

SIGNS OF THE TIMES

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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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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.]

2102.—"According to His Work."

Will the Bible sanction the paying an efficient or learned man more wages than the inefficient and unlearned? James 2:3; Prov. 28:21. S.

The way God will reward His children is "every man according to his work." This is taught in the parable of the pounds and the talents, Luke 19; Matthew 25. To him that hath faithfully used his talent God gave the talent of the man who had buried it in the earth; and He lays down this principle, "For unto every one that hath [that is, that has employed his talent] shall be given, and he shall have abundance; but from him that hath not [used his talent], even that which he hath shall be taken away." It certainly would be showing respect to persons to pay a worthless, idle man as much as one who was earnest, faithful, and devoted. It would seem as if the idle fellow himself, if he had justice in his heart, could see that.

2103.—Christ and Satan.

As Jesus has said "I and My Father are one," John 10:30, has not this One made Satan bite the dust in every encounter between them since Satan entered the Garden of Eden? A SUBSCRIBER.

Yes, in reality, tho it has not always so seemed. Christ has always conquered, even when He seemed not to have conquered. In His death upon the cross He seemed to be utterly defeated, but by that very death He destroyed him that hath the power over death, that is the devil. Heb. 2:14.

2104.—Ordinances of Humility.

Is feet-washing practised by Seventh-day Adventists? If so, is it in connection with communion? If not, is there any sect which does practise it? INQUIRER.

Feet-washing is practised by Seventh-day Adventists in connection with communion, immediately before the Lord's Supper. That practise is based on the simple, clear history of the institution of the ordinance and the words of Jesus, found in John 13. 1 Tim. 5:10 would indicate that it was still continued in the church. There are, we believe, some of the Baptist sects which practise it still, also the Dunkards.

2105.—Brothers and Sisters of Jesus.

Did Jesus have brothers and sisters? I note references in various religious publications which imply that Jesus when here on earth as a child had older brothers. Does ancient history or the Bible show that Mary was the second wife of Joseph, and that these elder brothers were the stepsons of Mary? B. R. N.

Sometimes the term brother is used to mean a more distant relative than what we use the expression for, so that a cousin might be termed a brother; and yet such expressions as found in Mark 6:3 would certainly seem to indicate that Jesus had brothers and sisters. "Is not this the carpenter, the son of Mary, the brother of James, and Joses, and Judas, and Simon? and are not His sisters here with us?" So also we read of "James the Lord's brother." The tradition is quite strong, and seems to be fairly well founded, that no other children were born to Mary. If that be the case, these were evidently children of Joseph by a former wife. There is nothing, however, in the Scriptures to prove that other children were not born to Mary.

2106.—Choice and Compulsion.

Until what age should parents compel children to obey? INQUIRER.

This also is a question which it is utterly impossible to answer. It depends on the parents, on the children, and early teachings, on the tasks required,

and many other things which should be taken into consideration. The obedience of after years almost wholly depends on the training of the early years. "The discipline of the child," one writer has said, "should begin a hundred years before he is born." It is almost impossible to begin too early with the child in a wise way, and if the early training of the child has not been neglected, the later guidance will come, not in the way of compulsion and command, but of counsel and advice. Older children should be companions of father and mother, in which the child has learned to respect the counsel of the father and mother. Yet there will be times when the probable results of certain acts must be laid before the young man or young woman, and he or she left to decide for themselves and learn by their own reaping the kind of seed they have sown.

2107.—Place of Baptism.

Do Seventh-day Adventists allow their people to make a pool back of their pulpits in their churches for the practise of artificial baptism? J. G. H.

We do not know what our querist means by "artificial baptism." We should hardly think that artificial baptism would need a pool. Does he mean that when the rite is performed in a pool it must be artificial? Most Seventh-day Adventist churches have baptistries, and generally under the pulpits, because they can be arranged there better than anywhere else. When filled with water, of course these form pools for that purpose. Baptism is just as truly baptism, however, if performed in a pool or river or lake or sea. All of the baptisms around Jerusalem were performed in pools. There are no running streams in that vicinity all the year round, save the channels which had been formed for the purpose of supplying the city with water. To these pools the New Testament makes frequent reference.

2108.—Associations for Children.

What kind of companionship should nearly grown children have, and who should choose their companions? Suppose relatives feel insulted if a father or mother refuses to let children associate with uncles, aunts, or cousins, because of character; what is the best course to pursue? INQUIRER.

The matter of companions should be regulated by the strength of character of the child; any companionship that is dragging a person down morally should be broken. If a young man or young woman is strong enough to mold the minds and hearts and morals of those associated with, there is no harm in letting them do such missionary work for those whose morals may not be the best and ideals the highest. In such cases, however, it should not be intimate companionship, for intimate companionship would unconsciously corrupt the pure minded. It is well to remember the scripture, "Be not deceived; evil companionships corrupt good morals." 1 Cor. 15:33, A.R.V. If our children are corrupted by relatives, we know no reason why we should not guard them just as sacredly from such influences as we should from those who are not relatives. The eternal interests, the building of the characters of our children, should be first. What is the best course to pursue?—We can only say, the Christian course. It is utterly impossible to answer a question of this kind in detail. We know nothing of the dispositions of the people, of the surroundings, and other matters which enter into the question. Those things must rest between the individuals affected and God. Take just such a course in such things as you will wish you had taken in the great judgment day. The great and wise Counselor is always willing to guide us aright if we seek Him earnestly and unselfishly. After we have done that leave results with Him.

2109.—The Seventh Day.

How can you prove that Saturday is the seventh day? R. U. G.

We have no desire to prove that *Saturday* is the seventh day. The days of the week are not identical with the Bible days, only in the most general sense. The Bible seventh day is not identical with our Saturday. It begins at sunset Friday evening and ends at sunset Saturday night; that is, the Biblical seventh day. The identity of the seventh day is shown in the fall of the manna; for forty years God pointed it out so that man could not possibly make a mistake. Exodus 16. When our Lord Jesus Christ came, He and His followers observed the seventh day "according to the commandment," Luke 23:56. That again fixed the identical seventh day. There has been no question, and is no question, on the part of scholars as to the identity of the New Testament days with our days. The New Testament week is identical with our week. The New Testament first day has come down to us in our Sunday. We can understand how one person or one family might lose track of the day of the week, but no one ever hears of a township or a city or a country losing such record. Certainly the world has not, and all history bears this out. See tract "The Identical Seventh Day," Bible Students' Library No. 114, one cent. Also "The Sabbath the Test of the Ages," a pamphlet which covers the whole Sabbath question, No. 134, price, ten cents.

2110.—Elijah the Prophet.

If Elijah the prophet refers to God's people in the last days, preparing the way for Christ's second advent, to whom does the "you" refer in the expression, "Behold, I will send you Elijah the prophet before the great and terrible day of Jehovah come"? Mal. 4:5. F. A. H.

The "you" refers to the great religious world. Those thru whom God will give His special message are those who may be raised up in the religious world to give that message. Isaiah 58:12 expresses it: "And they that shall be of thee shall build up the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." The whole chapter refers to God's people in the last days, scattered as they are thru the whole earth; and yet there will be a class raised up among them, referred to by "they that shall be of thee," and that body is referred to as the "thou" that "shalt raise up the foundations of many generations;" and of that body Elijah is the type. God always sends His messages first to the church—those who profess His name: "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain; let all the inhabitants of the land tremble." All His disciples were from among the Jews, and they gave their message first to Jerusalem, then to Judea and Galilee, then to Samaria, and out into the great regions beyond.

2111.—The Two Sticks of Eze. 37:16.

What are the two sticks referred to in Eze. 37:16? C. G.

The text itself tells us to what they refer, the one to the people of Judah and the other to the ten tribes under the term Ephraim. Two of the tribes were under the house of Judah, the rest of the tribes were under the house of Ephraim. God's promise was to that people, and would have been fulfilled in those days if the people themselves had been willing; had been ashamed of their sins and forsaken them, they would have been brought together and would have become one people. Verse 19. God would have brought up from the grave those who had died, would have set up His kingdom and sanctuary, as promised in the latter part of Ezekiel, on the condition, however, that Israel would forsake their sins and yield to Him. They did not, and consequently those promises were not fulfilled to them. They will be fulfilled thru Jesus Christ in a larger measure when all who believe in Him are counted Abraham's seed, "according to the promise." Then in the glorious fulfilment under Christ there shall be, in His own words, "one fold and one Shepherd." John 10:16.

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
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The Vatican and Pope Pius.

The Great Religious World

By Abdiel

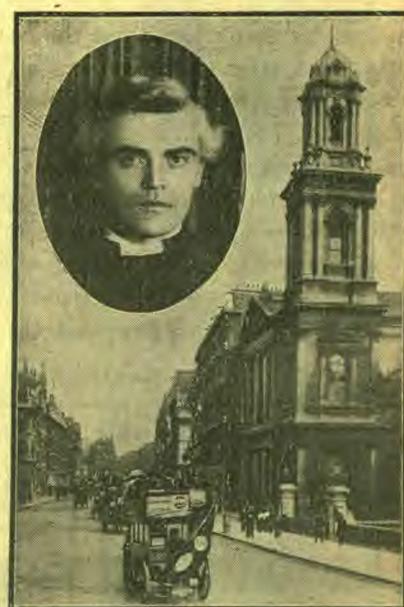
to the utter unbelief of higher criticism, represented in the latest results in the teaching of R. J. Campbell of the City Temple, London, and echoed loudly and oftentimes anonymously from thousands of voices in pulpit and press among the teachers of so-called Protestantism. On the one end of the line God's word is made void by the tradition of men, as verily as it was by the strict Pharisees of old; on the other end it is utterly set aside as a book of myths and fables and allegories, a mere expression of the religious thought of the times in which its various parts were written. The one extreme holds to the inspiration of the Scriptures, but, by its system of traditional interpretation and infallible assumptions, separates it from the people and makes void its clearest utterances. The other leaves the people without any standard of revelation from God, to be blown about by every wind of doctrine, holding to beliefs

"Wavering, doubtful, undefined,
Never shapen nor outlined."

Between these extremes stand the great mass of professed Christians, the most of them dividing between the extreme standards. There is another class, still holding for the faith "once delivered to the saints," loyal to the Bible, but more or less ignorant of its teachings.

This condition of things God has designated by the term "Babylon." The Scriptures do not do this by way of condemnation. Rather, it expresses the true condition of Christendom. Babylon means "confusion," and surely "confusion worse confounded" reigns in Christendom to-day. The Roman Catholic Church has her standard of tradition which holds by human "authority" her flock if they do not independently and in God-given freedom read the Bible. But the fact that Rome professes to believe the Bible and still utterly ignores it in all tests between that word and her tradition, creates confusion.

The Protestant churches have professedly Biblical standards, which in times of test yield either to the liberalism of "Higher Criticism" or to the traditions of Romanism; and consequently she who ought to be a guide to clear, definite, saving faith, envelopes



City Temple (London) and Rev. R. J. Campbell.

the world in fog and doubt. There is another class, also divided and scattered in great Babylon, but who believe the Bible and are seeking to know its truth and practise its precepts. Of this class more hereafter.

The chief point in all this to which I wish to call the reader's attention is that this very condition is foretold in God's word, that this Babylon of religion will fill the world, and eventually, if not "healed" (which is the desire of God's heart, Jer. 51:9), will, in her various divisions, come into judgment before God. Read Revelation, chapters 14 to 18.

The Results.

The results of these departures from God, the following of different standards, has been to the highest degree demoralizing. There has been the thrusting out of the great moral standard of God. While outward conventionalities are observed, real inward moral worth, tender conscience, and clear convictions of duty are wanting. Evil and selfish men unite with the church with unchanged hearts, become standards of conduct because of wealth and influence, debauch Christian business men with worldly, oftentimes dishonest, methods, till the true standard of morality drags in the dust and there is not vital godliness and strength of conviction enough in the church to withdraw fellowship with such men, or to decidedly and specifically rebuke the wrong. Of this time the apostle to the Gentiles prophetically speaks:

"This know also, that IN THE LAST DAYS perilous times shall come. For men shall be

Its Testimony.

WHAT testimony has the religious world to offer as to the times in which we are living? What witness has the Church of Jesus Christ to bear in response to the "more sure word of prophecy"? What has she to say as to the proximity of her Lord's return? These are vital questions, and there are clear answers.

The Great Religious World in General.

First of all, there is general expectation thruout the great religious world, not in Christianity alone but among the devotees of the great historic religions, that some great change is impending, some great disclosure of divine light and truth is imminent. Buddhism, Brahmanism, Mohammedanism, are all looking for the advent of great teachers, great light, greater power. True, the devil has deceived them, but the counterfeit demonstrates the true.

Modern Spiritism, Christian Science, New Thought, Religious Magnetism, and Hypnotism are all various forms of counterfeits of Christ's coming. Satan takes advantage of the general expectations of mankind, who are ignorant of, or are unwilling to follow, the simple word of God, and deludes them in various ways, but always with more or less of the exaltation of the human, the giving of glory to man.

The Professed Christian Church.

That church is divided as never before in all her history. She swings from the strongest, most tyrannical traditionalism to the loosest liberalism; from the strong centralized power of the Vatican and pope at Rome

lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; **HAVING A FORM OF GODLINESS, BUT DENYING THE POWER THEREOF;** from such turn away." 2 Tim. 3:1-5.

Here are eighteen different sins, or rather eighteen different manifestations of sin, held among those who have a "form of godliness." More than this, it is a *form of godliness* which in itself possesses power, a true godliness, having the power of God in it to change hearts, to regenerate men. But the class mentioned above deny this power by godless lives, by doing just what the heathen world do; just what we may expect from the natural, unregenerate heart. See Rom. 1:28-32; Mark 7:21-23.

When the spirit of the world reigns in the church, the church is no longer the salt of the earth, religion becomes a dead form, and profession, hypocrisy. We need not affirm that the eighteen sins above named are in the church to-day. We know that they are

there. Godly men and papers in every church cry out against the worldliness. Yet the selfishness, the coveting, the boasting, the pride, the blasphemy, the growing disregard for parental authority, the unnatural estrangement, alienation, and strange lack of affection between blood relations, the bargain-breaking, faithlessness in contracts, fierceness, false criticism, incontinence and licentiousness, the despising of those who are truly devout, false-heartedness, stubborn, obstinate haughtiness, pleasure-loving more than God-loving, exist and increase; and because of this in the church the words of Christ regarding this time are demonstrated to be true, "And because iniquity shall abound, the love of many shall wax cold." Matt. 24:12. This—the evil in the church—makes the times peculiarly perilous. Let the world be evil; if the church be pure, we need not be alarmed; but if the church lose her power and yield to the world, the moral restraining power is gone.

Out of such conditions are arising the wide-spread erroneous doctrines with which

the church and world are filling. There is a notable lack of faith in Biblical Christianity and its Book. Higher Criticism is gaining ground, and souls are doubting to destruction. Man is glorified; God is forgotten. And this, too, fulfils the word of Jesus, "When the Son of Man cometh, shall He find the faith on the earth?" Luke 18:8, A.R.V. And the form of the question implies its almost utter absence. All this declares that Christ's coming is nigh.

On the other hand, there are a few souls who are following their Master. Out of the fog of tradition, out of the mazes of error, out of the darkness of unbelief, they are seeking God, coming back to His word, and finding "the old paths, where is the good way." To them, Christ Jesus says, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." The very spiritual darkness brooding over the world is, in the light of the prophetic word, an omen of His coming, a herald of the dawn.

"O soul, be ready when the Master comes."



Eruption of Vesuvius, June 28, 1905.

The Earth Waxed Old

By J. O. Corliss

Of old hast Thou laid the foundation of the earth; and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt Thou change them, and they shall be changed; but Thou art the same, and Thy years shall have no end.—Ps. 102:25-27.



Effect of Earthquake, Valparaíso, Aug. 16, 1906.

EVERY seed-sowing meets its legitimate harvest. Because of this fact, the apostle exclaimed for our benefit: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." Gal. 6:7. As this is true of man and his work, it follows that the principle by which immutable results obtain from certain beginnings, has been fixed by the decrees of high Heaven.

When the infinite Creator brought forth the heavens and the earth by the potency of His word, and looked upon the production, He pronounced it "very good," because it was the emanation of His own life. As such, the world was competent to exist indefinitely, and that without the least diminution of its fruitful power. To co-exist with this infinite fertility, man was formed, and was endowed for his post of honor by the "breath of life" from the Almighty. Gen. 2:7.

The evident design of this perfect handiwork was the unending and unchanging enjoyment of the life of Jehovah among earth's inhabitants. But another seed-sowing followed, which was calculated to destroy the intended prosperity of the creation. Listening to the seductive words of an enemy, man violated the law of his well-being, and fell

under the curse of sin, entailing the sad result of death upon his entire posterity. Gen. 2:17. This conclusion is clearly expressed by the apostle in these words: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men." Rom. 5:12.

Not only was the sentence of death pronounced upon the inheritor of earth and its bounties, but the effect reached even the inheritance itself. Following the first man's wrong-doing, God said, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee. . . . In the sweat of thy face shalt thou eat bread, till thou return unto the ground." Gen. 3:17-19.

Because of man's sin the earth was cursed. And why should it not be thus? To leave the earth in its virgin state, bearing only those things which reflect the goodness of God, would but encourage man to continue in rebellion against his Maker, because nothing in his surroundings would cause him to long for a better existence. It was therefore necessary to bring the earth into a parallel condition with its sinful tenant. In doing this, the earth also is made to participate in the

sentence pronounced against the sinner: "Dying, thou shalt die." See margin of Gen. 2:17.

By this literal rendering of the text, man is made to enter a dying state, and continue therein until actual dissolution is effected. That is to say, man was gradually to lose hold on life and physical power, from generation to generation, until all the original faculties should weaken and fail. It needs no extended argument to prove that in the descent of generations, man has become physically and morally weaker. Bashan of old was called "the land of giants." Deut. 3:13. Perizzites were also called giants then. Joshua 15:17. As a matter of course, the lad David could take a thieving lion by the beard and slay him single handed. 1 Sam. 17:34-36. But no one to-day, however shrewd in world craft, would dare undertake such an exercise, knowing that his strength would be inadequate to the task.

Goliath of Gath was more than ten feet in height. But according to the "Encyclopedia Britannica," art. "Giant," even in the days of that celebrated giant, it was the common opinion that "the human race had degenerated, the men of primeval ages having been of so far greater stature and

strength." It is, therefore, very evident that man has greatly dwindled in stature and vitality. Once he lived from three to nine centuries; now his average life is hardly forty years. More than this, it is also significant that insanity, pauperism, idiocy, and every kind of defect of the mind and body are on the increase. The steady growth of crime and vice only keeps pace with the general deterioration. How exactly have the words of the prophet concerning the human race been fulfilled: "The haughty people of the earth do languish [become weak]." Isa. 24:4.

But the same prophetic eye saw the earth waxing old, or wearing out, "like a garment." Isa. 51:6. A garment shows age because it becomes faded and threadbare, and no longer serves its original purpose. As the earth is occupied by sinners, and "filled with violence," it, too, grows seedy and assumes the aspect of a worn-out garment, which is ready to be cast aside.

To be sure, the earth, like its weakened human incumbent, is increasingly able to produce noxious weeds in proportion to its age and attendant infirmities. Not only briars and thorns of the original curse come forth, but every imaginable kind of pestiferous and poisonous plant pushes itself forward to choke out the scant product designed for man's nourishment. It is no uncommon thing now to see in print an announcement of some newly discovered pest infecting field or orchard. Forty years ago it was authoritatively stated that the average wheat crop in the Middle West had run down to twelve bushels (a little over seven hundred pounds) to the acre. We do not think the situation there is now improved. In a very short time, if not already, wheat culture in that region must be largely abandoned as unprofitable. This year a reported green bug has appeared which has done much damage to wheat in the Southwest, and brought considerable discouragement to farmers. What will appear next no one is able to tell, but many are predicting sad failure for the years to come.

There was a time, not long since, when fruit-growing, especially on the Pacific Coast, was counted highly remunerative. But of late little inducement is offered to continue in the business. Curl-leaf, blight, scale, and borers are doing enough to offset much of the labor bestowed upon the orchards, and the business threatens to go into decline. This is but a part of the general program of nature's failure to respond to man's wooing.

This is not all, however, for mother earth is of late indulging in some irregular pranks which cause grave apprehension in the strongest minds. Tornadoes on land, water-spouts at sea, and floods everywhere, are reported almost daily as causing great destruction of life and property. All these are but the fulfilment of the Saviour's words in describing the signs of the ripening harvest of earth, preparatory to the Master's coming to receive His own. Luke 21:25-27.

In the same discourse the Master said, in answer to the question as to what would be the sign of earth's growing infirmity and of the close of its varying history: "Nation

shall rise up against nation, and kingdom against kingdom; and great earthquakes shall be in divers places." Verses 10, 11. It will be noticed that these "great" earthquakes were to occur in conjunction with nations and kingdoms preparing to make war one with another. This last described state was never more fully in process of fulfilment than at the present time. It is therefore singularly significant that with this very generation, "great" earthquakes in different places are in more forceful evidence, because of more frequent occurrence than at any other time of the past.

We are not now referring to those many slight, palsied tremors of old earth, which are scarcely noticeable, but of those extended nervous shakes, which suggest that "all the foundations of the earth are out of course" and are giving way to her everlasting destruction. Of such, only about two hundred are recorded to have taken place in the first eighteen hundred years of the Christian era, while, in only three years of more recent date, fifteen have been noted. The four most serious ones of latest record, San Francisco, Valparaiso, Kingston, and Mexico, have followed each other in quick succession, covering in time but a few months. These were more generally destructive of life and property than most previous ones, except that of Lisbon which occurred in 1755.

But old mother earth is yet to have another spasm more terrible than any which have preceded it. Those already past, are mere shadowy precursors of the one to come. While these created alarm because of the breaking up of some local area, that one will be more general and more disastrous than any before it. All the cities of the nations will be shaken down by the soon-coming one, while the islands of the sea will leave their places, and the mountains of earth will drop from sight. Rev. 16:17-21.

In the midst of such a convulsion, only those who have made the Most High their refuge will be sheltered. The Lord then will be the only hope of His people, because every other support will have failed. The foundations of the old and infirm earth will then be broken down (Eze. 30:4), and she will be shaken "out of her place" (Job 9:6) for lack of the revivifying power of the life of God to support her. But notwithstanding that, God arises to "shake terribly the earth" (Isa. 2:19-21), in order that "the wicked might be shaken out of it" (Job 38:13). He has "provided some better thing" for those who love and obey Him. For these He has laid in Zion a "sure foundation" which never can be moved. With feet planted on that eternal basis, no one need tremble at what is yet to befall the world in its present state, but may look with calm and confident expectation for the presence of God thru the impending storm, and eternal deliverance at last from all the results of sin.

"GET the thing done. The tag ends of unfinished business are time consumers. They drag on. They multiply. They take ten minutes to do, if they are done to-day; two hours if they are done to-morrow."

Ere "The Harvest Be Past."

(Jer. 8:20.)

SOON probation will be past, and Christ will come to claim His own. Sad indeed it will be for you, brother, if you have chosen to be lost after all the tender love and mercy He has bestowed upon you. In the awful time coming you can do nothing to gain everlasting life which you have sold for sin. It will be too late then. Now is the time; there will be no other. Hasten to win eternal life at whatever cost.

After probation, there will be no Saviour's loving call, nor will He ever, ever again offer heaven to thee. There will be no precious souls to save, no missionaries in all the land or on the sea. Mercy for sinners then has ceased, the end is very near. Gifts for God will not be accepted, because not needed; offers will be but vain. Having kept all God has loaned you, refusing to hear His call, it is then too late; you will never be asked to help again.

Pleading for pardon will then be too late. No heavenly ears will hear the sinner's wholly selfish prayer. The Holy Spirit will cease its pleading. There will be no real repentance of heart. Long and patiently has the Saviour waited to hear the cry for help, the response to His call. Now the harvest is past. Faithful laborers have worked hard; fruits are gathered; the grain is all bound; there is no work for you in the Master's vineyard; no place for you among the sheaves.

Then there will be no preaching of God's precious word from sea to sea; no voice beseeching you to do the Master's will. Amos 8:11, 12. He that is unjust then must so continue. He that is filthy must be filthy still. But he who is righteous will ever be righteous. He who is holy, praise God, will ever so remain. Character is fixed by trial and choice forever. Rev. 22:11, 12. Soon will they go to heavenly mansions with Jesus. Others, alas! have chosen the path to perdition.

O, brother, pray now while the Saviour waits. Work the short time that He gives you. Speak now to the hungry soul loving words that cheer, and lift, and guide. Seek now the task God has for you to do. Open wide the closed doors of the selfish heart and give, while for gold and silver God has need.

LUELLA L. HARMON.

The Spirit of Reverence in the Study of Prophecy.

THERE is much danger of presumption in connection with the study and interpretation of prophecy. We are never called to become prophets, but only interpreters of His prophetic word, and when even this becomes too exact and positive, we have good reason to go softly.

We may know much of the meaning of the signs of the times, but the day and the hour we know not. Let us walk with bowed heads and unshod feet amid these sacred days that lie hard by the coming of the King.—*Christian Alliance*.

"It is easy to sneer at the goodness you can not acquire."

Cumulative Evidence of Christ's Soon Coming

By Osarasa

The Great Event Fortified by Multiplied Proofs.

WHEN the proof of a fact rests upon a single isolated item of evidence, that item must be a very strong one if it produces conviction. But when we have line upon line of evidence to prove any fact or event, doubt is smothered beneath the array of proofs, and the proven fact stands out in the strong light of day.

The soul-rejoicing doctrine of the second coming of Christ is not left for its proofs to isolated bits of evidence which might keep the mind in doubt; but great lines of evidence, each one strong and clear in itself, unite with each other in testifying to the truth of the approaching climax of Christian hope. The diagram presented herewith calls attention to the leading lines of prophecy that all center with one common accord in the generation that is to see the second coming of Christ in the clouds of heaven. It must be taken for granted that the reader has been made more or less familiar with these lines of prophecy, and hence only brief mention of them can be made here.

The second chapter of Daniel is the history of a dream that the king of Babylon had, which dream made a very deep impression on his mind. The prophet Daniel was brought before the king to make known to him what the dream was and also to interpret it. The interpretation of the dream showed that the king had been permitted by the divine Father in heaven to have an outline view of all the leading nations that were to arise on the earth clear down to the very close of time; and following these kingdoms of earth, the God of heaven is to establish His kingdom of eternity. The prophecy shows that the universal empire of Babylon that then existed would be followed by three universal kingdoms that would bear rule over all the world, and the fourth one of these kingdoms was to be divided, and never again was the earth to be under the dominion of one government until the heavenly kingdom is established.

The seventh chapter of Daniel is the record of a vision that was given to the prophet, in which he was permitted to have a view of the history of the world from his time on to the end. In this vision he saw the same four universal empires that had been viewed by the king of Babylon, and to the prophet was explained more in detail the breaking up of the fourth empire. He was shown that it would be divided into ten lesser kingdoms, and that these kingdoms, with certain changes that he mentions, would remain till the Lord of glory would break them all in pieces at the establishing of His kingdom; the beginning of the reign of God's heavenly kingdom being at the second coming of Christ. (See issue of May 8.)

The eighth and ninth chapters of Daniel present another view that the prophet had of the future history of the world. The

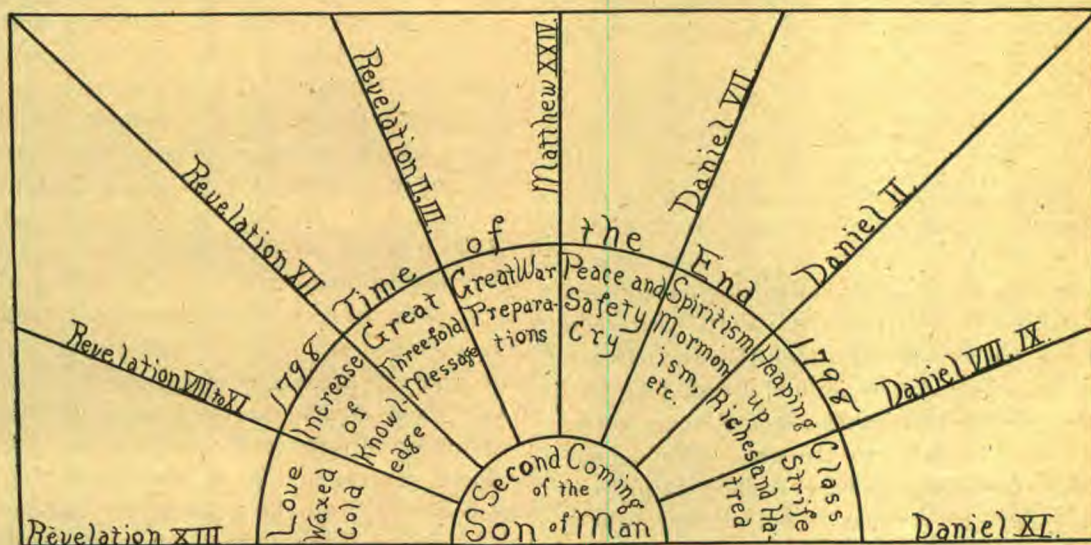
kingdom of Babylon, the first of the four universal empires, was destined to be overthrown in Daniel's day, and so in this vision only the three remaining universal kingdoms are brought to view, the principal burden of this line of prophecy being the sanctuary and its cleansing. The cleansing of the sanctuary covers a period of the solemn scenes of the great day of the atonement and judgment. And thus, this line of prophecy, also, as stated by the angel in giving the interpretation of the vision to the prophet, "belongeth to the appointed time of the end."

The eleventh chapter of Daniel commences with the time in the history of Persia, when it is said, "There shall stand up yet three kings" in that empire; then the prophecy

in seven successive periods the outline of the spiritual tendencies of the true church until the end.

Revelation, chapters eight to eleven, gives some of the details of the kingdoms into which the fourth of the universal empires was divided, tells of the plague of Mohammedanism, and with the indescribably grand flights of prophecy, bears us up to the gates of eternity.

Revelation, chapter twelve, gives the sublime presentation of the church of Christ as it appeared after the victories that followed His resurrection. It takes us thru the persecutions of the Dark Ages, and lays the foundation for our understanding of the prophecy that gives the view of the culmination of apostasy which combines both



brings us down thru the history of the world in the terms of literal language until we face, as expressed in the beginning of the twelfth chapter, the time when Michael, who is Christ, stands up for the deliverance of His people. And having been permitted to view all these scenes of earth's history, thousands of years before many of them took place, the prophet is told to "shut up the words, and seal the book, even to the time of the end." And at that "time of the end" he is told that "many shall run to and fro, and knowledge shall be increased."

Matthew, chapter twenty-four, gives the account of the questions that were asked the Master as to what should be the sign of His coming and of the end of the world. In reply to these questions, He emphasizes the importance of the prophecy of Daniel by referring us to its study if we would understand the signs that He gives as the evidence of the approaching end. The Lord tells of signs that shall be seen in the heavens and in the earth; signs in the social, the political, and the religious world. And we have only to look at the facts to find that these signs have ranged themselves alongside of the outlines of prophecy presented by Daniel, and with united voice are bidding the world behold the generation of men that is to see the second coming of the Christ of God.

Revelation, chapters two and three, present

Catholicism and degenerated Protestantism.

Revelation, chapter thirteen, describes the apostasy mentioned in the foregoing paragraph, and leads up to the great warning of divine wrath against this apostasy that is given in the fourteenth chapter. The apostasy here described is the master stroke of Satan's efforts to lead men into sin, and calls forth the fulfillment of the Lord's promise to come in person, attended by all the host of angels, to put an end eternally to the cruel, destructive, and despotic reign of sin.

Events in the Time of the End

The foregoing lines of prophecy stand out before the world in clear, unmistakable, indestructible outline. They are the imperishable monuments of divine foreknowledge that have such a deep foundation and such a lofty superstructure in the incontestable history of this world that no efforts of ungodly men, inspired by all the jealous rage of demons, have been able to batter them down. The outstretched index finger of each has been pointing for two thousand years into this generation in which we now live, and designating it as the "time of the end."

A perfect photograph of the condition of things in this world at the "time of the end," has been made by the prophets of old. Other prophecies, in addition to the lines of prophecy mentioned in the foregoing, add their evidence by describing in detail the

very things that men would be doing in the generation on which these prophecies are focused. They tell of the "increase of knowledge" among the men of this generation; they tell of the preparations for war that are to make the stoutest hearts tremble; they tell of the cry of "peace and safety" that will be heard right in the midst of the awful marshaling to arms; they tell of spiritism and other deceptions that arise to lead men into darkness; they tell of the "heaping together of riches," and of the consequent violence of "class strife and hatred;" they tell of the cold, backslidden state of the church right in the face of the difficulties and disasters of the time, and of the great threefold message of power that God will cause to shine out thru His word as a beacon of warning against all the evil, which message is also a star of hope to all who will accept of the Lord's salvation.

With the powerful array of evidence that the Lord has given by which we are to know when the last generation of men is reached, is it any wonder that the Master gave the word, "When ye see all these things, know ye that He is near, even at the doors"? Yes, praise the Lord, we may "know;" we need not speculate.

The Only Dangerous Enemy.

HAVE you never thought, when it has seemed as tho you were wronged by others, when spoken of unkindly, perhaps falsely, when accused maliciously of evil of which you were not guilty—that nothing that any other being, human or Satanic, can do or say can really hurt you? If you give way to impatience, if you speak unadvisedly, angrily, if you do evil yourself, if you even cherish revengeful thoughts—then it works a deep, a terrible injury to you spiritually, and we may truly say also physically; and, if persisted in, eternally.

But all the evil spirits of the lower regions may rise up in a confederacy to destroy you; they may find human agents who, filled with the spirit of hate, may seek to blacken your reputation; but none of these things can by any means harm you: even tho you should die, yet it is well with you.

Listen to these words, which will be a great blessing to us in the conflict before us: "And ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for My name's sake. But there shall not an hair of your head perish. In your patience possess ye your souls."

Slandered, vilified, abused, spit upon, mobbed, crucified, slain, dead and buried, the Son of God rose triumphant, victorious, a Conqueror, ascending from the lowest depths to that place which is above every name that is named, in heaven or in earth, upon the white throne of victory and glory and eternal kingship. This was the experience of the Son of God.

However low we may be brought, however much may be done against us, this can not harm us. We can afford to be patient. We can afford to endure. We can afford to love

and pity those who spitefully use us. No man, not even Satan and all his hellish army, can do you a grain of harm, can destroy a hair of your head. You only are the enemy that can do yourself lasting harm.

Jesus has said: "They shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all [yea, all powers, human or infernal]; and no man is able to pluck them out of My Father's hand."

Only believe, only be true, only be patient, only obey and you shall triumph, exult in victory, now and eternally, over the cruel power of the enemy. Fear not. Be of good cheer. He has overcome. We also, with Him, are unconquerable.

J. S. WASHBURN.

"Lord, If Thou Wilt."

BEHOLD a man, deep-dyed in sin,
Corrupt without, impure within;
Before the Saviour, see, he stands
With helpless, outstretched, pleading hands.
Unclean! Unclean! The rabble frown,
The Saviour meets the man alone.

Low at His feet the leper falls
And for His healing mercy calls;
Tho stained with sin, rough-clad, and mean,
He prays in faith, "Lord, make me clean."
Not "If Thou canst," but full of guilt
He humbly pleads, "Lord, if Thou wilt."

The tender Lord, compassionate,
With sorrow for his low estate,
Puts forth His hand, with healing touch
That oft brings health and life to such
As on His loving mercy lean,
"I will," He says, "be thou made clean."

Straightway the leprosy departs,
And to his feet the leper starts,
Rejoicing in the strength new-found,
The life-blood flows with healing bound;
Afar the joyful news he tells
Of One in whom true healing dwells.

The Master's heart is touched to-day,
His healing hand will drive away
The blight of sin from every soul,
Restore His image, pure and whole,
If in his weakness, sin and guilt
The sinner cry, "Lord, if Thou wilt."

MAX HILL.

Because We May Live.

CHOOSE! for you may not die to-night. You may have to live for years with the memory and under the influence of this choice. The thought that death may come to-night is often used as a steady suggestion, or an impelling reason for right choice. Death's imminence is a strong reason. But life's possibility is a stronger. For the next life and this life are one, and this life is molded by our choices.

"Choose, for thy choice
Is brief and yet endless."

—S. S. Times.

"God may allow Hamans to build scaffolds heaven-high for the execution of Mordecais, but after they are built He transforms them into stepping-stones to the King's palace."

"A MAN's religion can not be worth much when he has to consult his lawyer to know whether he is doing right."

"Watch Your Step."

IN the principal subway stations of New York there is a watchman, who, thruout the day, stands with megaphone in hand, and shouts to the rushing, surging crowds of humanity as they hurry to and from the cars—"Watch your step, Watch your step," lest they carelessly pass in the way of the swiftly moving trains, or stumble upon the stairs.

Even so in Life's journey, we must heed the warning voice, lest we take one misstep from the right path. Life is made up, not of great deeds or duties, but of little things; therefore it is essential if we would reach the one great goal to weigh every thought, to consider each motive, and guard each word. For as a pebble dropped into quiet waters creates a ripple that, ever widening, disturbs the whole surface, so our words and actions, tho seemingly of slight import, may set in motion elements wholly beyond our control. Likewise one misstep may change to eternal ruin the course of many lives.

It is the smiles and kindnesses and small obligations given habitually which win and preserve the heart and secure comfort; for the small things are often molds of our future.

Did you ever stop to observe the origin of the failure of mankind? They are examples of the effect of trifles—as they seemed when passing over them—for as truly as one blade of grass listlessly dipping over the bank of a stream may change the course of a river, just as certainly do little sins and seemingly insignificant errors change the destiny of a life. Of this be assured, that "whatsoever a man soweth, that shall he also reap."

"The tissue of the life to be
We weave with colors all our own;
And in the field of destiny,
We reap as we have sown."

It is the little sins that clog the wheels of life and cause them to jar in their running—that bring discord, sorrow, and discontent to darken the light of life.

It is not necessary to break the glasses of the telescope or coat them over with paint to prevent our seeing thru them. No, only breathe upon them, and the dew of our breath will shut out the eternal stars. It does not require great crimes and iniquities to hide us from the light of God's countenance; little faults and misdeeds will do it just as effectually.

Henry Ward Beecher once said, "Take a shield and cast a spear upon it, and it will leave one great dent; prick it over with a million needle darts, and it will take the polish off far more than the piercing of the spear. It is not the great sins which take the freshness from our consciences so much as the numberless petty faults which we are all the while committing and excusing."

"Eternal vigilance is the price of safety," therefore we must "watch our steps." Whether our path leads us thru the highlands by the flowery banks of crystal streams, or, perchance, in the darkness and misery of the valley of death, this one thing we may rely upon, that it is our privilege to know that "He leadeth me," so that "our footsteps slip not." UTHAI V. WILCOX.



MOUNTAIN VIEW, CAL., JUNE 5, 1907.

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

MILTON C. WILCOX

A. O. TAIT

EDITORS.

Effectual Prayer.

What Are Its Conditions?

A CORRESPONDENT in Wisconsin writes us as follows:

"In our last issue [May 15], I read of 'A Strong Warrior Fallen.' . . . Seven expert physicians were called in council over his case. . . . Many prayers were offered in his behalf.' Then I turned to Matt. 18: 19: 'If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven.' Matt. 21: 22: 'And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.' John 14: 13, 14: 'And whatsoever ye shall ask in My name, that I will do. . . . If ye shall ask anything in My name, I will do it.' John 15: 16: 'Whatsoever ye shall ask of the Father in My name, He MAY give it you.' It will be noted that all of the promises are positive except that one in John 15: 16—'He MAY give it you.'

"In the case of the 'Fallen Warrior,' was failure due to lack of 'belief'? What is 'belief'? Is it believing that God CAN do, or that He WILL do, something?

"F. H. P."

These are fair questions and open up the whole subject of effectual prayer and its conditions. There is no question as to God's part; "no good thing will He withhold from them that walk uprightly;" and His wisdom and His power are sufficient. The great question is, Do we meet the conditions?

Some of these conditions our correspondent has presented in the scriptures he has quoted—ask, believe, agreement in asking in His name. These in the last analysis may include all, but they are not all that are given in the Scriptures. Let us note them, and briefly consider:

1. **Faith.** "And all things, whatsoever ye shall ask in prayer, *believing*, ye shall receive." Matt. 21: 22. Surely, the promise is positive. Faith is living, operative belief. It is always founded on God's word. God has said it; shall it not be performed? He has promised; will He not "make good"? "No word of God shall be void of power." Then *ask, believing*. But it is said, This has been done many times; God has been asked; the lips which asked have praised Him for hearing, but time has passed on, and the thing asked for has not materialized. What and where is the difficulty? It is not with God. Therefore we need—our faith needs—the guidance of His word that we may better understand what faith means.

2. **"In His Name."** "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye ask anything in *My name*, that will I do." The name of the Son of God stands for His character; the character includes the mind, the disposition, the motive. What was the character, disposition, mind, of Christ Jesus? "Have this mind in you, which was also in Christ Jesus; who, existing in the form of

God, counted not the being on an equality with God a thing to be grasped, but *emptied Himself*, taking the form of a servant." Phil. 2: 5-7. The name of Jesus stands for the utter abjuration of self, the giving up of self, self-renunciation, the denial of self. Having the same mind is to renounce self. "If any man will come after Me," says Jesus, "let him deny himself." To ask in His name, therefore, is to ask wholly unselfishly. He who does not do this does not ask in the name of Jesus, and has no divine assurance that his prayer will be answered.

3. **Abiding in Christ.** "If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you." John 15: 7. This means life-union with Christ. It means feeding upon the life of His word. It means that His law is the highest law we know. It means that we will ask for nothing which is not in harmony with His word.

4. **According to His Will.** "And this is the boldness which we have toward Him, that, if we ask anything according to His will, He heareth us." 1 John 5: 14. God "worketh all things after the counsel of His will." Eph. 1: 11. It therefore follows that if we would have God work for us, we must be in harmony with His will. Our hearts must be open to the channel in which His blessings flow.

In some things we know His will; for He has revealed it in His word. In such case we may ask in all confidence. He has said, for instance, "For this is the will of God, even your sanctification," your separation from sin, and your setting apart to His service. With all your heart you may pray, and know that it is His will. And when you pray, believe, for the blessing is yours.

In some things we do *not* know His will. A parent, a child, a brother, a sister, a friend, a strong soldier of God, may be sick unto death. It may seem to us that the loved one, the useful one, ought to live. And we plead for his life, his healing. Others think as we, and together we plead that God will spare. But the loved one dies. God saw the future which is veiled to us. He knew the temptations, the trials, the conflicts, the pitfalls which awaited the sleeping one, and has suffered him to fall. In God's infinite wisdom it is better. There is no one in greater danger than a strong successful soldier of God. He is a shining mark for the devil; and among his most potent weapons are the arrows of flattery, the deadly draughts of idolatry. God knows it, and in mercy to man and people, He permits His servant to sleep.

Paul was a mighty man of God, but possessed of an infirmity, for the removal of which he earnestly sought God three times; the Lord told Him that its removal was not His will, and Paul was left to seek greater grace. Paul's gift of healing was such that the sick were healed by handkerchiefs which he had touched; yet on another occasion he writes, "Trophimus have I left at Miletum sick." Why?—It was evidently not God's will to then heal him. Sometimes the most blessed thing for the

time being is to die. See Isa. 57: 1; Rev. 14: 13.

5. **Obedience.** "And whatsoever we ask, we receive of Him, because we keep His commandments and do the things that are pleasing in His sight." 1 John 3: 22. This is implied in great part in the previous condition, harmony with God's will. To His will the lowest sinner may yield, and find forgiveness and acceptance. Obedience means the continuous yielding to His will, the doing of the things which God chooses, the constant yielding of our wills to His, that His will may be wrought in us.

"Our wills are ours; we know not how;
Our wills are ours to make them Thine."

Obedience is the final crucial test of Christian faith and love. Let us not be deceived. We have no "faith," we do not "ask" "in His name," we do not "abide" in Him, we are not in harmony with His will, if we are not honestly, devotedly, willingly obedient to His word, His commandments. "Faith, if it have not works, is dead in itself." "If ye love Me, ye will keep My commandments." "Ye are My friends, if ye do the things which I command you." "This is the love of God, that we keep His commandments."

With all God's conditions every soul can comply. If he fail, the fault is his own. But the wise Christian's prayer will never fail; for he will ever plead as did the Master, according to the will of God. Jesus prayed: "Abba, Father, all things are possible unto Thee; take away this cup from Me: nevertheless not what I will, but what Thou wilt." Mark 14: 36. The desire, the prayer, of the human Jesus was for the removal of the cup, but above this was the doing of God's will; and that prayer was answered in the crucifixion and the glory which followed. Presumably the true prayers for the "strong warrior" were thus offered, and God let him fall asleep and rest till the morning dawns. Let us pray; but let us pray in faith, in self-renunciation, in accordance with His blessed will.

The Conditions of Sodom Over Again.

A NEWS item states that Deaconess Lucy A. Hall, of the Methodist Deaconess Home, Chicago, has been placed in charge of a squad of six policemen for the purpose of making a campaign against vice in that city.

The report says that Deaconess Hall states that "The public would be horrified if it only knew the extent of the traffic in white girls who are sold, shipped, and bought like cattle. To-day I believe that there are more than two score of girls held prisoners in these resorts while their parents are hunting them high and low."

In an article in this journal recently it was pointed out that in San Francisco the city officials had confessed that they had been guilty of a regular business traffic in fallen women. Houses of prostitution were not only permitted, but they were encouraged and promoted the same as a regular business enterprise of any kind. To promote and foster this business these execrable and degraded dealers in vice have their agents who are constantly on the lookout for young girls that can be either stolen or in some other way lured into their establishments of shame. Girls are taken there and immediately lost to the world. Their parents or guardians may search for them in vain; they can not be found. The trafficker in vice has been able so to corrupt the police and other guardians of the law that the

search for these unfortunate daughters is practically hopeless.

It will be noticed in the foregoing quotation from Deaconess Hall that she thinks there are forty of these stolen girls in the brothel resorts of Chicago. We may not know the number, but without doubt there are many. And what is going on in Chicago is being practised all over the civilized as well as the heathen world. It has been only a short time since the newspapers on this coast were exposing the work that was being practised of smuggling Chinese girls into our sea-port cities, ostensibly as the wives of some of the Chinese now living here, but in reality as recruits for the houses of ill-repute.

The knowledge of such occurrences will make the blood of any decent person fairly boil out of his veins. And the question may be asked, How can such things exist in Christian lands? And especially, How can they exist in such a thoroughly Christian land as this?

The fact that there are decent men and women who persistently fight the evil is all that keeps the whole social fabric from diving into a sink of corruption. But those who are familiar with the facts are aware that this social corruption is constantly on the increase. Men and women in vast armies have taken up vice as a business, and, like the purveyors of liquor, are doing all they can to extend it.

The Lord has told us in His word that the world, as we near the end of time, would be in the condition of vice and corruption as were the cities of the plain when He overthrew them in the time of Lot. We see these evil conditions lifting their brazen features everywhere; and the student of the prophetic portion of the word of God knows definitely just what it means. He understands that it is one among the many sure evidences that the course of this world's sin is about run to its end, and that the coming of the Son of Man in person is soon to fulfil the long-time cherished hope of the followers of the Master.

And, as we see what the world is coming to, how can any one resist the earnest prayer that the day of the Master's return may be hastened. T.

"It Is Time to Seek the Lord."

A SCIENTIST, after half a century of research and critical study of his own, also of every other scientist, confesses that "I do not know anything except a few laws of mathematics which to all present appearances seem to appear to be true and on a changeless base. After having attempted to teach for years, I now and here drop the silly title 'professor,' as I no longer dare 'profess' to know anything." He declares, "I found out that I know nothing about why a stone falls to the ground. But this is easy compared to the job of finding why grass grows and how the bird floats in thin air without moving a wing. Anything but a bird would fall to the ground with great velocity."

So declares Prof. Edgar L. Larkin, of Lowe Observatory, in the San Francisco *Examiner* of May 10, 1907. He quotes Edison as saying, "Constant research during the next five hundred years may enable us to begin to surmise," and continues, "According to these statements it appears that everything that we now call rigid laws may be little by-laws. Our 'foundation' actually may be a delusion, and may have to be torn up by the discovery of some stupendous law."

And such indecision and uncertainty will ever come when men endeavor to find absolute perfection in a nature perverted by sin. Just as long as men assume that the cosmos grew to be thru certain laws, regardless of God, save hypothetically, yet leave out His revelation and the great fact of the entrance of sin, they will ever go astray; their laws will ever find exceptions and their conclusions will often be as aberrant as the orbit of a comet. God has revealed to us His unerring, infallible law of conduct for sinful man in the Decalogue, He has revealed to us salvation from this sinful, perverted condition thru the life which is in Jesus Christ our Lord. And among the many admonitions which

He has given us, it would be well to take home to our hearts these words from His prophet, "Thus saith Jehovah, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he hath understanding, and knoweth Me, that I am Jehovah who exerciseth loving-kindness, justice, and righteousness, in the earth, for in these things I delight, saith Jehovah." Thru the knowing of God we may come to know some things in this life, and in the everlasting life to come all things that are worth knowing.

• Increase of Crime.

HERE are two prophecies, among many, of these days of ours:

"But evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3:13.

"For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness." "Their feet run to evil, and they make haste to shed innocent blood; their thoughts are thoughts of iniquity; wasting and destruction are in their paths." "In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity can not enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased Him that there was no judgment." Isa. 59:3, 7, 13-15.

The first prediction, it will be seen by reading the context, comes in close connection with a prophecy of the last days, which is considered in the first article in this paper. The second is composed of brief extracts from Isaiah 59, the whole chapter of which speaks of the crime and wickedness even among those who profess to be the Lord's children, and which will be especially manifest among them when Christ shall "put on the garments of vengeance," when "the Redeemer shall come to Zion," and will execute judgment "according to their deeds." Verses 17, 18, 20.

And we see it all now, even in this country, considered the best on the face of the earth. Untold and unnamed crimes of thirty years ago are now common. Reported embezzlements in 1906, \$14,739,653, over five millions more than in 1905. Bribery and betrayal of trust are notoriously prevalent even among public officials, and the mass of the people are becoming utterly indifferent. There were 9,350 murders reported by telegraph last year, 138 more than in 1905. Nineteen of these murderers were women. There was a large increase of "hold-up" murders. Murders in 1886 were 1,449. Suicides last year numbered 10,625; in 1899 the number was only 5,340. In England suicides, or self-murder, has increased 200 per cent. in fifty years. The increase of the population was fifty per cent. during the same period. Crime is multi-form and rampant, and the newspapers are filled with its reports. It is a sign that the last pages of earth's history are being written.

The Increase of Riches.

READ the prediction in James 5:1-7 (R.V.):

"Go to now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days. Behold, the hire of the laborers who mowed your fields, which is of you kept back by fraud, crieth out; and the cries of them that reaped have entered into the ears of the Lord of Sabaoth. Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter. Ye have condemned, ye have killed the Righteous One; He doth not resist you. Be patient therefore, brethren, until the coming of the Lord."

And all this we see. Witness the piling up of vast fortunes in a few years, months, and days, such as the world never witnessed before, and this at the expense and toil of the many. The world is heaping up its riches. In a little over a half

century "Great Britain has almost trebled her wealth; France has nearly quadrupled hers, while our own country, since 1850, has multiplied in riches sevenfold."

The wealth is also being gathered into the hands of a few. Mr. Thomas G. Shearman, of Brooklyn, N. Y., a prominent business man and writer on economic questions, some time ago estimated that \$43,367,000,000, or seventy per cent. of the wealth of the country, is owned by 182,000 families, or by one and four-tenths per cent. of the population. Nine and two-tenths per cent. of the families own twelve per cent. of the wealth; while the rest of the families, eighty-nine and four-tenths per cent., own but eighteen per cent. of the total wealth. Mr. Shearman says:

"The United States of America are practically owned by less than 250,000 persons; constituting less than one in sixty of its adult male population. Within thirty years, the present methods of taxation being continued, the United States of America will be substantially owned by less than one in 500 of the male population." In a second article he contends that this is an under-estimate. (See the *Forum* of November, 1889, and January, 1891. Also Waldron's "Handbook on Currency and Wealth," Funk & Wagnalls.) Conditions have not improved since then.

Banquets are spread in palaces which cost from \$100 to \$300 per plate or guest, while in the very shadow of these palaces men and women in the image of God famish. Ten thousand dollars apiece is paid for pet dogs, for whose benefit a footman and maid are employed, while sweet babies die by the hundreds for want of proper food.

Children of God are slaughtered through hunger, famine, and cold, while those who profess His name live delicately. They multiply their costly and unused garments till they are moth-eaten, while many die of exposure. They heap up gold and silver and treasure till it rusts, corrodes, cankers, while thousands suffer in extremest poverty. They become wanton in pleasure and feasting, while myriads die from starvation. This is a sign of the last days—the two extremes—and that most marked in a republic!

The Resurrection and Immortality.

It is a queer kind of logic which sets out to prove the necessity and facts of the resurrection of Christ, and then comforts the soul by declaring that death is immortality; yet that is about what the *Christian Advocate* of New York did in its Easter number. It starts out by saying that "of all celebrated days 'Easter' is the most deceptive and meaningless 'if Christ be not risen from the dead,'" and further, that "if He rose not, what can Easter celebrate but a memory?" and that "immortality is an inspiration, a dream, an 'if' rather than 'Yea and Amen' if Christ rose not from the dead." Then, after proving from the Scriptures that He did rise, it comforts its readers, "the bereaved, the sick, and the aged, and the strong men" who know that they must die, and tells them to "put away doubts and fears, count death, not a going to 'sleep,' but the becoming immortal." Now, if death is a "becoming immortal," of what force or necessity is the resurrection? Jesus Christ died and was laid in the tomb. Not His death do the Scriptures call His resurrection, but His rising again from the tomb days after He died; and the hope which the Bible sets before the children of God is not that they shall not sleep in death, but that Christ shall awaken them from their sleep in death when He comes. See 1 Thess. 4:13-17. By the assumption of inherent immortality man sets aside the glorious truth of the resurrection of Jesus Christ and makes it of no effect.

The Papacy and Italy.—A cable despatch from Rome declares that the Vatican and the Quirinal—in other words the Papacy and the Italian Government—are coming together. Pope Pius X seems to be willing to concede more to the Italian Government than former popes, and this seems to please the Italian Government. This does not insure the Papacy temporal dominion, however, in the Italian States.



The Bourse, the Wall Street of Paris.

France and the Papacy

(From Our Own Correspondent)



Church of the Madeleine, Paris.

The Law of Separation. Its Main Provisions.

Part Second.

THE following is an abridgement of the most salient features of the law of separation:

Art. 1.—The Republic warrants liberty of conscience and guarantees the free exercise of worship.

Art. 2.—The Republic does not recognize or stipend any form of worship.

Art. 3 and 4.—The property belonging to public establishments of worship shall be transferred to associations of worship (Associations Cultuelles), within one year from the issuing of the law.

Art. 5.—The property originating with the State shall return to the State.

Art. 8.—In case of property being claimed by several associations, the decision will be pronounced by the Council of State.

Art. 11.—Ministers more than sixty years old shall receive a life pension equal to three-fourths of their salary; those more than forty-five years old shall receive a pension equal to half of their salary. These pensions shall not exceed 1,500 francs. In case of decease, half of these pensions shall go to the widow and children. The other ministers shall receive various sums covering a period of four years.

Art. 12.—The edifices (cathedrals, churches, chapels, temples, synagogues, archiepiscopal and episcopal residences, parsonages, seminaries) dating back to the Revolution are and remain the property of the State.

Art. 13.—The edifices used for public worship (churches and chapels) are left gratuitously at the disposal of public establishments of worship, and afterwards of such associations which shall take their place.

Art. 14.—Archiepiscopal and episcopal residences, parsonages and their premises, large seminaries and Protestant theological school buildings are left gratuitously at the disposal of associations for a lapse of time varying between two and five years.

Art. 19.—The associations shall be composed, according to the size of the parishes, of seven, fifteen, and twenty-five persons. Notwithstanding any clause to the contrary in the statutes, the financial and legal operations of the property by the trustees shall be presented each year for inspection to the general meeting of the members of the association, subject to its approval.

Art. 21.—The financial inspection is exercised over the associations (or unions of associations) by the general administration of finance.

Art. 22.—The associations and unions may create a reserve fund not exceeding three times the annual average of their expenses, and a second cash reserve to be used for purchasing necessary land or furniture.

How It Was Received by the Churches.

The Reformed and Lutheran presbyteries and the Hebrew presbyteries made no delay or difficulty in accepting the law; they immediately organized the associations provided by it, and on the 13th of December, 1906, received from the State the transfer of their churches and other property, the free use of

1907, the government decided that the law would be operated at once. As a consequence, 300,000,000 francs worth of property, including the churches, was transferred to the townships and to charitable societies. The church properties were placed under sequestration until the State could transfer them legally to their owners. Bishops and priests were expelled from their dwellings. Five thousand theological students were drafted in the army, and the pensions to the Catholic clergy were suppressed. At the same time, the government announced that the churches would remain for the Catholics to use, but without legal title, and without excluding third parties from using them also.

On January 16, a third council of the bishops convened in Paris. It proposed to the government a form of contract between the priests and mayors of each township, said contract granting the Catholic parishes the exclusive use of the churches for a period of eighteen years. The government laid down as a condition that the priests should not be foreigners nor members of the dissolved monastic congregations. This, of course, was not agreed to by the bishops, and here the negotiation ended. This brings us up to the date of this writing.

Why the Catholic Church Rejects the Law.

It is but just to state, first, that the Catholic Church does not reject the law as a whole. She does not refuse the immense advantage, denied under French kings and under the Concordats, to appoint priests and bishops of her own free will and without any interference on the part of civil authorities. She does not refuse the freedom of conscience and worship guaranteed by the law, and of which the Protestants and dissenters in France have been deprived for centuries. She has immediately begun to make use of the valuable liberty granted its bishops to meet in council, and to go to Rome unmolested and without first asking permission of the State. This is recognized with pleasure by Archbishop Ireland in a discourse delivered Dec. 26, 1906, in the cathedral of St. Louis.

Let us now examine candidly the objections formulated by the organs of the Catholic Church against the law of 1905:

1. "A Confiscation of the Blackest Dye."

Of course, the first objection is the separation itself. The pope owed it to himself, to the Catholic tradition, and to the Encyclical of 1864 to condemn a law which severs a union blessed by the church and enjoyed by her for fifteen centuries. And yet, we must



Tower of St. Jacques (James), in Which the Tower of the Church Is the Principal Thing.

the parsonages and the pensions due to their ministers.

Not so with the Catholic Church. On the 11th of February, a first encyclical appeared, vehemently condemning the separation law. May 31, a general gathering of the French bishops, while condemning the separation, accepted the principle of the associations by forty-eight yeas of seventy-eight voters. August 10, a second encyclical forbade the forming of associations. In November, the government proposed to wait one year more for the decision of the church. The delay was rejected. Then the government offered the church the benefit of the law of 1881,—a law respecting public meetings which requires that each gathering be notified to the local authorities,—but requiring only one declaration a year for each parish. The pope gave orders not to make any declarations.

This brings us to Dec. 11, 1906, the original date for the law to go into effect. At the uncompromising attitude of the church, the disappointment of the French Government was keen. Its anger was shown by an act which M. Clemmenceau called "a first cannon-shot." Secretary Montagnini was arrested, led to the Italian border, and the papers of the papal embassy in Paris were seized. January 2,



Palace of the Luxembourg, Paris.



Church of the Saint Germain l'Auxerrois.

remind the reader that Leo XIII wrote the American bishops in 1892 that the regime of separation as it exists in the United States is excellent from the fact that it insures equal liberty to all forms of worship. The organ of Archbishop Ireland, the "Western Watchman," of St. Louis, Mo., under date of February 7, says: "A State church is a State slave, and when the State is avowedly infidel, then the State church must either live as a monster or die as a State church."

The main objection, however, one which has given rise to loud protests, is that of robbery. The above sub-title is from Archbishop Ireland. Let us see if this protest is not founded upon fact; but to this end we must go back to the Revolution.

Nov. 2, 1789, the National Assembly voted the following: "1. All ecclesiastical property is at the disposal of the nation, the latter agreeing to support public worship and its ministers and to take care of the poor. 2. Each parish priest shall not receive less than 1,200 francs a year, exclusive of a lodging and the garden attached thereto." This was a confiscation with a compensation in the form of a yearly stipend and lodging free.

This arrangement was disannulled by a decree passed in 1794, which said: "The French Republic shall henceforth cease to pay for the expenses or the salaries of any religion;" and by another one, in 1795, which said: "The Republic pays no salary to any religion; it furnishes no houses for the exercise of public worship nor for the accommodation of the ministers." This was confiscation without the compensation, in other words, confiscation pure and simple.

In 1801, the Concordat brought the matter back where it was in 1789. It said: "All metropolitan churches, cathedrals, parish churches and others, necessary for public worship, shall be placed at the disposal of the bishops." "The government shall guarantee the bishops and priests proper support" (Articles 12 and 14). Article 13 stated: "His holiness declares . . . that neither he nor his successors will in any way trouble the persons having purchased such ecclesiastical property as has been confiscated" (by the Revolution).

And now we come to 1905. The separation between the State and the church is pronounced. But this separation carries with it the cutting off of all State money for church support, that is to say, of the yearly pension paid the church as indemnity for the confiscation of 1879. The State should have offered the Church some other form of indemnity. Generously, and with true French gallantry, he should have tendered the Catholic Church, his consort for thirteen hundred years, first, all the churches, large and small; and next, the episcopal and priestly residences and the seminaries; in a word, all the bridal furnishings, all that the church was using for worship and for the education of her priests at the time of the separation in 1906.

What did the French legislator do? He declared, Art. 12, that all church edifices built before the Revolution "are and remain the property of the State." And he also claimed the ownership of a class of buildings "posterior to the law of 1801." Which are these buildings, and which are those belonging to the church? The law does not tell. According to Art. 14, "archiepiscopal and episcopal residences, parsonages and their premises, large seminaries and Protestant theological school buildings," all these are excluded from the property of the Church, since the State claims them back at the end of a period of from two to five years.

We are therefore forced to the conclusion that the French legislators of 1905 have rendered themselves guilty of an act of unjust confiscation toward the Catholic Church. Of course, Art. 13 says that "the edifices used for public worship are left gratuitously at the

disposal of public establishments of worship and afterwards of such associations which shall take their place." But this refers only to churches and chapels, and not to parsonages and seminaries. Besides that, this right to the use of these churches and chapels may be withdrawn for five different causes enumerated in the same article. Under a free-thinking government, the outlook for the enjoyment of the churches may look rather slim. It seems as tho the State wanted to take back with one hand what it had given with the other. Why does the French Government—a purely laic institution—want to reclaim churches for which it has no earthly use? Is not this a "separation with a string to it," as the "Western Watchman" calls it? And must we conclude that the free-thinkers which are governing France are lacking faith in the power of their doctrine, and are afraid that the full and free liberty which they offer the Catholic Church may become fatal to liberty itself? The past has shown that they may well afford to be.

2. "The Law Enslaves the Church."

Founded in fact, as we have concluded the complaint of confiscation to be, the editor of the "Western Watchman," Rev. D. S. Phelan, finds it unworthy of the church, and hastens to bring the whole question on the high platform of principles. He writes:

"If the church of France was to lose her earthly possessions it were a pity, of course; but we can not be expected to explode in indignation over the loss of mere worldly possessions. What does the church care for homes and lands? Such grief were unworthy of her heroic past, and vulgar in the extreme. Then, has not the State the right of eminent domain? Can not the civil power take for its uses the temporal possessions of the church? In this country we have established the principle that private property shall not be taken for public uses without compensation; but even such provision in our fundamental law shows that such things had been done."

Then he adds:

"Rome saw the danger that lurked under the apparently innocent clauses of the law. . . . The Associations Cultuelles would not only hold the property of the church, but would dictate the mode and manner of the worship, and the specific uses for which that property would be employed. It was because the law enslaved the church that Rome interposed her veto; and that is the grievance the Catholics of France and the world had against the French Government. If they had stated the case in that way they would have won the sympathy of the whole civilized world; a sympathy which they forfeited entirely when they made their grievance one of property rights."

We are unable to find ground for the above accusation. We ask every unbiased mind to reread the law and to say wherein the Cultuelles seek to "regulate public worship." The law says nothing, absolutely nothing, about the manner or form of public worship. Were this true, French Catholics, who are not lacking in intelligence, would have found it out. Hear what a group of eminent Catholics wrote to the bishops of France in a circular letter which has become public. After reminding them that the law states positively that the associations are to be in harmony "with the general rules of such worships as they shall propose to organize," they add: "This means . . . that a Catholic Association Cultuelle shall be legally such a one whose members are in communion with the priest, the priest with the bishop, and the bishop himself with the sovereign pontiff. It is for you, bishops of France, to say how they shall be composed, of how many members, and how selected or nominated. The State shall question them only with respect to their financial management. . . . But in everything relating to the organization of worship, allow us to repeat it, you, monseigneur, and you alone, shall be called to limit the authority of the Association Cultuelles, and it will be for you to say what rights shall be theirs. . . . Being forbidden by the law of separation neither to believe what we please nor to

practise what we believe, the hierarchy remains untouched."

3. The Real Difficulty.

The signers of the above letter also wrote to the pope. They besought him to tell them, in clear, French idiom, wherein the Cultuelles were contrary to Catholic doctrine, to which they pledged themselves as devoted believers. We do not know whether the pope answered their demand. But here is the point which seems to us to be the main ground for the rejection of the associations by the pope. It is the fact that said associations call for a number of laymen to participate in the financial administration of the parish.

The editor of the "Western Watchman" says, with reference to the French situation: "I want to say that our Catholic laity should at all times keep in touch with Catholic interests which, in the domain of faith and morals, should be for them interests of paramount importance." This is pure Americanism, good democracy, and at that good Gospel. No wonder that this doctrine, dear to Archbishop Ireland, should be freely preached in the organ of his diocese. But this doctrine is not by any means welcome at the Vatican. And not without reason. Just imagine laymen, by virtue of being members of the Cultuelles, discussing with the priest, and talking over with him on equal footing the interests of the parish; and then imagine the whole parish discussing the same interests with the priest and the Cultuelle. Will not this very fact encourage the whole community to gradually take an interest in ecclesiastical and religious questions? And will not this result—which is the strength of Protestantism—undermine the Catholic Church founded on tradition and blind submission to Rome's decisions?

The editor of the "Western Watchman" says that "according to canon law, the Catholic Church is in the bishop" and not in the whole community of believers. In the associations the pope discerned a germ of independence; this germ, in time, may become a tree which will break the fetters of hierarchy and tradition. Pius X preferred to sacrifice earthly riches and commodities rather than to sacrifice the principle of the church's power and possibly of the church's existence in France. Due to a profound and astute sagacity, the pope has very likely saved the hierarchy and the tradition. But has he not, at the same time, passed by and ignored two fundamental truths of the Gospel: the one which says that all men are brethren; and the other one which says that the Holy Spirit, sole and infallible interpreter of the word of God, is promised to the most humble and unlearned as well as to the most educated?

J. VUILLEUMIER.

It would naturally seem as tho sooner or later America would get sick of the Philippine bargain. For instance, under date of April 19, the cable tells us that Lolo, the chief city of the island of Panay, and next to Manila, was almost entirely destroyed by fire on that date. Twenty thousand reported homeless. The next day, April 20, came another report that over one hundred acres of Manila had been swept clean and eleven hundred houses destroyed, among them the homes of one hundred American residents.

In a despatch from Paris of April 13, the Marquis de Castellane, writing evidently from a loyalist standpoint, declares that the condition of the government is such as to "hasten the decomposition of our social organism." The number of murders is increasing, and the government in general is poorly administered. The whole idea carried is that the times now are similar to the times before the Revolution at the close of the eighteenth century. And that is about the condition of the whole world.



Our Work in China.

A Humble Pioneer.

THE work of Seventh-day Adventists in China is not insignificant when it is remembered that this body reckons its age by decades, not by centuries, and that already, within the period of an individual life, its lines of missionary activity have been extended in other directions to meet in China, thus encircling the earth.

In 1888 Abram LaRue, a layman, then long past the meridian of life, offered himself for self-supporting work in the islands of the Pacific, and was accepted, being allowed his choice of field among all the islands and archipelagoes of this watery expanse.

to South China; for when in 1901, my husband offered himself for service in China, he was recommended by the board to proceed to Hong Kong, that this faithful standard bearer might have the companionship and care of those of like faith, in his old age. Feb. 2, 1902, our party of three adults and our four-year-old son landed in Hong Kong where we had long been expected at the little mission on Arsenal Street. In April of the following year, Brother LaRue was laid to rest, past the age of eighty years, but active to the time of his last illness.

In Canton.

Canton, being the provincial capital of the two southern provinces and the metropolis

Kong for a time. From this beginning the station has been strengthened till at the present time the work here is represented by three families and two lady workers sent out by the board.

Impressed with the urgency of the message which impelled them to leave the more agreeable life in the home land and become the adopted sons of a nation every way contrary to its alien residents, our missionaries have, from the first, sought to press into service their knowledge of the language as fast as acquired. Our ever-gracious God has faithfully acknowledged these efforts and in the space of three and one-half years—since the first permanent residence was made in Canton. There have been in operation for the past two years a girls' school and a boys' school in both English and Chinese, besides the regular chapel work with its Sabbath and week-day services. Attendance at the Sabbath-school and service is not obligatory, but those in charge exert their influence to bring their pupils with them to the sacred service. A church organiza-



Building Occupied by Mission Headquarters in Canton, China.



View of Pearl River, China, Front of Mission Headquarters, Canton.

"I just kept within the bounds of my commission," he used to say, relating the incidents connected with his travel and final settlement in Hong Kong.

"As you go, preach," was the motto of this enthusiastic pioneer; and ere the voyage was over the ship's mate had decided to cast his lot with the lone man. In the home of the two men, LaRue and Olsen, the large room was used for a Gospel-meeting hall and a good stock of religious books and Bibles was attractively displayed. Among the soldiers and sailors and wayfarers the place soon became known as the headquarters for any man who needed a friend. The seed cast into the shifting sand of such a soil took root in some instances, and not a few men returned to their homes in the four quarters of the earth, thanking God for the beacon light set at this strategic point on the great highway of the Far East.

While Mr. LaRue was past the time in life when languages may be acquired, and so was confined in his labors to the English tongue, yet his location in Hong-Kong had the effect to draw the beginnings of our work

of southern China, appeared to be the most advantageous location for our work in this section; for, while it is in every respect a typical Chinese city and offers the best opportunities for the acquirement of a pure dialect, it is also in close communication with the outer world and other parts of this empire, being inland about one hundred miles from Hong Kong, with which it is connected by several lines of river steamers. Located in the delta of the west river which with its network of tributaries supplies the principal means of trade and travel, it is in easy communication with the interior districts.

Following the suggestion of Paul's example that the Gospel will naturally diffuse itself along the lines of commercial intercourse, Canton has always, since the days of Robert Morrison, been the center from which a large missionary influence has been extended to the surrounding provinces.

It was in December, 1902, that E. H. Wilbur and wife, then fresh recruits from the United States, settled in Canton. Circumstances later compelled their return to Hong

tion has been effected, and a few faithful converts gathered who profess, in heathen China, to keep all the commandments of God, not excepting the fourth, and to look for their Lord from heaven.

In a land where plague and cholera annually reap a large harvest, where quarantine of chicken-pox, small-pox, measles, or any other infectious or contagious disease is unknown, where the victim of leprosy may make even the gate of the *yamen* (official residence) or the stone steps of the temple his nightly resting-place, in a land of no sanitary regulation or precaution, where medical science as a science is unknown, where ignorance and poverty combine to shut the sunshine out of, and the germs of disease in, the homes, where the tobacco habit fastens itself upon boys and girls alike in tender, even childish years, and where opium reckons among its devotees the fairest of the people, both men and women, there is a vast opportunity for self-sacrificing missionary work both in its relation to healing and education. It is expected that a modest beginning in this line of work will be added

to the list of our missionary activities in the southern provinces and developed as fast as means and laborers permit.

In January, 1903, only about a month later than the location of our first worker in Canton, a communicant of this denomination, Elder E. Pilquist, resigned his connection with the British and Foreign Bible Society to take up work under the direction of the Seventh-day Adventist Board. During his travels in the Bible work, he had made the acquaintance of a large section of coun-

has made good progress, and also that church and religious schools are true places to train the young to be workers for God.

Union College Calendar.—The Union College Calendar is being entirely rewritten for 1907-1908 in order to harmonize with the recommendations made by the last General Conference Educational Convention, and to conform to the growth and progress of the school. It will be ready for mailing in a few weeks. Let any desiring the calendar address, at once, C. C. Lewis, College View, Neb.

Change of Address.—The permanent address of Elder L. D. Santee is now 749 West Fullerton Ave., Chicago.

WANTED FOR MISSIONARY WORK.

DENOMINATIONAL literature of all kinds will be carefully used by A. L. Manous, R. F. D. No. 3, Decatur, Ga.

Great Controversy between Christ and Satan, The.—By Mrs. E. G. White. This volume presents the most wonderful and intensely interesting history that has ever been written of the great conflict between Christianity and the powers of darkness as illustrated in the lives of Christian martyrs and reformers on the one hand, and wicked men and persecuting powers on the other. Beginning with our Lord's great prophecy, given while viewing Jerusalem from the Mount of Olives, this book outlines the history of the whole dispensation down to the time when "sin and sinners are no more, God's entire universe is clean, and the great controversy is forever ended." It contains 39 full-page illustrations nearly all of them new and specially engraved. It is printed on fine, tinted paper, beautifully and substantially bound, and contains 700 octavo pages. Over 200,000 copies already sold. English cloth embossed in jet and gold, marbled edges, \$2.50.

Christ's Object Lessons.—By Mrs. E. G. White. This volume of 436 pages from the pen of Mrs. White is an attractive grouping of the parable-teaching of Christ. The linking of divine truth with common things and incidents is a prominent characteristic of Him who "taught as never man taught," and in this book the author has developed and illustrated in a beautiful way these teachings, making a volume full of gems of truth, and which will give to many readers a new meaning to the surroundings of every-day life. The publishers have taken great pains to make the setting worthy of the gem as to both mechanical work and illustrations. The latter are by talented New York artists and have been expressly designed for this book. Handsomely ornamented cloth cover, \$1.25. By mail, 15c additional. Also in German, Danish, and Swedish, at same price.

Friend in the Kitchen.—This is an educational cook-book. Its object is to educate people away from flesh-eating by presenting to them a far better way. This "better way" consists of 400 thoroughly tested recipes for the preparation of good, wholesome dishes, none of which include meat of any kind. The book gives the nutritive value of foods, time required to digest various foods, rules for dyspeptics, best food for infants, substitutes for meats, and, in fact, about everything a person wishing to reform his dietary needs to study. Durably bound in flexible cloth, 25c; oilcloth, 50c.

Bibles.—Remember that we are headquarters for anything in the Bible line. We shall be pleased to send you our catalog of Bible selections on application.

Pacific Press, Mountain View, Cal.

"The Woman's Home Companion" has been doing noble work in the matter of child labor throughout the nation. Its last number has an article on child labor in Pennsylvania in which it is shown that there were 6,329 violations of the child-labor law during the last year. There may be times and places where such labor is permissible and where it would work a hardship to enforce the law, but on the other hand there are thousands of children laboring under conditions and in circumstances which are horrible, and the *Woman's Home Companion* is doing a good work in agitating the matter.



The First-Fruits among the Hakkas, China.

try, and, therefore, decided to remain where he was, in the province of Honan, Central China, and follow up the work there.

MRS. J. N. ANDERSON.

(Concluded next week.)

Our Work and Workers.

At Selma, Cal., eight persons have been added to the church, largely thru the labors of Brother D. T. Fero.

In Butte, Mont., five additions have been made in the church during the last month, three of them being by baptism.

THE SOUTHERN ILLINOIS HERALD reports that Brother J. J. Irwin baptized two new converts at Noble, Ill., April 28.

A FEW meetings held at Bache, Okla., by Brother W. F. Talburt, recently, have resulted in three additions to the church.

A GOOD interest has been manifest in meetings conducted by Brother N. T. Sutton at Kirwin, Kan., and five have accepted the truth.

APRIL 27, two young men were buried with their Lord in baptism at South Monterey, Mich., Brother J. W. Hofstra administering the ordinance.

Two adults and several children are rejoicing in the truth at Rutherford, W. Va., as the result of the labors of Brother and Sister P. W. Province.

BROTHER C. N. MARTIN, of Chico, Cal., tho much hindered by poor health, has been conducting meetings. He reports that so far twenty-two have been baptized.

BROTHER H. F. KETRING, Brother L. S. Wheeler, and Sister Anna Downs have just closed a series of meetings in Potter Hall, Boston, in which about twenty have taken their stand to keep the commandments.

FOREIGN MISSIONS have been helped to the amount of \$20,000 and several other enterprises have received smaller sums to the amount of about \$15,000 from the estate of Brother K. G. Smith, a faithful aged brother who recently died in Nebraska. The matter has been adjusted with little trouble, and the money paid over.

THE Hanford Journal of May 16 has a column on the closing exercises of the Central California Intermediate Church School, conducted by Mr. and Mrs. B. L. Howe. The report shows that the school

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ALFRED MALLETT

Sacramento - - - California.

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.

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Pillars of Health

By William S. Sadler, M. D.

The Digestion of Starch.

THE proper digestion of starch is very important, for it is the fermentation of starch that produces a large share of our digestive disturbances. Insufficiently cooked starches, such as the common mushes, are extremely liable to fermentation in the stomach, and in this way mush-eating directly paves the way for meat-eating, as the victims of acid fermentation soon discover that meat will not ferment. They do not so soon discover that it does putrefy later on in the intestinal canal, giving rise to those poisons which produce sick headache and other troublesome symptoms.

Starch is the body's fuel; together with sugar and fat it constitutes a great source of heat to keep the body warm and energy to move its many muscles. The slight cooking of starch, while it does not render the starch easy of digestion, does render it much more liable to fermentation. The products of fermentation are exceedingly damaging to the body. In many respects they have the same effects on the arteries, liver, and other internal organs as alcohol; in fact, alcohol itself may be produced in the human digestive tract during the process of fermentation.

The gases formed in the process of fermentation tend to produce dilatation and distention of the stomach, and just as it is possible to take a spiral spring and stretch it so far that it will not rebound, so if the stomach is stretched too much day after day its muscles lose the power to contract. The stomach is in one sense dislocated, and a dislocated stomach is a harder thing to remedy than a dislocated shoulder. Such a stomach invariably retains the food too long, during which fermentation takes place, as a result of which the man is constantly irritated—in fact, goes thru life alternately anesthetized and stimulated by these fermentation and putrefactive poisons.

Another word concerning the substitution of meat for those grains and other foods like potatoes which have a tendency to ferment if kept too long in the stomach: While the meat-eating gives immediate relief from the troublesome symptoms of gastric fermentation, it must be borne in mind that there are certain remote results of this excessive or exclusive meat diet which are bound to appear sooner or later. Cancer seems to be increasing in the exact proportion with our increased consumption of flesh foods. Bright's disease is another disease in the cause of which meat-eating plays an important factor, and even diabetes, a con-

dition of general cell poisoning and perversion, may include the excessive consumption of flesh foods among its original causes.

What Can Be Done?

What can we do to help in the digestion of starch? And it must be remembered that starch forms about three-fourths of the food of all who are not heavy eaters of flesh or other proteids. The thing of first importance to the proper digestion of starch is its proper cooking, which we have previously considered; that is, it must be toasted, thoroly baked, dextrinized. Next it must be thoroly masticated. It must remain in the mouth long enough to be mixed with the saliva, and then when it is swallowed in the stomach, starch digestion continues for twenty to thirty minutes.

What are the hindrances to starch digestion—those things which favor souring of the stomach?—First, eating of insufficiently cooked starch. Second, hasty eating, insufficient mastication. Third, drinking of large quantities of liquids at meals. Fourth, partaking of certain acids. Experiments have shown that a teaspoonful of strong vinegar is enough to spoil the digestion of a whole dinner as far as starch is concerned. How absurd, then, it is to use pickles, a starchy vegetable saturated with vinegar, or to put vinegar upon our vegetables which contain starch. Some of the stronger acids natural to foods also interfere with starch digestion when taken in full strength, such as the oxalic acid of the rhubarb and the citric acid of the lemon.

Table showing the per cent. of starch found in various food substances:

FLOUR		Spinach	4.3
Graham	69.9	Head Lettuce	2.2
Wheat	75.4	Potato	21
Rye	69.7	White Turnip	3
Barley	71.2	Beet	9
Oat	67.2	Parsnip	7.2
Macaroni	76.8	Sweet Potato	25.3
Corn	69.5	Cucumber	1.4
Buckwheat	74.3	Asparagus	2.3
Bean	59.4	Cauliflower	3.4
Pea	57.2	Squash	5.2
Banana	77.9	Onion	8
Arrowroot	82	Pumpkin	5.1
		Peas, green garden	12
		String Beans	5.5
NUTS.		LEGUMES.	
Chestnut	69	Peas, small	52.6
Walnut	13	" African	57.8
Hazelnut	7.2	" Green, shelled	57.7
Sweet Almond	7.8	Beans, field	48.3
Peanut	1.8	" French or	
Cocunut	8	" Kidney	55.6
VEGETABLES		" White	48.8
Carrots	9.2	" Lima	60.6
White Cabbage	2.6	Lentils	53.

"SOME people's idea of charity is to give a starving man a pepsin tablet."

Household Repairs.

A GOOD way to completely transform a bedroom when the furniture has become old and shabby, is to give every piece of furniture several coats of paint. The first thing to do is to sandpaper it smooth, and while this is tedious, it is very necessary. Then give each piece a coat of white lead paint, and when this is dry it must be followed by a second coat, and the third coat must be an enamel finish, and, if the work is carefully done, a lovely polish may be obtained as effectually as if the most expensive workmen were employed.

Curtain shades that are worn at the bottom can sometimes be made to look like new by taking the roller off the top and turning them upside down, but one must be very careful in tacking the curtain in place again.

The best renovation for carpets is ox-gall, as it brightens the colors, and one pint of ox-gall to three gallons of boiling water will clean a large carpet or rug. A large Brussels rug that was worn and faded was first thoroly cleaned and neatly darned, then it was gone over with olive green diamond dye for wool, which was put on with a brush and rubbed well into the carpet with clean, soft cloths; and some small rugs that were faded were colored a rich dark blue as they were to be used in a bedroom furnished in blue.

The brass top of a lamp can be fastened to the bowl by applying melted alum. Melt the alum, and while it is hot cover the inside of the brass top, put it in position, and your lamp will be as good as new. If the brass part of the lamp has become dull or discolored, get some bronze at the drug-store, and put it on your lamp as you would bronze any article. A white lamp globe can be cleaned and brightened by washing with kerosene oil and then with hot suds and polishing with soft, dry cloths. M. H.

Cutting Trees by Electricity.

It is reported in the German press that successful experiments have been made in various forests of France in cutting trees by means of electricity. A platinum wire is heated to a white heat by an electric current and used like a saw. In this manner the tree is felled much easier and quicker than in the old way, no sawdust is produced, and the slight carbonization caused by the hot wire acts as a preservative of the wood. The new method is said to require only one-eighth of the time consumed by the old sawing process.—*Northwestern Christian Advocate.*

For Every Day.

[Frank Walcott Hutt, in *The Housekeeper.*]

A CHEERFUL song for every day,
And not for glad days only;
A song to clear a misty way,
And soothe a heart that's lonely;
A song that's not too late to bring
Joy unto one that may not sing.

A song whose mission 'tis to find
And cheer the place of sorrow,
And have its message glad and kind,
Fulfilled before to-morrow—
Whether the skies be blue or gray,
A cheerful song for every day.



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MORE GOOD LETTERS.

"Being greatly interested in the special numbers of the SIGNS, and wishing everybody could read them, and, not being able to canvass, it bethought me to just send you names for the special numbers, and help what I can in that way. Enclosed find \$10.00 for the following ten subscriptions for the year."

List of names.

"Yesterday I went out to do some personal soliciting for the SIGNS, and secured the following subscribers, to begin with the first issue of the special series."

Six yearly subscriptions, seven six months' subscriptions.

"Dear Comrade:

"Your favor has been received, also copy of the SIGNS OF THE TIMES you so kindly sent me. It is one of the finest publications I have seen in many a day, and should be read by every citizen of the State. — Superior Judge, State of California."

COOPERATION CORNER.

Those who donate toward our Cooperation-Corner fund may be interested to know of instances in which this fund is drawn upon to supply papers. Here are two:

A letter recently received:

"Your notice of my subscription expiration reached me. Will say that a cousin in the West has subscribed for the SIGNS for me, and I have not heard from her lately. Don't know if she is going to continue it to me or not. As for myself, I am an invalid, have been for years, and no income, so I can not subscribe for papers. The SIGNS has been a comfort to me, and had I means I would like to help you send this 'message' to all nations so that the dear Lord will come."

Another letter:

"We can not subscribe for the SIGNS before we gather our crop as we have no means to use for anything. If the brethren at your place can send us weekly, used but clean copies of the SIGNS, will gladly use them, and we will then have an opportunity to read them also."

From the Cooperation Corner we are extending above subscription, also sending this brother five copies of the SIGNS each week to use in missionary work.

Donations for the Cooperation-Corner fund are always gladly received and will be used judiciously.

Address, Cooperation Corner, SIGNS OF THE TIMES, Mountain View, Cal.

The Gospel Story
Three Times Told

This is the list of Bible Lessons or talks outlined by the General Conference Educational Department to be presented during each of the first three school years.

The reading lessons in True Education Reader Series Nos. One, Two, and Three run parallel to these talks—each book covering the entire course. These readers contain the memory verse designed to accompany each talk; also the story upon which the talk itself is based. With these readers the parent or teacher will find the task of interesting the child in Bible stories and of teaching him to read an easy one.



WHILE the special purpose of True Education Readers Nos. One, Two, and Three is to put the child in possession of a complete key to English reading, they also familiarize him with the most important Bible truths. Three times over they tell of God's plan for the earth in the beginning, the successive steps in the work of Creation, something about each of these steps, a sketch of certain selected Bible child biographies, including the life of the perfect Child, Jesus, His work, His sacrifice, the plan of salvation finished, and the new earth.

The First Time

In simple language, by attractive pictures and the best methods of teaching reading, True Education Reader No. 1 fixes upon the child's mind in his first school year an outline of the beautiful Gospel story from Creation to Redemption.

The Second Time

Enriched by many illustrations, enlarged by additional topics, made more interesting by sketches from the lives of insects, birds, and animals, the incidents of the Gospel story are given the second time in True Education Reader No. 2.

The Third Time

True Education Reader No. 3 tells it again, and in connection with it brings in a variety of other matter, such as poems, biographical sketches, Bible selections, our Saviour's parables, simple lessons on physiology, geography, and botany, and adapts it all to the growing intelligence of the child in his third school year for whose use it is intended.

How the Mind Is Prepared for This Thrice-Told Story

The oral Bible lessons which follow the same outline as the readers are given by the teacher or parent before (perhaps one or two weeks) the child comes to the subject in his reading, so when he does come to the lesson in his reading, he recognizes it and reads with greater interest and understanding.

And Then the Story Is Reviewed

The regular text-book for Bible study which is now being prepared for grades or school-years four, five, and six, is developed from this same outline. Hence, the child's fourth, fifth, and sixth year's work in Bible will be in the nature of a review of the lessons, the general features of which he has been made familiar with during the preceding three years.

An Illustration

Suppose a child with his parents takes a trip across the continent. Before he reaches each point of special interest, he is told a story concerning it by his parents. When the point is reached he has developed an interest in it and is likely to remember something about it.

The next year the trip is taken again. The same method is followed by the parents. More points are visited and much more is learned about those seen the first time.

The succeeding year he takes the same journey but with various side trips and spends more time at each point. Old memories are revived and strengthened, new facts concerning familiar places are learned, and all is vividly impressed upon his mind by the thrice-told story to which he has listened and the threefold view he has enjoyed.

The Application

This is the kind of trip and the method of instruction enjoyed by the child who learns to read by use of the True Education Reader Series, books One, Two, and Three.

The Harmony of This Plan

So you see the True Education Reader Series harmonizes with the plans and methods adopted by the Educational Department of the General Conference in behalf of our church schools

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MOUNTAIN VIEW, CAL., JUNE 5, 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).

Are you not glad that Christ is coming? He is your best Friend if you will let Him be. Far beyond your own conception He will help and bless you. But He can not accept a divided heart. Why not enlist under the banner of the soon-coming, all-conquering King?

Preparing for War.—It is a suggestive thought on the times in which we live that our little neighbor republic of Mexico is preparing to fortify both ends of the Tehauntepec railroad. Really, as there are no powers outside of the United States that would want to attack Mexico, it would look as tho Mexico is fortifying against the United States. That, however, would not be Mexico's weakest point. It would seem as tho she wants to keep in the world's fashion. The prophet, looking forward to this day, speaking of how all the world would arm, says, "Let the weak say, I am strong." That is just what we are hearing on the part of these smaller nations who are arming to the teeth. They wish to let the world know that they have money to spend for fortifying also.

Our Outlook Department.—The readers of the *SIGNS* have reason to congratulate themselves in the fair, clear presentation of the present situation in France. Mr. Vuilleumier has laid before us two most excellent articles: one a brief survey of history, the other the present condition of things. We are sure that our readers can depend upon the statements therein given as facts. Next week we will give in our Outlook Department a report of the World's Student Federation Convention, held in Japan, April 3-7, reported by a Japanese missionary on the ground. Following this will come another London letter discussing various things of interest in the United Kingdom. This will not exhaust by any means the interesting things; we have too many things to mention which are piling up all the time concerning the great field, the world—things in which our readers will be interested and ought to be interested, and of which Christians especially ought to be cognizant. Some of them are God's great milestones to mark off the pathway of this old world to its doom; rather let us say the great highway of prophecy which leads to God's eternal kingdom. It is a great deal better to look to the glorious kingdom which lies before than the certain doom which is soon to overtake the world, and our great wish is that our readers shall look to the bright side, the dawn of the everlasting morning rather than the entering in of sin's everlasting night.

Our Missions Department.—This interesting portion of our paper has been filled to overflowing, and we have greatly regretted that we did not have more space for it. Because of this we have had to divide articles which would have been stronger in interest if we could have published them entire. They have been most excellent, however, tho they have been divided. Next week we publish the last of the excellent series of articles on China, one of the great, dark, needy fields of the world. We sincerely hope that our readers will study this series of articles, and especially these closing articles, and that it will stir up some of those who are able

to give of the means which God has entrusted to their stewardship to the great needy field of China. The *SIGNS* will be only too glad to forward any such means to that field. Following the articles on China, there will be an article on our India Mission which will set before our readers the results of the donations which have been given for the great Indian field. A home for workers has been purchased there and we will present a letter from Brother Shaw giving us an account of this purchase, and also a picture of the home away up in the foothills of the Himalayas. This we know will be of interest to the hundreds who have given to this field. Following this will be a short article on the Jewish Mission in Boston. We have some laborers who are putting forth special efforts to bring the logical development of the truth which God committed to the Jews to their descendants, to help them to see that the promise made of God unto the fathers is fulfilled in our Lord Jesus Christ, and that the only hope, and true hope, there is for Israel centers in Him.

Our Next Issue.

THE next of our special issues in its General Department will deal exclusively with the great subject of the Law and the Gospel. What Is the Law? The Sinner's Relation to the Law, The Breadth, Extent, Holiness, Perpetuity, and the Immutability of the Law, and the Design of the Gospel in Connection with the Law, the Relation of the Two to Each Other, will be the phases of the subject considered. Surely if there ever was a time when men should know the one immutable law in this world of change and transformation, it is now. Human laws are imperfect at best, and are therefore subject to criticism and constant change. Human judgments are purchasable and venal. Human sentences are partial and incomplete. Certainly, it is good to know, if it can be found, that there is a law that is unchanging, a government which is absolutely impartial, a judgment, the sentence of which is irrevocable, because given in perfect justice. These are some of the questions upon which light will be shed in our next issue.

In our next issue will also close the admirable series of articles on China. There will also be given in our Outlook Department a report of the World's Student Federation Conference at its sixth session, held this year in Tokio, Japan, April 3-7, reported by our own correspondent under special instructions to give us the most salient features of the meeting. This will also be of interest to mission workers. This is No. 7 of our special numbers. The others which are to follow will be even better than those which have gone before. Remember that the price for the six months, including the whole twenty-six numbers, covering the great important doctrines of God's word is but 75 cents.

Unbelief.—Unbelief is not of itself sin. "Sin is the transgression of the law." Belief, or faith, will save from sin. God gave His Son, that "whoever believeth in Him should not perish, but have everlasting life." John 3:16. "He that believeth on Him is not condemned." Verse 18. Why? Because "the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7. It is sin, transgression of God's law, which condemns; for "he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God." John 3:18. Unbelief leaves him in sin, and sin condemns.

Relation of Unbelief to Sin.—But is not unbelief properly called sin?—Yes; for in a sense it is the greatest of sins; nay, it includes all sin. He who in the face of light will not believe, cherishes sin, loves sin. The Jews could not believe, because they thought more of their own honor than of the honor that came from God. See John 5:43, 44. Sin intervenes between the soul and God, and blinds to the light of His Gospel. But he who cherishes one sin, cherishes the very nature of sin, and thus unbelief shows that he prefers sin to holiness, transgression to righteousness. When, therefore, we find ourselves doubting God's word, we may know that sin reigns in the heart. Unbelief

is an infallible indication of cherished sin, and so it is taken as standing for cherished sin. Many of the tribes of Israel did not enter the promised land because of unbelief; but this simply meant that they cherished and loved their own sinful ways instead of God's ways, and this is demonstrated by their history. Let it not be demonstrated in ours.

Change of Postage Rates to Canada.

We sincerely regret that there has been a change of postal rates between this government and Canada. There is no use of our giving the long article upon which this is based. The order of the government is that commencing on the 8th day of May, 1907, the postal rate applicable in the United States to second-class matter addressed for delivery in Canada shall be one cent for each four ounces or fraction of four ounces, calculated on the rate of each package, and prepaid by means of postage stamps affixed. Papers go now for one cent a pound to all parts of the United States. Formerly this was the rate to Canada; therefore we could furnish the *SIGNS* to our subscribers in Canada at the same rate as in the United States. But now the postage which we must pay to Canada is four times that which we must pay on papers in the United States; and, therefore, in order that we may not lose—a thing which we are sure our subscribers in Canada will appreciate—we must raise the price of the *SIGNS OF THE TIMES* to \$1.75 a year. We are bound, we feel, to fill all the unexpired subscriptions at the old rate, unless our subscribers themselves wish to make a donation of what we may lose; but all subscriptions taken hereafter must be at the rate of \$1.75 a year, \$1.25 in clubs. Will all workers, agents, and subscribers please make note of this. We hope that we shall be able to make the paper so good that our subscribers in Canada will not leave us. We are asking them only about one-half extra of what it means to send the paper to single subscribers.

Evils of Gambling.—In the April *Century*, Jacob A. Riis gives us his observations in connection with this fearful evil. He tells us that twenty years of his life were spent at the New York police headquarters, and that he has seen the thing work "from the time the office boy caught the contagion and swiped stamps from the table to bet at the pool-room down to the time when he was sent to Sing Sing for stealing his employer's thousands." Respectable men he has seen win a small bet and from that very day were ruined men. He declares that horse-racing now serves no good purpose, whatever it once did, and that spirit which ever seeks to get something for nothing is corrupting in its very nature, and he asks how much that has to do with graft, which District Attorney Jerome says is universal; how much it has to do with the bribe-giving and bribe-taking that is our national curse and peril. This evil thing, he declares, is gripping us tighter every day and corrupting the morals of the young; it is laying a heavier mortgage on the future of our people than any nation can well stand. And this is but one of the many disintegrating evils manifest in the national life of the world, tokens in the light of the Scriptures of the near-coming of Christ.

The May number of *Sunset* has some well-written articles on "The Use of Forest Reserves," by E. A. Sterling, chief forester of Pennsylvania Railway, late of the United States service, finely illustrated; "The Development of the Mechanics' Institute of San Francisco," by the secretary, Mr. J. M. Cumming; "Nature's Drug Store;" "The Upbuilding of the West;" "A Nob Hill Anniversary," a year after the earthquake; and others. Price, 15 cents.

One of the finest home magazines is the *Circle*, only five months old, but most excellent, and growing better. It has a "circle" for every one in the largest of families. It is helpful, instructive, and refining. Funk & Wagnalls Company, New York, publishers; price, 15 cents.