

# Signs of the Times

## WHEN NOT TO GIVE UP.

[The following lesson in Obstacles we take from an editorial in the *Sunday School Times* of September 29, 1906.]

THERE are many ways of learning God's will for us, and we need never be in doubt as to His wish for our every action. He will make plain to us, in diverse ways, when He would have us enter upon a new work, or when He would have us turn aside from a present work, even tho no new work is yet apparent. But there is *one* way by which, we may pretty safely rest assured, God does *not* call men out of their work which they are doing. That way is by putting difficulties in their path. . . .

When God wants a child of His to move forward in a certain direction, He usually indicates this by placing an obstacle in that particular path. Obstacles are God's chosen stepping-stones to higher, better things. They are His challenges to faith and character—and a challenge is always an invitation. God knows that ability and character are not made, and do not increase, by traveling smooth roads; therefore He removes this danger to our souls by often blocking our paths. And God knows that the man who will not be stopped by an obstacle is the only man whom He can really use, in this world and in the next. Therefore when God has plans ahead for the doing of a work, by one of His children, of peculiar importance, He is most likely to pile the obstacles high in the face of the one to whom He hopes to entrust that work. Of course, if that one is turned aside by such obstacles, when he ought to have pushed straight ahead and overcome them, it is proved that he is not the one to be trusted with the important work that lies just ahead. Another must be found to undertake it, and must be proved worthy of its undertaking by the same hindering process that revealed the unworthiness of the first. Sooner or later, *some* sturdy soul will keep on in that obstacle-blocked path and reach the prize of privilege which was intended for the others. And some of those who failed because they were willing to be turned aside by difficulties will envy the successful worker, and will wish they had had his "chance" and his "good luck."







# SIGNS OF THE TIMES

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The blessedness	PSALMS.	of
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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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## CHRIST THE WAY.

THERE are two things especially noted in the great highways of life, namely, gates and bridges. They take but little of the space of the highway, the former but the thickness of the wall oftentimes; the latter, measured by the chasm spanned. Both are splendid illustrations of great spiritual lessons.

WHEN there is a stream to cross, nothing

build—1076-1188. The same year work was begun upon England's famous *pons*, London Bridge. It was finished in 1209. Peter of Colechurch began the work, but dying before it was completed, was buried in the structure, according to the rule of the guild to which he belonged. It was noted for its strength and massiveness, two-thirds of the Thames being occupied with its great piers. The first bridge had a row of houses along the entire length of its structure. We are told of the man who was born, lived, and died on the bridge without ever leaving it. The modern structure is seen in our picture on this page. In later times America has excelled in both wood and steel bridges, till we come to Niagara Falls' structures and

river has been spanned. As safe and secure as heaven itself its mighty cables are anchored in the throne of God, and span the awful gulf to the very heart of earth. The Son of God, the eternal Word, became flesh,—God-with-us, Immanuel,—and formed a union never to be broken—eternally God, eternally man. As man He met temptations for us, suffered for us, conquered sin in its stronghold the flesh for us, died for us, and by the power of His righteousness rose from the dead for us. While here He said: "I am the Way." John 14:6. Back from His glory upon the throne of the Father He sends to His children this word: "Fear not; I am the first and the last, and the Living One; and I was dead, and behold, I am alive



The Famous London Bridge across the Thames.

is more important than a bridge of some sort, a floating bridge of plank, a pontoon bridge, an ice bridge, a strong timber bridge, a stone bridge, a modern steel structure. Some one of them all is welcome, and is appreciated in proportion to its safety.

WONDERFUL things men have accomplished in bridge-building and chasm-spanning the centuries gone. Seemingly impossible feats have been achieved. One of the first famous bridges of history was that built, according to Herodotus, by Queen Nitocris over the Euphrates at Babylon, said to have been five furlongs in length. The first records of stone bridges come down to us from the war-loving Romans, unless it be that the Chinese antedate them in this art. Rome's oldest bridge was the *Pons Sublicius*, across the Tiber. Ruins of that still remain. And there were seven more. Another famous bridge was over the Rhone at Avignon, which took a hundred and twelve years to

the bridges in and about New York City. But these are by no means the greatest. If commerce demanded it, we should probably next hear of a bridge building across the Grand Canyon of the Colorado.

BUT with all man's art and skill in building bridges, he has never been able to span the dark chasm which sin has made between this island world and the continent of heaven. He has tried and tried, but he can place no pier in the awful, bottomless gulf, he can find no safe abutment on the hither side, and he has no power in himself or by the aid of his fellows to throw a span to the other shore. "Only in dreams" does he bridge the gulf; but wakes to find Death's deep, dark river flowing on to the sea of eternity, bearing in its poisonous depths millions of souls, and on its boiling surface the shadows of earth's dearest hopes.

YET the torrent is bridged. The dark

forevermore, and I have the keys of death and of Hades." Rev. 1:17, 18. He is the ladder which the penitent and humbled Jacob saw in his dream, reaching from earth to heaven, filled with shining messengers of God, passing to and fro on errands of mercy and love to the needy of earth.

O SOUL, in sin and misery, separated by your sins from God, doomed by sin to eternal death, with no power or strength or skill or wealth to bridge the awful chasm, Christ has bridged it for you. All that He asks of you is to yield your will unreservedly to Him, and to accept Him as your personal Saviour in life, in death, from sin, from selfishness, to serve Him forevermore. He will save. He will cleanse you from sin. He spans the gulf for you by the righteousness of God in Him. He will make you by His own blessed discipline and creative power a fit inhabitant of heaven. Believe Him. Trust Him.





### THE "MAN OF SORROWS."

**S** EVEN hundred years before the birth of Christ as a man, it was written by the prophet Isaiah, "He is despised and rejected of men; a Man of sorrows, and acquainted with grief." And this word concerning him was literally fulfilled in His earthly career as a messenger of truth. He endured sorrow and affliction and persecution to an extraordinary degree, yet it was all in behalf of those who had proved recreant to His love and long-suffering care. Yet notwithstanding this ingratitude, He never complained on His own account. His service was a labor of Infinite love, therefore the sorrow it entailed could not be even tinged with selfish complaint. As far as He was personally affected He could bear, and did bear, willingly and patiently, all the ingratitude of loved ones and all the temptations and persecutions inspired by the adversary of souls. His grief was all because of the sad consequences to those who failed to appreciate His mission, and therefore would fail to benefit by His great sacrifice and loving service.

By a parable of a vineyard, given through the same prophet (Isaiah 5), the Lord tells what He had done for Israel. Of this "vineyard" it is said, "He fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein." To emphasize this preparation He asks: "What could have been done more to My vineyard, that I have not done in it?" For this reason He naturally "looked that it should bring forth grapes." And so it did, but they were "wild grapes," just such as grew in the wood without any preparation of soil or cultivation or protection from destroyers and thieves.

That there might be no misunderstanding of the parable, it is said that "the vineyard of the Lord of hosts is the house of Israel, and the men of Judah His pleasant plant." What was meant by the "grapes" and the "wild grapes" is also made plain: "He looked for judgment [righteous judgment, rectitude of character], but behold oppression."

That the sorrow of Christ was entirely unselfish is shown in His expression of grief for Jerusalem: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, *your house is left unto you desolate.*" This sad result was the cause of His weeping. Again, on the way to the cross, as certain women wept in sympathy for Him, His solicitude was for the results to them instead of to Himself. Turning to them as they followed and wept, He said, "Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children."

In the light of these evidences, are we to suppose that Jesus has lost His solicitude for those whom He loves, and for whom He has done so much? Can we imagine for a moment that He looks upon the wayward

conduct of those who profess His name at this time, and not be grieved because of their disregard of His merciful love? Because He has changed the scene of His labor for sinners from their immediate presence to the heavenly sanctuary, there to make intercession for them, it does not follow that their rejections and backslidings do not still cause Him sorrow of heart in their behalf. "For we have not an High Priest which can not be touched with the feeling of our infirmities." Then Christ is no less "a Man of sorrows, and acquainted with grief" on account of those whose conduct shows a lack of response to His overtures of mercy, because of His more exalted position. Crucifixion of the Messiah has lost none of its cruelty, none of its expression of disregard for His continued effort in our behalf. Yet we are told that those who "have tasted the good word of God, and the powers of the world to come, if they shall fall away, . . . crucify to themselves the Son of God afresh, and put Him to an open shame."

To witness the fulfilment of prophecy, that "in the last days perilous times shall come," because "men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy," etc., and to realize that these have "a form of godliness," is a sure testimony that the loving Saviour is still "a Man of sorrows, and acquainted with grief." And when those who are "lovers of pleasures more than lovers of God" are found in the ranks of those who look for the Messiah's second coming, is it not adding sorrow upon sorrow in the heart of Him who is already "wounded for our transgressions," and "bruised for our iniquities"? On the other hand, "the Lord taketh pleasure in them that fear Him, in those that hope in His mercy."

### THE IMPORTANCE OF CONVERSATION.

**T** HE world is governed through the medium of conversation. Every department of life, every accomplishment of mankind, is subject to its moulding influence. Therefore it is a matter that should receive more serious consideration than is commonly accorded to it. As with every other great moral principle, it can be properly considered only from the standpoint of the Word of God. The highly important position of conversation in the welfare of humanity is briefly expressed by the Lord through David, in these words: "Whoso offereth praise glorifieth Me, and to him that ordereth his conversation aright will I show *the salvation of God.*" Ps. 50:23. In this text, as in Ps. 37:14, "conversation" stands for the whole conduct of life. This is shown in the marginal rendering; and it also lays additional stress on the thought that the conversation is the life. Also in 1 Peter 1:18 "conversation" is rendered "manner of life" in the margin; and in 2 Peter 3:11, it is "life" in the Revised Version.

That a man's life is indicated by his verbal conversation is shown by a comparison of Matt. 12:36, 37 with Rev. 22:12. The first text reads: "But I say unto you, That

every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy *words* thou shalt be justified, and by thy *words* thou shalt be condemned." The second scripture says: "Behold, I come quickly; and My reward is with Me, to give every man according as his *work* shall be." Thus the work is so far moulded by the words, the daily conversation, as to affect the acceptance or rejection in the final judgment of God.

The inseparable connection between the conversation and the life is also shown in Gal. 1:13 and 1 Peter 2:11, 12. So Paul's exhortation to Timothy is, to be "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." And James gives this general advice: "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." Paul's counsel to the Ephesian brethren is also to the point: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers."

In this same epistle is a pointed condemnation of a very common habit of conversation. The apostle says: "Fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor *foolish talking*, nor *jesting*, which are not convenient [or befitting]; but rather giving of thanks." In harmony with this, we have the counsel to the Philippian church, "Only let your conversation be as it becometh the Gospel of Christ."

But these exhortations for purity and soberness of speech necessitate a condition back of the words we use. Whence do our verbal utterances come? and what gives rise to expression in words? The Saviour answers: "Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things." Matt. 12:34, 35. So the words we utter, which compose our conversation, are simply the expression of the thoughts we harbor. "Those things which proceed out of the mouth come forth from the heart." Hence the wisdom of Solomon, when he says, "Keep thy heart with all diligence; for out of it are the issues of life." "As he [any man] thinketh in his heart, so is he."

Then it is essential that the thoughts have such pure substantial basis as will insure the inspiration of pure conversation; and the Lord does not leave us without a lesson on this point. The lesson is, "Whatsoever things are *true*, whatsoever things are honest, whatsoever things are just, whatsoever things are *pure*, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, *think on these things.*" Phil. 4:8.

Now where is the most fruitful source of true and pure things upon which the mind can feed in order to produce pure thoughts and pure, truthful conversation? Let the



psalmist answer: "The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times." Ps. 12:6. "The commandment of the Lord is pure, enlightening the eyes." Ps. 19:8. "Thy word is *very pure*; therefore Thy servant loveth it." Ps. 119:140. "Thy Word is true from the beginning; and every one of Thy righteous judgments endure forever." Verse 160.

To this testimony we add that of the Lord Jesus: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4; also Deut. 8:3. And this is the word of truth by which we are to be sanctified." John 17:17.

Of the present social results of such feeding of the mind, the apostle Paul says: "Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Col. 3:16.

The sure Word of prophecy shows, after the final indignation against all earthly nations, that the Lord will "turn to the people a pure language [margin, "lip"], that they may call upon the name of the Lord, to serve Him with one consent." Zeph. 3:9.

G.

## Question Corner

### 1910.—First Bishop of Rome.

Who was the first bishop, or pope of Rome? O.

We do not know. No one knows. The tradition that it was Peter is open to all sorts of discussion. The Bible gives Paul a much stronger, clearer connection with the church at Rome than it does any other apostle.

But what difference does it make who was the first bishop (or elder, for so it means) at Rome, not of Rome? A vastly more important query is, Who is the head of the church of God, the true church? And the Bible answers that very clearly: "And hath put all things under His [Christ's] feet, and gave Him to be **Head over all things to the church**, which is His body." Eph. 1:22, 23. "He is the Head of the body, the church." Col. 1:18. Not only this, but there are no intermediaries; for "**the Head of every man is Christ**." 1 Cor. 11:3. "For other foundation can no man lay than that is laid, which is Christ Jesus." 1 Cor. 3:11. See also 1 Peter 2:4-8. As to primacy, or headship, among the apostles, Paul tells us that "he was not a whit behind the very chiefest apostles" (1 Cor. 11:5), and when he mentioned the apostles, with this very matter of leadership in view, he places the three great apostles in this order, James, Peter, and John. Gal. 2:9. Furthermore, the first council that was ever held, the **only apostolic council**, was held in Jerusalem, and the divinely appointed president, chief spokesman, of that council was James. Read the record in Acts 15:6-29. It was Jesus who said, "One is your Master, even Christ, and all ye are brethren." Matt. 23:8.

### 1911.—The Care of the Bible.

Who took care of the Bible from its first existence until the Reformation? Or, where did the Protestants get it from? O.

God in His providence cared for it. The Old Testament has been preserved through Jews as well as through Christians. Copies of the New Testament were multiplied by early Christians, and these copies were widely scattered. Some were hidden in churches and monasteries and secret

places. Institutions and orders in the Catholic church preserved some of these copies, not knowing their worth and importance. We have an exact parallel in the Christian era to the Jewish age. Altho the Jews became apostate, they preserved the Scriptures, which they made void in their own lives by their tradition. Altho the church of the Christian era became fearfully apostate, in its archives were preserved copies of the Scriptures, not for use, but as sacred relics, the teachings of which the tradition of the church made void. Both the Old and New Testaments were preserved despite the apostasy in His church until the time of reformation. But if God's people in both Old and New Testament times had been faithful, how much better both would have been preserved, what a vastly greater number of copies the world would have had! Yet, praise God, notwithstanding the suppression of truth by apostasy, God preserved His Word which condemned the apostasy.

—o—

### 1912.—Pentecost.

On what day did Pentecost fall? In Leviticus 23 it is stated that the Passover was on the fourteenth, or Friday; the next day, the fifteenth, was the first day of unleavened bread. I suppose the Sabbath to be mentioned in verses 11 and 15, which made the Sabbath that Christ lay in the grave, an high day; and the next day, verse 11, Sunday, the wave sheaf was offered, a type of the resurrection of Christ, the first-fruits of them that slept; and counting fifty days, verses 15, 16, would throw Pentecost on Sunday. M. T. C.

There is nothing in Leviticus 23 which intimates that the fourteenth day of the first month fell on Friday. The Passover was governed by the moon; whatever the date the paschal full moon came on, then the passover was killed. It of course fell on Friday some of the time, as it did on every other day of the week; but the Passover did not conform to the week; it was not a *weekly* feast, but a *yearly* feast. If any of the great days of the Passover fell on the Sabbath, as of course they did, as also on other days, they were Sabbaths of special importance and could be called high days.

It is a serious question whether the time of Pentecost can be fixed. Did the Passover fall on the day that Christ ate it with His disciples or the day following when He was crucified? Did Jesus meet the type when He ate it with His disciples, as regards time, or did He meet it as regards time when He died upon the cross. These are questions over which Bible students have been puzzled for centuries. Some have held that the Jews themselves were divided between the two times of eating the Passover. If the eating of the Passover by our Lord and His disciples was at the right time, Pentecost probably fell on the seventh day, as Kitto admits, and some other authorities. If our Lord was crucified on the day of the Passover, Pentecost probably fell on the first day of the week.

But mark this, that the fulfilment of any of these types did not in any way or manner emphasize the day of the week. Had that been the question the Lord would certainly have mentioned the day of the week. He would have told us that when the sixth day came, or the fifth day came, or when the first day came, then the Pentecost came; but nothing of the kind occurs in the sacred writings. If it had been the day of the week the Lord designed to honor or emphasize, He would not have passed over in silence one first day between the ascension and the outpouring of the Spirit on Pentecost. There is no question regarding the days of the week that hinges in any way upon any of those annual feasts.

—o—

### 1913.—Women Speaking in Church.

Do you know of any history that says it is a shame for women to speak in church? H. P. G.

We know of none except what the apostle says in 1 Cor. 14:34. But the apostle does not there contradict what he elsewhere says. The passage has been explained twice in this volume. We have not space for it again.

### 1914.—What Did God Create?

Did not God create all things that were created? And if He did, would that de-throne His perfection? R. E. M.

We read in Gen. 1:31, "And God saw everything that He had made, and, behold, it was very good." That certainly is clear and positive. But the question would of course immediately arise, What does it mean in Isa. 41:7, "I form the light and create darkness; I make peace and create evil; I am Jehovah that doeth all these things"? "Evil" is not used here in the sense of sin or unrighteousness, but in the sense of judgment upon sin. God's holy, living law is such that if men will do it they will live by it—"in the way of righteousness is life." But He has also placed within that living law the penalty of transgression—"transgressors shall fall thereby." The perverted law brings death. "The strength of sin is the law," but it dooms to death the sinner. Only in this sense is it that God creates evil, by bringing upon sin its own judgment; and that also shows the perfection of God's system. He must do this or sin would completely overwhelm His kingdom. The same thought is expressed in Amos 3:6, 7.

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### 1915.—The Ordinances.

How do you hold about the ordinances, such as feet-washing, the holy kiss, lifting up holy hands, etc.? G.

Feet-washing is clearly instituted in John 13. It is very clearly enjoined there. Then do as commanded. But what is there in the "holy kiss" which would make it an ordinance? Does not the emphasis rest on "holy" rather than on "kiss"? Kissing was a common way of greeting; but it was sometimes used to cover a treacherous, unfriendly heart. So Judas kissed Jesus. The apostle does not rebuke the custom, but enjoins that the kiss shall be "holy," sincere, pure. The "lifting up of hands" is merely an attitude of prayer.

—o—

### 1916.—The Day-Line.

What reason have you for teaching that the day-line is in the Pacific Ocean? A student here claims that there is no certainty as to where it is. P. P. C.

The day-line has been fixed in God's providence in the Pacific Ocean. The day began, of course, in Eden as the world was before the Flood. At that time there seems to be good evidence from Genesis 1 that there was only one body of land, and one of water, for the waters were gathered together to *one* place. Noah carried the day with him through the Flood, and after the Deluge was over, he, of course, kept the day as he had carried it, clearly marked by divisions of seven, while in the ark. See Genesis 6, 7, 8. The ark rested in western Asia. From there the children of men spread out over the habitable portions of the earth, carrying the day with them wherever they went, eastward, northward, southward, westward, and that day has been preserved in that way to the present time. Beginning on the eastern edge of the Eastern Continent and going westward, we are in harmony with all peoples as regards the days of the week, that is, if they have any week at all, until we reach the Pacific Ocean. Here there may be a few mistakes in some of the islands of the sea in consequence of the way in which the week came to them by navigators, but as a general thing there is perfect harmony throughout the world, and all ship-masters, traders, and scholars in general are agreed in fixing the day-line in the Pacific Ocean; so that every ship in crossing either adds a day or drops a day from its reckoning, depending on the way it is going. Trying to fix a day-line anywhere else in the world throws the world into unutterable confusion. There are some things just as truly fixed in God's providence as tho the specific command were given to us, and any effort to establish the contrary will always result in confusion. See tract entitled "The Identical Seventh Day," No. 114, B. S. L., price by mail, two cents.



# THE GREAT SALVATION

By GEO. W. REASER.

## III. THE HEAD OF THE PLAN OF SALVATION.

"He that is our God is the God of salvation; and unto God the Lord belong the issues from death."

**N**O great human system is operated without agencies. To every organization there must be first a recognized head. On the throne of every kingdom is a king. An empire has its emperor; a republic, a president. The chief ruler has his counselors, his messengers are a host.

The facilities which the ruler of a nation has at his command for the operation of the government and for keeping in close touch with all parts of his dominion, are as complete and perfect as possible; and upon the efficiency of these resources depends the safety and strength of the government. He is in touch with all portions of his dominion by means of the telegraph, telephone, and post services. In case of rebellion, armed legions—army and navy—promptly obey his call to battle, till every rebel is overpowered and subdued. While the rebellion is in progress, all who will lay down arms, cease fighting, and take the oath of allegiance—thereby coming into harmony with the government—are forgiven, and accorded the full rights of citizenship.

### Who Stands at the Head

of the government of the universe? Let Inspiration answer. "There is no power but of God." "For the kingdom is the Lord's, and He is the Governor among the nations." He "hath prepared His throne in the heavens; and His kingdom ruleth over all."

We can not for a moment entertain the thought that any ruler *under* heaven has a more complete system of government, or greater facilities at his disposal for the administration of his government, than He who is "the great King over all the earth," "the Governor among the nations." Shall we not rather conclude that the infinite Creator has facilities for keeping in touch with all parts of His dominion, and resources for the operation of His government, which far excel those of any ruler upon the earth, which is only, as it were, an atom in the vast universe? Earthly kings have been compelled to acknowledge

### His Universal Kingship.

When Nebuchadnezzar had been deposed from his kingly throne for failure to recognize "the Most High" as "Governor among the nations," he freely bore witness to the universal dominion of the government of heaven, saying, "He doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest Thou?" "Now I, Nebuchadnezzar, praise and extol and honor the King of heaven."

"The Lord is our Law-giver, the Lord is our King, the Lord is our Judge." He has a Counselor, the Son of God, and also the

Son of Man. He is called "Wonderful, Counselor," and "the counsel of peace is between Them both." From His treasure-house flow life and sustenance for every living creature. "The eyes of all wait upon Thee; and Thou givest them their meat in due season. Thou openest Thine hand and satisfiest the desire of every living thing."

To the Son is committed the execution of judgment. His armies can traverse land and sea, and can navigate air and all space. His angelic ambassadors are despatched to all habitable portions of His boundless domain; His human agents to earth's remotest bounds.

He has the most complete and effectual methods of communication by which each of His subjects, in every place, has instantaneous connection with the throne.

### Rebellion—Its Remedy.

Rebellion has entered His dominion, and all of His agencies are employed in putting it down, once for all, and meanwhile He is offering the most liberal terms of full and free pardon to all who will lay down their arms, accept terms of peace, and take the oath of allegiance.

To fight against God is as futile as an effort to dip all the water from the ocean; "for he who wars with God must fight a losing fight." The resources of His government are amply sufficient to "put down all rule and authority" that are contrary to righteousness and truth. The all-important question for each member of the human family to settle is, "Where will I stand, when rebellion and all incorrigible rebels are conquered?"

No plan of salvation can satisfy or meet the demands of the human family unless its author has *all* power, both in heaven and in earth; for if there is any power superior to that which is vested in the Head of the plan of redemption, and a more universal manifestation of that power, then it must finally triumph. But let us forever settle the truth in our own minds, that the power of the Head of the plan of salvation is in reality

### the Only Power in the Universe;

for all life and all strength is simply loaned to all creatures by the Author of this plan. Even the life wherewith Satan, demons, and wicked men curse God is simply the vitality loaned them by the Creator; "for there is no power but of God." It is a fact well worthy of our consideration also, that while our God is the Creator of the heavens and the earth, His rival can not create anything, nor supply life to a single being. He is only "Apollyon," the destroyer. He only fights, permitted, against the Government of heaven.

In order to illustrate the greatness of the power of the Head of the plan of salvation, He says, "To whom then will ye liken Me, or shall I be equal? . . . Lift up your eyes on high, and behold who hath

created these things, that bringeth out their host by number; He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth." He it is who can speak into empty space, and, as a result, spheres spring into existence; "for He spake, and it [the earth] was; He commanded, and it stood fast."

When the Lord desired to teach Job his dependence upon his Creator, He addressed to him this question, "Canst thou guide Arcturus with his sons?" We are informed by astronomers that Arcturus is more than a million times as large as the sun of our solar system, with a volume of light equal to five hundred and fifty-eight thousand times that which is poured forth by the glowing orb that rules our day. This mighty sun, Arcturus, with its "sons" or system of worlds, rushing on through space at the rate of four hundred miles per second, is spoken of as "runaway," because he goes sweeping majestically on, disdaining the combined attractions of all other heavenly bodies, and apparently without guidance or control. The God of our salvation spoke Arcturus into existence and controls him more readily and easily than we preserve our balance in walking.

### All His Power Is Pledged in Our Behalf.

Surely, then, we have great occasion for rejoicing. Satan would take keen delight in having us think the Lord is against us; for if he can thus cause us to become discouraged, he will have every advantage of us. But "if God be *for* us, who can be against us?" "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" He is love, and His infinite love—His very nature—would not permit him to destroy a single member of our race, without first providing a plan of salvation for all who would desire to avail themselves of its priceless benefits.

The nations, to Him, are only as "the drop of a bucket," and are counted as the small dust of the balance, which can be blown away with a puff of human breath; yet He says of *individuals* among nations, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My Word."

Still better than simply *looking*, it is further written, "Thus saith the High and Lofty One that inhabiteth eternity, whose name is holy: I dwell in the high and holy place, *with him also* that is of a contrite and humble spirit, to *revive* the spirit of the humble, and to *revive* the heart of the contrite ones."

To the wicked He sends this message: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways, for why will ye die?" They also are assured that God is "long-suffering to usward, not willing that *any* should perish, but that *all* should come to repentance."

The prophet of the Lord is also given this word, "Comfort ye, comfort ye My people;" but in the same message we are reminded



that all flesh is as perishable as the grass, and as the flower of the field. Wherein, then, is the comfort? It is man's very helplessness and need of God that prompted the plan of redemption. "Like as a father pitieth his children, so the Lord pitieth them that fear Him." No matter how great our weakness, the greater our helplessness, the stronger does our condition appeal to the heart of our heavenly Father, who is the Source of all strength. All His power is pledged for us in the plan of redemption, and herein is occasion for soul-inspiring song. The psalmist, grasping this thought, said, "I WILL SING OF THY POWER; yea, I will sing aloud of Thy mercy in the morning; for Thou hast been my defense and refuge in the day of my trouble. Unto Thee, O my Strength, will I sing."

He is addressing you, dear reader, if you will but believe, when He says, "Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." "For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."

"O that men would praise the Lord for His goodness, and for His wonderful works to the children of men." "Praise ye the Lord."

#### ACCOUNTABILITY TO GOD.

TO EACH of us God has committed sacred trusts, for which He holds us accountable. He designs that man shall be so educated as to develop his mental and moral powers, that he may have a well-balanced mind and a symmetrical character. But education alone will not prepare him to answer the object of his creation. He needs the grace of God, and divine aid awaits his demand. Divine power united with human effort will enable him to do good and glorify his Creator.

Few appreciate the value of man, and the glory that would redound to God were he to cultivate and preserve purity, nobility, and integrity of character. The value that God sets upon man is shown in the price that has been paid for his redemption; His love is expressed in that He withheld not His beloved Son, but gave Him to die for a sinful race. Angels could not, by any sacrifice that they could make, accomplish the work of man's redemption. It was only through the suffering and death of Christ that he could be restored to the favor of God. For our sakes, He who knew no sin was made an offering for sin. He was afflicted, insulted, oppressed. Arraigned as a criminal, He suffered shame, insult, mockery, and pain.

#### Exalting the Law.

Christ bore all this to rescue man from the hopeless state into which he had been brought by his disobedience of the law of God; for sin is the transgression of the law, and death is its penalty. He did not suffer to do away with the law, or to lessen its force, but that its claims might be met, and the sinner be spared. Through His perfect

obedience, the law was exalted and made honorable.

Christ will elevate man, and give him rich and glorious possessions, if he will respect the claims of God's law; but if he choose the service of Satan, and will ruin his hope of heaven by his stubborn sinfulness, he must lose these blessings. He will have a place with associates similar in character to himself,—with those defiled by sin, who consider it a virtue, an evidence of smartness, to doubt God's Word and be ranked among skeptics. To choose to be a sinner is to refuse to stand before the throne of God washed from the defilement of sin; it is to refuse the riches of eternal glory; it is to refuse to be a joint-heir with Christ to the immortal inheritance, and to be exalted to an equality with the heavenly angels;—it is to reject all these, and to choose instead the sure consequence of sin, the sinner's fixed doom.

#### Measure of Accountability.

Those who might become co-laborers with Christ, and do good service in advancing the

#### EVENTIDE.

"Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27.

I NEED so much, dear loving Saviour mine,  
As day draws to its close;  
Thy peace so sweet, all other things above,  
To sweeten night's repose.

I seek the peace that e'er I find, upon  
My Elder Brother's breast;  
I have secure—when daily toil is done—  
A calm of heav'nly rest.

I need, dear Lord, when all is hushed and still,  
The sweetness of Thy love;  
To woo me from the toilsome stress of life,  
To muse on joys above.

I crave the blessing too, of Thy sweet peace,  
While nearing death's deep sleep;  
Then when eternal morn awakes, my hands  
Glad harps of praise shall sweep.

G. E. POOLER.

National City, Cal.

interests of His kingdom, but who use their talents and influence to tear down instead of to build up, are like noted rebels; their prominence, the value of the talent they use in the service of Satan, increases their guilt and makes their punishment sure. These will feel the wrath of God. They will experience what Christ suffered in saving men from the penalty of the broken law. The value of man and the measure of his accountability can be known only by the cross of Calvary. He who presents Himself to the sinner as the One strong to deliver, will prove Himself mighty to execute wrath and judgment upon every unrepenting son of Adam. He who holds the worlds in position, who weighs the hills in scales, and the mountains in a balance, who taketh up the isles as a very little thing, will show Himself mighty to avenge His unrequited mercy and spurned love. Those who flatter themselves that God is too merciful to punish the sinner, have only to look to Calvary to make assurance doubly sure that vengeance will

be visited upon every transgressor of His righteous law.

The penalty for breaking the law of God is proportionate to the price paid to redeem its transgressors. What unutterable bliss is prepared for those who will be saved through Christ, and what depths of woe for those who despise and reject His great salvation! Whatever of a worldly nature men esteem valuable sinks into insignificance when viewed in this light, and how great appears our obligation to use in the service of God all the talents that He has entrusted to our keeping.

#### Science Is Too Limited

to comprehend the atonement; the mysterious and wonderful plan of redemption is so far-reaching that philosophy can not explain it; it will ever remain a mystery that the most profound reason can not fathom. If it could be explained by finite wisdom, it would lose its sacredness and dignity. It is a mystery that One equal with the eternal Father should so abase Himself as to suffer the cruel death of the cross to ransom man; and it is a mystery that God so loved the world as to permit His Son to make this great sacrifice. The Holy Spirit exalts and glorifies the Saviour. It is His office to present Christ, the great salvation that we have through Him, and the sacred, elevated purity of His righteousness. Says Christ, "He shall take of Mine, and shall show it unto you." The Spirit of truth is the only effectual teacher of divine truth; those who are taught of Him have entered the school of Christ. How must God esteem the race, that He gave His Son to die for them, and appoints His Spirit to be man's teacher and continual guide. Satan understands this, and he lays his plans to mar and wound man, the workmanship of God, and to prevent him from enjoying the happiness that this great rebel lost through his disobedience and malice.

Since his fall from heaven, it has been Satan's only joy and constant employment to thwart the plan of God by preventing the salvation of perishing men. He has carried on this work with marked success, and will continue it until Christ shall bring his career to an end. He has tried to induce men to aid him in treading the honor of God into the dust, and many have become co-laborers with him, and have encouraged his rebellion. Those who do this, who glory in their skepticism, and lead others to despise the law of Jehovah,

#### Place Themselves

in the ranks of the enemies of Christ, and use their influence to destroy rather than to save souls. They second Satan in his efforts to undermine the law of God by assuring the sinner that he will be saved while transgressing that law. They serve Satan, and will share his terrible fate.

The short space of time allotted to men here is exceedingly valuable. Now, while probation lingers, God proposes to unite His strength with the weakness of finite man. We should so educate ourselves that we can serve Him intelligently. Those who have cherished skepticism may, by proper discipline of the mind, learn to cherish faith.





## THE PAPACY IN PROPHECY

By ABDIEL.

### THE LITTLE HORN OF DANIEL 7.

(Specifications Continued.)

**I**N our last study we considered some of the specific features of the little horn power and found them all to apply to the Papacy. It came up among the ten divisions of Rome; it was little at first; its look was more stout and arrogant than its fellows; before it fell three of the ten divisions of Rome; it was possessed of far-seeing shrewdness and foresight as compared with the other powers; it has spoken great, presumptuous words and assumed prerogatives and titles belonging to Deity alone; it differed

#### NOT SELF, BUT OTHERS.

God's world is very large,  
Ours is so small;  
Our love is for our own,  
His love for all.  
The Father's light and love  
No change can dim;  
Why have His children grown  
So unlike Him?

Faces care-worn and hard,  
Hearts of unrest,  
Hands swift to snatch and hold  
For self the best.  
Insatiate greed of gold,  
Luxury, ease—  
What do the sons of God,  
Craving for these?

O, for the love of God,  
Keep love to man!  
Study the Father's will,  
Further His plan.  
Self-love is never joy,  
Never knows peace;  
Aye, in the Godlike soul  
Self-love must cease.

Children of love divine,  
Learn larger ways;  
Cherish the nobler life  
Filled with God's praise.  
Sorrow will lose its power,  
Morning will break,  
If the heart lose itself  
For love's dear sake.

—Marianne Farningham.

from all its fellows in its very nature, a religious power in contradistinction to a civil government.

The other specifications noted last week were as follows:

8. It "made war with the saints;" it "shall wear out the saints of the Most High." Verses 21, 25.

9. It "shall think to change the times and the law." Verse 25.

10. It should continue dominant a definite period, "a time and times and half a time." Verse 25.

11. It would after this lose its dominion gradually to other powers. Verse 26.

12. Yet even at the very last, before Christ should come, and judgment be given to His people, it would make war with God's people and prevail against them. Verse 21.

#### The Fulfilment.

Last week we saw the fulfilment of seven of the twelve specific predictions of the "little horn" of Daniel 7 in the Papacy.

Above are five more. If these fail, all that has gone before is of no worth. If there is but one specification that is not fulfilled or in prospect of fulfilment, which in the nature of the case belongs unto the future, we must look to some other power in history symbolized by the little horn, or deny the prophecy. Let us continue our examination.

#### VIII. "Made War with the Saints."

It "made war with the saints;" it "shall wear out the saints." Has this been true of the Papacy? Of course, it will be denied by the adherents of that system. Whom God calls saints men have often denominated "heretics," "enemies," "traitors." The Papacy considered, and doubtless, honestly, that the thousands upon thousands which were put to death by papal devotees and papal governments, into whose hand the "Church" delivered them with a plea for "mercy," were perverse, obstinate heretics, enemies to the church and to the state, because, forsooth, they dared to think for themselves and to follow the interpretation of truth as God gave them. The fruits of the Inquisition in Spain and Rome, in St. Bartholomew's massacre, the *auto da fes*, the rack, the dungeon, the torture chamber, the very teaching of the Papacy, all bear witness to the persecutions of the Papacy during the Dark Ages. Those put to death by that system were first condemned by that system, it is true; but this is contrary to the Gospel of Jesus Christ, who expressly declared that "I came not to judge the world, but to save the world. He that rejecteth Me, and receiveth not My sayings, hath One that judgeth him; the word that I spake, the same shall judge him in the last day." John 12:47, 48. No man, or set of men, assuming to be in Christ's place has authority to do what Christ did not authorize. He makes *His Word* the judge, and the *last day* the time of judgment. The power which assumes otherwise we must count a usurper. The judgment of the Waldenses, the Albigenses, the Huguenots, and scores of others may be counted "obstinate heretics" in the wisdom of the Papacy; believers of Christ's words will prefer to wait till the last great Tribunal shall pass irrevocable sentence. Suffice to say that the prophecy has been met in the Papacy.

#### IX. "Shall Think to Change the Times and the Law."

He shall "think himself able" to change the times and the law, the Douay Version reads. It refers to a law that this power can only *think* to change, but shall not be able to change—the times and the law of the Most High. To every earthly ruler is given the right, the authority, to change the times and laws of his predecessor, and this he is often able to do; but the little horn, with all its power over the other horns, wearing out the saints, speaking great words, can only

Those who truly love God will desire so to improve the talents that He has given them, that they may be a blessing to others. And by and by the gates of heaven will be thrown wide open to admit them, and from the lips of the King of glory the benediction will fall upon their ear like richest music, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Thus the redeemed will be welcomed to the mansions that Jesus is preparing for them. There their companions will not be the vile of earth,—liars, idolaters, the impure, or the unbelieving; but they will associate with those who have overcome Satan and his devices, and through divine aid have formed perfect characters.

#### Every Sinful Tendency,

every imperfection that afflicts them here, has been removed by the blood of Christ; and the excellence and brightness of His glory, far exceeding the brightness of the sun in its meridian splendor, is imparted to them. And the moral beauty, the perfection of His character, shines through them, in worth far exceeding this outward splendor. They are without fault around the great white throne, sharing the dignity and privileges of the angels.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." In view of the glorious inheritance which may be his, "what shall a man give in exchange for his soul?" He may be poor; yet he possesses in himself a wealth and dignity that the world could never bestow. The soul redeemed and cleansed from sin, with all its noble powers dedicated to the service of God, is of surpassing worth; and there is joy in heaven, in the presence of God and holy angels, over one sinner that repents,—a joy that is expressed in songs of holy triumph. MRS. E. G. WHITE.

#### DIVINE FULNESS.

DEAR brethren, when you are all full of divine grace, you are filled for all the circumstances of life. If you go filled with God, you are provided for every emergency. Come calamity or prosperity, whatever shape temptation may assume, if the love of Christ has filled you with the fulness of God, you are ready for it. See how prepared you will be to meet your brethren and benefit them. Suppose you should make one in a little gathering of believers, and they should ask you to speak a word; if you are full, your speech will be worth hearing, but if you are empty, your communications will be empty also.

Sometimes when we preach we are conscious of unfitness for the work, because our soul is poverty-stricken. There can not be much in our mouths if there is little in our hearts. Out of an empty sack you can not shake a bushel of wheat, even if you shake it very hard. I have heard a brother pray a wearisome while, and I believe he was long because he had nothing to say. A horse can run many miles if he has nothing to carry. Long prayers often mean wind and emptiness. The Lord be with you and in you to the full.—Spurgeon.



think to change the law and the times of God. Spurrel reads, "the appointed times and the law."

God's first appointed time is the day, from evening to evening, from sunset to sunset. Genesis 1; Mark 1:32, and other scriptures. The next appointed time is the week, or septenary cycle of seven days, each day looking forward to and closing with the Sabbath, the crowning day of the week.

Both of these appointed times are directly connected with God's law; and it is impossible to change the times without changing the law. For that commandment which above all others reveals the Godhead, reads:

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is a Sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore Jehovah blessed the Sabbath day, and hallowed it."

That law declares the seventh day to be the Sabbath, the day as God gave it, and the seventh day of the cycle. But apostasy has changed the day's beginning and closing from sunset to midnight, and that change has been accepted and endorsed by the Papacy. Apostasy has set apart the first day of the week in honor of the sun, and the Papacy has not only adopted and approved this child of Apostasy, but she presents it as the *very mark of her power* to command men under sin. The commandment enjoins "the seventh day," but the reply in "Butler's Catechism," a standard Catholic work, as to what the commandment teaches is—

"To Sanctify the Sunday."

Of course we know that the Sabbath commandment teaches no such thing.

Another work ("Catholic Christian Instructed") thus sets forth the claim of the Papacy:

"*Ques.* How prove you that the church hath power to command feasts and holy days?"

"*Ans.* By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most of the fasts commanded by the same church."

These witnesses might be extensively multiplied down to the present time. The Papacy has fulfilled the prophecy of *thinking* to change the times and the law of God. But the eternal precepts of God stand fast forever and ever.

#### X. Dominant for a Definite Time.

"And they shall be given into his hand [power symbolized by the little horn] until a time and times and half a time." A "time" is a year; "times," the dual number, two years; a "half a time," half a year; or three and one-half years, given in other prophecies as forty-two months, and 1,260 days. See Rev. 11:2, 3; 12:6, 14; 13:5. Three and one-half years equal forty-two months, and at thirty days to the month, the Bible reckoning, 1,260 days. As the short-lived beasts represent long-existing kingdoms, so the short periods of time represent long periods. The Bible rule is "a day for a

year." Num. 14:34; Eze. 4:6. The "little horn" power should therefore continue its domination over saints, times, and law 1,260 years. Is this true of the Papacy? Let us see. There are three great phases to Roman Catholicism: (1) Its ecclesiastical organization, beginning about the time of Constantine and continuing to the end. This is entirely independent of the civil power. (2) The temporal power of the Papacy, beginning under the reign of Pepin of France in 756, and continuing till 1870, when the last vestige was taken away by Victor Emmanuel. This was temporal dominion over the States of the Church. Neither of these are referred to in the above prediction. (3) *Spiritual domination* over the minds and consciences of men by the consent of the civil power. In 533 Justinian, emperor of Rome, decreed that the bishop of Rome should be "the head over all the holy churches," and "true and only corrector of heretics." This was confirmed and acknowledged.

But this did not immediately go into effect. The Arian Ostrogoths stood in the way

#### THE HOUR OF PRAYER.

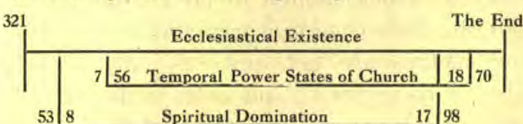
AS DAY draws to its weary end  
I take my Bible—dear old friend;  
With prayer I open up the Book  
And through the sacred Volume look  
For words of counsel, cheer, and love,  
For lamp and guide to home above,  
For doctrine, for reproof of sin,  
For cleansing from my dross and tin.

O blessed Book, be thou my guide,  
Teach me the way that I may ride  
Above the fiercest storms of doubt;  
Beat back my foes, within, without,  
Till I shall stand at last with Him,—  
My vision then no longer dim,—  
With Him who purchased for my soul  
A pardon clear, washed, made me whole.

MAX HILL.

of the Roman bishop's assumptions. They were subdued and fell in 538. Here began the 1,260 years. They extend to 1798. That period of time is known in the world's history as the Dark Ages. During that period "the wearing out of the saints" took place, and God's law was trodden underfoot by those who professed to be His servants.

Jesus declared that the persecution, or tribulation of those days should be shortened. Matt. 24:21, 22, 29; Mark 13:20, 24. The same thing is referred to in Dan. 11:33, 34; Rev. 12:15, 16. The shortening of the persecution of those days was caused indirectly by the influence of the Reformation, the decree of toleration by Maria Theresa, Empress of Austria in 1776, and the opening of America the same year as the home of the oppressed of all nations. The French Revolution, a reaction from the Papacy, further weakened her power, and when Pius VI. was taken captive in 1798 no power was so poor as to bow to her mandates. This threefold aspect of the Papacy may be better comprehended by the following diagram:



Specifications 11 and 12 must be left to future study.

#### "WHY LOOKEST THOU TO EARTH?"

Long years ago I saw a picture bearing the above title, which showed a narrow path leading through a mountain. On each side rose huge cliffs towering far above a weary mortal slowly passing along the bending beneath a load far greater than his strength. The path he had passed over may have been bright and pleasant, but now it was lost from view, and the path before also was hidden in the depths of the great rocks. Only the bitter present was visible to him, and he bent beneath his load as tho it were "greater than he could bear." With eyes close fixed to the ground he wended his way in deep distress, while high above him was a glimpse of the beautiful sky, and hovering over him were numerous angels waiting to minister to him if he would but look up. Poor, short-sighted creature, with heaven all his own for a look, and God's messengers eager to help him, he was passing along with eyes riveted to the earth and his thoughts only on his hard path and heavy load.

How many of us, like that earth-bound traveler, let our cares and troubles weigh us down, forget to look up, and thereby lose the beauty and comfort God always has at hand for His children. What if our lot is hard? He may be just putting the finishing touches to us, His handiwork. If our lines have fallen in hard places, let us take comfort in thinking that God has great faith in us to give us such a heavy load.

"In just that very place of His  
Where He hath put and keepeth you,  
God hath no other thing to do."

No other can fill our place; we only can do this work of His, and He wants us to do our best. He may be just fitting us for higher service, for a fuller life where our influence for good may be greater. So, let us forget "those things which are behind, and reaching forth unto those things which are before, . . . press toward the mark for the prize of the high calling [rendered 'upward calling' in the New Version, marginal notes] of God in Christ Jesus."—*Lilian Huntley.*

#### WHAT WE MOST NEED.

- MEN who can not be bought.
- Men who put character above wealth.
- Men who possess opinions and a will.
- Men who will not lose their individuality in a crowd.
- Men who will not think anything profitable that is dishonest.
- Men who will be honest in small things as well as great things.
- Men who will make no compromise with questionable things.
- Men whose ambitions are not confined to their own selfish desires.
- Men who are willing to sacrifice private interests for the public good.
- Men who are not afraid to take chances, who are not afraid of failure.
- Men who will not have one brand of honesty for business purposes, and another for private life.—*Citizen's Bulletin.*





### RAIN AND SHINE.

ALL day the murky clouds had hid  
The smiling sun from view,  
And showered its wealth of crystal tears  
The budding branches through.

And clad in mist, the distant groves  
Loomed faintly indistinct,  
Like shadows seen within the stream  
Above the mossy brink.

I watched the gloomy, restless clouds  
Shift slow from west to east,  
Where bright no beauteous colors burned  
The weary eyes to feast.

But when the twilight's mantle broad  
Its dusky folds outspread;  
Lay dim and gray the landscape o'er,  
The cloudy west was red.

Commingled bright with burnished gold,  
The scarlet mantle veiled  
The red and hidden sun that still  
His ancient pathway trailed.

The doubting soul in fettered chains  
Read, written in the skies,  
The parable of suns and rains  
And cloudy rainbow dyes.

Tho hidden oft by clouds of sin,  
The Infinite is nigh,  
By clouds enwrapped above the world  
Behind the gloomy sky.

MAY GOWER.

### TRAINING TO CONTENTMENT.

**A**FTER all, I think it must be merely a matter of disposition," sighed Mrs. Ames, dismally. She and her friend Mrs. Walters were discussing the subject of contentment, and how they were best to impart that beautiful quality of heart and mind to their children.

"Wilfred used to be the most good-natured, contented child I ever saw when he was small. Why, I've known that child to sit and play with a little basket of clothes-pins for an hour, as happy as you please; but now, since he has grown older—he is five this month—I can't do a thing with him, he just teases and teases for something all day. Really, Mrs. Walters, I don't know what I am to do, the boy is never contented. There's Walter, now," continued Mrs. Ames, "he's a real comfort,—so contented and good-natured; I think the two qualities go together. It was his birthday yesterday, you know, and his father gave him a new garden hoe and rake; he's getting to be a great gardener. Will you believe me, little Wilfred cried because *he* wanted them; he wanted to work in the garden, too. Just think of a little tot only five years old working in the garden!" and Mrs. Ames laughed heartily at the bare idea. "Yesterday," she continued, "he cried all day for a needle and thread and scissors; he wanted to sew like Susan."

"Now, Mrs. Ames," replied her friend, "I don't agree with you that it is wholly a matter of disposition. I think training has very much to do with the conduct of our

children—perhaps as much or more than the natural disposition. I believe you should gratify your little one's desire for work to do, and for tools to work with."

"Why, Mrs. Walters! do you think we should give our children everything they cry for?"

"By no means. But you say that your little boy *used* to be very good-natured and contented, which to my mind proves that he is not by nature discontented. What the child needs, evidently, is employment. When he was a babe, he busied himself with the clothes-pins, now he has grown beyond the clothes-pin stage, and you should give him real work to do, and let him feel that he is expected to do it. Give him a tiny corner of the garden to plant and tend as his own, and, my word for it, he will be as content and happy as his older brother."

The next few months proved that Mrs. Walter's words were true. Little Wilfred was given a corner of the garden, and, young as he was, he raised and sold enough of his own vegetables to disprove forever the notion that very little boys can not be useful. And as his usefulness grew, his contentment grew in double ratio. Rarely ill-natured or peevish, he was the joy of the household.

I tell you there is nothing for old or young that will so effectually cure a case of "the blues"—which is only another name for discontentment—as useful employment of some kind. Let the boys and the girls learn to "lend a hand" when they see *any one* in need of assistance. But, alas and alas! there are parents who seem to think their children belong so exclusively to themselves that they are hardly willing to allow them to do a deed of kindness for any one outside their own family. Who can wonder that the sowing of such seeds of selfishness rarely fails to yield a harvest of regret and sorrow.

Has the spirit of disquietude and discontent entered your family? Is Mary's brow clouded from morning till night? Has John forgotten his cheerful whistle? Is baby Jane in mischief constantly? You may be sure that one of the best remedies in the world is simply useful employment. Give John a little piece of land, father, or a share of the crops he has helped to garner; give him a calf or a colt or a sheep that he may call his own; and then, I warn you, don't forget yourself and sell them and *pocket the money*. Don't!

"Well," says some discouraged mother, "my Ella has enough to do I'll guarantee, but she finds time to worry and fret because her clothes are not quite as fine as Mrs. Grey's daughter's; and even little Alice is unhappy because I can't afford to buy her as fine a set of doll dishes as Julie Brown has, while it was by using the closest econ-

omy that I was able to buy her those she has now. So what can I do to teach my girls contentment?"

Well, mother, yours is a hard question. In the first place I think you were very foolish, under the circumstances, to have bought little Alice any doll dishes at all; or to have striven to bring Ella's wardrobe up to the standard of that of your wealthier friends. Young people who are troubled with *this* phase of discontentment need to be taught both by precept and by example that "godliness with contentment is great gain." To *my* mind, children were a great deal happier when they had fewer expensive toys, and when there was not so much time and attention paid to their wardrobes. Honestly, don't you agree with me?

If the little girls were taught to manufacture rag dolls, and the older girls were encouraged to give that ten cents to missions instead of spending it for a gay ribbon which can only be worn once before it is spoiled, how much better it would be! O, if this motto could be framed and hung up in a conspicuous part of the house—"Be ye content with such things as ye have"—I believe many a dollar might be kept to do good with, and many a soul saved from death. Let the girls learn to do their own sewing. "O but," you say, "I tried that to my sorrow, and as a result Susie has ruined her new suit." Evidently Susie did not learn to sew on cheap material. But better spoil the dress than the girl.

Let Tommy learn to drive nails and to saw boards. And above everything else, if you see that Mary and John have a special talent for any line of work—sewing or drawing or music or literature or mechanics or just plain, ordinary housework—no matter what, encourage them in their special line. I shall always affirm, and I believe rightly, that it is too bad to insist upon a child's spending weary hours trying to master something so utterly distasteful to him that he will never make a success of it. It is too bad for a natural musician to throw away his time trying to learn to paint! too bad for one whose whole heart and soul long for the field of literature, to waste his moments trying to master higher mathematics.

It is the duty, and should be the pleasure, of every parent to find out what particular line of employment is suited to each child, and then to encourage him to follow it. Then I am quite certain there would be left little time or inclination for discontent.

MRS. L. D. AVERY-STUTTLE.

### A PILLAR OF STRENGTH.

SO FEW persons seem to value their eyesight until they lose it, yet of all blessings that we are heir to, this is among the greatest. The care of the eyes should be studied, as great danger results from carelessness.

My father, being a physician, always advised us to bathe our eyes if they felt weak, sore, or inflamed, in this most excellent and effective lotion: "Put a teaspoonful of boracic-acid into a quart of warm water, dissolve thoroughly, and bathe the eyes frequently in this solution." The best oculists



and doctors now prescribe it for infants, and no mother need fear to use it for her children.

This time of the year when little folks begin to go to school, I get numerous requests to help in this direction as they seem to contract colds, and sore eyes result. I use the boracic-acid solution myself, and it is very soothing and healing to one's eyes. If you put off caring for your eyes, it becomes quite expensive oftentimes, and this pillar of strength costs but little.

SARA H. HENTON.

### WHAT IS A FRIEND?

A WELL-KNOWN physician killed himself in a thriving little western city the other night. He had been drinking late with a party of friends, the despatches say, and when the friends went home he took a pistol out of his desk and shot himself through the heart. He left a note saying: "I've tried to stop this whisky business, but it's no use; a man can't be a good fellow and ride the water wagon, and I'd rather be dead than to disappoint my friends. Good-by."

Now that man was young and handsome; he had money, and he had a beautiful young wife and a pleasant home. But he left all these things and sank into a suicide's grave rather than to disappoint some one or some collection of some ones whom he was pleased to call, poor fool, his friends.

I know a woman whose husband is serving a term in the penitentiary to-day because she was determined not to disappoint her friends. The other day a college girl killed herself to escape from the small debts she had brought upon herself rather than be behindhand in entertaining her friends.

Friends! I wonder if the man who lies dying in a sun-beaten field calls the vultures who swoop above him his friends. Friends! Why, I wouldn't give one look from a pair of devoted eyes that shine in a certain wrinkled old black face I know for all the endearments that such friends could lavish upon me in a million years. What is a friend, anyhow? A friend is a man or woman who loves you for what you are, not for what can be bled out of you, but for your real self. He knows your faults, and maybe he doesn't like them, either; but he likes you in spite of the faults; and when he sees you making a fool of yourself he'll tell you of it in good, plain English.

The world is full of friends, real friends, friends who will stand by you through thick and thin, friends who love you and forgive you and look at the best side of you. Friends who remember you when you are dead and gone and your children need some one to give them a little boost in the world. Friends who don't care the rattle of an old tin can whether you are rich or handsome or successful or not.

How shall a man get real friends? There is just one way—he must be a real friend himself. The little varnish of good manners we put on over our selfishness doesn't deceive anybody in the world. The stupidest man and the most unwordly woman knows right down in the heart's depths how much you really mean and how much is mere pretense.

When you like a man, tell him so, and tell everybody else so, too. If you think a woman is good and honest-hearted, don't miss a chance to let her see that you think so. Why, one real smile, the kind of smile that means honest appreciation, will win you the most priceless thing on earth—a real friend—when all the flattery and flubdub on earth won't do a thing for you.

Here's to friends, real friends, true friends, the friends that will laugh at you to your face if you've got to be laughed at for your own good, and fight for you behind your back.—*Winifred Black.*

### LITERARY NOTICES.

"The Exhaustive Concordance of the Bible," by James Strong, S. T. D., LL. D. 1810 large pages, 8½x11½. Bound in cloth, half-leather and whole leather bindings; prices respectively six, eight, and ten dollars. Eaton & Mains, New York.

One of the first books to come to our table since our fire is the one named above. It is welcome; for after careful and exhaustive examination, with strong friendship for other like works, we freely pronounce it the best concordance printed. Cruden's unabridged is a good text-finder, with suggestive and useful definitions. Cruden's abridged concordances have been useful as text-finders. Young's Concordance is a weary disappointment in that respect, tho' disappointingly helpful in the study of original terms. Strong's Concordance has all the worth of Cruden's as a text-finder, and is of far greater worth as a lexicon than Young's. It possesses the excellencies of all others and the defects of none. This great concordance is a work of many years' labor. It contains every word of the common English Version of the canonical books, and every occurrence of every word in regular order; a comparative concordance of the Common and Revised Versions, including the American variations; dictionaries of the Hebrew and Greek words of the original, with references to the English words. Opposite each word in the concordance is a number referring to the original word in the Hebrew or Greek dictionary. By that means you can trace the original of the same English word, as for instance, "judge," which comes from a half-dozen different words in the Hebrew, and half as many in the Greek. On the other hand, the lexicons, or dictionaries, give us the different words into which the original word is rendered, as for instance the Hebrew *bow*, a primitive root, meaning to go or come, and translated, "abide, apply, attain, be, befall," and more than a score of other words, which may be found in the concordance. There is no Bible help equal to it; it puts in possession of the earnest intelligent student a complete English, Hebrew, and Greek concordance, as well as a Hebrew and Greek dictionary. It may be ordered through the SIGNS OF THE TIMES office.

The American Standard Revised Version of the Holy Bible, in all kinds of bindings, and ranging in prices from \$1.00 to \$10.00. Printed on good book paper and on thin India paper; bound in stiff covers, fine black cloth, in morocco, in levant, in sealskin; with reference and without reference; with no helps and with the finest helps. Thomas Nelson & Sons, 37 East 18th Street, New York City.

There was a feeling on the part of many scholars that when the Revised Version was published in 1885, the preferences of the American revisers were superior to those of the English. But the decisive vote rested with the latter, with the agreement that the American preferences should be published in every volume printed by the English University Presses for fourteen years after the above date. As soon as the Revised Version was published, the English revisers disbanded. The American Committee, however, held together, continued their study and research, and decided to give the world the benefit of their longer study and riper work. The result of

their labors is the American Standard Revised Version, which includes more than is expressed in the appendix to the Revised Version. To our mind it is vastly superior to the English Version. Because

1. It embodies the results and benefits of all the years of scholarly criticism upon the work of the Revised Version.
2. It has longer time to revise and compare with the oldest extant Hebrew and Greek copies of the Scriptures.
3. It is more uniform in its renderings.
4. While it eliminates some of the obsolete terms used in the other versions, it seems to us that it preserves more of the sweet quaintness of our common version.
5. It is not in any way a sectarian or denominational work; it represents thirty years devoted, earnest work of the best American scholars in all denominations.
6. The Common, or so-called "Authorized" Version of the Bible was completed in six years, with limitations placed upon the translators by the rules under which they did their work; by the original manuscripts they possessed; and by the environments around them. The American Standard Revised Version was the work of thirty years' study.
7. It follows the paragraph form, the form of the original manuscripts, thus presenting the thought more clearly.

In short, the American Standard Revised Version is "the most accurate in translation, the most thorough in method, simplest in expression" of any translation yet produced. It has received the approval of the leading ministers of all denominations, presidents of colleges, of theological seminaries, of Bible training schools, great religious papers, and of devout students generally. It ought to be in every family; in the possession of every English reader.

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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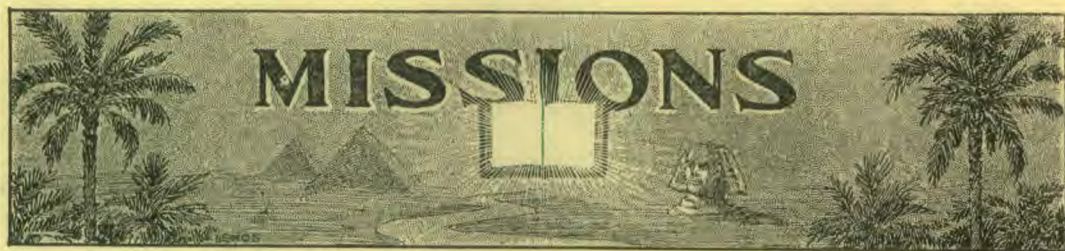
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### EXPRESSIONS OF SYMPATHY.

WE give in this issue a few more of the many expressions of sympathy which have come to us from our friends and subscribers in different parts of the world. This is probably the last instalment which we will publish, but it is typical of many others. We would like to say, also, in connection with it that those who have written these letters have not written them for publication, but simply to express to those who are directly connected with the loss their sympathy in the calamity which came to our publishing house.

From Isadore L. Green, M. D., director of Black River Sanitarium, Watertown, N. Y., come these words:

"I am very sad over the recent loss of our institution at Mountain View, but I believe that God is leading His people. Some day the veil will be lifted and we shall understand more of His providence. I am glad that we are nearing home and the work is soon to close victoriously. May God give wisdom and courage to you in all your present difficulties."

R. C. Pettingell, Germantown, Philadelphia, writes:

"I am very sorry for your misfortune. I certainly admire your courage and faith to take up the work and start all over again. May the good Lord bless your efforts and cause you to have great success."

A. C. Brown, of Albany, N. Y., says:

"You have my sincere sympathy in your recent calamity. May the Lord sustain and give you wisdom in your future plans."

From Elder O. S. Hadley, Indianapolis, Ind., come these words of cheer:

"I can but express my appreciation of your energy, faith, and trust in getting the messenger, the SIGNS OF THE TIMES, on its way again, for I confess that my heart went down a little when the earthquake 'hit' you, but when the awful fire burned you out entirely, my heart was down sure enough, for how could the dear brethren get on their feet again? But after all, only one issue was missed, and here comes the SIGNS better than ever—if possible—in fine, plain, large type, bearing the straight, sweet, and saving message as usual. I am glad that you are made of the 'sterner stuff,' and that you look unto God as your sufficiency. Brethren, God will bless, is blessing, such efforts and faith. I am more than pleased with the 'new' SIGNS—right up out of the fire. I want to read it as long as it bears the message. May God be with you all, brethren."

Sister Hannah Mott, one of our old California workers, secretary for some time of our state tract society, writes from Estherville, Iowa:

"Since reading of the destruction of property at Mountain View, and especially of the stock of books and valuable libraries, and that notwithstanding all this God is putting it into your hearts to rise above every hindrance and to continue the spread of the Third Angel's Message, I feel impelled to let you know that my heart is knit with yours in this glorious work. My prayer is that in following the guidance of the 'still small voice' we may be blessed with such a pouring out of the

latter rain as our present situation seems to demand."

Alice E. Culver, Yale, Iowa, writes:

"I am so sorry for the loss you have sustained in having to see the publishing house burn to the ground and could not save it. How cruel it must have seemed, but there must be a lesson in it all which I believe all will be anxious to learn, and as 'all things work together for good to them that love God,' may we all take it. I truly sympathize with you all, and pray God to richly bless you all, and may such assistance be rendered quickly that you may build a still better office, and with better equipments for work than before."

From Mrs. Eakley, Roseville, N. J., come these good words:

"As I was reading in the SIGNS OF THE TIMES of your great disaster, it seemed as if my eyes were turned into a fountain of tears. I lifted my heart to God and said, 'Thy word is sure, Thy word, O God, will not return unto Thee void, but it shall accomplish that whereunto it is sent. The fires may devour Thy word, earthquakes may plant it beneath, tornadoes may hurl it hither and thither, yet Thy word will live forever.'

"These are three lessons; I would write  
The words as with a burning pen,  
In tracings of eternal light,  
Upon the hearts of men:

"Have hope. Tho clouds environ now,  
And gladness hides her face in scorn;  
Put thou the shadow from thy brow,  
No night but hath its morn.

"Have faith. Where'er thy bark is driven,  
The calms disport, the tempest's mirth,  
Know this, God rules the host of heaven,  
The inhabitants of earth.

"Thus grave these lessons on thy soul,  
Hope, Faith, and Love, and thou shalt find  
Strength when life's surges cease to roll,  
Light where thou else wert blind."

From our brethren in Lima, Peru, comes the following letter to Elder W. T. Knox, president of the California Conference and ex-president of our publishing company:

Lima, August 25, 1906.

"Mr. W. T. Knox, President California Conference, Mountain View.

"Dear brother in the glorious hope of the second coming of our Lord Jesus Christ,—The peace and the compassion of our heavenly Father be with you and with all of our brethren in the Lord, for we are fellow-servants through the love of God.

"We, brethren, who subscribe our names, were appointed by our congregation of Seventh-day Adventists to express our sentiments of brotherly love toward our brethren in North America.

"Beloved brethren in Christ our Lord, we confess our lukewarmness in not being more solicitous under the circumstances of the great tribulations, found in the terrible warning of our All-powerful Lord, which has fallen upon San Francisco and adjacent towns. All our congregation unite in their prayers, calling on our Lord and Redeemer, that He may crown us with abundant grace to repent of all our sins.

"We unite in sympathy with our brethren in North America, remembering the inspiring words of the apostle: 'Who shall separate us from the

love of Christ? Shall tribulation, or anguish, or persecution, or hunger, or nakedness, or the sword?' And may we be firm in the faith of our loving Lord and Master.

"Your brethren in Christ. Amen.

(Signed) Pastor F. L. Perry,  
Superintendent.  
Bernard Aguilar,  
Secretary.  
Isolina Hinojosa,  
Elder of Church.  
Julius Espinoza."

From Pastor Chas. T. Everson, in charge of our work in Italy, come the following excellent words:

"My dear Brother,—You can well imagine that the burning of the Pacific Press came to us as a great shock as we supposed that the calamities for you were over, at least for the time being. And then to think that the publishing house that was doing the most aggressive work of the denomination should be stopped in the midst of its greatest activity seemed a great mystery. But may it not be that your famous text about the earthquake and the fire has also an application here? 'After the earthquake a fire; but the Lord was not in the fire; and after the fire a still, small voice.' Now you have passed through the earthquake and fire experience, and from this time forth you will enter in a special way into the still-small-voice experience where God can speak to you in a new way. You will remember that this still-small-voice experience for Elijah worked wonders, for it removed his discouragements and gave him power to go forth into a new experience that culminated in his translation. And may we not believe that it shall be so also with you of the Pacific Press and California? First the earthquake, then the fire, followed by the still small voice which prepares for greater usefulness and culminates in translation. I am sure that we all here at Rome feel deeply your loss, which we reckon also our loss, and we wish to send you our heartfelt sympathy and love to encourage you amid the severe trials through which you are passing."

The printing plant is only a part of our publishing work. The sympathy, the support, the prayers, the union of our fellow-workers throughout the field are mighty assets in our work. We thank them, and pray that God may speedily give that experience of which Brother Everson writes. We are of good courage, for God is blessing. Where He leads we may safely follow.

### OUR WORK AND WORKERS.

THE Review notes two new tracts printed in India,—one in Hindi, the other in the running script of the Urdu language, which resembles the Arabic.

DURING the East Michigan camp-meeting at Holly, ten persons were baptized in Shiawassee River, by Brother O. F. Butcher, of Detroit. Others were to be baptized later.

THE West Michigan Sanitarium has been transferred from Grand Rapids to Berrien Springs, where it will be conducted in connection with the Emmanuel Missionary College.

By moonlight on the evening of September 26, seven candidates were baptized in the lake at Mah-towa, Minn., by Brother Fred Johnson. His associate in the work which brought about this result was Brother O. J. Nerlund.

A SPECIAL collection is to be taken in all the churches, November 3, for the benefit of the International Publishing Association, at College View, Neb. This association publishes books, papers, and tracts in foreign languages—two papers in German, one in Swedish, and one in Danish-Norwegian. Send for catalog and price-list.



THE Maritime Conference has chosen for president, Wm. Guthrie; secretary and treasurer, Alberta McLeod; auditor, E. E. Gardener. This conference expects soon to have a band of good workers from the Williamsdale Academy.

REPORTING to the Northern Union Reaper, Brethren G. L. Budd and A. C. Gilbert note that as a result of their work at Osage, Minn., twelve persons are ready for baptism. Three others who had accepted the truth have moved away.

At the last quarterly-meeting of the church in Amboy, Minn., three members were added. Two were baptized by Brother Andrew Mead, one having been previously baptized. One of these new acquisitions will attend Maplewood Academy this year.

RECENT labors conducted by Brother E. H. Huntley, at Egeland, N. D., resulted in six converts to the faith. Two of them are already at Sheyenne River Academy, and two others are contemplating active missionary work as soon as circumstances permit. So the prospect for the results at Egeland being multiplied is very good.

THE Danish church recently organized at Denmark, Neb., by Brother Lewis Johnson, has made a good start toward the building of a new house of worship. A room for a church school will be one feature. Another item in Brother Johnson's letter to the Reporter is the baptism of two ladies at a country place five miles north of Florence, where a large company of various nationalities and complexions had been gathered by invitation of a Brother Gunnerson to hear the discourse and witness the baptism. Brethren and sisters also came from churches in surrounding towns.

IN announcing the New York State Sabbath (Sunday) Convention, to be held at Elmira, October 28 to 31, Brother John S. Wightman calls for a supply of religious liberty tracts; of our periodical, Liberty; and of SIGNS of recent date (clean copies), for distribution in the city. This is an important matter, as there will be a gathering of earnest Sunday-law champions from all over the state, and they ought to be well informed, and the people well informed, concerning the iniquity of the movement they are (many of them unwittingly) advocating. Send matter to John S. Wightman, Secretary Religious Liberty Bureau, 507 Herrick Street, Elmira, N. Y. He ought to be well supplied. Don't forget to prepay postage, and send immediately.

At the late annual session of New York Conference, it was decided to effect a division, the boundary between being the eastern lines of Cayuga, Tompkins, and Tioga Counties. The following officers were elected for the eastern division: President, F. H. DeVinney; secretary and treasurer, T. E. Bowen; conference committee, F. H. DeVinney, T. E. Bowen, Courtland D. Green, H. D. Church, John R. Calkins, C. S. Coon, Chas. C. Harris; secretary of tract society, T. E. Bowen; secretary religious liberty department, J. S. Wightman; secretary educational department, Bessie L. Jackson; secretary Sabbath-school department, Mrs. L. M. Calkins. For the western conference, officers were chosen as follows: President, H. W. Carr; vice-president, J. W. Raymond; secretary religious liberty department, J. S. Wightman; secretary young people's and Sabbath-school work, Mrs. H. W. Carr; field canvassing agent, Allen Manry. The conferences are known as the New York Conference and the Western New York Conference, respectively. The Indicator will be continued as the organ of both conferences.

#### WANTED FOR MISSIONARY WORK.

(Always prepay postage.)

A CONTINUOUS supply of late, clean copies of the SIGNS, Watchman, Instructor, and tracts. Address, James Harvey, Oakland, Cal., care P. M. Book Co.

LATE, clean copies of the SIGNS, Life Boat, and Watchman. Address, Mrs. Jane E. Harris, 330 Plain Street, Columbia, S. C.

A GOOD supply of our periodicals and tracts, for use in soldiers' home, jail, and county house. Address, Mrs. Margaret Wright, 323 W. Morris Street, Bath, N. Y.

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## THE AMERICAN FEDERATION OF CATHOLIC SOCIETIES.

From a Roman Catholic Paper.

WE have given in past numbers from our own representative the report and the meaning of the American Federation of Catholic Societies which held its fifth annual convention in Buffalo the last days of July. We give in this some pertinent extracts from a report in the *Catholic Mirror* of August 11. We are first told that the convention "was undoubtedly one of the most successful movements ever made by United Catholicity in this country," that the mass meeting that day included "more Catholics than ever assembled in Buffalo at any one time, and graced by the presence of some of the most learned churchmen in the country." The secretary's report showed "the gigantic strides already made by the Federation, and the brilliant future that is before it." The secretary reported various things accomplished. We note these among those quoted by the *Mirror*:

"In Ohio the obnoxious Wynne free text-book bill was defeated and one of the non-Catholic members of the Ohio Legislature said to a Federation official that 'if that unknown Federation had not made such a strong and convincing argument against said bill, it would have been passed by the Lower House.' In Ohio the Lucas County Federation has gained permission to have holy mass celebrated in the workhouse and other public corrective and charitable institutions."

"In New Jersey, Indiana, and Missouri the Catholic Societies some time ago caused the defeat of the free text-book bills."

"In Pennsylvania strong protests were made against a series of paintings violating the truth of history and offensive to Catholics. The paintings are placed on the walls of the State Capitol building at Harrisburg."

"The Catholic Societies of Iowa, especially the Staats Verband of that state, were successful in having the Ritter bill adopted, giving free access to Catholic priests to all state institutions for the purpose of administering to the wants of Catholic inmates."

### Aims and Meaning.

The object of the Federation is thus stated by Bishop Canerin, from whose address we take the following:

"This Federation may be considered as an organized representative of every form of Catholic activity, and, within certain limits, the guardian of Catholic rights and interests, which are threatened and violated by materialism and secularism, and the false and pernicious practices which spring from them."

"The aims of the Federation are religious and patriotic; they are public interest of all American citizens who believe in the Divine Lawgiver and in the revelation of a divine religion through Christ our Saviour."

It is well to remember that the only true representative of that Divine Lawgiver, as held by Rome, is the pope and hierarchy of the Roman Catholic Church. To quote again:

"To carry out the purpose of this association, every force of religious activity, pastors and people, bishops, priests, and laymen, speakers and writers, must be solidly united to speak with one voice and act with one will for God and our country. We must make the Federation an Apostolate of Catholic truth, to aid the Church in teaching her children to think as Catholics, to speak as Catholics, to live as Catholics."

"We are not a political party or a sect; we stand for the Christian life of the nation itself, and we

are ready with our whole energy, to co-operate with all loyal citizens, with our government, and with all political and social energies which work for truth and virtue. The more consistent the Catholics, the more loyal the patriot. It is not patriotism, but cowardice, to minimize Catholic teachings in regard to our civic rights and duties, or to surrender any essential principle of Christian doctrine concerning the relations of the church to the state, the family, the school."

"This is federation. It means the union of Catholics of every race and language in the United States for the preservation of Christian principles, and the progress and elevation of men to higher spiritual life and more unselfish citizenship; it means that we stand together for the defense of right and the redress of great wrongs in the family,

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.

"Already the light is breaking, and the best minds of this country are realizing the truth of Catholic principles of civil, social, domestic, and private virtue. Heretofore there has been wanting a united effort and expression of Catholics for the rights of religion and the welfare of society. In many places we have needed educated and religious laymen, trained to compete and lead in public careers of American life. We are one in six or seven of the population; the proportion of our numbers in the higher offices ought to be one in six or seven."

"Never in the history of the country, was there a better opportunity for the Catholic laymen to prove the value and power of religion in citizenship and to show how religion alone can conserve the majesty of the law and the stability of the state."

"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 apostles of honesty and respect for law, of truth and morality to those about



Prelates and Delegates at the Federation Meeting.

in the school, in the social, economic, civil, or political conditions of the country. It represents and fearlessly proclaims Catholic public opinion on the most important questions of the day. It needs a center and an organ that it may be the propagator of Catholic literature among all classes."

"We wish Christian principles to rule everywhere; in the state, in business, in labor unions, in all the civic, social, financial, and industrial relations of men."

"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, 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 Sunday. If they have a day, or half a 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 to save. Against this unnecessary labor, this athletic

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."

Bishops and priests and the laity should be foremost in all movements for education, political and social purity, and the improvement of the condition of the poorer working classes; improvement in their dwellings and manners of living, in their moral environment, in their efforts to obtain fair wages, without recourse to violence, and where possible, without recourse to strikes; to prevent the cheapening of labor by the employment of children and women in occupations unfit for them; in encouraging among the people useful societies; in opposing all unnecessary work on Sundays."

"By our faith in Jesus Christ and its unchanging doctrines, we hold in our hands the future stability and peace of this country, and the principles of conscience, honesty, and personal responsibilities upon which it rests. Religious education, Catholic faith, and Catholic morality, are the only living forces which can save marriage, save the family, protect property, defend the poor and weak—save the state itself, from the perils



of materialism, secularism, and the cruelty and sensuality of Paganism."

In all this we believe Roman Catholics to be sincere. But if the "state itself" is to be preserved only by "Catholic faith and Catholic morality," if "the future stability of the country" rests upon the "unchanging doctrines" of that church, surely Catholics ought earnestly to work for it. But the effect of the "Catholic faith and Catholic morality," and the "unchanging doctrines" of that church may be seen in those countries where she has held full sway, as for instance Spain and Italy. Surely they have been utterly wanting in stability in the past, and the future makes no promise of better conditions. May God save America from such "stability," from such salvation.

#### THE DECLINE OF THE PROTESTANT MINISTRY.

THE religious press is commenting on the decline of the Protestant ministry; that is, the numerical falling off year by year in proportion to churches and population. In the *California Christian Advocate* we find this comment:

"The Episcopalians say that the falling off is due to the openings for brilliant careers constantly occurring in other directions. For ourselves, we believe it is entirely due to the decay of faith in the German universities. The teacher's rostrum may be occupied by a man of brilliant gift and profound learning, but if he have no faith, his class-room is robbed of both light and heat. When skepticism masquerades as advanced Christian thought, we are not surprised if the class-rooms are empty."

There is another reason for the decrease of Protestant ministers, and that is the waning of Protestant principles in the Protestant churches. No doubt German universities are to an extent responsible for the results, which are far more extensive than they would have been if American Protestants had not so blindly depended upon such institutions as teachers of doctrine. In this respect the tendency has been largely to copy from German fashion about as Paris is copied in dress styles.

Protestants are supposed to learn doctrine from the Word of God, and as long as this rule was adhered to there was no decline in the number of Protestant ministers. The Scriptures are "profitable for doctrine," and from them the "man of God" may be "thoroughly furnished unto all good works." But Protestants have become so ambitious to have worldly knowledge, "science falsely so called," portrayed in their ministry, that they have sadly departed from the original Protestant bearings.

The prophecy of Revelation 13 foretells a restoration of papal influence to its former universal prestige, and this could be accomplished only through the waning of Protestant influence, which could result only from a departure from the Protestant standard. So we find the *Outlook*, in commenting on the decline of the Protestant ministry, noting the fact that "on the other hand, the number of students of Roman Catholic theology is not only not declining, but increasing proportionately with the population."

Naturally, as Protestantism recedes from its original positions, it recedes toward Catholicism. Therefore, in the same prophecy of Revelation 13, we are shown a world power, at first lamb-like, but eventually speaking as a "dragon," and commanding the people to imitate, or set up an image to, the power that had met so great a temporary reverse. Such a consummation must naturally follow in a Protestant country where Protestantism is "declining" and Catholicism is "increasing," and where it is getting to be the fad in high political circles, as also in some "Protestant" ministerial circles, to express the hope that we may yet have a Catholic President.

It is also noticeable, and significant, that the message which gives warning against the making of the "image" to the papal power, and the receiving of its "mark" (Rev. 14:8-11), which is now being proclaimed throughout the world, is so far receiving a more bitter opposition from waning

Protestantism than from increasing Catholicism. Furthermore, declining Protestantism is doing more, directly, to accomplish the state enforcement of the papal "mark" upon the people than is the Catholic Church.

The *Advocate*, in acknowledging the downward trend of the Protestant ministry, says, "The real cause is not easily defined." There could be only the one cause, namely, departure from the Protestant faith, logically followed by education along that line.

A reversal of purpose in the Young People's Society of Christian Endeavor is severely criticized by a writer in *Christian Work*. He says: "So much emphasis has been laid upon 'Endeavor' that the idea has become widely prevalent that the organization is designed to be a modern machine for the rapid turning out of certain products which the church finds useful and even necessary. . . . The Christian Endeavor Society is not a 'job office' or a machine shop. We have carried the workshop idea quite too far in our estimate of the movement. It is not 'the young people of the church at work,' but 'the church at work for her young people'—which is a very different thing. A great deal of the collapse which has marked 'Endeavor' in local circles is due to the surprising lack of superintendence and oversight on the part of the church itself." This statement by one of experience in the matter of which he writes illustrates two dangers of honest people in the conduct of church affairs. One is, the liability of young people in places of responsibility to assume too much; the other is, the tendency of the older class to shrink responsibility, and allow the young willing ones to go ahead without necessary oversight or balance-wheel co-operation. It is not always the fault of young people if they get a little beyond the bounds of good judgment or propriety. The tendency is too strong toward confounding legitimate and appropriate young people's work with that which should be the work of the whole church.

#### THE CUBAN EXPERIMENT.

For four years the experiment of Cuban independence has been on trial. Its first revolution has overturned the government with scarcely an effort on the part of the government to sustain itself. It has failed to stand its first practical test as against the innate spirit of unrest that imbues the people, and which was so long cultivated during the years of chafing under Spanish misrule. The following statement by a correspondent of the *New York World* gives some interesting facts that help to explain the situation:

"To understand the present revolt and the strong feeling against Palma and his administration, one must go back to 1902, when Palma was first elected president of Cuba. The occupation of the United States had been tedious, and to the Cuban mind Palma was the Washington government's choice for president of Cuba. Had all his acts been Solomonic in their wisdom, he could not have escaped Cuban resentment of what they felt was the imposed choice of an alien power. His services in the ten years' war of the '70s against Spanish dominion, his capture in 1876 and imprisonment in Morro Castle, and then the final confiscation of his properties and banishment from Cuba for life, were forgotten. A new generation had arisen which knew nothing of all this. For twenty-four years he had been an exile in an obscure village in the United States, and Cuba had lost touch with Palma and he with Cuba. Any other man under these conditions would have been as heavily handicapped. Palma is the most bitterly hated person in Cuba. The rebels against Spanish rule have no recognition in his administration, no hope of relief through elections. Palma, an ultra-conservative, is surrounded by the old pro-Spanish influence. His own private secretary was, up to the Spanish evacuation in 1898, judge-advocate in the army of Spain—the man who prosecuted the Cuban patriots in the field. Their lives and liberties were in the hands of this Spanish prosecutor, and to-day no old Cuban fighter can gain access to the president without permission of this man. Imagine the feeling of these hardy, bitter old campaigners as they seek permission from the man who has ordered their comrades out with a file of soldiers at dawn or turned the keys of the dungeons of Morro."

What shall we say of the politics of this great republic when two men in the greatest of the states hold the power to decide which one of the two shall name the candidates of a popular party for the dignified positions of judges of the various grades of courts? Then one of the two has to yield to the one whom he had but recently denounced in his paper as everything that is corrupt, socially and politically. And the privilege of naming the candidates for high judgeships is yielded to this bold, bad man because his influence was deemed necessary to the political success of the one who had so denounced him. In another great state it is conceded that one man virtually controlled the nomination for governor in the conventions of two different parties. He had one nominated with a view to his election, and the other for the purpose of defeating a third candidate by dividing a certain party vote. And the masses sing the praises and fawn at the feet of men who are capable of doing such politics. Yet some Christians talk of the duty of going to the polls, that good men may be elected to office. But when at the polls, they can vote only for some candidate set up for them by political gamblers. A vote for a candidate not on a regularly certified and registered ticket would not be counted. So the franchise privilege of the people is merely stock in the hands of office brokers. And all this passes for republicanism in "the land of the free!"

Of all modern public utilities, the railroad is deemed the most valuable, yet it involves a cost in the United States that receives very little public attention. A statement has just been issued by the Interstate Commerce Commission that the railroad entails a yearly cost that can not be computed in dollars and cents. For the year ending June 30, 1905, the number of people killed was 9,703, while the injured numbered 86,003. Inasmuch as this was a considerable increase over the previous year, we may reasonably expect that when the account for the past year is in, it will show further increase. And this is only one item in the great daily sacrifice of human life on the altar of money-getting—"covetousness, which is idolatry." Modern machinery, coupled with modern rush and recklessness, is a wanton destroyer of human life.

The Department of Botany of the University of California has been presented with the very valuable Brandegee Collection of botanical specimens together with the Brandegee Library of some three thousand volumes of botanical works, and the furniture and fixtures for the care of the Herbarium. This gift is a most important one to the department for the reason that the Herbarium contains over 100,000 specimens of plants gathered principally in Southern California, Arizona, and Mexico, a region which is but little covered in the original collection of the University. The University Herbarium is now one of the largest and most valuable west of Harvard.

The character of Russian justice is indicated in the following press despatch: "Two hundred Jews arrested at haphazard during the massacre at Siedlee are being tried by field court martial, their judges being the same officers that participated in the disorders, and are therefore likely to condemn the accused in order to justify the massacre of their brethren. A committee of British Jews have issued a strong appeal to civilized nations to prevent such a crime against civilization. But such an appeal will hardly avail, for the reason that the Jew, as a Jew, has no national friend."

That high license does not help the temperance cause, is shown by the following press despatch from Chicago: "There are 8,000 drunkards in Chicago, and they are causing the police, hospital authorities, reform associations, and even the saloon men, a lot of trouble. While temperance workers have no authoritative statistics on the number of drunkards in the city, they are confident there is no decrease in sight, and are viewing with alarm the widespread use of intoxicants that permits so many saloon-keepers to stay in business, despite the \$1,000 liquor license ordinance."



# SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., OCTOBER 24, 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.

News from Valparaiso and accounts of the earthquake there next week.

In reply to many questions, the address of Mrs. E. G. White is "Elmhaven," Sanitarium, Napa Co., Cal.

Our thanks are due for outlines and copies of constitutional amendment to be voted on Nov. 6, 1906, to Mr. H. A. Mason, secretary of the committee dealing with the matter. Mr. Mason's address is Room 3, 502 California St., San Francisco.

Some things live in history because of their innate worth; others because of the merest connection with them or because opposed to them. Judas Iscariot would never have been remembered if it were not for his opposition to Jesus, the One of eternal fame.

We begin next week an interesting series of articles on Japan, its present condition, Japan as a mission field, and the work which has been done. These articles are from a missionary on the ground, Mr. Field, of Tokyo. We had this series in hand before the fire, but they were burned, and the writer has kindly consented to rewrite them, as also a series on the "Hermit Kingdom," Korea. These will be illustrated. The first is "Japan in History."

We print on our first page an excerpt from a most excellent editorial in the *Sunday School Times*. Our space there would not hold all we wanted to use of it, and we complete the thought here. Read that and the paragraph which follows this:

"There are, it is true, two kinds of obstacles. One kind is put in the way of the transgressor, and then they are God's call to abandon that way. The other kind is of the sort already described; and they are charged with a divine magnetism that ought to draw us straight towards them, if we have in us enough of God's overcoming purpose to enable us to recognize their attractiveness."

It is said, by persons supposed to be in close touch with administration sentiment in Washington, that Cuba will be given another chance at playing independent government, but it is not expected that it will succeed any better than did the first experiment. No less a personage than Major-General Corbin, former adjutant-general of the army, and more recently commander-in-chief in the Philippines, looks upon the annexation of Cuba as a foregone conclusion. "American interests" in Cuba and "prominent manufacturers" in the United States are also working to that end, and are probably at the bottom of the proposition.

Just as the critical season of building operations comes on in the city of San Francisco, the strike makes its appearance. The strike is the foe of all legitimate business enterprise, as it is also the foe of most of those who engage in it, whether they "win" or "lose" on the surface. It started with a strike of the planing-mill men, but has affected more or less all the building trades. On the 9th inst., all the planing-mills in San Francisco and Alameda County (across the Bay) were closed. The result was that building was almost brought

to a standstill. One paper stated that "the building material now on hand, which is being used by the building contractors, will soon be exhausted. Mill timber must be had, and the present strike is not only affecting the immediate vicinity but the entire coast as well." All trades affiliated with the Building Trades Council are affected, and sustain the strike. Contractors in all branches declare that circumstances have never been so adverse to employers; and that, too, at a season when it is so necessary to get houseless people and poorly protected business enterprises under substantial cover.

Archbishop John J. Keene, ex-rector of the Catholic University at Washington, recently home from Europe, tells us that the pope will not live long. He was forced to the papal throne, did not wish it, can not endure it, and does not wish to. He says, however, that while he would like to create two American cardinals, he will not create even one. If two were created, they would be the Archbishop Farley of New York and Archbishop Ireland. The one enemy, he tells us, that the Papacy has in France is Free Masonry, not the Free Masonry of Great Britain or America. "In France, Masonry is godless; its whole aim is to destroy all religion, and to worship its own thought. Here the great men in the nation are Masons and God-fearing, God-loving men." And yet Free Masons tell us that it is one the world over, having presumably about the same unity that the Roman Catholic Church does.

## SINCE THE FIRE.

It would seem that the calamity which visited San Francisco in earthquake and fire would humble men's hearts and lead them to seek after the more substantial things of this life, and make, at least, some preparation for the life to come. This doubtless has been true in some cases, but the general reports indicate that excesses of all kinds have multiplied in the city by the Golden Gate since the fire. One San Francisco paper declares, under date of September 22, that a new tenderloin has been established along both sides of Golden Gate Avenue, that from Van Ness Avenue to Fillmore Streets it is in possession of the saloon men, who are rapidly converting it into houses of prostitution. This has risen under the very eyes of the police, who have given the widest liberty to build up these plague spots in the very heart of the city.

This is entirely new ground for houses of this character, and once established it will be almost impossible to dislodge them. Even midnight restrictions are not effective there. "Long after that hour, and even to daybreak, the sounds of wild laughter and clinking glasses may be heard behind barred doors." "The free and easy life of the new tenderloin is even more lax than that of the old." Women are allowed to parade the streets unmolested by the police, and patrolmen while still in uniform participate in the early morning orgies. "There are no restrictions and no rules in this new district."

"Women pickpockets, whose pictures are in the rogues' gallery, walk up and down the streets, pass in and out of the saloons, stop and converse with men with no fear of a detective to order them from the street."

There is no check on gambling. One of the most notorious places seems to be protected by the police, run by a man personally known to half the members of the police department. Whenever a raiding squad visits the place, word has been carried an hour or two before, so that everything is found in proper order when the police arrive. Patrons coming while the police are there are asked to wait a few minutes until the police leave. "Ten minutes after the raiding squad was on the street the gambling-rooms were filled and the games went on without interruption until after midnight."

Robberies and hold-ups are frequent, murders are committed in open day, and the criminals are still at large.

Oakland has its nightly hold-ups, and the general tone of morality in the place is a great deal lower than before the earthquake.

There may be no other earthquake for years; the warning which has come of the instability of all things earthly may pass on unheeded, but the fiery destruction of all things earthly will come, and "it hasteth greatly." We may ridicule God's messengers and His Word, but when the awful judgment faces us and men meet their own records and reap the fruit of their own sowing, all the beauty of sin will be turned into ashes of hopeless regret. It is no pleasure to pen these things; we hope they will cause some to pause and reflect.

A strange thing has occurred in Italy. Ten aged nuns have just been rescued from a veritable living tomb, a cable despatch tells us, at Castle Gondolphel, where they had lived thirty-six years unknown by the villagers and absolutely forgotten by the Vatican. The convent was the dampest and dimmest part of the castle. The papal Secretary of State Merry Del Val went there for his vacation, found it inhabited by ten venerable sisters, old, infirm, and nearly starved. That certainly would not have occurred if these women had been living the natural life the Lord designed men and women should live.

Dr. Karl Peters, the great authority on African affairs, warns us of the great danger of a Kaffir uprising in every European colony in Africa. A general rebellion of blacks against the whites is, he declares, only a matter of time; that it has six journals in its propaganda; that this very thing is bringing the white people in Africa together from all the European nations represented there, and that there is strong talk among the whites of establishing a republic in South Africa similar to the United States of America.

It is of interest to note that the largest steamer ever launched, the *Mauritania*, was recently committed to the ocean at Liverpool. The launching weight was 17,000 tons, 800 feet long, eighty-two feet beam, having six passenger decks reached by electric elevators, quadruple screws with turbine engines. It is expected that the *Mauritania* and the *Lucitania*, its sister ship, will make the trip across the Atlantic in less than four and one-half days.

Since the trouble between France and the Vatican a large number of religious orders and congregations have invaded Italy. Cesare Lombroso, the eminent Italian scientist, advocates the necessity of special legislation on the part of the government to control all such institutions. He feels that for the government's own safety it must not allow such an overwhelming number of church societies to settle there.

The Chicago stock yards seem to have some apt pupils. One of the latest is a plant discovered in San Bernardino, California, in which colored men are making lard out of dogs' flesh. The dogs were mostly purchased in Los Angeles. The manager was formerly a bootblack in San Bernardino, and he stated that a market had been found in Los Angeles, and that the project was backed by Los Angeles people.

It is not specific command or injunctions which guides the Christian, but the eternal principle of righteousness in the soul. "Remember the Sabbath day to keep it holy" is a specific, divine command, but none can ever do it unless the principles of God's righteousness are in the soul.

"Is your heart hard?—Pray God to soften it. Bow before Him, tell Him all about it; let the divine Spirit in, and in His name claim the gentleness of Christ which makes great."

"Make peace" with God if you are at enmity; "walk at peace" with Him amid the world's strife; finally enjoy with Him forever "the abundance of peace."