

IN THIS ISSUE

WITH OUR INQUIRERS	Page
Questions 2095 to 2101 . . . . .	2
SECOND ADVENT SYMPOSIUM	
"There Shall Be Signs" . . . . .	3
The Lord's Personal Presence . . . . .	4
Social Conditions of This Time. What Do They Signify? . . . . .	5
The Bible to Be Understood by All . . . . .	6
The Witness of the Nations . . . . .	7
EDITORIAL	
The World—The Church . . . . .	8
Is It Not So Now? . . . . .	8
Social Conditions Then and Now . . . . .	9
The Cause of the Peril . . . . .	9
THE OUTLOOK	
France and the Papacy . . . . .	10
MISSIONS	
Christian Influences in China . . . . .	12
HOME	
Studies in the Christ-Life at Brother Eldred's . . . . .	14
POETRY	
For Me . . . . .	4
"Your Father Careth" . . . . .	14



## With Our Inquirers

"If ye will inquire, inquire ye."

[All questions to this department will be answered which to the editors will minister to the general good of the readers and to the mission of the paper. The same question can not be answered repeatedly in the same volume. The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable. It is well always to enclose a stamp for reply.]

### 2095.—Outward Keeping of the Sabbath.

May I ask what is meant by outward keeping of the Sabbath, or any command of God? It seems to me that the one who desires to keep or observe the Sabbath, or Sunday, in very truth, will or does believe in Jesus Christ, for we read that Christ said, "If ye love Me, keep My commandments." What should actuate one to keep the commandments of God but love to God?

A SUBSCRIBER.

What is meant by the outward keeping of the commands of God is simply the keeping of the form, as did the Pharisees of old. They observed the Sabbath very scrupulously; that is, they did no work upon that day. They observed certain forms of prayers, outwardly were very religious, yet Jesus, who read the heart, said they were like whited sepulchers that appear beautiful outwardly but within are full of corruption. One could refrain from open adultery, and yet at the same time transgress the commandment, as Jesus points out in Matt. 5:28. One could refrain from killing, and yet transgress the commandment by hating his brother. 1 John 3:15. There are many things which would actuate people to observe outwardly the forms of religion. Many do it and have done it confessedly because they have been so taught. Some do it hypocritically, wolves in sheep's clothing, that they may gain an advantage. We think we know from God's word that it is not for us to judge the hearts of men. On the other hand, there are many who have not observed the outward keeping of the fourth commandment, not purposely, nor wilfully, but because they have not seen the truth in regard to it, and God judges by the light which we have. The saints will come to the light and accept of the light, as stated in John 3:17, 18.

### 2096.—Degrees in Christianity.

Are there degrees in Christianity?

F. F. F.

There are no degrees in Christianity, in the essence of the thing. Christianity is Christianity or it is not, but there certainly are degrees in experience. A little child may be as truly a Christian as an aged saint. The polygamous-believing African native may be as truly a Christian as was the apostle John. He sees only a part of his duty, but what he has seen he gives his whole heart to and accepts Christ for full salvation. The working out of character is a matter of development and degrees. The quality of the work is determined, not by the amount of knowledge, but by the heart and devotion that is put into it. When a person truly accepts of the Lord Jesus Christ he certainly wants to follow His word, "Ye are My friends if ye do whatsoever I command you;" and certainly what is not commanded of God will be of no worth to him if he is properly instructed in the word.

### 2097.—Long Hair.

As the Good Book says it is a shame for a man to wear long hair, why is it that you follow all other sects in picturing Jesus with long hair, parted in the middle like a woman, as is pictured in the SIGNS OF THE TIMES?

L. D.

The expression in Corinthians which says it is a shame for men to have long hair does not come from the word usually translated hair. In fact, it is used in only that one passage. It means to wear tresses of hair as ornaments; and the thought is that it is proper for women to make the hair an ornament, but not for men. It would be a shame for a man to spend the time and pains to arrange his hair that a woman would spend on hers. Woman's glory is her hair. Men's hair was generally cut middling short, tho not so short as men do nowadays. See Lev. 19:27, "And Moses said unto

Aaron, and unto Eleazar and unto Ithamar, his sons, Let not the hair of your heads go loose, neither rend your clothes." Certainly that would seem to indicate that their hair was moderately long at least. And yet they were not to shave their heads nor trim them as did the idolatrous nations around them. See Lev. 19:27; Jer. 9:26, margin. This was to prevent them from following idolatrous customs. The Arabs cut their hair from the temples in a circular form in honor of the idol Orotal. So much for general custom. On the other hand the Nazarites wore their hair uncut. See Num. 6:5, "He shall let the locks of the hair of his head grow long." Judges 13:5, "No razor shall come upon his head; for the child shall be a Nazarite unto God." The reason why the artists have represented Jesus as having long hair is that He has been counted as a Nazarite, separated unto God. Evidently the custom grew out of this. While many of good sense have discouraged the custom of men parting their hair in the middle, we know of nothing in Scripture, morality, or sound sense that would prevent a man from parting his hair in any way, or not parting it at all. There are some things which God has left to common sense, and there are great big things enough in matters of righteousness and truth for us to consider without taking time to dwell upon minor affairs of this kind.

### 2098.—Remembering the Former Things.

I heard a man say that if he were in heaven and knew that any of his children were in torment, that heaven would be nothing to him. Please say if the Bible does not say that there will be no remembrance of such things in heaven.

When we come to a right understanding of the word of God we will have no grounds for such statements as the above. When God's children are enjoying the glories of eternal life there will be no place somewhere else in the universe where people are writhing in torment. It will be seen in the judgment that every one has just what he has chosen, that the fruits he has reaped are the fruit of his own sowing; so those who have chosen righteousness have reaped eternal life; those who have chosen sin have reaped eternal death; and in that will be seen so clearly not only the justice, but the mercy of God; more as the prophet expresses it in Isa. 65:17, "The former things shall not be remembered, nor come into mind," or, as the margin reads, "come upon the heart."

### 2099.—Interest, Profit, and Rent.

Are interest, profit, and rent forbidden? See Lev. 25:36; Deut. 23:19; Eze. 18:8, 13, 17.

In a community like Israel it was very proper to forbid the taking of interest on money loaned to the poor. All Palestine was divided among the tribes, each tribe and each family had its own land, all that was necessary for its living. It was God's design that each one of His children should have sufficient for all needs. The wealthy ones would be the ones who had the money to loan, the poor would be those who were in need, and it was contrary to His plan for the wealthy to take interest of the poor. As to the matter of rent, it would seem as tho there could be no question but what it is perfectly proper to pay a certain amount of rent. If one man furnishes the land and the other the labor, there should be a proper division of the product between them. In these days, on the simple principle of justice, it is perfectly proper to pay interest. Sometimes men have money in lieu of land; all that they have is money. Their living depends upon the use of that money. It certainly is just and proper for them to get a right amount

of interest for the use of that money if some one desires it. On the other hand, if there is a wealthy brother who has money which he does not need and a poor brother who needs money, it is certainly only the right thing for the wealthy man to help the poor brother. There is danger sometimes of taking a custom from altogether different environment and making it apply now and missing the great lessons which it teaches, and that is the justice, kindness, and joy which should exist among God's people. There are certain commandments of God which are eternal in their very nature; they take hold of great principles of morality, like the Ten Commandments. There are other laws that applied to Israel in the land which God gave them, and which in their details and customs only apply to some conditions.

### 2100.—Providing for One's Self.

Please give me an explanation of Matt. 10:9, 10. Would it be wrong for a man to provide for his own expenses in the work? I see in Matt. 6:25 and in other passages not to provide for the body.

Matthew 10 speaks of a certain mission which Jesus gave to His twelve disciples. In Luke 22:35 we read these words: "And He said unto them, When I sent you forth without purse, and wallet, and shoes, lacked ye anything? And they said, Nothing. And He said unto them, But now, he that hath a purse, let him take it, and likewise a wallet." The Lord would have us understand by this that different circumstances call for different plans. He has not laid down one single mode of operation by which our life is to be governed in mere business affairs. Sometimes His Spirit tells His missionaries to go out without making any provision whatsoever, with simple faith in Him; the same Spirit may teach another man to go provided with proper amount of funds. In the Pentecostal church some gave their all, like Barnabas, and God used him; some said they gave their all while they withheld a part, like Ananias and Sapphira, and God's judgment rested upon them; and yet Peter told them that it was theirs to give or to keep just as they chose. God makes us stewards of our means here. If He has given us the ability to earn money, He will also give us wisdom to use it in the right way. If He asks us to go on a certain mission, and we have not the funds, and yet He says Go, it is duty to go, and trust Him for the rest. If His Spirit says, Earn means by which to go and do the work, or which will help us to enter His work, still heed the voice of the Spirit. Matt. 6:25 does not say that we should provide nothing for the body. Read as in the Revised Version, "Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." Other translations, "Take no anxious thought;" do not worry over those things if you are doing God's will; "seek ye first the kingdom of God, and His righteousness," and leave the rest with God. There are many scriptures which show the duty of Christians to work for their living, to support themselves, to support their families, to be prudent and economical. There is danger of becoming so absorbed in the world that our hearts will be set on gain. There is also danger of taking the words of Scripture in such a way as to lead to utter fanaticism, such as has been manifest thru the ages where men give themselves up to idleness and feel that the public ought to support them as holy men. See 2 Thess. 3:7-12.

### 2101.—The Covenant by Sacrifice. Ps. 50:5.

To what time does this apply? When will the gathering take place?

W. H. P.

The gathering will take place when our Lord Jesus Christ shall gather home His people. The covenant by sacrifice is that covenant which centers in the sacrifice of our Lord and Saviour Jesus Christ. That does not mean that His people will not sacrifice. They will give all, even as they accept all; but no sacrifice can make effective a covenant save the sacrifice of our Lord Jesus Christ. His is the sacrifice, ours the acceptance, and the acceptance is the renunciation of our all upon the altar. Luke 14:33.



# 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."

For Terms, See Page 15  
Vol. 33, Number 22

MOUNTAIN VIEW, CALIFORNIA, MAY 29, 1907.

Weekly, \$1.50 per year  
Single Copies, Five Cents.

## "There Shall Be Signs"

By Abdiel

CHRIST is coming again. Of that we are abundantly assured. The "same Jesus" who walked upon this earth, who taught and healed and saved, is coming again; literally, personally, visibly, He is coming; coming as He went away, in clouds of angels; coming in all the transcendent, outshining glory of the Godhead.

When will He come? It has been a question of the last two millennia among His devout people. Jesus gave birth to the long-ling taught by His promise: "I will come

known, it shall not be made known till the voice of God, finding response thruout all creation, shall say,

"It Is Done."

And whosoever shall claim to present a definite time for Christ's coming is in conflict with the Bible and in grievous error.

But does this mean that we are to know nothing of the time when Christ shall come?—Assuredly not; for it is the same infallible Teacher who declares, in the words at the head of this article,

construction, Jesus declared, "There shall not be left here one stone upon another that shall not be thrown down." Matt. 24:2. A little later four of His disciples asked Him, "When shall these things be? and what shall be the sign of Thy coming, and of the end of the world [age]?"

The divine answer is found in these three chapters and in other concomitant prophecies.

1. Jesus did not discourage the question. He did not say that it was not a matter for



CHRIST ON CALVARY.

Veronese

"This same Jesus" who lived upon this earth His blameless human life, who suffered that we might be healed, who died that we might live, is coming, again and coming soon.

again, and will receive you unto Myself; that where I am, there ye may be also." What more blessed thing than to dwell with "Him that loveth us and loosed us from our sins by His own blood"? Jesus perpetuated the longing by teaching the prayer of the ages, "Thy kingdom come;" and every time it is uttered, it is in the Master's sense, a prayer for His coming; for then shall come His kingdom. 2 Tim. 4:1; Matt. 25:31.

May we know just when His coming, the event of the ages, shall occur? Our Lord has settled this question forever; for "of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only." Matt. 24:36. Whether we understand the verb "knoweth" in the sense of "maketh known," as some interpret (see 1 Cor. 2:2), it matters not. Known or not

"There Shall Be Signs" and when these signs are in evidence, He declares, "When ye see all these things, **KNOW** ye that He is **NIGH**, even at the doors." Matt. 24:33.

What gave rise to these answers? What led Jesus so definitely to declare that while we *know* not the day of His coming, we are to know when He is nigh? The reply is found in one of His great discourses outlined in Matthew 24; Mark 13, and Luke 21. All, then, must be studied together to obtain clear information, and these must be compared with other prophecies applicable at the same period of the world's history. A statement of Christ gave rise to the question. After visiting the temple at Jerusalem on one occasion with His disciples, and viewing the great stones which entered into its

them to inquire into. He encouraged inquiry.

2. He knows the importance of His coming, and what it means to His people and to the world. He knows also that the enemy will put forth every effort to deceive the hearts longing for His return. Therefore the instruction: "Take heed that no man lead you astray. For many shall come in My name, saying, I am the Christ; and shall lead many astray." And the false Christs, who have deceived their dupes by the thousands number upward of twoscore. These were not to be special signs of His coming, no more than wars and rumors of war, no more than famines, or earthquakes, or persecution.

3. But, on the other hand, "There shall be signs" in the sun and moon and stars; and upon the earth distress of nations, in perplex-



ity for the roaring of the sea and the billows; men fainting for fear, and for expectation of the things which are coming on the world; for the powers of the heavens shall be shaken. And then shall they see the **Son of Man coming** in a cloud with power and great glory." Luke 21:25-27.

4. Everywhere these signs are to be seen—in the heavens, in the physical world, in the social world, in the religious world; God in every way will forewarn the world of the great crisis.

5. The answer may be largely found in Matthew 24. Verses 4 to 14 name various progressive events which bring us down to the consummation of the Gospel age, when "this Gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." Thus our Lord answers the last part of the question first.

Then—verses 15 to 31—beginning with their own times, He leads down the centuries, thru the great tribulation, foretold by Daniel, down to the special signs of Christ's coming.

6. The greater part of this prophecy applies to the last days, to the times immediately preceding the coming of Christ. It was given by Him whose Spirit inspired all the prophets. 1 Peter 1:10, 11. He foreknew that when this literal prophecy of Matthew 24 and parallel chapters in Mark and Luke were fulfilling, there would be many other predictions of earlier and later prophets fulfilling. He knew that the great symbolic prophecies of Daniel and the Revelation would be reaching their focal point in the coming of Christ. He knew that numerous other signs—a score or more—would be in process of fulfilment, and that the minds which were startled by them and the hearts which wanted to know their meaning, and to find a refuge from their terrors, would not have in their field of vision the events of His discourse upon that occasion alone, but all the other occurring phenomena divinely foretold. Therefore, while He spoke to His disciples *then and there*, in His divine providence, what He said was written for the larger field and the larger view of that people before whose eyes and in whose times the culmination of all these events should occur. Therefore we must conclude that the expression, "When ye see *all* these things,"—see them in the light of the "more sure word of prophecy," fulfilled and fulfilling—includes all the signs of Christ's coming.

7. Therefore the "*all*" things includes the signs in the heavens, sun, moon, and stars, signs in the physical earth, signs in the political, social, and religious spheres of life, signs everywhere. Some of these signs will be presented in this and the next issue.

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21:34, 35.

## For Me.

Did Heaven's mighty King come down to earth  
To die for me?

Could One so great count me of so much worth  
To die for me?

Did He give all the glory Heaven knows  
To take on Him earth's sin and all its woes?  
Did He His kingdom leave and His own throne  
To come to this dark world—a Babe, alone—  
To die for me?

What matchless love that comes a helpless child  
In human arms!

That dares to risk a world by sin defiled  
In human arms!

That trusts to mortal man to guard and lead  
A Saviour thru His helpless infant need!  
O love divine! that deigns to freely give,  
That sacrifices all, that I might live,  
To human arms!

What tireless love that walked the weary way?—  
A Saviour's love.

That healed the sick the hand of Death would slay?—  
A Saviour's love.

The healing touch, the blessing of a child,  
Forgiveness granted to the sin-defiled,  
The loving words to troubled sinners said,  
The living word that brought life to the dead,—  
A Saviour's love.

What love but His would bear the wo and want  
He bore for me?

What love but His would bear the shameful taunt  
He bore for me?

O Love divine! tho sinless, crucified,  
Who, willing, lived for me, and for me died!  
Low at His feet a sinner vile I fall—  
Saved, saved by grace,—e'en angels know not all  
He bore for me.

MAX HILL.

## The Lord's Personal Presence.

**W**E love our friends, and in the love we bear for them we love their personal presence. It is impossible to conceive how this could be otherwise. To the one who loves father, mother, wife, or children, there is no place in all the earth so dear as the hearthstone and the family circle. Here is sweetness of communion that the world knows nothing of. Heart beats in sympathy with heart; love flows free and untrammelled. The cold formality of the world is shut out. Position loses its distinction. All meet on common ground, and love makes all hearts one. Such a home is the nearest approach to heaven that this earth affords. The love of such a home is a type of the love which will exist in the heavenly family. And as love of home and friends embraces love of personal communion, so will it be between God and His children.

As one truly comes to love the Lord Jesus Christ, and finds in Him a Saviour, a Friend, a Brother, a Father, will he not love personal communion with such a being? Will he not love to look up into that glorious face which has appeared so many times to his aid and encouragement, and hear that melodious voice which has so often sustained his courage and quieted his fears and nerved him for all of life's conflicts? Strange, indeed, would be a Christian experience foreign to such desires!

In all the history of the world no class of men ever suffered keener disappointment than did the disciples at the departure of their Lord. With their hopes crushed to the earth, with every ambition disappointed, the death and burial of the Lord left an aching

void in every heart which no human agent could supply. Their feelings were voiced in the sorrowful lament of the two disciples that went down to Emmaus, when they said, "We trusted that 'it had been He which should have redeemed Israel.'" It had been their fondly cherished desire that Christ should take the throne of David, and they looked with eager anticipation to every succeeding event in Christ's experience to bring about this fruition of their dreams. But now all was lost, and their hopes and ambitions were as dead as the lifeless body of their Lord sealed in its rock-bound tomb.

The resurrection of the Lord revived their hopes. At the meeting in Galilee which He had appointed, and to which hundreds assembled, they believed that the time had come when Christ was to take the throne. They ask, "Lord, wilt Thou at this time restore again the kingdom to Israel?" Again are they doomed to disappointment. "It is not for you to know the times nor the seasons which the Father hath put in His own power." That event is still future. Before the hour of triumph is the time of labor. You are to be My witnesses, the heralds of My work to earth's remotest bounds.

He is parted from them, and again unutterable sorrow fills their hearts. But the Lord leaves them not without comfort and assurance. Two angels appear to comfort them. "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven." This is their message of cheer. And again there echoes in their ears the blessed words of their Lord, spoken the night of His apprehension: "Let not your heart be troubled; ye believe in God, believe also in Me. . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also. . . . I will not leave you comfortless [orphans]; I will come to you."

This was their support in the hour of darkness and disappointment, and blessed assurance it was indeed. This same Jesus was to come again. The one with whom they had associated for three years; who had acted the part of a friend and a counselor, the part of a brother in every trial; with whom they had walked and talked and communed in every phase of life's experience among the hills and valleys of Judea; whose blessed hands had supplied their temporal needs, whose sympathetic tones had quieted their fears—He was to come again. Truly this was comforting assurance.

But no less comforting to them than it may be to us. This, to-day, is the sweet assurance which heaven gives to every child of God. Sometime, and now not very long, we shall see Him as He is. We shall bask in the presence of the One we have learned to love. We shall see the King in His beauty. Our faces will lighten under the glance of His kindling eye, and the sweetness of communion with Him shall be the inspiration of eternity.

FRANCIS M. WILCOX.

"A MAN must be measured not by his thoughts of himself, but by his thoughts for others."



# Social Conditions of This Time

## What Do They Signify?

By A. O. Tait

**T**HIS is a time of high moral profession. Uprightness, integrity, honesty, and all the rest of the good adjectives are used to describe the ideals of what men think of themselves. The man who will stand for upright principle against the offers of bribes is cheered by the multitude anywhere. The profession of Christianity is by no means unpopular. Indeed, there are so many in this country who make a profession of Christianity that it is called a "Christian nation." And this same profession is made by the leading nations of the Old World as well.

It is remarkable that, despite all this high profession, the great majority are, nevertheless, sadly lacking in the possessing of the things that are so strongly applauded. The owners and operating managers of all the great corporations are, as a general rule, well educated, and they can talk fluently of the good virtues that men should possess. Indeed, to hear the earnestness with which they talk on these themes one is impressed with the thought that the man must be truly good who can extol virtue and honesty so highly.

In many instances these men who talk so fluently of righteousness hold their membership in some influential congregation of Christian professors. They attend divine worship regularly and make the outward show of piety. But these selfsame men are brought before courts of justice, and unimpeachable evidence shows that they have corrupted legislatures, bribed city and federal authorities, and otherwise followed the devious paths of genteel outlawry.

But, notwithstanding this evidence of criminality that all will admit to be true, it is practically impossible to bring these men, or the interests that they represent, to suffer the punishment that justice demands. It is perfectly clear that the simple facts of the situation are these: The money power of the country has thrown out its lines so extensively that it has every city and important town under its control; this control is secured either by the direct use of bribes or else by obtaining positions for men that they covet more than money. This condition has obtained such a magnitude, and so many persons have come to be financially or socially interested that when justice is sought, influences are immediately brought to bear to have the prosecution dropped; the railroads, the coal mines, the oil wells, the steel and other manufacturing industries, the lumber business, and every other line of trade that involves large capital, have woven their interests together in trusts and combines until it is quite impossible to touch any great financial interest of the country without bringing to its aid every other company and corporation. Thus has the vast combined wealth of the country arrayed itself in one mighty combine and it is working so that it is a great engine of cor-

ruption. It is corrupting legislatures, and city and town councils, courts and juries, until the consciences of men are being educated to think that it is not so bad to be bribed or to bribe, especially if it can be done in some gentlemanly appearing way and not be found out.

This boasted morality that men claim for themselves, while at the same time they are engaged in such iniquities, is making a vast army of hypocrites. And iniquity covered by hypocrisy is not the substantial material that will enable nations and peoples to endure.

In this connection a very pertinent scripture may be quoted. It is a graphic description of social conditions that the apostle says will be seen at a particular period in the world's history, and it is well to think of it carefully as you read it. It is a text that is often quoted, but it is so comprehensive in its presentation of the social situation of this time that it should be studied more and more. It reads:

"But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof; from these also turn away." 2 Tim. 3: 1-5.

Notice particularly what an array the foregoing scripture gives. Men are "fierce," "traitors," "without self-control," "without natural affection," "rulers," and so on thru the list; and permeating the whole catalog of evil attributes is self-love and the love of money. Such conditions of heart and mind are just what have always existed in the world among ungodly men. And there would be nothing particularly surprising to find the world's people doing such things at any time or place in the world's history. But this text is not talking about the out-and-out worldly person. It says that the people who are guilty of these sins are "holding a form of godliness." They belong to the church; they mingle in the singing of sacred song, and their voices may be uplifted in the house of God in prayer. But while making all this pretense, the text says that they are "no lovers of good;" they are "lovers of pleasure rather than lovers of God."

Their love of self and love of money make a splendid foundation for bribery, and everything connected with the whole grafting process. And the apostle plainly says that the "last days" shall be made "grievous" because of the prevalence of this mass of evils, masquerading in the revelries of pleasure, and seeking to hide the hypocritical conditions under a "form of godliness."

When a person candidly studies the foregoing scripture, in connection with the conditions that actually exist in the world to-

day, he must be impressed with the fact that the "last days" are surely here; for if the conditions of hypocritical sins that are now so plainly in the world are not fulfilling this prophetic utterance, pray what would be the depths of degradation to which the world must be plunged before the fulfilment is reached?

### Business in Vice.

There is another condition that has obtained very generally in all of the large cities, and most of the smaller ones as well, that has a significance that is worthy of careful thought and study. It is horrible to contemplate, but it is nevertheless true that vices and crimes of the very worst sort have been turned into regular business enterprises. In our large cities may be found men who move in "good society" and who live in palatial residences, who have made their money and who support themselves and families in high style by carrying on a regular traffic in the most degrading of vices. They create vast estates and roll up big bank accounts by deliberately cultivating unspeakable vices among men and women, and then by collecting a toll at the filthy gateways of debasing, degrading indulgence.

Some time before the earthquake and fire in San Francisco, the writer of this article, in company with several other men, was passing along the open public sidewalk in one of the regularly charted streets of that city. The twilight of the sun that had just set was still spreading its light over the earth. This street on which we were passing was no more than two or three blocks from the great business arteries of the western metropolis.

A side street branched off from the one on which we were walking, and seemed to end abruptly against a row of buildings a block away. On both sides of this short street were low buildings or rather what seemed to be one continuous building, the front steps of which was the sidewalk, and doors opening onto the sidewalk every eight or ten feet. A regularly uniformed policeman was standing at the corner in the attitude of one who was carefully guarding the interests of some large public meeting, and the little short street was alive with a multitude of men who could be seen to pass in and out of the rooms that lined its sides.

The spectacle was so unusual that one of the party asked what was going on. A little questioning elicited the information from the officer that each room on both sides of the street contained a prostitute; the rent that each room paid the landlord was five dollars a day (not five dollars a week or five dollars a month, but five dollars a day); and furthermore the officer was kept there under the pay of the city to guard the infamous abode of sin.

The question was asked the officer, How can it be possible for vice to be thus pro-



tected and fostered right in the heart of one of the foremost cities in this land of boasted Christianity? How is it that the mayor of this great metropolis of the Pacific can be induced to close his eyes to such a thing and allow it to flourish like this under the uniformed protection of an officer of his own appointment, and especially, How can this be when the mayor prides himself on his respectable and refined home life, and on the fact that he moves in the best society? Why does not a mayor, holding such a position, and making such lofty pretensions, swoop down upon such a sink of iniquity and drive it like a reptile from the face of the earth?

With a sneering tone, the officer replied, "O, it is because there is too much money in this thing for the landlord, and thru his money he has too good a pull with the administration. The money received from this business is divided up, and we are paid to let it alone."

In addition to the seemingly fabulous rent that the landlord received from his long rows of cheap, poorly built rooms, the keepers of these places had to pay a regular tax to the captain of police in the precinct, and this revenue from the most debasing and degrading of sins was divided among the government officials of the city. In the investigation that is now going on in San Francisco the majority of the city council have confessed under oath that they have been guilty of such crimes as these. And not only have they confessed that they have levied a tax upon the houses of ill-repute, but gambling-dens, which serve for the headquarters of thieves and pickpockets and all the rest of the family of rogues, are protected on the condition that a tribute is paid out of their illegitimate spoils.

New York, Chicago, Philadelphia, St. Louis, Minneapolis, and practically all the rest of the cities of the whole of this country, as well as the cities of the Old World, have had investigations of their conditions from time to time which show that this corruption is general. And it is not only general all over the world, but it is highly organized into one of the most perfect systems for making money:

The political boss, a character to be found in every city, is the general-in-chief of this great army of vice-laden criminals, gamblers, brothel-keepers, and the like, and his services are sought at a good price by the "princes of finance." The balance of power is being centered more and more strongly in the large cities, and the big interests that seek to place men in legislatures and on judicial benches, so that they can the more perfectly monopolize the wealth of the world, have only to pay the political boss his "price" and they can have their men elected. Men who heed the chiming of the church-bells, and who with a sanctified dignity go regularly to worship at the house of Him of whom it is said, "Thou art of purer eyes than to behold evil, and that canst not look on perverseness;" men who move in the most exclusive circles of the highest and most refined society; men who would shudder at the thought of being seen in the house of

vice, or of taking their revolvers in hand to go out and "hold up" persons for their money, will deliberately employ the "political boss," when they know very well what he represents.

In order for the big financiers to keep their men in office they must have the help of the political boss; and in order for the political boss to be able to "make good" he must have his army of gamblers, and all the accompanying class of vice-laden evil-doers that lie at the bottom of society. Hence it must be apparent to any one who thinks candidly on the situation that the whole social fabric has drifted into a plan of operation that makes it an object for men in the so-called higher walks of life to pass by debauchery with a wink, while others who are ranked as lower down in the social scale are organized into a perfect system for extending and increasing vices and crimes.

You may say that the foregoing is a very dark picture; but you must also say that the picture represents fact and not theory. And, furthermore, dark as the picture is, yet is there great light beyond if you understand the meaning of it. The Father who knoweth all things, He who reads the future with absolute accuracy has known all thru the ages just what course would be taken by sin and sinners. And He has revealed beforehand that these conditions would exist, and He has assured us that when we see them we may know that we are in the "last days."

In the seventeenth chapter of Luke the Lord tells us that the conditions that prevailed in Noah's time and also in the days of Lot will curse the earth at the time when Christ is about to return. The days of Noah and Lot are set forth in the Bible as two of the most corrupt periods in the world's history. And when these iniquities reach the place again that corruption becomes so general and so deep-rooted that no more people can be saved out of it, then the Lord Jesus will come in person in the clouds of heaven and put an end to it.

This coming of the Master is the glorious hope that is before us. It is the one event that should thrill every soul. And every one who is not lost in the maze of sin will sooner or later see that the coming of Christ in person is the solution of all our social problems. Every nation that has become grossly corrupt has fallen under the weight of its own corruption. This has been the universal history of nations. And when the iniquities of the whole world have reached the place where corruption and degradation are so strong that nothing but destruction can result, then the end of the world must come in the second coming of Christ.

The day of Christ's coming is more to be desired than any event that the world can know. And our chiefest personal joy should be to be ready for it when it comes.

"CHARACTER is actualized aspiration. Man is the harvest of his own ambition, be that great or small, noble or ignoble. Whatever inspires a glorious or a groveling ambition blesses or blights the man in measure with itself."

## The Bible to Be Understood by All.

By Mrs. E. G. White.

"SEARCH the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me." "And this is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent." "For He whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto Him. The Father loveth the Son, and hath given all things into His hand."

By searching the Scriptures we are to know God, and Jesus Christ, whom He hath sent. The Bible has not been given for the benefit of ministers only; it is the Book for the people; it is the comfort of the poor man. It is a great mistake for ministers to give the impression to the people that they should not read the Bible because they can not understand its sacred teachings, and should be content with the interpretation given by those whose business it is to proclaim the word of God. Ministers who thus educate the people are themselves in error. The Bible and the soul were made one for the other, and, thru the agency of the word and the Holy Spirit, God moves upon the heart. To him who receives the love of the truth, the word of God is as a light that shineth in a dark place, pointing out the path so plainly that the wayfaring man tho a fool need not err therein. He realizes that "the entrance of Thy words giveth light; it giveth understanding unto the simple."

The uneducated man, in earnest desire of soul, may in his humility and simplicity reap from the Bible far greater consolation than the learned or more exalted and honored man. He may never be able to present to another the same evidences of the inspiration of the word that a learned man could, but he can bear in his life and character a testimony of strength, showing forth in his outward demeanor the evidence of the power of the truth. God means that the poor and uneducated should have His word as a sure light and guide in the path of righteousness. If they are sincere, and desire earnestly to know the will of God, they will not be left in darkness. It is the privilege of every one to be wise for himself in reading the Scriptures. No man can safely trust his soul to the minister, or to men who are learned and talented. Jesus charged the priests and rulers, who were regarded as learned in the Scriptures, as being ignorant both of the Scriptures and the power of God. Those to whom God has entrusted talents are responsible for the use of their gifts, and should study the Bible as a book that may be understood. A single text has proved in the past, and will prove in the future, a savor of life unto life to many a soul. As men diligently search, the Bible will open out new treasures of truth that will be as bright jewels to the mind.

"FOR God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world thru Him might be saved." John 3:16, 17.

"THE breadth of a man's heart is more to this world than the bulk of his head."



## The Witness of the Nations

FROM the lofty eminence of prophecy the apostle John was permitted to view the rise and fall of nations to the end of time. And when the last days of earth's career of sin are at hand he gives a graphic picture of the condition the nations would be in at that time. The prophecy reads:

"And the four and twenty elders, who sit before God on their thrones, fell upon their faces and worshiped God, saying, We give Thee thanks, O Lord God, the Almighty, who art and who wast; because Thou hast taken Thy great power, and didst reign. And the nations were wroth, and Thy wrath came, and the time of the dead to be judged, and the time to give their reward to Thy servants the prophets, and to the saints, and to them that fear Thy name, the small and the great; and to destroy them that destroy the earth. And there was opened the temple of God that is in heaven; and there was seen in His temple the ark of His covenant; and there followed lightnings, and voices, and thunders, and an earthquake, and great hail." Rev. 11: 16-19.

The scripture above directs our attention to a time when God takes His great power and reigns. Powers of evil are in the world now, but there comes a time when God will take to Himself the power that Satan has usurped and turned to purposes of sin. And at the time when our Father is taking this power to Himself, it is said that it is "the time of the dead to be judged," and the time to reward the servants of the Lord, and "to destroy them that destroy the earth." Thus does the text plainly reveal the judgment scenes that occur at the end of time.

Now observe that when these judgment scenes are reached it is stated that "the nations were wroth." When the climax is reached, when God takes His power to reign, then it is that Satan stirs the nations into a condition of wrath. It is the time for the last battle between the forces of good and evil, and Satan stirs up the worst of furies in the mind of every person that he can hold within his power. It is the natural conclusion that such would be the case, and the scripture shows that the natural conclusion in this case is also the correct one.

In harmony with the foregoing quotation from the book of Revelation is the following from the same book:

"And the sixth poured out his bowl upon the great river, the river Euphrates; and the water thereof was dried up, that the way might be made ready for the kings that come from the sunrising. And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs; for they are spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty." Rev. 16: 12-14.

The sixth angel that poured out his bowl upon the great river is one of the seven angels that are commissioned to pour out the "seven last plagues." The seven last plagues would have to be at the end of time; "for in them is finished the wrath of God." See Rev. 15: 1. And at this time unclean spirits, spirits that are dominated by the impulses to iniquity, "go forth unto the kings of the whole world," to gather them together unto the war of the great day of God. Everybody knows that

"the great day of God" is at the end of time. And this scripture shows that there is to be a war at that time. Here are two texts plainly witnessing to the same thing, and in perfect harmony.

The fact should be particularly observed that the "kings that come from the sunrising" are to be in the marching columns of the angry nations that assemble for the war of that great day. As frequently shown in the columns of this paper, all the great lines of prophecy center in this time and show that the end is at hand. And it is a remarkable fact that the kingdoms of the "sunrising" part of the world have, within recent years, sprung up with a life and power that no one thought could ever be seen. Just when the nations of Western Europe are thinking that they will step in to divide up China among themselves, with a sudden bound like a tiger that had been held at bay, Japan springs forward and astonishes the world by her military powers and prowess. The nations step back aghast with surprise. They see that Japan, so recently aroused to possibilities of power, must now be reckoned with as one of the powers of the world. China, too, has recently changed her course and is awakening to the bugle call of the war spirit. She is modernizing her army and building herself a navy and thus getting ready for the final war. The prophecy has foreshown it, and we see the marching of events that are to meet fulfillment.

Another very striking scripture upon the subject reads:

"Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruning-hooks into spears; let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause Thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision." Joel 3: 9-14.

The heathen nations are to be awakened by the war-cry among the kingdoms of earth when the day of the Lord is imminent. We see the preparations going on. This is the greatest age for advancement in the science of war the world has ever known. More deadly engines and instruments of destruction than the fancies of men two generations ago could have painted are now a matter of fact, and the rhythmic tread of the millions of men that are now held under arms all over the world in this time that is called the age of peace shows that the work is on of gathering the armies for the predicted final war. The "civilized" nations and the "heathen" nations alike are throwing themselves into line for the field of blood.

It is sad to think of war; but it is glorious to think the time for the last war is almost here, and that the Lord will soon be-

gin His reign of eternal righteousness. Those who are willing to accept the righteousness that the Lord offers to each may be prepared to escape the terrors of the nations' last cruel war, and amid the triumphs of immortality enter into the joys of an eternal and peaceful existence. T.

### The Written Word.

THE higher critics of to-day have questioned the inspiration and consequently the infallibility of the Holy Scriptures, but it would seem that a little reasoning on right lines would settle the question forever.

First, when we consider that man is sinful by nature and that the whole race is in a sinful, corrupt condition, the necessity of an infallible standard of right is at once apparent.

This very condition has called forth just such a standard. In the beginning, God conversed with man face to face. Gen. 1: 28. But man sinned, and while God has remained the same, sin has come between man and his Maker (Isa. 59: 1, 2; Gen. 3: 10), so that man can not stand in the presence of a holy God and live. So God, in love and mercy, has chosen to speak by His Spirit to His chosen servants who have written the communications, and they have been collected and preserved for man's guidance and help. Could not an all-wise God give an unfailing guide? Could He not see its necessity?

Among all the great religions of the world, and among all the warring sects of the Christian religion, each declaring to the world that their own set of doctrines is the true and sufficient guide to faith and morals, the mind becomes bewildered and the honest heart cries to God for a sure foundation and a safe guide to life eternal. If God our Saviour would have men come to Him, He must show them the safe and sure way. This He has done in His inspired and infallible word. Inspired if infallible, and infallible if inspired. In this alone can we place our trust. E. V. SHACKELFORD.

### The Early Fathers.

BUT of these we may safely say that there is not a truth in the most orthodox creed that can not be proved by their authority; nor a heresy that has disgraced the Romish Church that may not challenge them as its abettors. In points of doctrine, *their authority with me is nothing. The word of God alone contains my creed.* On a number of points I can go to the Greek and Latin fathers of the church to know what they believed, and what the people of their respective communions believed, but, after all this, I must return to God's word to know what He would have me to believe.—Dr. A. Clarke,

SOMETIMES there is no other way by which we can so effectually assist in spreading the truth as to stand out of God's way and trust Him to work. MRS. D. A. FITCH.



# SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., MAY 29, 1907.

Manuscripts should be addressed to the Editor.  
For further information see page 15

MILTON C. WILCOX

A. O. TAIT

EDITORS.

## The World—the Church.

### Is the World Growing Better?

**T**HIS is a question often asked, sincerely, honestly, asked. And the reply often is, Surely, it is greatly improved.

“Who is it that mourns for the days that are gone,  
When a noble could do as he liked with his own?”

And all the rest of Mackay's poem is dragged into service as proof.

“But it is true, isn't it?”—Yes, the times have altered in many respects for the better. There are many better laws, and better conditions in many ways prevail. The old-time slavery does not exist, and men are not executed for stealing a sheep. But this does not answer the question. No mere outward observations will answer it. The light which men have, the instruction and advantages of the times, must receive consideration, and, after all, to Christians, the Bible must be the determining factor.

In the light of the Bible is the world better?—No; for the world has ever been at enmity with God. Says an apostle: “Know ye not that the friendship of the world is enmity with God?” James 4:4. Now if friendship with the world (not meaning a friend to worldlings, but sympathy and union with world-principles, aims, motives) is enmity with God, certainly there is where the world itself stands. Therefore the injunction to the Christian: “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever.” 1 John 2:15-17.

That is the sum of the *animus*, the motive, of the world—“the lust of the flesh, the lust of the eyes, the vainglory of life.” What will please the desires of the flesh, the superficial, the sensuous, the artificial, the merely pleasing, that is the world. It is that which contains its own corruption, its inevitable decay and destruction within itself. It looks to the present, the pleasing, the sensuous, the selfish, with little regard for the beyond, unless that future promises a larger return, a greater profit to selfishness. All this is foreign to Christianity in its very essence. Out of it has grown by a natural development, if such a thing can be in that which is essentially abnormal, all the evil deeds of the ages. These are set forth in “the works of the flesh” in Gal. 5:19-21; Mark 7:21-23; Rom. 1:29-31; 2 Tim. 3:1-5.

It is the spirit of the world, the lusts of the world, which has led to the cruel baleful fruits of unrestrained tyranny in the past; to the judicial torture; to the enslavement of men; to all the brutality and vice of the ages.

There is no conversion of this world. God has never promised to convert it. There is no intimation of such teaching in His word. It is the world ever. To His disciples, Jesus says: “If ye were of the world, the world would love its own; but because ye are not of the world, but I chose you out of the world, therefore the world hateth you.” John 15:19. Jesus prays for His disciples: “I pray not that Thou shouldst take them from the world, but that Thou shouldst keep them from the evil one. They are not of the world, even as I am not of the world.” John 17:15, 16. And again He declares to a worldly governor, “My kingdom is not of this world.” John 18:36.

The manifestations of the worldly spirit have been much more evident in some ages than others, in some countries than others, in some districts of the same countries than others. There are various reasons, the chief of which has been the influence of the true religion and light from God, often perverted and filtered thru great moral darkness. The people of the world to-day pride themselves on the improved laws and methods and conditions prevalent in modern civilization, contrasting them with the darker past; but they forget that all of the better things have come thru the indirect influence of Christianity in remolding the lives of men. The infidel often boasts of his superior standard and moral conduct, forgetting that it has all come about thru the influence of Christianity. If the old regime of worldly idolatry had persisted, his wife and daughter might have been devotees of the licentious worship of Baal or Bacchus, while he might be offering his oldest son as a sacrifice on the altar of Moloch. The better manners of the world to-day are owing to the influence of Bible teaching; and wherein it is at all better is not a result of self-development, but an unconscious imbibing and restraint of Christianity.

But the world is the world still. It has higher standards, but it is no nearer the standard now than it was to its standards three hundred years or three thousand years ago. Take it the last fifty or one hundred years, for instance. Are men more honest now than then? Can their word be depended on now better than then? True, their garments were rougher, their manners more uncouth, their words less refined and polished; but are their hearts now kinder? Are they more virtuous? Are their homes more hospitable? Are their daughters purer? Are government officials cleaner? Is the probity of business men more marked? Is there less shoddy in goods, less adulteration in food? Is life safer now? A thousand questions might be asked. These are sufficient. Answered in the light of the word and the awful, serious facts before us, it is putting it mildly to say that the world is no better.

The great serious fact facing every soul to-day is not that the world is worse or

better; for in the words of Holy Writ, “the world passeth away.” Of itself it is ever essentially the same. The sad fact is that the world is in the church, by the consent of the church; and that God's arraignment against the world is against the church, because the church is the friend of the world. Do you want the evidence? Read, then, the two indictments of Holy Writ; the one on the left a description of the heathen world in the days of the apostle Paul; the one on the right Paul's prophetic description of the religious world to-day:

“And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without standing, covenant-breakers, without natural affection, implacable, unmerciful.” Rom. 1:28-31.

“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away.” 2 Tim. 3:1-5.

What is the essential difference in these indictments?—There is none save that one was spoken of the heathen world in the first century, the other of the Christian world in the last days; for the eighteen different sins are among those who have a *form* of godliness which *has* power, but they *deny* the power in their worldly lives. We all know that these sins are prevalent. We know that they are fostered and some of them defended.

And it is this which makes the times perilous. Moral standards are debased. Moral barriers are thrown down. The world is justified in its rejection and enmity of God. The worldling can not respect a religionist who has a lower standard of morals than himself.

The great sad answer to the question is that the world is no better, and that the church and the world are arm in arm.

And yet to these—backslidden Christians and pleasure-loving, gain-seeking worldlings—there is hope for each and all. Christ died to save you from the evil principles which will destroy. He invites each of you to leave the world and find in Him cleansing and peace and strength and everlasting life. We know the Master; we know He will not disappoint you.

### Is It Not So Now?

THE church is the spouse of Jesus Christ, married to Him by individual faith as expressed in baptism. See Rom. 7:4; Gal. 3:27; 2 Cor. 11:2. Christ is to be the Head of that church in all things, and that church is to be His fulness in the earth. Eph. 1:22, 23. When a woman leaves her husband and unites with another man, she is called an adulteress; and so also when the church leaves Jesus Christ and unites with the world she becomes a harlot, guilty of spiritual fornication. James 4:4; Jer. 3:20. Has not the professed church of



Christ already done that in her union with the State over the matter of Sunday laws—a purely church dogma? Is not Christ sufficient? Is His promise of all “power” thru the Spirit of none effect? Are the broken cisterns of men to be compared with the Fountain of Life?

## Social Conditions Then and Now.

THE condition of society just before the Flood is set forth in the Bible in a few brief sentences. Things at that time became so hopeless that the only thing the Lord could do to preserve the race of mankind was to sweep away all the wicked of those days by a flood. The social condition that made this necessary is described as follows in Genesis:

“And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” “And the earth was corrupt before God, and the earth was filled with violence. And God saw the earth, and, behold, it was corrupt; for all flesh had corrupted their way upon the earth.” Gen. 6:5, 11, 12.

The imaginations of men became evil, and only evil. All flesh corrupted their way, and then followed the anarchy of violence. Such was the condition of things that led the Lord to overthrow the old world by the Flood. When like conditions prevail again, it must be evident to any one that the Lord would be driven to visit destruction because of it.

When we consider the facts in regard to the vast amount of corruption of every description that is polluting the world, the question at once arises, How can such a course be continued without bringing visitation of destruction from the Almighty? It is not necessary to particularize in regard to the evil that is flooding the world. Every heart that has left in it the true sense of right and wrong is made sick by the daily recital of bribes and defalcations and robberies and murders, without mentioning the dens of licentious vices and unspeakable iniquities that are fostered without molestation in so many places.

When the old antediluvian world became absolutely corrupt, the Lord in His majesty arose and destroyed it. And in like manner were the Cities of the Plain destroyed for their iniquities. And the apostle Jude tells us that these cities were set forth for an example. Then, following the plain example that the Lord has given, we may conclude that the only thing that can be before the world is its destruction. It is the only reasonable thing to expect. The prophecies have pointed to the closing days of time as a period of great violence and lawlessness, and this is to be visited with destruction from the Almighty Father.

A contemplation of these facts may not be pleasant to the lawless ones, but they are true nevertheless, and right thinking men and women should seek the Lord and stand with Him in this time of the world's peril. There is perfect safety with Him for every one, and those who see the danger should avail themselves of the Lord's protection. There are vast multitudes who are so taken up with the affairs of this world that they

will not see anything in this, and so they will laugh at it. But those who see the dangers that are threatened by the violence and the lawlessness of these times should know from the word of God what it means, and they should also know that the infinite power of the Creator's protection is theirs for the asking.

T.

## The Cause of the Peril.

IT is very easy in any part of the country for society to be turned loose into a howling, violent mob. Increasing occurrences show that this is the case. To state it is simply to present an undisguised fact about which there should be no question in the mind of any one.

This condition of things is bringing the half suppressed suggestion from some of the leading editorial writers of the country that society is being so broken up that it will soon be a hopeless undertaking to maintain law and order. A very small minority make their inflammatory speeches, and a very small minority make open avowal for the vengeance of the mob. But the great majority seem to be powerless to hold the incendiary element in check. There seems to be a lack of firmness in government that allows the lawless element to break loose and do its dastardly work.

When the reason is sought for this condition of things it is not hard to find. Men are so intent in making money for themselves that they advance “business reasons” why they can not take a stand against the various wrongs that they know to be growing up right under them. The craze to get hold of money in the present is shutting the eyes of men so that they do not seem to realize the seriousness of the situation. An unhealthy and foolish optimism leads them to say, “O, it will all come out all right some way, and so we do not need to bother our heads; we must attend to business.”

And when riots and strikes are holding communities in terror, the thing that is talked most and made uppermost is the loss that is occasioned to “business.” “Our business is suffering, and we are losing thousands of dollars; and our community will be shunned by business enterprises,” is the great wail that is sent out.

The apostle exhorts Christians to be “diligent in business,” and we have that other scripture statement that the man who is diligent in his business shall stand before kings, but there are things sometimes that are more important than business. When the very fundamentals of organized society, expressed in just civil government, are not only being attacked but are being broken up, it is time for men to begin to study into the cause of this condition, and to act from a principle that has a much broader foundation than mere “business reasons.”

But the money-mad generation that would throw principle to the winds for “business reasons” has been very clearly sketched in the pages of sacred writ. One scripture reads:

“But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof; from these also turn away.” 2 Tim. 3:1-5.

Self-love and also the love of money, together with a list of other evils that show an utter disregard for principle, make grievous times in the last days. Such is the statement of the apostle, and the apostle was bidden to write under the direction of Him who knows the end from the beginning. If this world is not plunging headlong into the condition described in the foregoing text, pray what kind of conditions would it take to mark its fulfillment!

The reckless disregard for the very principles that have made this one of the foremost nations of the world, and the turning away to the call

of self-love and money-love are digging the foundation from under our national structure. And the conditions that prevail here are just as bad, when they are not worse, among all the other nations of the earth. The seed has been sown, and is rapidly growing to the harvest. We must do everything we can to enlighten our fellow men in regard to the final outcome. They must be shown that the only hope of permanently peaceable conditions in this world is for the armies of heaven, with the Lord Jesus at their head, to strike the decisive blow that will forever put an end to all this lawlessness and these violent conditions.

Every heart should be made to rejoice in the hope that the Master's coming will be very soon and this reign of terror can not continue long. The evidence is incontestible, and the outlook is glorious. The Lord's coming is right at hand.

T.

In a recent address at Ithaca, Prof. Nathaniel Schmidt, of Cornell University, speaking of the Bible of the future, goes on to state that the present Bible is only so many different books written by many different authors, and that as a standard of faith and practise it will fade away; that he could see the day when the present Bible, the King James Version, would only be read by scholars as they read Chaucer and Spenser, as an example of literary style. And then it will be a new Bible, containing all the books of the synagogue and the early Christian church which have been eliminated. It will contain every religious book that has been venerated. But its character, of course, will be simply that of a relic. There is no question but what Professor Schmidt's words would come true if this old world went on at its present rate of “progress,” but before that time shall come, all the traditions of men and all opposers to God will have been brought to the test of His own presence and glory, and His words will be demonstrated true, “Every plant which My heavenly Father hath not planted shall be rooted up.”

**Making Void the Word.**—The *Catholic Mirror*, referring recently to the death of John Alexander Dowie, and some of his vagaries, declares: “The end is not yet, nor will be while there are people who, casting away the word of God which is the bread of life, snatch greedily at the stones handed to them by designing men, who are richer in the wisdom of the children of this generation than in anything else.” It would seem as if that were real good medicine for the *Catholic Mirror* itself to take. One of the great means by which Dowie deceived his dupes was the ornate ceremonialism which he borrowed from the Roman Catholic Church, his compulsory tithing system which he borrowed from the Mormons, and his own imperious personality and wonderfully persuasive voice by which he cowed and won the hearts of the impressive. But thereby he made void the word of God, just as truly as the Roman Catholic Church has made void the word of God that it may keep its traditions. If men had followed the word of God in the beginning of the Dark Ages we would have been spared all that intolerance and persecution, all the trouble between Church and State, all the differences in religious creed at the present time.

The *Weekly Budget*, of Ladysmith, Wis., has for its first article a sermon by the Rev. Thomas Barker on the Sabbath. He makes a splendid plea for the Sabbath as an institution and its need by humanity. This of course he draws from the word of God, but the latter part of his sermon shows that he does in no way understand the spiritual nature of the Sabbath, in demanding that it shall be enforced by law and that laws for its enforcement shall be upheld. No religious institution, call it Christian or otherwise as we will, is worthy to be perpetuated which must be upheld by civil law.

Many thus imagined that the doctrine of the Gospel requires the support of the civil power. They know not that it advances without this power, and is often trammelled and enfeebled by it.—J. H. Merle D'Aubigne.





Arch of Triumph, Paris.

# France and the Papacy

(From Our Own Correspondent)



Cathedral of Notre Dame (Our Mother), Paris.

## A Historical Sketch.

### Part First.

**T**HE conflict between France and the Papacy is not an ordinary one; it is a family quarrel. We do not witness two enemies, but two spouses who have ceased to love each other, or rather who have never done so. As in every quarrel, it is difficult for unbiased spectators to decide between the parties, the complaints on either side seem so plausible, and it looks so probable that there are wrongs on both sides.

In this case of divorce, the difficulty is greater from the fact that the union to which it is proposed to put an end was a union against nature; the union of two beings which do not speak the same language and who belong to different species; one living for heaven and eternity, the other one belonging to this earth and the present time; the one representing the Spirit, faith, forgiveness, humility, the other one representing matter, force, the sword, and human glory.

Let us look back on this long and lamentable union of more than twelve centuries.

### Pepin and Stephen II.

The occasion of the marriage between France and the Papacy was rather inglorious. Pepin, son of Charles Martel, while Duke of France, desirous of usurping the King Childeric III's place, asked Pope Stephen II to sanction his criminal intention. The pope bade him God-speed, and Pepin gave him twenty-two cities taken from Astaulph, King of the Lombards, thus making a beginning of the temporal power of the pope.

It was no mean friendship which was thus being entered into between France and the Papacy. Stephen II wrote this to his partners: "According to the promise which has been made unto us by the Lord God, our Redeemer, I do take you, people of the Franks, from among all nations, for my special people." And at St. Denis, when the pope crowned Pepin, he proclaimed that his race was by the divine Providence elected as a protector of the Apostolic See until the end of the world.

From this time on we see the Papacy coming gradually to the idea of a universal dominion over kings and princes as well as over the churches. "There are two swords," said the popes, "the spiritual sword and the temporal sword; both belong to the church: the one is held by it thru the pope's hand; the other one is held for it by the hand of kings, so long as the pope desires or suffers it."

## A Thousand Years' Quarrel Between the Church and France.

A new era opened in the history of the



Hall of Justice and Church of St. Chapelle, Paris.

relations between the Papacy and the kings. What we now see is a continual struggle between two disparate powers, each of which is bound to encroach upon the realm of the other; the popes pretending to dominate upon temporal affairs, and the kings seeking to meddle with matters of religion. Each one knows how fiercely waged between the German emperors and Gregory VII the famous quarrel of investitures, made sadly dramatic by the trip of Henry IV to Canossa.

It is necessary here to remark that one of the leading elements of discord was the question of the income attached to lands owned by the church, or, in other words, money matters. The donations of the first Christian



Column of July, 1830, Representing the overthrow of the Bastille.

emperors and monastic life had made the church immensely rich. Hence the covetousness of kings who endeavored to profit by, or limit, the wealth of the bishops. The councils had decided that the revenues from church lands were to be entrusted to bishops and abbots. They were to divide these in four parts: one for themselves, the second for the poor, the third for the clergy of the diocese, and the fourth for repairs and needed buildings. It would have been strange if this privilege had not placed many bishops into luxury and covetousness. This result is abundantly confirmed by history. On the other hand, the kings claimed the right,—denied by the popes,—of nominations to bishoprics and to make money by selling sees and benefices. As a consequence, the highest positions among the clergy were occupied by grasping and unscrupulous men.

In France, the quarrel raged between Philip I and Gregory VII; between Philip August and Innocent II; between Philip the Handsome on the one hand, and Innocent III and Boniface VIII on the other; between Charles VII and popes Martin V and Eugene IV; between Louis XIV and Innocent XI; between

Napoleon and Pius VII; between the third Republic and Pius X.

## The Question of Persecution.

A question which might reasonably have brought discord between the two allies, was the question of persecution. From the sixth century, the church possessed a judicial jurisdiction which included the judgment of crimes against religion, such as blasphemy, sorcery, heresy. Death was the final penalty of obstinate dissenters. But, claiming that *Ecclesia abhorret a sanguine* (the church recoils from blood), those sentenced to death or torture were given over to the secular arm. As a rule, the princes obeyed without scruple of hesitation the beckoning of the church.

In the thirteenth century, Innocent III had published a crusade against the Albigenses, readers of the Bible, and the princes of northern France had gone down south on a plundering and devastating tour. A similar situation offered itself in the sixteenth century when Protestantism appeared. While robbing the clergy without mercy, Francis I burned or hanged the Huguenots. In 1539 he published a general edict against the Lutherans. He was imitated by his successors, one of whom, Charles IX, authorized the horrible massacre of the Saint Bartholomew which was celebrated in Rome by glad *Te Deums*.

## The Edict of Nantes and Its Revocation.

The progress of the Reformation, however, soon obliged the French Government to take a step toward toleration. April 13, 1598, Henry IV proclaimed the Edict of Nantes which allowed the Reformed people to exercise their worship where it already existed. But the first glimmer of freedom of conscience died out when Henry fell under the assassin's knife. Louis XIV was as humbly obedient to the church on the question of persecution as he was arrogantly independent and hostile on ecclesiastical and even theological grounds. We see him publishing drastic edicts against the Protestants, driving 200,000 of them out of his estates in 1685 by the revocation of the Edict of Nantes on the base claim that there were no more Protestants in France. It was not until 1787 that a toleration edict, inspired by Lafayette on his return from America, gave them the rights of citizenship.

## The Revolution and the First Separation.

At the end of the eighteenth century, we meet with a fierce and bloody rupture between the Church and State. France was reaping the mistakes of several reigns, mistakes of which the two consorts were both responsible: lux-



La Place de la Concorde (the Place of Assembly), Paris.



ury of the court, great wars of ambition, persecution of non-Catholics. The poverty of the people was appalling. One of the first questions which came up before the convention was the confiscation of the church property which was marked at two billion francs, and a large share of which was represented by lands. The annual income from these lands was about seventy to eighty millions. The yearly revenue which came to each bishop from that source ranged from 7,000 to 600,000 francs. The 2nd of November, the National Assembly passed the following decree: "The church properties are placed at the disposal of the nation, on promise of providing in a proper manner for the support of ministers and for the care of the poor."

The Revolution soon became decidedly hostile to the church and to Christianity itself. Religious orders were abolished and the clergy was placed under a civil constitution which cut them off from the Papacy. The priests who refused to submit to it were banished, imprisoned, and put to death. In its turn, the church was outlawed, hated, and persecuted. At last, tired of its own excesses, France returned to the civil constitution of the clergy. Both sections of the Catholic clergy—those accepting and those rejecting the civil constitution—vied with each other in seeking to revive religion among the people. The churches were overflowing with worshippers, and a great religious revival took place.

### Napoleon and the Concordat.

Then appeared Napoleon, seeking to turn everything to his own benefit and to the accomplishment of his dreams of universal dominion. In these dreams, the Catholic religion entered as an excellent moral police, as an instrument of domination. He immediately opened negotiations with Rome. Napoleon wanted the church in harmony with the pope, but submissive to, and controlled by, the government. The pope wanted it independent of State control and the only religion of the State. The Concordat was signed and broken time and again, each signer seeking to cheat his partner. Bonaparte got angry; he imprisoned 500 priests, and took the pope into France, but without avail. The struggle terminated only at the fall of Napoleon and his empire.

"The greatest mistake of my reign," said Napoleon one day, "was when I made the Concordat. I seek in vain to set proper limits between civil and religious authorities. The more I look into it, the more I see clouds, darkness, and difficulties." Napoleon failed to find out the true limits between the two spheres, for the good reason that he was unwilling to leave the church alone and to its own business.

### From 1815 to 1905.

Thanks to a new Concordat concluded in 1817, a period of temporal success now opened before the church. Under Louis XVIII, Louis Philip, Napoleon III, and under the presidency of M. Thiers, Catholicism was enabled to reach an ascendancy which it had not known for a long time. Religious orders were reorganized and they multiplied rapidly. Mortmain became formidable. The clergy obtained the oversight of high and primary schools. It gained a foothold in the army, in the prisons, in public charities.

During this period, the church appropriations from State money rapidly grew as follows: In 1815, they were 11,000,000 francs; in 1819, 25,000,000; in 1830, they grew to 30,000,000; in 1848, to 40,000,000; in 1860, to 50,000,000; and from 1872 to 1882, to 53,000,000, to which were added 30,000,000 by the townships. In 1902, the fortune of the monastic orders was estimated at one billion francs.

But the tide of opposition was rising, and has kept growing with threatening strides ever

since the disasters of 1870. Without interruption, the cabinets presided over by Gambetta, Jules Ferry, Paul Bert, Goblet, Waldeck-Rousseau, and Combes, steadily carried the country, step by step, toward the separation of State and Church. During a lapse of twenty-five years, a succession of laws was passed which aimed at, and accomplished, the following: The elimination of the clergy from the high-schools; members of unauthorized orders forbidden to teach; primary instruction made compulsory and gratuitous; certain teaching orders expelled, principally Jesuits; and finally, in 1904, all monastic orders forbidden to teach.

The expulsion of the religious orders in 1903 and 1904 created a great agitation in the Catholic centers. Many incidents showed that a crisis was at hand. It was brought about suddenly by M. Loubet's visit to the King of Italy and the protest of the pope against it. France recalled its ambassador, and the majority of the Chamber adopted an order of the day calling for the separation of the State from the churches. A bill to that effect was presented by the government in March 1905, and the 9th of December of the same year it received the signature of the president.

### Men's Hearts Failing.

MR. STEAD told to a large audience in Boston how difficult he found it to get men of national standing to help forward the peace movement. One refused, saying, "No one has any faith any longer in this country, there is no use;" another refused, declaring, "I have not the courage to endure the sneers of the world at such an attempt—it is useless," while a third sadly uttered these words: "There is no use; nothing can be done; it was a great mistake that God made the world—if things keep on, the world will soon be too rotten to be worth damning." And thus men's hearts fail, and well they may, in the foolish attempt to reform and purify the world. That can never be done—God has never asked that it be done—that is not the end which the Lord seeks in this present dispensation. To undertake this is to depart from God's purpose and to secure defeat. This is the day of election—of securing a called-out people—an Ecclesia—and no man or devil can defeat that purpose of God. Ours is to preach the Gospel to all the world, and to every creature in the world, and to illustrate its principles while preaching. God will gather out those who believe and who become joined to the body of Christ by the reception of His life, in the power of the Holy Spirit.—*Watchword and Truth*.

**From Fiesta to Death.**—Thirty-nine, and possibly more, were killed in a wreck of a Southern Pacific train at Honda, Cal., May 11. The train was a special, carrying eastern visitors and delegates from the gay flower carnival of the Eastern Shriners in Los Angeles to their homes. It is not definitely known what caused the disaster, but engine, tender, baggage car, a diner, and three coaches were piled in hopeless confusion, burying many. Fire broke out, but was soon subdued. Many of the buried passengers were scalded to death by escaping steam. How many go down to death every day, snatched from pleasure and gaiety, without warning, without preparation. It is a sad picture, but so common that men look on unmoved.

### The White Man's Vices.

DR. W. T. GRENFELL, the well-known medical missionary and founder of the Labrador Mission, has stirred up the friends of Arctic exploration by the statement that wherever the white man has penetrated in the remote habitable north, the natives have suffered moral and physical deterioration. He even goes further and declares that before the explorers and traders came to Greenland, the people were peaceable and their lives were simple and healthful; but with the white man came the white man's vices, and these, in

many localities, have so depraved the natives that the Eskimos are now disappearing more rapidly even than the North American Indians. Missionaries have done and are doing excellent work among them; but drunkenness, immorality, and disease increase at a rate that threatens their early extinction.

Dr. Grenfell's disclosures should not pass unheeded. Missionaries in other lands have told of the evil effects following the introduction among native races of the white man's vices, rum, opium, firearms, and immorality. Wherever these have been allowed to come in the wake of the explorer and trader, they have been a reproach to our own vaunted civilization, and a withering blight to the people we should have helped to save.—*Christian Herald*.

**A Russian on New York.**—Maxim Gorki, the sensational Russian agitator who has described so vividly some of the evils of Russian life finds a field in New York City which seems to arouse within him equal abhorrence. He describes New York seen from afar as "a great maw with uneven, black teeth. On entering you feel that you have changed into a belly of stone and iron, into a stomach which has engulfed millions, and which crunches and digests them, and yearly waits for more and more." In its poorest quarters he finds horrors which eclipse all that he has seen in Russia. He says: "I have seen much beggaredom: its green, bloodless, bone-stretched face I am acquainted with. Its eyes, dim with hunger and burning with avidity, cunning and revengeful, or slavishly submissive, and always inhuman, everywhere I have seen, yet the horrors of the East Side are blacker than anything known to me. In these streets, packed with people as a sack with grain, children seek eagerly in the garbage-pails which stand upon the footway for rotten vegetables, and devour them, mildew and all, on the spot, amid the acrid dust and exhalations. When they discover a crust of rotten bread it arouses fierce enmity among them; seized by the wish to devour it, they fight like small dogs."

**An Impossible Thing.**—Mr. Rudolph W. Benkert sends us a call for the "Christian Party Conference," at Rock Island, Ill., May 1, 1907. The postal card on which the call was printed reached here April 29, 1907, altogether too late. Mr. Benkert has a great ambition; and we are sure the best of motives. He wishes to make this nation a Christian nation by law, but he will be sadly, sadly disappointed. His party has adopted as the basis of the platform "Jehovah's Ten Commandments and Jesus' Golden Rule," and it includes in its constituency all who can endorse this platform as a measure of just law and rule for righteous government from God, thru Christ, by and for the people." Now if Mr. Benkert knew how only one can adopt the Ten Commandments and the Golden Rule he would never seek to debase them by putting them in the platform of any political party whatsoever. They can only be wrought into the heart and life by the Spirit of Jesus Christ, and any attempt to do otherwise is ever sure to result in hypocrisy and tyranny.

**Human Selfishness.**—As illustrating the selfishness of so-called Christian shop-keepers in the "most Christian City" in the world, a writer in the *World's Work* presents some information from his investigations of conditions of shop-girls; that is, of manufacturing houses who employ much help, and where the assistants live on premises furnished by employers. Sometimes there is one bath for a hundred people, sometimes no bath is provided at all. The lavatories are used by men and women alike, and they sleep four to fourteen in a room, sometimes two in a bed, with blocked fireplaces and closed windows. England allows six hundred cubic feet of air space for each criminal, but these shop assistants are compelled to live in a space of less than three hundred cubic feet. In many cases they are lodged in old, tumble-down private house properties, the sanitary conditions of which are unspeakably bad. That they do exist, shows the essential selfishness of the natural heart of man unless restrained or controlled by civil law.





## Christian Influences in China.

### Roman Catholics and Protestants.

(Concluded.)

**W**E next come to the missionary efforts of the Roman Catholics, who entered China about the time the Nestorian propaganda was disappearing, in the thirteenth century. This was during the Mongul rule. These emissaries of a foreign religion were not only allowed to enter China, but in one instance at least the emperor himself sent an ambassador to the pope, who, in turn, sent out four nuncios to China to look after the interests of the church in this empire. But in spite of all this, Catholicism in China seemed to fall to the ground of its own accord.

It was not until the time of the Ref-

bishops and priests holding official rank, which is by no means an empty honor.

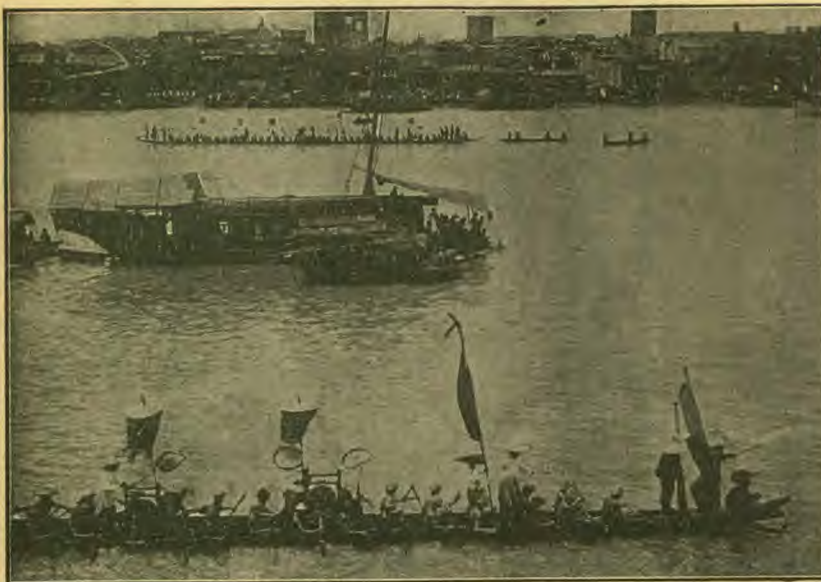
The Bible is studiously withheld from the common people. Massive buildings which serve the purpose of orphanages and convents are to be found in many parts of China. At the first, ancestral worship was allowed as a harmless rite, but later when the pope decided against it as idolatry, it brought dissension among the different religious orders and relentless persecution from the emperor who had decided that the worship of ancestors was idolatry.

Their converts number over 1,000,000 with some 50 bishops and over 1,000 native and foreign priests. The baptism of dying children is a very ready way of adding to the list of church-members. It must be admitted that the step from heathenism to Catholi-



Chinese Sawing Lumber by Man-power.

attributed to that fact. From this wise and hopeful beginning one hundred years ago, the printing and circulation of the Scriptures in China has actually enlarged with each year, until at the close of 1904, the British and Foreign Bible Society showed a total circulation to date of 12,171,083 copies, and this figure is largely augmented by the activities of the two other Bible so-



The Long, Narrow Dragon Boat, Engaging in the Ancient Festival.

ormation that a permanent foothold was secured in these oriental lands. This was Rome's shrewd and far-reaching scheme to rejuvenate herself after the crushing shock of the reform movement in Europe. With characteristic foresight and sagacity she sent out men of superior intellect and talents, and by this means gained a firm hold on the official and literary classes. True to the traditional policy of their church, these men sought and obtained imperial favors, which, instead of relinquishing in later years, have been added to, until to-day the Church of Rome in China is officially recognized, her



The Lodging Boats, in Canton Harbor. French Cathedral in the Distance.

cism is not in many respects a long one, as the remark of a Chinaman, who had been to Manila, well illustrates, when he said that he found little difference between the gods of that place and those of China, further than that those in Manila stood up while those in China always sat down.

### Protestant Missions

in China began with Robert Morrison just 99 years ago. He entered this empire in the face of tremendous and most forbidding obstacles. The feelings against foreigners were decidedly hostile, and it is marvelous how this man, almost single-handed, performed the gigantic task of translating the Bible and preparing a dictionary of the language; and all this time he was confined within the limits of the foreign factory, living in a go-down, aided by a Chinaman whose secret but determined efforts in behalf of Morrison were a capital crime.

Thus the beginning of Protestant missionary work in China was true to Reformation principles, made on the basis of the eternal word of God; and whatever success has been achieved during the last century must be

cieties which in the year 1904 circulated over 1,200,000 copies.

The output of tracts and other Christian literature is in proportion to the Bible circulation. One society alone for the year 1904 shows a total of over 2,500,000, and this figure is multiplied many fold by the work of similar societies.

Other auxiliary agencies to the spread of the Gospel, such as schools, hospitals, and orphanages, have come to be regular and mighty forces in the work of evangelizing this race. A steady stream of foreign workers from Europe, Australia, and America continues to pour into this field, so that to-day the total amounts to about 3,200; and these workers are scattered in all the provinces of the empire.

In January 1904, there were 131,000 native Protestant Christians in China to 416,250,000, the total inhabitants, or one to 3,177. It must be admitted that these figures show a vast deal of darkness to mere gleams of light; but when we remember that we are living in the days of God's mighty preparation, we can easily believe that this is the



Stone Paved Path in Country Village, China. Fishing Scene.



hour when the finishing work of the Lord shall speedily be accomplished here as in all other lands. Mighty forces are at work in this empire, and we have a right to believe and expect that God will overrule and use these to the accomplishment of His purpose. It only remains with us to advance now when there are so many favoring circumstances urging us to greater zeal and activity. The very fact that the door of opportunity has been swung wide open to us is convincing evidence that God calls us to the work. The harvest is ripe, and the Lord of the harvest waits to see hosts of His faithful and loyal reapers enter upon this work of gathering the grain.

J. N. ANDERSON.

## Our Work and Workers.

SIX young people were received into the church at Sioux Rapids, Iowa, April 13.

SIGNS and other denominational papers. Address H. G. Emmons, 765 Fraser Ave., Edmonton, Alta, Canada.

BROTHER A. W. KUEHL, assisted by Brother F. E. Rew, baptized five in the church at Minneapolis, Minn., Sabbath, May 4.

THE Pacific Union Recorder reports two baptized at San Diego, Cal., nine at Escondido, and five added to the church at Redlands.

TEN precious souls were baptized at Claremore, I. T., recently as a result of the labors of Brethren M. H. Gregory and Andrew Nelson.

UNDER the labors of Brother N. M. Jorgenson and wife, and Brother J. H. Schmidt at Lake Preston, S. Dak., four souls have been won to the truth.

THE church at Darbyville, Iowa, has been increased by twelve new members, all of whom were instructed in the way by Brother and Sister L. P. Syp.

IN the latter part of April, Brethren Ben Miller and E. A. Merrill organized a church at Versailles, Kan., of thirteen members, all of them new in the faith.

ONE of our most successful old-time canvassers, Brother Walter Harper, is now taking orders for "Great Controversy" in North Carolina, having gone there from the Pacific Coast.

WE expect to give definite information next week in regard to the location of our mission in the hill country of India.

SABBATH, APRIL 13, three were baptized at Bartley, Neb., and in the evening of the same day a church of ten members was organized by Brethren A. T. Robinson and Chas. Thompson.

TWENTY-ONE signed the covenant to keep all God's commandments, April 27, at Humboldt, Iowa, where Brethren R. E. Burke, J. W. McComas, and J. C. Clemens have formerly labored. On the day following twelve were baptized and a church organized.

THE work in Jamaica is encouraging. Last year 252 were baptized. Nearly one hundred received baptism in the month of February of this year, and nearly as many more are ready for the ordinance. Brother W. G. Kneeland writes that the earthquake served to stir the people up, and our own workers are making the most of it.

THE *Gospel Herald* is the organ of the Southern Missionary Society, the department of colored work for the Southern Union Conference. All our people ought to be intelligent concerning this feature of our denominational work, therefore all should read the *Gospel Herald*. It is a four-page monthly paper published at ten cents a year, payable in postage stamps. Please send your subscription to Southern Missionary Society, North Station, Nashville, Tennessee. By so doing you will help the work for the colored people.

THE teachers and students of the intermediate school at Ledue, Alberta, have a zeal for advancing the cause in that new country. On April 1 a company of seventeen of them went into the woods a distance of thirty miles and spent a week cutting sawlogs for lumber which is to be placed at the disposal of the conference for the erection of a school, sanitarium, conference headquarters, or whatever is deemed best. They cut about 1,100 logs in all, which will make 75,000 feet of lumber. To have the logs sawed into lumber will cost the conference only about \$7.50 a thousand.

ANOTHER old standard-bearer, who has preached the third angel's message for fifty years, was laid to rest April 23, in his eightieth year. Elder T. M. Steward was born in Glenburn, Me., in 1827, and died at his home in Graysville, Tenn. He accepted present truth in 1852, and has preached it almost continuously ever since, besides serving in positions of trust in the denomination. Of those who embraced the truth thru his labors, and all who have been associated with him in labor and fellowship, many will learn of his death with sadness; yet he fell asleep with a bright hope of a soon-coming Saviour and a speedy restoration of the joys of the saints' inheritance, whose glories he has so faithfully set before the world.

## Wanted for Missionary Work,

SIGNS, Life Boat, tracts. Address E. J. Popplewell, Gentry, Mo.

CLEAN copies of SIGNS, Review, and Instructor. Address Dr. Laura Thinius, Magnolia and Broadway, Rhyolite, Nev.

LATE, clean copies SIGNS, Life Boat, and tracts on the coming of the Lord and the Sabbath. Address W. B. Jenkins, R. F. D. No. 2, Blythewood, S. C.

Change of Address.—O. E. Reinke's address is now 430 Wales Ave., New York City, instead of 698 E. 138th St., New York.

## Literary Notices.

"The Travelers' Handbook; a Manual for Transatlantic Tourists." Compiled by Josephine Tozin. Neatly bound in cloth with side and back designs appropriate to the subject; 200 pages, price, \$1.00. Funk & Wagnalls Company, New York and London.

This is a convenient little book to slip into a grip or hand-bag, and it tells by a practical woman in a practical way about all the things that a traveler needs to know. For instance, under "Hints before Sailing" is given information as to expense, the taking of funds, the best ways and means to provide for funds, foreign coins, etc. Most excellent advice is given. Other chapters are, Taking Passage, Dress and Guide Books, On Board Ship, Sea Life, The Destination, English Railroads, Accommodations in England, Traveling in France, Germany, Holland, Italy, Egypt, Homeward Bound, Automobiling. With a minimum of common-sense and these practical suggestions so clearly given by the author, it would seem that one could get along very comfortably indeed. One who has not traveled across the Atlantic would make no mistake in getting this book. It is the best we have seen and practised.

"Thoughts from the Mount of Blessing." By Mrs. E. G. White. 218 pages, illustrated with 27 half-tone engravings. Price, cloth, 60 cents; paper covers, 25 cents. Pacific Press, Mountain View, Cal.

This is a new print of a book known to many of our readers. It is an unfoldment of the practical, beautiful things of that wonderful sermon of our Lord's on the mount. Its sweet, deep, spiritual truths shine out brightly and strike their clear rays deep into the heart of the sympathetic reader. Such a book would prove a blessing in every household, in every library.

"Capital: A Critique of Political Economy." By Karl Marx. Vol. I. Translated from the German. Cloth bound, 861 pages, including topical index. Price, \$2.00. Charles H. Kerr & Co., Chicago.

This is the first of the three volumes of Marx' famous work. The second volume is promised during the first part of this year, and the third is promised for 1908. These volumes have been made the text-book for study in many schools; they are considered by the socialists to be one of the best presentations of their economical theories. Volume One is very valuable because of its presentation

of the history of the labor struggle during the last hundred years. The authorities are given for the history presented, thus making it a splendid text-book for the extended study of the subject, while the history presented in the book itself is sufficiently exhaustive for all ordinary research. The clear understanding of present labor problems is much better obtained by knowing the history of the past, and the volume will well repay any one for the time of reading it.

"Spots; or 202 Cleansers." Compiled by Clarice T. Courvoisier. Printed in oblong form, brightly rubricated, and bound in flexible watered buckram. Price, 75 cents. Paul Elder & Company, San Francisco and New York.

A remarkably unique and practical little book, suggestive of a gift book or a fine advertising souvenir (often the best), but it is, on the contrary, a book for use, for every day or as often as needed. Its recipes are said to be thoroughly tested, and the author has marshaled them in such a way that the little book becomes a phalanx of volunteers to aid the busy housewife in her needs and emergencies.

## FRUIT-FARM FOR SALE

A fine, ten-acre fruit-farm in the beautiful Santa Clara Valley of California. The main crop of fruit is cherries, apricots, and prunes, with a few trees each of various other kinds for family use. The place has a seven-roomed house, with bath, hot and cold water, and the usual modern conveniences; good well, tankhouse, tank, windmill, barn, chicken houses, 190 trays for drying fruit, 60 fruit boxes, etc., etc. The crop last year sold for \$1,350, cash. This year's crop goes with the place. Will sell for \$5,700; \$3,500 cash down, the balance can be had on long time, if desired, interest at eight per cent., and the person holding mortgage pays the taxes. It is a very desirable place, in a good community. The owner has a large family of small boys, and desires to move to newer country where he can get a large tract of cheap or government land. Address, F. care Pacific Press, Mountain View, Cal.

## LODI, CALIFORNIA.

FOR the benefit of many who would like to leave the rigorous climates of the East and North, will say, I came here from Minnesota four years ago, and, after covering the state of California thoroly, I find the Lodi country, in central California, offers much better opportunities than other portions of the state. The land is good, sandy loam, no mud, fine roads, and people are doing well on 5 to 20 acres, in grapes, fruit, and dairying. Five to six crops of alfalfa hay are grown yearly. No irrigation required for grapes and fruit, which net \$50.00 to \$200 per acre. I have located several of our people, and we have a church here. Will furnish authentic, descriptive booklet to all, and answer all letters of inquiry. Those who can not arrive with as much as \$1,500 to \$2,000, would not advise to come. Address, Andrew Hanson, Lodi, Cal.

Wanted at Once.—Twenty-five young ladies, fifteen young men, all consecrated Seventh-day Adventist Christian workers, to make immediate arrangements to enter the Glendale Sanitarium Training-school for Missionary Nurses. Class begins June 1. Exceptional opportunity to secure a practical missionary training that will fit you for any field in the world. Address Dr. Winegar Simpson, Glendale Sanitarium, Glendale, Cal.

## SALESMEN WANTED.

Male or female, for the Western States, to introduce E-Z Washing Tablets to merchants. Salary and commission. For particulars, write, stating experience, if any, to

ALFRED MALLET

Sacramento, - - - California.

## Beautiful Bible Mottoes

No home complete without them

There is no better time than the present to sell them. They sell readily everywhere and agents are making from \$4.00 to \$8.00 per day. An inspiration to higher living in every home. Heavy cardboard with silver letters and cord for hanging, or heavy paper with colored letters. Samples and full particulars 25c. Address, Home Art Co., Box 114, College View, Neb.





## "YOUR FATHER CARETH."

THE sparrow falls, a brief life quickly ended;  
Some wanton hand has blotted out the sun,  
The throbbing pulse of life for aye suspended,  
Unheeded and unmourned except by One.  
"Your Father careth" for a sparrow falling,  
His eye hath marked the dying agony  
Which rent the veil of life in throes appalling  
And choked forever its sweet symphony.

If He so care for these weak, tiny creatures,  
O soul distressed, doth He not care for thee?  
Can He not read in all thy anguished features  
Thy mute appeal against the things that be?  
"Your Father careth," cease thy vain repinings;  
All that thou needest He will send to thee—  
Mercy and love thru all the interwinings  
Of the mysterious working out of His decree.

—Mary E. Kendrew.

## Studies in the Christ-Life at Brother Eldred's

Mrs. L. D. Avery-Stuttle

### Fifth Evening's Study.

#### In the Temple.

(Continued.)

**B**UT didn't Joseph and Mary make some excuse for their careless neglect of the Child? Jack, please read the forty-fourth verse of Luke two."

"And they, supposing Him to have been in the company, went a day's journey; and they sought Him among their kinsfolk and acquaintance."

"How long did it take them to find Him, Tom?"

"Three days, sir; and it only took them one day to lose Him."

"Where did they find Him at last? Florence, please read the forty-sixth verse."

"And it came to pass that after three days they found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions."

"I should think, father," remarked Jack, "that those dignified priests would have felt pretty small learning lessons from a Child only twelve years old. I suppose they did not want to admit that He really knew more than they."

"They did *not* want to admit it, nor would they," replied his father. "Still they did learn many things; indeed, the wonderful Child did all He could to instruct them concerning the coming Messiah. Alice, what did Mary say to her Son when at last they found Him?"

"She asked Him why He had thus dealt with them, and said that His father and she had been looking for Him a long time. But He told her that He must be about His Father's business."

"Florence, did His parents understand what He meant by these strange words? Please read the fiftieth verse."

"And they understood not the saying which He spake unto them."

"What practical lesson may we learn," continued Brother Eldred, "from this account of the first Passover which Jesus attended, Tillie?"

"I have tried to learn this in particular, father, that we are in just as much danger

of losing Jesus as were Joseph and Mary. They were in great anguish of mind until they found Him, and as it took them much longer to find Him than to lose Him, so we, by our careless actions or our hasty words, may quickly banish His sacred presence from our hearts, and we sometimes suffer much sorrow before we find Him again."

"That is very true, my daughter," said Sister Eldred; "but, Jack, where did the Child Jesus go, when He left the temple?"

"I believe He went back home to Nazareth; I'll read the fifty-first verse of Luke two:

"And He went down with them, and came to Nazareth, and was subject unto them; but His mother kept all these sayings in her heart."

"What does it mean, Florence, to be 'subject' to your parents?" asked her father.

"I think it must mean to obey them. But truly, father, I can't see why He should have, because they didn't know what He ought to do as well as He did."

"But, Florence, do you not think that if Jesus—the greatest Teacher who ever lived—obeyed His earthly parents, that He meant to set an example for *all* children to follow?"

"That is true, father; and I suppose that means that children ought to mind the advice of their parents, and obey them until they are old enough to think for themselves," said Florence, sagely.

"Longer than that," interrupted Tillie; "our Saviour was subject to His parents and actually stayed at home with them until He was a grown man."

"True," said Sister Eldred. "We have no record of His child-life, from the time of the first Passover at Jerusalem when He was twelve years old, until His baptism, except that He went home with His parents to Nazareth and was subject to them; and that He increased in wisdom and stature and in favor with God and man. Tom, will you read the twenty-third verse of Luke three, first clause? This will tell us how old He was at His baptism; and since He stayed with His parents until then, we may know how old He was when He left home and began His public ministry."

"And Jesus Himself began to be about thirty years of age."

"Then," continued Sister Eldred, "Jesus was subject to His parents until He was at least thirty years old; but not even His love for Joseph or Mary could induce Him to turn aside from the straight path of duty. They were anxious for Him to cultivate the acquaintance of the great rabbis and heed their advice, but He cared not for the inventions of men, for God was His Teacher. These rabbis sometimes were so displeased with the Child that they even complained to His parents of His strange conduct."

"I suppose it was 'strange' to them because it was so different from that of other children," interrupted Jack.

"And so," continued Sister Eldred, "His parents tried to influence Him to adopt the ways, manners, and traditions of these Masters in Israel. But these traditions did not harmonize with the law of God, and He refused them."

"Well," said Brother Eldred, "this explains Eph. 6:1. Please read, Jack."

"Children, obey your parents in the Lord; for this is right."

"You see that the first duty of all is to obey God; and just as far as the commands of parents agree with His, the children must obey them."

"Alice, do you find any proof that Jesus worked with His hands while at home with His parents? Please read Mark 6:3, first clause."

"Is not this the Carpenter, the Son of Mary?"

"What lesson do you gain from this, Jack?" asked his mother.

"I think, mother, that it teaches that it is a good and wise idea for boys to learn some useful trade, and to be good workmen, for we are sure Christ did good, honest work, always. Am I not right, father?"

"Indeed, He was the one perfect Pattern, in this as in all else."

"But, father," said Jack, "it never seemed to me that Jesus had all the temptations to do wrong that the boys have now-a-days—honestly, father, do you think He did?"

"He surely did. We learn that the village where He spent His childhood and youth was noted for its wickedness; and we read that He was 'in *all* points tempted like as we are, yet without sin.' Yes, my boy, you may rest assured that you will never meet with a single temptation so fierce that Jesus has not passed thru it all. Satan was upon His track every moment; for upon the overthrow of Jesus depended Satan's kingdom. And so every arrow aimed at the Son of God was barbed with Satanic hatred, such as no man or woman or child has ever felt, either before or since. Satan's fiercest shafts were aimed at the divine Son of God."

"I never thought of it in that way, father; it is quite plain to me now," said Jack.

"I am very glad to have you bring up those points which trouble you, my dear children, and we will study them together."

"Next week we will take for our topic the life and mission of John the Baptist, and the wonderful events in connection with the baptism of Jesus."

(To be Continued in Two Weeks.)



# BOOKS

## For Home Workers

The following books are ready sellers at this time of the year. The discount to those who canvass for them is forty per cent. For additional information address your tract society.

### Our Little Folks' Bible Nature

This book contains simple lessons on nature, taking up the subjects in the order of creation. It is designed as a beginner's book in reading, and at the same time to teach beautiful lessons from nature, based on the Bible.

128 pages. Price, board, 25 cents; cloth, 50 cents.

### Christ Our Saviour

A graphic account of the birth, death, resurrection, and ascension of Christ, interwoven with many interesting incidents in His life. The story is simply, yet beautifully told, and the lessons taught, inspiring and helpful. The book is written in a style that will hold the interest of the children, and will so acquaint them with the life and character of the Saviour as to lead them to make Him their personal friend and to desire to be more like Him.

182 pages. Price, board, 50 cents; cloth, 75 cents.

Also in German, Danish, and Swedish.

### Uncle Ben's Cobblestones

Familiar talks with boys and girls about the common articles of every-day use, such as air, water, sunshine, fire, smoke, glass, coal, salt, paper, matches, etc.

Uncle Ben has a very pleasing way of telling about the origin and use of these various things. There is a ray of sunshine streaming thruout the whole book, and yet it does not touch the fickle so prevalent in books for children.

The purpose of the book, aside from the useful information given, seems to be soul culture, for we observe on every page a moral fragrance that will impress young minds in the right way. Uncle Ben tells about more than one hundred different things in all, and intersperses with happy thoughts that bring good cheer to young and old.

221 pages. Price, \$1.00.

### Story of Daniel the Prophet

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

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

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

### The Vegetarian Cook Book

This book contains about four hundred very carefully prepared recipes of healthful, hygienic dishes, suitable to every taste, and every condition in life. There is also one chapter on the Hygiene of Cooking, explaining the various methods, such as boiling, steaming, stewing, baking, braizing, and broiling.

The author has had a broad experience in restaurant work, and has given the results of his experiments and observation in this practical work. We believe the good, wholesome foods, hygienically prepared, will appeal to many who are suffering from the effects of bad foods and wrong combinations.

The classification of foods is so arranged, and the work so thoroly indexed, that any recipe may be referred to instantly.

266 pages. Price, 75 cents.

### Steps to Christ

This little work by Mrs. E. G. White, presents in a simple and attractive manner, the steps by which the sinner may find Christ and be made complete in Him.

While the book is an excellent guide to inquirers and young converts, it also contains a wealth of counsel and encouragement for those older in the way, who are experiencing difficulties.

The all-pervading spirituality and wholesome counsel blended thruout its pages, cause the book to meet with general acceptance. Once read, it is often re-read and studied as a guide-book in the way of salvation.

200 pages; 44 chapters. Price, paper, 25 cents; cloth, 50 cents.

### Thoughts from the Mount of Blessing

An excellent companion volume to "Steps to Christ," by the same author.

This book is an exposition of Christ's Sermon on the Mount, written in beautiful and eloquent language, and bringing out helpful and encouraging thoughts from the Master's words, that were so abundantly laden with Spirit and life.

In imagination the reader is taken back to the scene on the mountain-side, where He sits with the disciples and enters into the thoughts and feelings that filled their hearts. A book for those who enjoy a quiet hour of study.

218 pages. Price, cloth, 60 cents.

PACIFIC PRESS PUBLISHING CO.

Mountain View, Cal.

285 Salmon St.,

Portland, Ore.

1109 E. 12th St.,

Kansas City, Mo.



PUBLISHED WEEKLY

(Entered Sept. 15, 1904, as second-class matter at the Mountain View, Cal., post-office, under Act of Congress of March 3, 1879.)

C. H. JONES - - - CIRCULATION MANAGER.

Per Year, post-paid .....\$1.50

Six Months, 75 cts. Three Months, 40 cts.

To Foreign Countries, per year, \$1.75

### SPECIAL RATES.

1. One new yearly subscription and one renewal, or two new yearly subscriptions, sent at one time, \$2.50.
  2. Two new yearly subscriptions and one renewal, or three new yearly subscriptions, sent at one time, \$3.25.
  3. Three new yearly subscriptions and one renewal, or four new yearly subscriptions, sent at one time, \$4.00.
- Sample copies sent on application.

### DATE OF EXPIRATION.

The SIGNS wrapper bears date of last issue due on your subscription. Unless renewed in advance, paper stops with expiration date.

If herewith is an order blank, you will know you have overlooked sending renewal. You will not wish to miss a single issue. Back numbers often can not be furnished.

### SUCCESS OF "SIGNS" AGENTS.

Here is a quotation from the SIGNS OF THE TIMES agent who sells 250 copies each week:

"It has been a delight to place in the homes of the people of this our city the first number in the special series of the SIGNS OF THE TIMES. The subjects have been arranged with much thought and study. O, how happy we ought to be to know that we can go from home to home with a clean, pure, up-to-date missionary paper, telling those whom Jesus died for that He is soon coming to gather them home to Himself."

From another agent:

"I love to sell the SIGNS OF THE TIMES, and usually sell my fifty copies in about two hours. I think I could sell one hundred as easy as fifty. I received my first special numbers last week. They are fine. Please send me a SIGNS OF THE TIMES badge."

Thus you see wonderful success is attending the sale of the SIGNS. The number of those who regularly sell the SIGNS OF THE TIMES has more than doubled during the past four months, and we believe there are many more who would be glad to join this corps of missionary workers. We furnish a neat badge to each worker, also keep each informed of the progress being made in this work. On request we will be glad to quote special terms to persons who will individually take up the sale of fifty copies each week.

Address, SIGNS OF THE TIMES, Mountain View, California.

### BOOKS FOR ALL AGES.

Left with a trust, cloth .....	.50
Looking Unto Jesus, paper .....	.25
Making Home Happy, cloth .....	.50
Making Home Peaceful, cloth .....	.75
The Marvel of Nations, cloth .....	1.25
Our Paradise Home, board, 25; cloth .....	.50
Our Little Folks Bible Nature, cloth .....	.50
Place of the Bible in Education, paper .....	.25
Power for Witnessing, cloth .....	.75
Prophetic Lights, cloth .....	1.00

Address your state tract society, or

Pacific Press, Mountain View, Cal.





MOUNTAIN VIEW, CAL., MAY 29, 1907.

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.

Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common ("King James" or "Authorized") Version, or the American Standard Revised Version is used, quotations will not be designated in reference. Any Bible quotation in this paper, therefore, differing from the Common Version, unless otherwise indicated, will be almost invariably from the American Standard Revised Version (Thomas Nelson & Sons, Publishers).

Add to the evidences of Christ's soon coming the vast amount of testimony brought out in the recent articles on the Peace Conference.

"The Sabbath-School Lesson Quarterly" for July is now ready for mailing. The subject of the studies is "God's Everlasting Covenant," taken up in thirteen different lessons for the quarter. Surely it is a good series and should be faithfully studied. The price of the quarterly is five cents. Address your State tract society, or this office.

France and the Papacy.—Read our Outlook, pages 10 and 11, if you wish to get a brief, clear exposition of the relations between France and the Papacy. This issue gives a historical sketch of their relations from the days of Pepin to the present. The next article will lay before us the facts of the present controversy. These articles are written by a French gentleman, a native of Switzerland. He aims to lay before our readers, according to positive instruction, the exact facts of the controversy.

As we go to press two great trials are pending, one in Idaho for the murder of Governor Steunenberg; the other in San Francisco, a trial of Abram Ruef for extortion and other crimes. The country is interested in them both. The former case has been tried over and over again by a great many of the Socialists and the men acquitted; and everybody who has even intimated that it would be better to wait until after the trial is over and the evidence is in has been stigmatized as an enemy to the laboring man, and many other worse epithets. No cause gains anything by such means. The friends of Haywood, Moyer, and Pettibone would gain very much more sympathy from the people at large if they themselves would say, "We are not only willing but anxious that justice shall be done and the crime placed where it belongs; and while we wish to defend our brethren, we will do everything on our part to help the cause of truth and justice." Tennyson has well said:

"The evil can not brook delay,  
The good can well afford to wait."

In San Francisco the testimony before the grand jury has seemed to indicate that Mr. Ruef and his associates are guilty of superlative grafting, and the report comes before this note is finished that Mr. Ruef has pleaded guilty and the jury is discharged. The trial of Mayor Schmitz comes next, the case against whom is said to be stronger than against Ruef. Certainly San Francisco is to be pitied. The earthquake and the fire are the lesser of her evils.

Signs of His Coming.—It is not any one sign which has taken place or is now before us which shows that the coming of the Lord is imminent. There are very few things which are occurring of which, considered singly, it can not be said "This hath already been." The great evidence is the culmination of line upon line of prophecy, and the concurrent testimony of many predicted signs which clearly point out these times in which we live as the last days. All these things are

focused upon this generation. There are in the body great nerve ganglia, centers of impulse and action in various parts, of great influence at various times, but all these smaller concentrations and sub-centers receive power from, and respond to, the great center, the brain, the focal dynamo of all life-impulse and action. Even so it is in this cosmos of the ages. There have been great centers of disturbance and action all along the ages. Signs of the inward impulses have been manifest outwardly. Sometimes it has seemed from the local single disturbance alone that creation would go to wreck and humanity would perish, but the rolling time swept the generations past that center, and fears were dissipated. But now all the impulses and signs of the ages are appearing, duplicating, reduplicating, with stronger power and greater scope, till the evidences of the end of the age and the second coming of Christ are hung out everywhere. The great nerves of the ages, the ganglia of time, are bringing the world in this constant impulse nearer to the great center, the coming of the Head of the Church, the appearing of our Lord Jesus Christ. Blessed is he that will hear and read.

### Our Next Issue

Will be a continuation of the topic treated in the present issue; namely, the signs of the times, the evidences of the soon-coming of Christ. Among these articles will be the following:

The Testimony of the Religious World.

The Testimony of the Physical World.

The Cumulative Evidence of Prophecy.

There will be other articles on this subject which we need not name, showing that Christ's coming is near.

Our next number will be followed by one on the Law and the Gospel, and the Relation of each to the other. Now is the time to subscribe for these special issues. They run for six months beginning with the first number in May. That can still be furnished, but only for a little while. Price for six months, 75 cents.

Why?—A special cable from Rome, under date of April 13, to the New York Times, gives us a long account of how Rev. Mr. Lowrie, rector of the Episcopalian American Church in Rome, has deeply offended his own people and others by referring to the pope as "My reverend brother, Joseph Taylor." The name of the pope is Giuseppe Sarto, which translated into English is Joseph Taylor, and in Rector Lowrie's Parish Notes, he says, "With my reverend brother, Joseph Taylor, across the Tiber I have no quarrel." How in the world that can offend the pope or any of his friends we can not understand. When our Lord was upon the earth He was called many times the simple name of Jesus (Hebrew, Joshua, a not uncommon name among His people). The apostle Peter designates himself an "elder" among the elders, and the apostle Paul a "bond-servant of the Lord Jesus Christ." If Christians had kept to heart the one lesson of giving no glory to men there would never have been any offense in what Rector Lowrie said; but to carry it further, there would never have been any pope of Rome.

### Where Is the Promise of His Coming?

Many are asking it. From pulpit to grogshop, from "Christian" to infidel, the question is asked, asked not in inquiry, not to elicit information, but asked as an unanswerable argument; and immediately the question is followed by the statement that all things continue as they were from the beginning. These dear souls do not know that they themselves are the sign of the coming; that the very question they ask, the very statement they make, based on the unproved and unprovable hypothesis of geologists of uniformity in change, has been predicted by Holy Writ for nearly two thousand years. Read: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of

His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:3, 4. How the truth of the prophecy—its very fulfillment—has been repeatedly vindicated by the scoffers in every class—rich and poor, learned and unschooled, religious and unreligious and irreligious! Why do they do this? The same apostle continues: "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby [cosmos] the world [by the word] that then was, being overflowed with water, perished; but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." We may honor men who are as grass, we may ignore the rock of God's word as the dust of our feet, but sometime (God wants it now to our good) we shall learn that "the grass withereth, and the flower thereof fadeth away; but the word of the Lord endureth forever."

New Apples of Gold.—Three more of these little leaflets have been restored by our presses, our stock of which was burned in the fire of last year, copies of which have come to our table. They are as follows: (1) "Great Popular Evils." This little leaflet covers the ethics of the theater, the card-table and the dance, and also the question of the skating-rink. A large part of it is from a sermon by Rev. E. E. Knapp, pastor of the First Baptist Church at Fairport, N. Y. It certainly presents a very needed lesson at the present time. It ought to have a tremendous circulation among the youth of our land. Sixteen pages, price, one cent. (2) "Food, Its Mental and Moral Value," by Mina Mann, the publication of a paper read at a convention of the W. C. T. U., containing excellent instruction on the ethical value of foods. Eight pages, price, one-half cent. (3) "A Chat with My Tobacco-Using Brother," the same number of pages and the same price. It discusses the tobacco-using question from a view-point of spiritual, moral, mental, physical, and financial phases. It certainly is worth while for the tobacco-user to consider it. We are sure that after reading it he will find some reasons which he has not thought of before for giving it up. Thousands upon thousands have given it up and praise God that they have, and this tract, we hope, will help many others to do the same thing. If these tracts are ordered singly, of course postage should be added. Three cents, including postage, will get a single copy of each of the three. The better way is to send for them in larger quantities for distribution. Write to this office or to your tract society.

Peace and War.—It seems almost to be irony to decorate Andrew Carnegie with the cross of the Legion of Honor, a distinctive military organization, and he one of the leading apostles of modern peace. By that decoration he is entitled to a military funeral. He may wear the necktie of the order with its pendant cross, and in the lapel of his coat the coveted button. The same honor provides a school for his daughter, sisters, or nieces, "presumably," one paper adds, "with reasonable library privileges." The New York World declares that "Doubtless the most dramatic episode of the Peace Conference, everything considered, was the decoration of its president with the badge of the military society founded by the greatest of modern warriors."

While on a lecture tour in this country Dr. John Watson, better known as "Ian MacLaren," died of blood poisoning, at Burlington, Iowa, May 6. Dr. Watson was born at Morning Tree, Essex, England, educated in Scotland and Germany, ordained to the ministry at twenty-five, being for many years pastor of Sefton Park Presbyterian Church in Liverpool. He is best known as an author, among his most popular books being "Beside the Bonny Briar Bush," "A Doctor of the Old School," etc., all breathing deep devotion, especially as manifest in the simple lives of the Scotch country-folk.