

SUBSCRIPTION RATES... JOHN C. THOMPSON... W. C. KELLEY... OMAHA, NEB., AUGUST 19, 1908.

Our good friend G. H. Fitchett has our sincere sympathy in his bereavement because of the death of his wife.

The Chicago Evening Post of Monday had an editorial entitled "Is Russia a Civilizing Agency?" No country is really civilized that has a national religion closely resembling the Roman Catholic faith, and whose government is bulwarked by such a paganized form of Christianity.

The resumption of Spanish authority in the Philippines being out of the question, and the Philippine insurgents being at present apparently incapable of establishing a stable government, it remains for the United States to decide whether the islands, whose capital city contains 300,000 inhabitants, shall be turned over to some greedy and unscrupulous European power or retained in the possession of the great nation which has compelled their surrender.

The complete defeat of Spain in the late war will prove the best thing that ever happened to the Spanish race. In the happy aftertime the colonial Spaniards will bless the day that Uncle Sam came with his army and his navy to conquer the Spanish isles and to bestow on all the peoples thereof those benign institutions which have made the United States the greatest civilized power in the world.

Emperor William of Germany and Emperor Francis Joseph of Austria, both speaking the German language, are on the most cordial terms. Yet the former is a Protestant and the latter a Roman Catholic. The imperial rules of Europe are in close touch with each other.

To thoroughly appreciate the value of anything which science has created and brought within the reach of men of humble means, we have but to consider some of those advantages of which the people of less fortunate ages were deprived.

was printed in Europe; the slow-going hand presses of the time could not supply the demand, so eager were the people to learn what the Scriptures contained. So powerful were the ecclesiastical influences that were exerted toward a total suppression of all useful knowledge that one hundred years elapsed after the invention of printing before Luther's Bible was printed. Spain has known the art of printing for more than four hundred years, yet the Roman priesthood have so shaped the destinies of those peoples whom they have controlled that in Spain today about 80 per cent of the inhabitants can neither read nor write.

ROME'S CHAMPION.

It seems curious to us that it should take the daily press a whole month to learn that Father John Williams, the Episcopalian minister who has been the champion and defender of Romanism, and the detractor and defamer of the Grand and Christian organizations—the Masons, the Orangemen and the A. P. A.—was charged with fraud in the administration of an estate which these same papers only a few years before had charged poor old John O'Connor with maladministering, and praising this same Father Williams for his disinterestedness in stepping in and protecting young and defenseless heirs.

a full examination," when there is a letter on file in the case written by Rev. Williams to his ward's attorneys in which he states that he refused to turn over his books, etc., until the county court passed on his accounts. The only reason we can see why Williams should be shielded is because he has been so loyal to Jesuitism and the Roman church while filling a Protestant pulpit.

American Bible Study

BY JOHN C. THOMPSON. NUMBER V.

And he shall speak great words against the Most High, and shall wear out the saints of the Most High; and shall think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time.—Daniel, chapter 7, verse 25.

It has been shown in the articles that have preceded this that the above verse refers particularly to the Church of Rome which derived "its power and its throne, and great authority," from the Roman empire; out of which it grew. It has also been shown that "the church" has spoken "great words," blasphemies, against the Most High, inasmuch that it has by solemn action declared its head and his successors—and even those who had gone before—were infallible; that they were the equal of God; that they severally became gods upon earth; and that their satraps, or priests, became greater than Jesus Christ, because they compelled him to leave heaven and return to earth as often as they celebrated mass.

There therefore remain but two other sections of that particular prophecy to be considered, namely, that "he would think to change times" and that the saints of the Most High would be given into "his hand for a time and times and the dividing of time."

Before those two questions or sections of that prophecy are considered, it will not be out of place to make a statement. One of our dearest friends, a Presbyterian minister, a thorough Christian, a gentleman and a scholar: a man for whom we have the most profound respect and lasting love: this friend has written us asking that we get on the other side of the fence, away from the Seventh Day Adventists, and asks us to read articles on the other side and especially the Bible, at the same time citing us to Matthew 28:1; Mark 16:1 and 2; Luke 24:1; John 20:1 and 19; Acts 20:7; I Cor. 16:2, which he says, "all speak of the First day of the week, and Sunday, or our Sabbath, is the First day of the week, but the translation is merely explanatory and not literal."

To this friend I desire to say this: I will read everything he will send me that man has written with a view to justifying attempt to change God's law. I have read the Bible as is testified by the marks and comments which disfigure its pages, but nowhere in it have I been able to find a chapter, a verse, a word, a syllable or a letter that would legalize the change of the Sabbath from the Seventh to the First day of the week.

The Revised Version, speaking of the same woman, divides the 5th verse and ends the 5th chapter with the word "ointments," and begins chapter 24 as follows: "And on the Sabbath they rested according to the commandment. But on the first day of the week at early dawn, they came unto the tomb, bringing the spices which they had prepared."

My friend, as I said, is a scholar, but he will not ask me to accept his translation of Matthew 28:1 and the other Scriptures cited in preference to that of the men who spent eleven years in revising the translation of the New Testament, seventeen men of rare attainments and of acknowledged ability, professors in Yale, Harvard, Union Theological Seminary, Columbia college, Princeton Theological Seminary, University of Rochester, Theological Seminary of Andover, Hartford Theological Seminary, and Haverford, Pa., college, and eminent, scholarly men in other walks of life: I say he will not expect me to accept his rendering of those passages in preference to that of the men we are reading after.

I believe he knows these men are all Sunday keepers—not Seventh Day Adventists—and he knows that it is human, where there is a chance, to give the side you believe on the benefit of the doubt; and it stands to reason that those men, if they could have done so conscientiously, would have made the change, which he suggests, in the translation, but they do not even mention it in their preface, although they go to considerable trouble to explain why they would change "straightway" to either "forthwith" or "immediately."

Paul, writing to Timothy—you will find it in II Tim., c. iv, v. 1-4—says "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: 'Preach the Word: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and teaching: for the time will come when they will not endure the sound doctrine: but, having itching ears, will heap to themselves teachers after their own lusts: and will turn away their ears from the truth, and will turn aside unto fables.'" No teacher of the Word of God should fail to read and heed that warning.

It was not the intention to pursue the Sabbath question any further but a letter from a gentleman who is in need of additional Bible proof that the Seventh is the Sabbath has induced us to promise at least one more article upon that subject, before passing to the other parts of the prophecy.

The only other evidence which will be introduced this week will be Christ's own words as reported in the 24th chapter of Matthew, and the 20th verse: "But pray ye that your flight be not in the winter, neither on THE Sabbath day." Why not on the Sabbath day? Because the Jews had a law which made it a sin to travel more than one mile, and if they were to flee from Jerusalem into the mountains it would be much more than a Sabbath-day's journey, and Jesus was anxious that His disciples break not the law of God even by fleeing more than a Sabbath day's journey to save their lives.

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A SPANISH POEM. (Continued from First Page.)

No other temple than those of the hearts. Faith—O Charity, of faith and of love. Ye stupid, would you not see that the priest Places behind the bushel the torch? And that the laws of Jesus he distorts. That only for gold is his end? Do you not see that they are but spectacles whitened. Which upon the same Savior do call? For outside they may appear to you clean, But within they are filthy and smell foul. Do you not see how covetous and how proud, Their sloth, luxury, envy and their ire? Do you not see their gluttony and avarice, And how in their wills and desires they lie? Do you not see how these capital sins Are stamped upon their faces and souls? In that inquisition where the poor mortals Were burnt alive, by these monstrous fathers as one? Wolves with the skins of sheep they were called. By Jesus who well knew their hearts. And the lashings in the temple did echo. Of which they had made a den for "the thieves." I protest against these heresies much! What horror it causes me a ensock to see, Of their excommunications to frighten such, And to worry until the sound of a bell. But why not? If these are the enemies Of the light of progress and truth? If they are the world of miserable beggars, Which are so full of their impious acts. We see in them falsehood and blindness. With impious rage, the truth of the priest To your blind sight, hidden in self. But whose God and whose law is the cash. Money for baptisms and for marriages, Burials, breviaries, bulls and professions, Money for masses to the dead, and for carriages, And money for sermons and tithes. But what more? If until the State pays For this work so useless and false, Of the priests, knowing that this is the plague. That to the nation doth the most injury cause. Do you not believe that these Judases unmasked, To whom protection of a bad government is given? Away with these depraved vagabond cassocks. That they from the earth may be launched into hell. The cause of anarchy is not more evil, Nor doth its attendants more horror inspire. Than that of these Pharisees infernal Who call themselves ministers of the Lord. Since that the barbarous Romanists do not come, And in the bonfires with a horrible calm, Reducing to ashes their brethren by name, They give to us the eternal inquisition of the soul. Liberals, Protestants and Freemasons, Democrats, Republicans and lovers of free thought, In Union! Can we not from these crafty vagrants Free ourselves and be done with impostors. —A. BELIEVER.

of the Irish vote (thanks to the English consent) only to put in its place a catholic vote? The pope has already shown that he will not sit idly by and see Philippine Catholics endangered. Thousands of voters in this country pay their taxes as well as war taxes, and they will not be pleased to see one set up the other. However we look at it, the religious problem in the Philippines, if we take them, will be most grave, and will affect the political problem there and at home disastrously.

How nonsensical such talk is! This spectre, so solemnly evoked, has no existence save in the imagination of those who have conjured it up with the sole object of making mischief. There is not an intelligent American catholic from Cardinal Gibbons down who believes for a moment that the interests of the catholic church in Porto Rico and the Philippines will suffer should those islands become American possessions. On the contrary, they believe that such an outcome of the war would be, in the end, a good thing for the church. One of the most intelligent catholic journals of this country, the Catholic Transcript of Hartford, Conn., in speaking of the acquisition of Porto Rico and the Philippines, says:

"We are convinced that such a disposition of these islands would tend to strengthen the position of the church in these islands and free it from the trammels under which it is said to labor. If reports of the condition of the natives can be credited, then we will hail with joy the day when our flag will become their national emblem. It will bring with it liberty to the people, and will accord to the catholic church capability of exercising its benign influence without let or hindrance. Free institutions are no barriers to the growth of catholicity. It thrives and flourishes in a land blessed with liberty."

Nor does it content itself with that general statement. It points with pride to the growth of the catholic church in free America, and declares that the church in the Philippines, freed from the obloquy which Spanish misgovernment has cast upon it, "would stand in its purity and beauty, unburdened of political misdeeds," and, freed from the shackles that now embarrass it, "would soon recompense it doubly for any losses it might suffer, and become in those islands as intelligent and as faithful and as worthy of respect and loyalty as it is in our own beloved land." This is Catholic testimony, and it disposes finally of the religious bugaboo which certain little Americans have invented.

The pope is a statesman as well as a churchman, and knows that this country is not hostile to the church. In point of fact, according to the Rome correspondent of the London Daily News, he has already telegraphed instructions to the Archbishop of Manila to place himself and his clergy under the protection of the United States, in view of the threatened attacks by the insurgents. This action by the pontiff is especially significant when it is remembered that the Archbishop of Manila a few weeks ago issued a fiery proclamation denouncing this country as a foe to the church and ready, if it conquered the Philippines, to suppress catholic worship. As to the church in Porto Rico it was announced in the press dispatches the other day that the church authorities in that island are prepared to put themselves under the protection of Cardinal Gibbons the moment the sovereignty of the United States is established. In fact, there will be no religious problem involved in the acquisition of these possessions. For the great church most directly concerned has the power of adapting itself to every political condition.—New York Tribune.

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