God accurately fulfilled.

Christ says: "But for the elect's sake those days [the 1260 years of papal persecution] shall be shortened." Matt. 24: 22. Roman Catholic persecution practically ceased about 1773, or twenty-five years before the power of the papacy was fully broken.

This was brought about by the Reformation which gave the Bible and the gospel to the people. Through the influence of the preaching and writings of Luther and the other Reformers, kings, princes, and men of

A Time,	360 days.
Times,	720 "
Half a Time,	180 "
	<u>1260</u>

Bishop of Rome made Pope, the head of all the churches and corrector of heretics. } Papal power began A. D. 538

Days shortened. } Persecution closed A. D. 1773

Pope taken prisoner. } Papal power ceased A. D. 1798

Twelve hundred and sixty years of Papal power.

influence and power took their stand for the Bible. Ignorance, superstition, and cruelty fled before the clear light of God's word, and the Inquisition went with them.

But we can not leave Catholicism without calling attention to another feature of the symbol given in Rev. 13:3. "And his deadly wound was healed." Napoleon wished to be crowned emperor of France, and this must be done by a pope. So an election was held, and a new pope chosen March 14, 1800, and thus the papacy was re-established, but without its former power.

During the one hundred years that have passed since that time, Catholicism has worked and waited, intrigued and plotted, until it has become an important factor in many of the governments of the world, and her intention is to seize the reins of government and again rule the nations. The policy of Rome never changes; she only waits until her grasp is sufficiently strong, and then she will re-enact, so far as possible, the scenes of the centuries in the past.

But the fiat has gone forth, and when this power has seemingly reached the end sought, "the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:26, 27.

#### WHEN SHADOWS LENGTHEN.

I LIKE to sit for a while in the silence of the hour between the day and the night. The lamp has not yet been brought in. There is a hush after the work of the day. I can now speak to the Father, and listen to what he has for me.

What have I to say to him? I must tell him how often I have slipped through the day, when I thought my footing most secure. I am sorry I slip, but I am not ashamed to tell him all about it. He has asked me to come with just such stories. He knows how my heart grieves; and where others stay only to reproach me, he bends to help me up again.

Then I want some message of assurance that he will be with me in the future, what there may be left of it on earth for me, as he has been in the past. I put out my hand, and it rests on the old Book. I recall some of its many precious promises. This is so good and helpful! I gain courage to look up again.

But better than this even is the sense of his presence. During the day I had so much to do. Life pressed so closely. I know he will not reproach me if sometimes I gave my whole soul to the task before me. I think he would wish me to do this. But in this sacred hour I can let everything else go, and bow my ear to catch the loving message he has, not for me alone, but for all who trust him.

And does he bring me some message? Have you, then, never listened between the sunshine and the shadow for the word he sends across the little span which lies this side the gate? If not, go and see how sweet it is to sit face to face with him who holds the worlds in his hand, and yet has time to hear all the longings of the humblest soul.

I can not tell you much about this heart-to-heart communion with God. I do not think

any of us have words to do that. There are some glories which are unspeakable. But I can tell how much stronger I am to go on with the sore journey of life after that. I can tell that the little things which just now vexed me take wings to themselves and fly away. I am sure that the feet which a moment ago were bruised where I had hurt them in stumbling along life's road, are made well, and fitted once more to go wherever he may send me on the morrow.

Then, why should I not listen? Why should there not be a time like this when my Master and I sit together in the lengthening shadows, talking heart to heart? He is mine, and O how I thank him that I can say I am his!—*E. L. Vincent.*

#### THE MOTHER'S PRAYER.

STARTING forth on life's rough way,

Father, guide them;

Oh, we know not what of harm

May befall them!

'Neath the shadow of thy wing,

Father, hide them;

Waking, sleeping, Lord, we pray,

Go beside them.

When in prayer they cry to thee,

Do thou hear them;

From the stains of sin and shame

Do thou clear them;

'Mid the quicksands and the rocks

Do thou steer them;

In temptation, trial, grief,

Be thou near them.

Unto thee we give them up:

Lord, receive them.

In the world we know must be

Much to grieve them,

Many striving oft and strong

To deceive them;

Trustful, in thy hands of love

We must leave them.

—*William Cullen Bryant.*

#### A LESSON IN OBEDIENCE.

RUSKIN thus tells of his first lesson in obedience:—

"One evening when yet in my nurse's arms, I wanted to touch the tea-urn, which was boiling merrily. My mother bade me keep my fingers back; I insisted on putting them forward. My nurse would have taken me away from the urn, but my mother said, 'Let him touch it, nurse.' So I touched it; and that was my first lesson in the meaning of the word 'liberty.' It was the first piece of liberty I got and the last which for some time I asked for."

#### GOD'S LIGHT.

A BEAUTIFUL story is told in the *Lutheran World* of a little girl, whose faith in God may teach us all a lesson.

The lamp had just been put out, and the little girl was rather afraid of the dark. But presently she saw the bright moon out of the window, and asked her mother, "Is the moon God's light?"

"Yes, Ethel," the mother replied; "the moon and stars are all God's lights."

"Will God blow out his light and go to sleep, too?"

"No, my child," replied the mother; "God's lights are always burning."

"Well, mama," said Ethel, "while God's awake I'm not afraid."

"In thee, O Lord, do I put my trust: let me never be ashamed." Ps. 71:1.

#### THE ABIDING TRUST.

BY MRS. E. G. WHITE.

The Gospel The gospel—what a treasure-house of knowledge! It is not as a pool that evaporates; not as a broken cistern that loses its treasure, leaving mud and decaying vegetation behind; not as a fountain that once sent forth a living, refreshing, cooling stream, but has ceased to send forth its cooling waters. Your life may be a living spring, that leaps from rock to rock, clear and sparkling with life, refreshing the weary, the thirsty, the heavy-laden.

These promises are not made to a few, but to all who will come to the heavenly banquet that God has prepared in sending his Son to our world to die in our behalf, that through faith in him we should become one with God. The praise and glory of his grace, power, and wisdom is the effectual salvation of a peculiar people, zealous of good works.

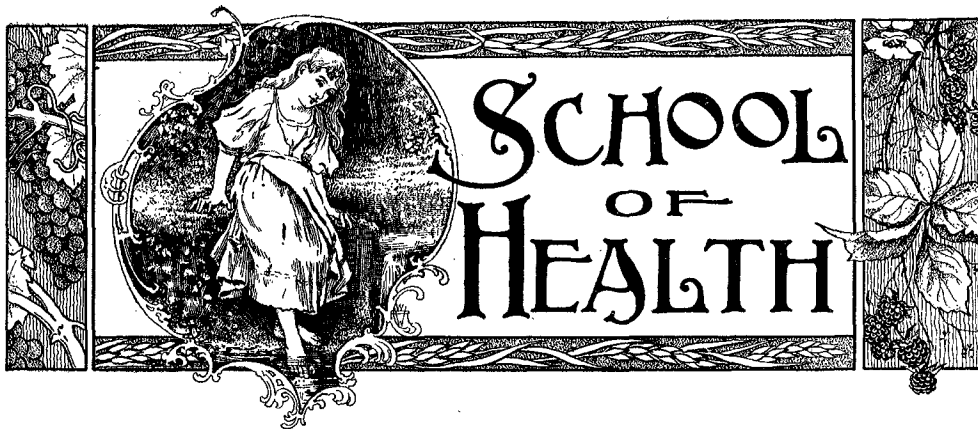
Predestination Wonderful possibilities are provided for every one who has faith in Christ. No walls are built to keep any living soul from salvation. The predestination, or election, of which God speaks, includes all who will accept Christ as a personal Saviour, who will return to their loyalty, to perfect obedience to all God's commandments. This is the effectual salvation of a peculiar people, chosen by God from among men. All who are willing to be saved by Christ are the elect of God. It is the obedient who are predestinated from the foundation of the world. "To as many as received him, to them he gave power to become the sons of God, even to as many as believed on him."

Seal of God What is the seal of the living God, which is placed in the foreheads of his people? It is a mark which angels, not human eyes, can read; for the destroying angel must see this mark of redemption. The intelligent mind has seen the sign of the cross of Calvary in the Lord's adopted sons and daughters. The sin of the transgression of the law of God is taken away. They have on the wedding garment, and are obedient and faithful to all God's commands.

The Church The Lord's church is to him the dearest object on earth. Creation itself was originated in the purpose of God that he might glorify himself in the redemption of his people.

The Plan of Redemption By Christ the work upon which the fulfillment of God's purpose rests, was accomplished. This was the agreement in the councils of the Godhead. The Father purposed in counsel with his Son that the human family should be tested and proved, to see whether they would be allured by the temptations of Satan, or whether they would make Christ their righteousness, keeping God's commandments, and live. God gave to his Son all who would be true and loyal. Christ covenanted to redeem them from the power of Satan, at the price of his own life.

The Holy Spirit's Work When Christ ascended to heaven, the Holy Spirit took his place, and was a perfect representation of him. It is the work of the Spirit to administer the richest grace, and make it effectual in the hearts of God's people, that the elect may be gathered into one family. We need more quiet, abiding trust in God, and then the very best and highest activities will be put forth. Not one false movement will be made.



## FOOD ELEMENTS.

BY MRS. O. M. HAYWARD.

HOW dear to the heart of every White Rib-boner is Rest Cottage in Evanston, Ill. How they would grieve to see it ruthlessly destroyed, or even so remodeled as to change its plan.

Every American holds sacred the old Mount Vernon homestead. It is kept in repair at national expense, not after the most modern patterns, but according to the original design, and every care is taken to preserve it perfectly.

We reverence those who have contributed so much to the lasting good of humanity; and for their sakes we reverence the places they have called home, and where they have lived and loved and worked. We would not for a moment trust the care of these places to careless, indifferent people.

**The Most Sacred Home** "What? know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own?" "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. 6: 19; 3: 16.

As we love and reverence that sacred Presence, and appreciate the meaning of these Scriptures, we shall reverence its abiding place—its temple—the human body.

**The Carpenters** This living, breathing temple was designed and built by the Holy One, and not only *has been* occupied, but *now is* occupied by the Divine Presence. Yet into your care and mine it is committed, and we are responsible for its run-down or well-kept condition.

This same Presence is ever with us to assist, and to do what we can not do. And well it is, for there is so much which we can not do. In fact, we, instead of it, are the assistants.

There is much to be done in this temple; for since it is a living, breathing, working organism, it must support a constant waste, which necessitates a constant repair, and a supply of repair materials.

**Repair Materials** Our part, as assistants, lies chiefly in supplying to this unseen Workman the necessary substances for repair and growth. We, of ourselves, are too clumsy and ignorant to appropriate one particle of this material—the attempt would be disastrous. We can not, by ever so much thinking, add one cubic inch to our stature, but we may help wonderfully by always furnishing the right thing at the right time, and in the most approved manner.

If you and I do not know how, we may learn. The great Guide Book is not silent upon the foundation principles of this most important

subject, and science has been busy for many years, carefully explaining to us the details.

If we would perfectly preserve the original design of a building, it must be carefully studied, and no new plans or kind of material must enter into the work of repair.

Let us investigate the original composition of the human body.

There are fourteen of the original elements necessary to its healthy existence, and these are all prepared in the vegetable kingdom into various compounds from which we may select our food. For the sake of better studying the subject, we will divide these compounds into five classes, as follows:—

1. Carbohydrates, or those foods which are rich in carbon, as the starch of the different grains and vegetables, the cellulose of the grains, fruits, and vegetables, and the sugar of ripened fruits and other vegetable products. Nearly seven eighths of the entire bulk of the food should be selected from this class.

2. Proteids, or those substances rich in nitrogen, as the gluten of grains, the vegetable casein of beans, peas, and nuts, the casein of milk and cheese, the fibrin of lean meat, the albumen of eggs, etc. About one eighth of the food should be selected from this class.

3. Fats. These are found in the vegetable kingdom, largely in nuts, and in dainty, palatable bits in the different grains. In the animal kingdom they are found in all dairy products and flesh meats. They should constitute from six to eight per cent. of the food.

4. Mineral salts. All of the grains and vegetables contain more or less of these, and in such quantities and proportions as are best suited to a healthy, normal system.

5. Water. Three fourths of the weight of the body is water, and we should drink plenty of it two or three hours after meals, whether thirsty or not.

That sickness and weakness are often caused by a wrong proportion of these food elements is a well-established fact. If we would have the best of bodies, we must furnish the best of material.

"We are laborers together with God" in the every-day workshop of our own bodies.

## WELL-PROPORTIONED BREAKFAST MENU.

Oatflakes (cooked four hours).	
Sliced bananas	Butter
Toasted white bread	Crackers
Graham bread	Poached eggs
Fresh strawberries.	

## WELL-PROPORTIONED DINNER MENU.

Green peas	Baked potatoes
Graham bread	White bread
Whole-wheat crackers	Macaroni with egg dressing
Mixed nuts.	

The dairy products given and eggs may be substituted by palatable nut preparations, recipes for which will be given later.

The proportion of food elements required by the system varies somewhat with the seasons and occupations of the individual. People of sedentary habits and students need to avoid large quantities of "heavy food" and coarse vegetables.

Dry beans and peas, corn meal, and rich, heavy dishes should figure more prominently on the winter than the summer menus. Green vegetables, fresh fruits, light breads, crackers, toasted grains, fresh nuts, should make up the greater part of the summer dietary.

## TEMPERANCE LESSON.

International Sunday-School Lesson for June 22.

**GOLDEN TEXT:** "Let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. 13: 12.

**SCRIPTURE LESSON:** Rom. 13: 8-14.

8 Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law.

9 For this, thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.

10 Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.

11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.

13 Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

THE query may arise, What has this Scripture to do with temperance? Very much; for no one who obeys the injunction of the very first verse of the quotation can either be intemperate himself or tempt others to intemperance.

Love means willingness to serve others. Every man owes it to God and to his fellowmen to keep himself in the best possible condition for service. This obligation is utterly incompatible with intemperance.

The man who drinks is unfitted thereby to bear the burdens which naturally belong to him as a social being. He deprives not only his own family, if he has one, of something that is their own, but he deprives his fellowmen as individuals, and the community as a whole, of that which he ought to contribute to the general welfare.

And especially does the man who sells intoxicants and narcotics violate the injunction, "Thou shalt love thy neighbor as thyself." Every man who sells intoxicating liquors knows that he is dealing out death and condemnation to his neighbors. He does it that he may obtain their money. Selfishness is the very tap-root of the liquor traffic.

Intemperance is the sum of all vice and crime, for it fosters it all. The wicked men and the abandoned women of a city are frequenter and supporters of the saloon.

But let us not give this entire lesson away to the habitué of the saloon. The apostle seemed to feel that Christians were in danger. And we know that there is special danger to those who live in the last days.

Intemperance does not consist alone in the use of intoxicating drinks. There are many things in which one may give way to intemperance. Over-eating is one of the most common forms of intemperance. Gluttony and drunkenness are frequently associated together in the Scriptures, for they belong together.

# The Gospel Herald

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EDITOR C. P. BOLLMAN.

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## GOD'S MESSAGE FOR TO-DAY.

**Present Truth** THE Lord has sent special messages to his people from time to time all down the ages, and each of these messages has in turn been present truth to those to whom it was sent.

**Testing Truth** Each of these messages has in its turn required some action of those to whom it came. Noah's message not only called upon the people of his day to accept theoretically the truth that Jehovah is God, but it called upon them to show that faith by repentance and by preparing for the coming flood.

**John's Message** The message of John the Baptist not only called upon people to believe that the promised Messiah was about to appear, but to prepare for his coming by repentance. In brief, John's message was, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as saith the prophet Esaias." "Bring forth therefore fruits meet for repentance."

**A Last-Day Message** As there was a message to prepare the world for the first advent of our Lord, so there is a message to prepare as many as will receive it for his second coming. Among the signs of his second coming the Saviour gave this: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14.

**"This Gospel"** There is but one gospel, the gospel of our Lord and Saviour Jesus Christ; but just before the Lord comes, this gospel is preached with the announcement of his soon coming. In Joel 2: 1 the Lord commands such a message: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand."

Similar language is used in Zeph. 1: 14-18: "The day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. 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. 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 the 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."

In Rev. 14: 6-12 we learn that three messages go to the world just before the coming of the Lord. The first of the three announces the hour of God's judgment. This judgment is, clearly not the general judgment described in Matt. 25: 30-33, but the judgment described in Dan. 7: 9-14. It is the judgment which takes place in heaven before Christ comes to

this earth, and is for the purpose of determining who shall be accounted worthy (Luke 20: 35) to receive eternal life when the Lord appears. It is manifest that in this judgment the wicked have no part further than inasmuch as it determines who are righteous, it passes by all others, thus virtually deciding every case.

**The First Resurrection** We find in 1 Cor. 15: 51-55 a description of what takes place when the Lord comes: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

The same substantially is told in 1 Thess. 4: 16, 17: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Turning to Rev. 20: 1-7 we learn that the resurrection described in the texts quoted from 1st Corinthians and 1st Thessalonians is the first resurrection. It takes place at the beginning of the period of one thousand years, at the end of which time the wicked dead are raised.

**The Millennium** It is this period that is known as "the millennium." There has been much speculation concerning this time. Some believe that during that period Christ will reign here in person, and that all the world will serve him. Others think that his reign will be in heaven, and that the righteous will be taken to be with him there while the wicked enjoy another probation on the earth, freed from Satan's temptations. Still others hold that Christ's reign during the thousand years will be spiritual; that Satan being bound, evil will hide its head, so to speak, and all the world be converted.

**What the Bible Teaches** The Bible doctrine, however, differs from all of these views. It seems clear that Christ comes at the beginning of the one thousand years referred to. When he comes, the wicked are all destroyed by the brightness of his coming (2 Thess. 2: 8); they are swept away, as it were, by the great whirlwind described in Jer. 25: 31-33: "A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground."

Satan is described as bound with "a great chain." Nobody will contend that this binding means any more than that Satan is restrained of the liberty he now has. It has been aptly

suggested that he is bound by a chain of circumstances, just as we often say, "My hands are tied." We mean that the circumstances surrounding us are such as to prevent our doing that which we would otherwise do.

The great controversy between Christ and Satan during all the ages has been for the possession of this earth. At times Satan has seemed to triumph, and at all times since the fall, excepting for a short period immediately after the flood, Satan's followers have been in the majority. But now comes a time when by a mighty exhibition of his power the Lord destroys all of Satan's subjects, and raising to life the righteous dead and with the righteous living endowing them with immortality, the Lord takes them all with him to heaven, leaving Satan temporarily in full possession of this earth, but without a living inhabitant, and in the condition described in Jer. 25: 23-26.

Then Satan, bound by chain of circumstances strong,  
Shall roam the wind-swept plains, to chaos brought by sin—  
A desolation like to that before God spake  
The living word that in the early dawn of time  
Gave shape to matter made of naught but space.

These are a few of the important events which cluster around the all-important event of the second coming of our Lord Jesus Christ. A more full consideration of the subject must be left to future articles.

## A SEASON OF CALAMITY.

BY PASTOR J. E. WHITE.

THE prophecy of our Saviour, given in Matthew 24, was the answer to the question of the disciples, "Tell us, when shall these things be, and what shall be the sign of thy coming, and of the end of the world?" Vs. 3.

In his answer the statement is made, "For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes in divers [Gr., different] places." Vs. 7.

Luke, recording this same prophecy, says: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring [Gr., roaring of sea and rolling surge]; men's hearts failing them for fear [Young's translation, men fainting at heart for fear], and for looking after those things which are coming on the [Gr., habitable] earth." Luke 21: 25, 26.

David speaks of the elements as "fire and hail; snow and vapors; stormy wind [Young's translation, whirlwind] fulfilling his word." Ps. 148: 8.

We may gather from the foregoing quotations that the awful calamities that are visiting our earth are simply "fulfilling his word." At what time may we expect to meet these calamities in a special manner? Luke speaks of them in connection with, and following, the signs in the sun, and in the moon, and in the stars. These signs refer to the wonderful dark day of May 19, 1780, and the falling stars of Nov. 13, 1833, as foretold also in Matt. 24: 29. Then at some time near and following these dates we may expect an outburst of calamities that will warrant us in considering them a fulfillment of these prophecies. Let us compare some of the specifications of our Saviour's prophecy with the history of the month of May, 1902.

"THERE SHALL BE FAMINES."

*India.*—The third year of awful famine is upon this stricken land. The *Bible Echo* of

May 12 states that millions, already impoverished, are pressing upon the brink of the precipice of despair and death. There are 300,000 on the relief list, and the numbers are rapidly increasing.

*Russia.*—Drought and frost have destroyed crops in the Baltic provinces. Great crowds of starving peasants are flocking to Moscow from the central provinces, in search of means of subsistence.

*Korea.*—Little rain for several years, hence crops cut off. Even rice has to be imported. In some districts, natives are living on bark stripped from trees. In eighteen districts of North Chulla Province more than 41,000 are reported in a starving condition. Many deaths have already occurred, and scores of natives are found by the roadside, with limbs bloated with the dropsy of starvation.

*Java.*—A dispatch states that "famine, flood, and pestilence are destroying life so rapidly in the province of Demak that in some districts there are not survivors enough to bury the dead."

China and other countries have also their famine troubles. It has been said that with modern facilities of transportation, famine and starvation arising from it are now impossible. But present facts prove that our Lord's prophecy was correct.

*Missouri.*—The drought in this State has been so severe that cattle and horses are reported as dead and dying. The people in some sections are in a suffering condition, bordering on famine.

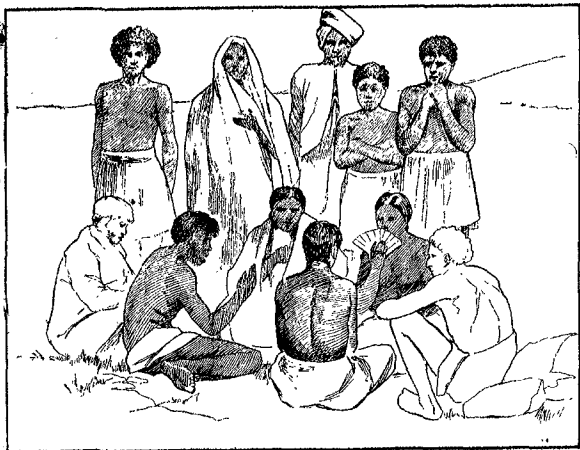
"PESTILENCES."

Modern sanitary provisions have not driven pestilence from the earth. Java is suffering under the scourge of cholera. England, Scotland, and other countries are being visited by smallpox.

The awful "black death," or "bubonic plague," is carrying off 70,000 per month in the Punjab. Half the population of this country are affected. It is also reaching out into other lands. No medical aid is of avail with this awful plague.

"EARTHQUAKES IN DIVERS PLACES."

Earthquakes have increased enormously during the past few years. During the first

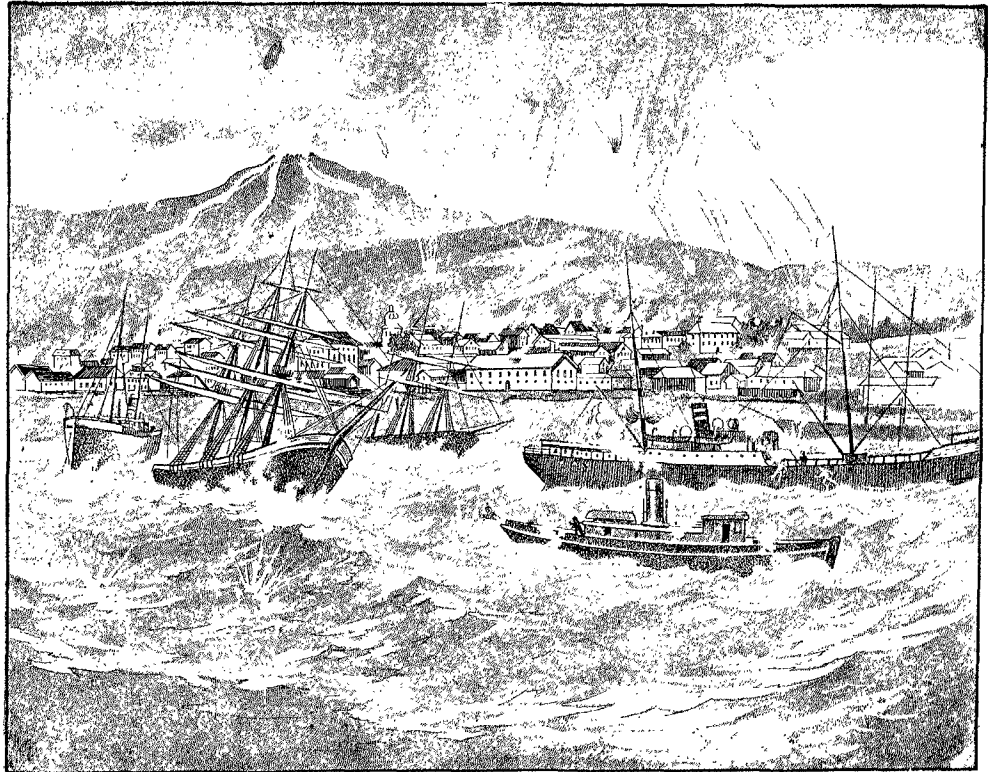


Native Caribs.

1850 years of the Christian era we have the record of only one in eight years. For eighteen years following 1850, the average is stated by one statistician to be 277 per year. At the present time there is almost a constant tremble of the earth in some locality.

Earthquakes and volcanic outbursts belong to the same class. Both are caused by earth's

internal fires. Both are due to the burning of coal beds, coal oil, natural gas, and the coming in contact of dangerous chemicals which are embedded in the earth. These internal fires are reaching under the earth's crust in every land. The volcanoes and earthquakes resulting from them are but the premonition of the great final convulsion, when "the earth shall reel to



and fro like a drunkard, and shall be removed like a cottage." Isa. 24: 18-20. See also Rev. 16: 18, 20; Haggai 2: 6, 7; Joel 3: 16; Isa. 2: 19, 21.

Some of the most recent disturbances are as follows:—

*Guatemala.*—Advices from San Francisco, of May 31, state that several cities and villages have been either destroyed or badly shaken by earthquake, the loss of life being reported as more than 2,000. Great damage was done to the coffee plantations. The loss reaches into the millions.

*Martinique and St. Vincent.*—Among the most awful catastrophes on record comes the volcanic outburst at these places on the morning of May 8. This was well described in last week's issue of this paper, so the particulars need not be given here. The accompanying illustration shows Mont Pelee during the eruption, the city of St. Pierre at the base of the volcano, and the shipping in the harbor. Of the vessels in the harbor, but one escaped. Of the 30,000 inhabitants of St. Pierre, none who were in the city survived to tell the story. All life was destroyed in three minutes by the gases coming from the volcano. Later the burning cinders set fire to city and shipping.

The catastrophe was more awful than that which came upon Pompeii and Herculanium. For while these cities were buried beneath the scoræ of Vesuvius, many of the inhabitants had time to escape.

Volcanoes are also active, or showing signs of activity, in Russia, Sandwich Islands, Bolivia, Alaska, Mexico, Texas, and other places. The bottom of the sea is also coming in for its share, as reported by mariners.

"WHIRLWIND DOING HIS WORD."\*

Recently the papers are filled with the accounts of devastating cyclones, cloudbursts, and heavy rains and floods. It is unnecessary to enumerate them all. But their frequency and violence have been remarkable.

All papers are filled with accounts of disasters, and literally the hearts of men are "fail-

ing them for fear, and for looking after those things which are coming on the earth."

The *Literary Digest* of May 31 sums up the situation as follows:—

"Nature has not been so busy with her forces of devastation for many years past as she has been during the first five months of this present year. Volcanic eruptions and earthquakes have destroyed 48,450 lives, storms 704, tornadoes 416, cyclones 220, floods 333, avalanches 228, tidal waves 103, snow slides 39, and waterspouts 12,—a total of 50,505 lives were destroyed by nature's elemental disturbances. If to this were added the lives lost by agencies over which man has more or less control, such as fires, mine disasters, explosions, railroad accidents, and vessel wrecks, it would be increased to over 60,000, and this takes no account of individual lives lost in this country, which would bring the grand total up to about 100,000 lives lost in the short period of five months."

To the student of God's word the events transpiring around us are significant, and point with accurate fingers to the day near at hand, when the earth and the things that are therein "shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed." Heb. 1: 11, 12.



"If every evil purpose in this world came to fruition, the crop of noxiousness would choke out the good seed; but many an effort to be very wicked only comes to the stage of being very silly. In the meantime every good thought has in itself root to lay hold upon the earth and grow."

\* Ps. 148: 8, Young's Translation.

## WITH THE CHILDREN



## BREAD MAKING IN TURKEY.

A LADY missionary in Turkey thus describes the process of bread making in that country:—

"Last week one of our neighbors sent word that they were making bread, and that if we wished to see how they did it we might come over. We went over, and saw a great sight.

"Three or four women work all day, and make enough to last two or three months. The floor of the room was covered with the bread already made, while at one side was a dish almost as large as a tub, containing dough. The mother, two daughters, and a servant woman were up to their elbows in the work, and liberally covered with flour. The dough is of a very dark color, and is rolled out in pieces about a yard long, a foot wide, and about as thin as pie crust. It is then stretched out on a cushion, when it is ready for baking.

"In one corner of the room is a hole in the ground about three or four feet deep and two feet in diameter. This hole, which is called a *tonier*, is walled up with brick. A fire is made in the bottom of this *tonier*, and when the bricks are hot, the bread is slapped against the inside of the *tonier*, where it sticks two or three minutes until it is done.

"How would you like that way of making bread? I imagine you would not like the taste of the bread, either. This bread serves as dishes, also, for some of the natives. A good many of the people eat nothing else but cheese with tea.

"The people here do not like our bread any better than we do theirs."

## MARJORIE'S CURLS.

IF Marjorie had been a little older, of course she would have known better. For that matter, if Miss Genevieve had been older, she probably wouldn't have made the remark that put the idea into Marjorie's yellow head. It happened this way:—

Marjorie's mama wasn't the least bit rich, but she did a great deal of good, nevertheless. Money isn't everything, in fact, it really isn't much unless behind it there is a loving heart and an earnest desire to be helpful. Marjorie's mamma possessed both these necessary things, and she was teaching her little girl to cultivate them too. They were much interested in the Fresh Air work; and when the hot sun blazed down on their cozy home, with its porches and shade trees, they talked and planned for the poor little people who lived in stifling alleys where no breath of pure air ever penetrated.

One morning Miss Meredith came to Marjorie's house with a pitiful story of poverty and illness, and mamma listened with tears of sympathy flowing down her cheeks. Then she and Miss Meredith went away together to try to raise ten dollars to send the destitute family to the country. Mamma's voice trembled as she bid Marjorie good-bye, and said, "Be good, daughter. Pray that God will show us some way to help his needy little ones."

After they had gone, Marjorie stood at the gate gazing soberly down the street and think-

ing. How she wished she wasn't so little! how she wanted to help! The sun glistened through the maples leaves overhead, and touched Marjorie's curls, turning them into shining gold, catching every little silken strand and polishing it till it sparkled.

It was then that Miss Genevieve came with a friend to see mamma. "Isn't she a picture?" asked Miss Genevieve, kissing the dimpled face.

"Did anybody ever see another such aureole of glory? In this melting weather, too, when ordinary mortals are obliged to have hourly recourse to curling irons, and then look like frights. Marjorie, I'd give ten dollars for your curls. Mamma not at home? Well, we will drop in again on our way back. Perhaps she will have returned. Good-bye, sweetheart."

And thoughtless Miss Genevieve unfurled her white parasol, and walked away with her friend, little dreaming of the mischief she had done.

Marjorie went quickly back to the house, and sat quietly down in a shady corner of the porch to think about it. Mamma had asked her to pray. Ten dollars was the needed sum, and Miss Genevieve was willing to give it. The curls would grow again, but the little sick children might die unless help came soon. Clearly, there was but one thing to do.

An hour later Miss Genevieve came again. Marjorie met her at the gate, a queer little shorn head atop of the plump shoulders and a folded paper in her hand.

"Here they are, Miss Genevieve. I cut 'em off my own self. My curls—you said you'd give ten dollars for 'em, and Miss Meredith needs ten dollars so bad, and mamma told me to pray God would send it, and he did, you see."

The white parasol fell with a crash as Miss Genevieve gathered the child in her arms and burst out crying, in spite of the tall, dignified gentleman behind her.

"My darling baby!" she sobbed, "what have I done? Your mother will never forgive me."

"Oh, mamma won't care," declared Marjorie serenely, wiping Miss Genevieve's tears with her soft little hands. "She couldn't, you know, 'cause she says it's right for us to help answer our prayers. And then they needed the money so bad she cried."

Miss Genevieve opened her purse and laid a crisp bill in Marjorie's eager grasp. Then she unfolded the white paper and divided its shining contents, saying tremulously, "We must give this beautiful one to mamma, girlie. The rest I'll keep to remind me of—several things. Let us go, Hubert. I haven't the courage to face that dear woman till Marjorie has broken the news to her. O Hubert, to think there is need in the world so pitiful and pressing that even this baby feels its weight, and I have been indifferent!"

The gentleman took out of his pocket a large wallet and laid between its leaves a shining strand of yellow hair—perhaps he, too, wished to remember—and a moment later another bill lay in Marjorie's hand.

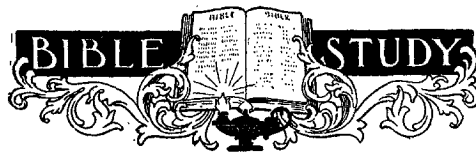
All through the hot August days the poor little waifs grew strong and happy in the life-giving country. And the long curl in a dignified gentleman's wallet, another in pretty, thoughtless Miss Genevieve's treasure box, and one laid tenderly between the leaves of mamma's Bible, wielded an influence silent

but potent, as an unselfish act performed for the good of others always must.—*The Christian Worker*.

## THE ECSTASY OF GROWTH.

NATURE is incomplete. She leaves to man  
The clamor for an end determinate,  
The while, with happy patience, early, late,  
Life she repeats, even as it first began—  
Too wise to ask from God a final prize,  
Knowing in growth continued rapture lies!

—Clinton Dangerfield, in *Country Life*.



## BUILDING THE HOUSE OF DAVID.

THROUGH the tabernacle and its services, God was teaching the mystery of godliness,—God manifested in the flesh (1 Tim. 3:15, 16) the King in his house. To show his purpose to identify himself with his people, he occupied the same kind of dwelling as they did (2 Sam. 7:6, 7), thus acting his word as an object lesson before them. 2 Cor. 6:16; Heb. 2:14. Now, when David's heart is stirred to find out a settled place for the Lord (Ps. 132:3-5), the Lord reveals to him that he will build the house of David (2 Sam. 7:11, last clause), and make that his permanent home, through the relationship which he would establish with his family. Verse 14, first clause.

The real house is the people (Isa. 58:1), and is thus equivalent to household (2 Tim. 4:19, A. V. and R. V.) or family. 1 Chron. 13:14. To build a house was to bring a son into the family. Ruth 4:11. If a house continues forever, there must be a son in the family forever. When the Lord promised to establish David's house and David's throne forever (2 Sam. 7:16), he renewed the promise of the Seed (Gen. 3:15), and declared his purpose to give his eternal Son to David's family (Isa. 9:6, 7) to retain the flesh forever. This was the Seed of Abraham (Gal. 3:29), the Seed of David (Rom. 1:1-3), and the Son of both. Matt. 1:1. In him Israel was brought into the relation of a son (Ex. 4:22; Hosea 11:1; Matt. 2:14, 15), and the family on earth and the family in heaven were united. Eph. 3:14, 15. Read Luke 1:67-75.

## QUESTIONS.

1. What lesson was revealed in the tabernacle and its services?
2. How did God indicate his purpose to be one with his people?
3. What statements were thus being put into a concrete form?
4. What opened the way for the Lord to reveal the truth concerning his real temple?
5. In what promise was this revelation made?
6. What relationship would thus be established with David's family?
7. What is the primary meaning of the word "house"?
8. To what other words is it thus equivalent?
9. How is such a house as this built?
10. On what basis alone can such a house as this continue forever?
11. When the Lord promised to build a house for David, and to establish it forever, what promise was renewed?

\*Lesson for June 21, from the International Sabbath-School Quarterly.

12. What further revelation was now made to David as to the way in which the promise would be fulfilled?

13. Whose seed did the Son of God thus become? Whose Son?

14. How was it possible for God to speak to Israel in Egypt as his son?

15. What union was established through the gift of the Son of God to the family of God?

## CURRENT EVENTS

KING ALFONSO is said not to like bull fighting, and to desire to substitute horse-racing as the national sport.

HUMAN history does not record any previous period of such wide-spread volcanic activity as the month just past.

In different quarters of the world, thousands of miles apart, volcanoes long supposed to be extinct, burst into activity in a few days' time. The scientific world is at a loss to account for these manifestations.

A SINGLE steamer arriving in New York recently brought from Havana 609 barrels and 13,920 crates of pineapples or more than a million and a quarter of pines. It was the largest cargo of pines ever exported from the island. The fruit shifted and gave the ship a bad list, making it difficult for passengers to keep their feet on deck.

It is stated that a new hotel, the most magnificent in the world, will soon be erected in New York at a cost of \$10,000,000. The new structure will be built on the ground now occupied by the Plaza Hotel, on Fifty-ninth street, opposite the Fifth avenue entrance to Central Park. The Plaza will be demolished at an early date. The George A. Fuller Company is carrying on the work, but it is understood the firm is acting for Charles M. Schwab, J. J. Mitchell, John W. Gates, and other well-known steel magnates.

BRITONS and Boers alike seem to be delighted that peace has returned to South Africa. It is said that Boer commandos have heartily cheered King Edward, and soldiers of the defeated and the victorious armies mingle freely together on the most friendly terms.

Many of the Boers have returned to their homes without the formality of surrender, and are preparing to resume the arts of peace.

The whole world rejoices that the war is over, and the wish seems to be universal that prosperity shall speedily return to the territory so recently war-stricken.

A RECENT despatch from St. Petersburg states that the Czar and those who stand nearest him are out of sympathy with the uncompromising reactionaries of the empire, and are anxious for a pacific solution of the present national crisis. In the course of a recent private conversation, a member of the imperial family is reported as saying:—

"The Czar fully understands that a series of liberal reforms must be introduced, but fears lest too sudden action should lead to social disorder. Accordingly, he and his advisers have

decided to strengthen, as much as possible, the existing military and police regime, preparatory to the gradual application of the principles of liberal government."

A RECENT despatch from Seattle, Wash., says that passengers arriving there from Cook's Inlet confirm the reports of the eruption of the volcanoes Redoubt and Mount Blackburn. The latter's activity began April 11 and was followed, May 3, by Redoubt, both belching forth ashes, dust, and sheets of fire, flaming into the heavens at intervals. The volcanoes are remote from settlements, and there was no loss of life.

A report also comes from Albuquerque, N. M., under date of June 3, saying that Deputy United States Marshal McKeehan, just arrived from the West, reports the people of Grant's greatly excited over the appearance of activity in a volcano a few miles distant from that town. Train passengers observed smoke in the direction of the volcano, and a man who was dispatched to the place says it was issuing from the crater of the largest volcano in the region. The ground around this volcano is said to have been growing warmer for years, and vegetation, formerly luxuriant, has disappeared from its sides. The lava beds in this vicinity are the largest in the United States, extending for a hundred and twenty-five miles.

THERE is general rejoicing that terms of peace have been arranged between the British and the Boers in South Africa.

The terms are in substance that the Boers are to hand over all the arms and ammunition in their possession or under their control. No action will be taken against the prisoners except those who broke the laws of war. The Dutch language will be taught in the schools, where the parents desire it. Rifles will be allowed to the Boers for protection.

Military occupation will be withdrawn as soon as possible, and self-government substituted. There will be no tax on the Transvaal to pay the cost of the war. Three million pounds will be provided for the stocking of Boer farms.

Lord Kitchener, subsequent to the signing of terms, informed the Boer delegates of the British intentions regarding the Cape Colony rebels, who are not included in the agreement. They will be subject to trial according to the law of the colony to which they belong. The rank and file will be disfranchised for life. No death penalty will be inflicted.

The reason for making a difference between the Cape Colony rebels and other Boers is that Cape Colony was recognized British territory at the beginning of the war, while the Orange Free State and the Transvaal were at least semi-independent states.

It is certainly to be hoped that the English government will deal generously with the Boers, who have clearly shown themselves foemen worthy of the steel of even the Britons. We should have been glad if the Boers could have had independence; we shall now hope that they will be even more prosperous and happy under British rule than they ever could have been as an independent people. Certainly English colonists have much to be thankful for in the way of stable government and ample protection in every land.

A LETTER from Bucharest, Roumania, under date of May 24, states that "the anti-foreigner law soon to be put into operation, will drive three hundred thousand Roumanians from Carol's and Carmen Sylvia's kingdom. These natives will be sent across the frontier like so many barbarian invaders, because their religion differs from the accepted faith.

"For the anti-foreigner law is really an anti-Jew law. This legislative act, approved by the government and signed by the king, forbids Jews to engage in manual labor of any kind. They are neither allowed to be artisans nor to till the soil.

"Russia excused her persecution of Jews on the ground that they refused to engage in agriculture; Roumania goes the big sister empire one better, and says Jews shall not engage in any honest work whatever."

The same correspondent states that the Roumanian government has suspended the constitution so far as the Jew is concerned; "the right of free speech is taken from him, and respectful protest against the contemplated outrage is styled 'high treason.'"

Wherever the Roumanian Jews come together in peaceful assemblage to talk over the dread situation confronting them, they are liable to arrest and punishment by court-martial.

The correspondent sending this report states that he was permitted to examine the papers of a number of these unwilling emigrants, and found that, "with two exceptions, every man in the company was a Roumanian citizen by birth and education. Some had grandfathers and great grandfathers living or buried in this country long before the present dynasty emigrated to Roumania from Sigmaringen."

Of the occupation of the exiles it is said that "the majority were artisans, bricklayers, carpenters and joiners, tailors, bakers, and the like; thirty or more were small farmers, one hundred and fifty had worked on farms—not a saloonkeeper, horse dealer, or petty banker among them.

"The troop of badly frightened and heart-broken men and women said they hoped to reach the Baron Hirsch Colonies in Canada by the middle of June. Numerous friends and co-patriots of theirs are also going there before and after the law against Israelites takes effect. All carried testimonials of their former mayors or village elders, proving good conduct. None had been fined for a misdemeanor even."

The reason for driving these poor people out of Roumania is quite similar to the reason for excluding Chinamen from the United States. They are so thrifty that they prosper on wages upon which others would starve.

The average wage of these people was about twenty cents a day; the women got eight and nine cents for twelve or fourteen hours' work in the fields at harvesting time. "On this we could live, as we had our homes; we even added to our savings yearly," said a patriarch who acted as spokesman. "But the government in Bucharest thought we were getting too rich; as a matter of fact, we were no better off than our Christian neighbors, though we were compelled to work harder. And so they sent us away."

Such accounts make one feel heart-sick, and long for the time when the dark, weary history of sin shall be ended, the wrongs of earth righted, and every man revealed according to his deeds.

# The Gospel Herald

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## THE UNITED STATES AND THE VATICAN.

JUST prior to the Spanish-American war there were living under the jurisdiction of the United States but little more than eight and a half millions of Roman Catholics. Since that time the addition of Porto Rico and the Philippine Islands has more than doubled our Catholic population.

It seems that in order to govern these new Catholic colonies successfully the authorities at Washington have felt that they must have the moral support of the Roman Catholic Church; hence special pains have been taken not only to please the Roman Catholic Hierarchy in the United States, but there has been more or less effort to secure the approval of the Pope himself.

One of the latest efforts of this kind is the visit of Governor-General Taft to Rome. Nor was this visit undertaken by the Governor upon his own responsibility. He is only one of a commission of three appointed by the President of the United States. The other members of commission are Major John B. Porter, of the Judge Advocate's office, and the Roman Catholic Bishop O'Gorman, of South Dakota.

Of course the political press has no criticism of this action of the President's. The religious press is speaking, however, with a good degree of freedom. For instance, the *Boston Watchman* (Baptist) says: "However defensible the measure taken by the President may be, it indicates, in the most unmistakable way, the new influence which Rome is acquiring in the United States."

Bishop J. M. Thoburn, of the Methodist Episcopal Church, writing to the *Northwestern Christian Advocate*, says:—

"All this may turn out well in the end, but in sending Governor Taft to Rome it certainly looks as if President Roosevelt has overlooked some very important features in the case. In the first place the Vatican is the party obligated, and both right and courtesy demand that the commission should be sent from Rome to Manila, and not from Manila to Rome. In the next place, it certainly looks like a sacrifice of official dignity to send Governor Taft on a mission of this kind. He occupies one of the most prominent positions in the Oriental world. He is a governor-general, and his official person represents the President of the United States very much in the same way that Lord Curzon, as governor-general of India, represents the king of England. If it were proposed to send the governor-general of India to Constantinople to settle a semi-religious question with the Sultan, as the head of the Mohammedan community, the very idea would be scouted as preposterous. In such a case the Sultan would be required to go to India in person, or to send a commission with full power to act for him. American prestige stands very high in the East

at the present day, and it is much to be desired that nothing should be done to lower it; and yet if Governor Taft actually goes to Rome, as has been announced, the impression made throughout all Eastern lands can hardly fail to be unfavorable.

"Every possible concession should be made to the feelings and wishes of the venerable pontiff at Rome, but surely something is due to the high official who represents the President of the United States. How the plan proposed is viewed in Rome itself may be inferred in some measure from an exuberant letter written from Rome and published in the *New York Sun*. In this letter 'Mr. Taft' is spoken of without any token of respect, while the writer is almost beside himself with joy over the victory which has been secured by the church. Governor Taft is a man who cares nothing for petty personal amenities, but the American people regard with proper jealousy the treatment which is accorded to those who represent them in the high places of the earth. In Japan and China and throughout all Southern Asia, to say nothing of the Philippines, it is vitally important that the United States should keep fully abreast of the most forward nations; but it is greatly to be feared the sending of this commission to Rome will not contribute to that end."

Secretary Root made an official statement a few days previous to the departure of the commission, declaring that Governor Taft's journey to Rome, on his way back to Manila, is made simply "for the purpose of reaching, if possible, a friendly understanding with the authorities having control of the disposition of the property of religious orders and other church property in the Philippines." His errand, adds Mr. Root, "is not in any sense a diplomatic mission; it is simply a business transaction with the owners of the property."

Referring to the Secretary's statement, the *Philadelphia Catholic Standard and Times* makes this caustic comment:—

"Secretary Root has informed Congress that Governor Taft, with Judge Smith and Major Porter, are going to Rome, not as a 'commission,' but simply to confer with the Roman authorities with the object of securing 'separation between church and state' in the Philippines. Still further explaining, he says the matter is 'simply a business transaction with the owners of the property.' These two propositions do not seem either to fit the facts or to agree with each other. It has to be shown where the connection between church and state exists; the hoisting of the American flag in the Philippines swept that connection away. It is the friars' lands that are in question, and these have nothing to do with either church or state. It is a distinct departure from this principle of separation, as set forth in the American Constitution, for the government to intermeddle in the real estate of any religious corporation. It has no more power to do so than in the case of any private citizen. Though the friars may be willing to dispose of the property they have held for three hundred years, and though the Roman authorities may be willing to facilitate the arrangement, these circumstances do not alter the extra-constitutional character of the proceeding,—a proceeding in its spirit as much opposed to the principle of religious freedom as the principle of the written law."

The end is not yet. The Pope is said to be highly pleased at the recognition accorded him, and as an evidence of his appreciation will send President Roosevelt a large Mosaic made at the Vatican works and representing St. Peter's.

## MUNICIPAL CORRUPTION.

THE whole country was startled some weeks ago by the report of a grand jury in St. Louis, revealing as it did a most monstrous state of official corruption in that city.

Another grand jury has recently made its report, in the light of which the revelations made by the previous grand jury pale into insignificance.

This report giving numerous facts and figures says that "the taxpayers of St. Louis have been mercilessly and piteously outraged for years. While there may have been corruption in other cities as great as we have had here, yet in no place in the world and in no time known to history has so much official corruption been uncovered, and the evidence shown so that all could see and understand. These revelations have been so appalling as to be almost beyond belief, and it will be years before the extent of the discoveries is fully realized."

The strangest and most startling, however, is that these plunderings of the city have been more or less known for several years, yet "there have been no outbursts of public indignation, no public meetings of any kind to express horror at the situation."

Commenting upon this phase of the situation the *Springfield Republican* says:—

"And that is the gravest aspect of the case. The public conscience of St. Louis must be paralyzed to enable the people to regard such a condition of affairs with comparative indifference. They need a moral awakening more than a world's fair."

It would be well were this need of which the *Republican* speaks, confined to a single city. But conditions similar to those brought out by the St. Louis grand jury have prevailed in other large cities. New York, Chicago, Philadelphia, Pittsburg, and Cincinnati have all had their corrupt rings, their bribery and other forms of municipal corruption. The disease is deep-seated, and the symptoms discovered only show how desperately sick is the whole of the body politic. The earth is becoming corrupt under the inhabitants thereof. "Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven." Hosea 4:3.

## Interchangeable 1000 Mile Tickets

Are now being sold by the Nashville, Chattanooga & St. Louis Railway, good over Railway and Steamer Lines in the Southeast comprising more than 13,000 miles. Rate \$25.00. Limit one year. If you expect to do any traveling within the next twelve months, buy one of these tickets. You will save money. They are on sale at principal ticket offices.

**W. L. Dantley,**  
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