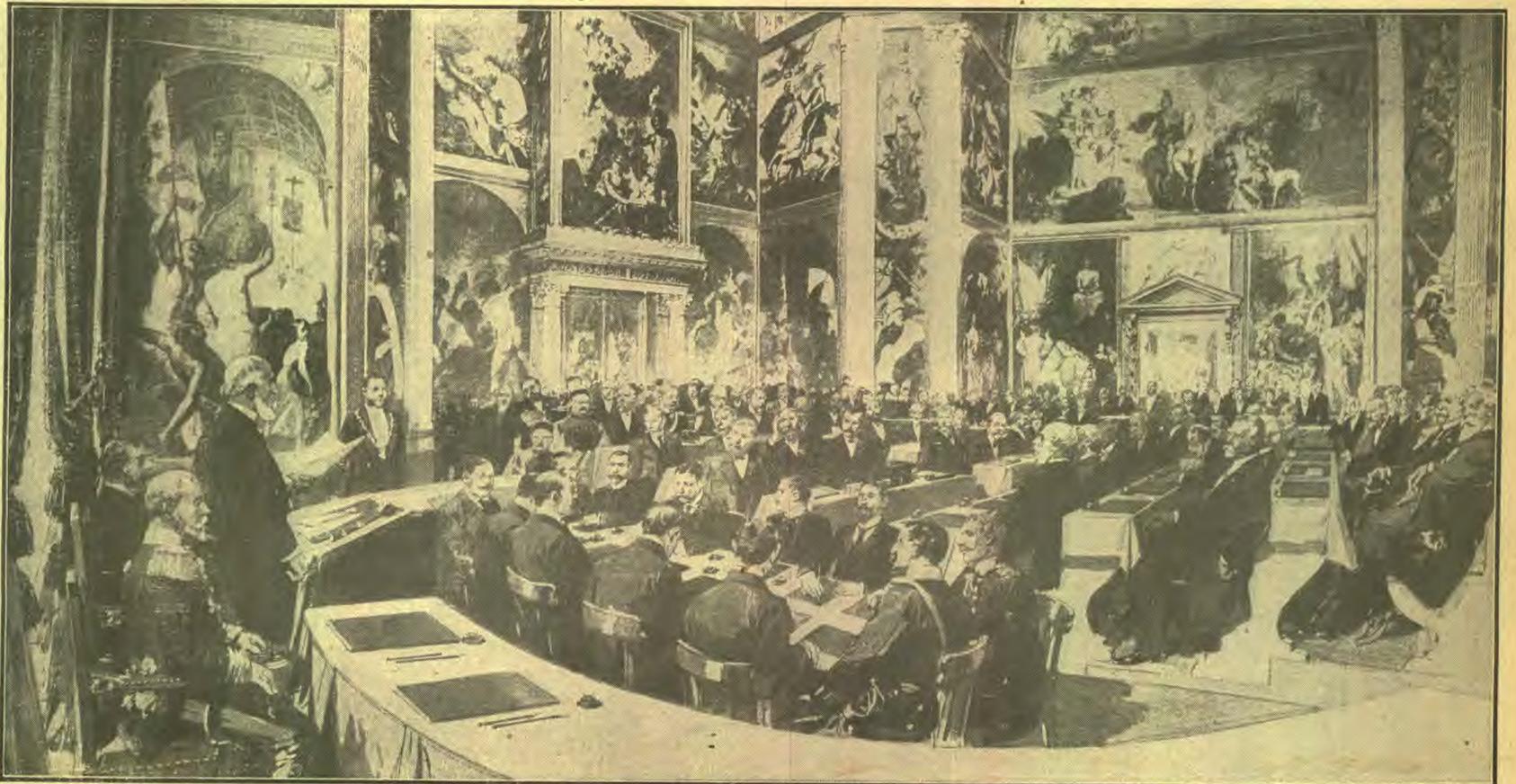


Signs of the Times.



Peace Conference Building at The Hague—Opening Day (1907)



View of the First Peace Conference (1899), While at Their Deliberations in the "House in the Woods"

With Our Inquirers

"If ye will inquire, inquire ye."

[All questions to this department will be answered which to the editors will seem to minister to the 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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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.]

2157.—Where the Moral Law Was Written.

Did Moses write a copy of the original law in the "book of the law" which was placed in the "side of the ark," or did he give it to the people in some other form? If not, how were the people able to write them upon their doorposts and gates as they were commanded to do forty years later? Deut. 11:20. W. M. C.

The Decalogue was written on tables of stone by the finger of God. This is plainly declared. When those tables were broken by Moses, we are told that the Lord wrote the second table of Ten Commandments the same as the first. The Ten Commandments were spoken from heaven, and Moses tells us just what was spoken from heaven in Ex. 20:1-17. The book of Exodus is the book of Moses. It was written by Moses, and therefore the law which was written on the tables of stone was also written in the book. God does not give His laws that they may be hidden from us. They were kept in the ark in order that they might be preserved.

2158.—The Lord's Supper and Baptism.

Why do we need the literal eating and drinking of the literal supper when we should by faith feast upon Christ alone, or why do we need literal baptism? Would not faith be greater if we should feast upon the word of God and manifest it to the world rather than depend upon those ordinances, and lack the evidences of faith in His word? C. F. H.

Really is this the right form of the question? Would not this be the better way to put the question, "Would not our faith be more clear and strong if we should feast upon the word of God and manifest it in our life to the world and show by these ordinances which He has Himself ordained that we have simple faith in His word? Now one reason why those ordinances should be obeyed is because He who knew our frame, who knows all about us in every way, said that we should observe them. That ought to be sufficient. Peter said on one occasion, "Thou shalt never wash my feet;" and He closed the instruction given upon that occasion, "If ye know these things, happy are ye if ye do them." All these Gospel ordinances ought to be open manifestations of a continual heart work; so God designed them. We have no right to hide behind the subterfuge that we will do these things in heart and in spirit, tho we neglect the outward form, any more than we have to hide behind the mere formality and let our heart run riot as it will. Jesus said, "Ye are My friends if ye do whatsoever I command you," and our great, good Saviour and Friend knew and knows that we need the ordinances which He Himself left in the church.

2159.—The Christian's Rest by Faith. Heb. 4:8, 9.

Please explain the Christian's rest as obtained by faith, revealed in Heb. 4:8, 9. E. C.

More than personal soul rest is presented before us in this scripture. It should be studied from the previous chapter. Note these facts and read the scriptures in the light of these facts:

1. It is God's design to make His people like Himself, and give them a home fitted to that eternal righteous character.
2. When He called Israel out of Egypt, it was to give them just such a home as this, and to make their days as the days of heaven upon earth. Deut. 11:21.
3. As to what that rest shall be is witnessed in the very record of creation where God made the earth for man and pronounced it very good, the

pledge of which was the completion of the work and the rest of the Sabbath. God's Sabbath rest was a rest of delight and satisfaction at the work achieved for man.

4. Israel did not enter into that rest. They were disobedient, altho Joshua took them into the promised land (The word Jesus is the Greek for Joshua). He did not give them the eternal rest which the Lord made for His people in the very beginning, before sin entered.

5. There remaineth therefore a Sabbath rest for the people of God.

6. That rest begins here when man gives up himself and his own works and rests in the righteousness of the Lord Jesus Christ.

7. The eternal rest, however, will not be until men have been tested and fall not "after the same example of disobedience."

Our inquirer truly says that the very churches that sing "Gloria Patri," "As it was in the beginning, is now, and ever shall be, world without end, Amen," ought to be giving glory to the Father, and to the Son, and to the Holy Spirit in the keeping of the Lord's Sabbath.

2160.—Cruelty to Animals.

Is there any scripture showing how Christians should treat dumb animals? When horses have been worked hard all day should they be driven long distances, and rapidly, at night? INQUIRER.

There is one text which every Christian who has to do with dumb animals ought to keep in mind, "A righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel." Prov. 12:10. That is a text that will bear a great deal of thought. To regard the life of the beast is to regard its welfare. It is not regarding the life of the beast to deprive it of the necessities of life, to treat it cruelly, to beat it, or, unless actual emergency of human life demands it, drive it unreasonably. Many, many will do this and excuse themselves under the plea that, "I work just as hard as that myself." They are doing it willingly, however, and not of necessity. God has not given us the dumb brutes for us to abuse in any way, and he who is lacking in the right treatment of his horses and cattle is to that extent lacking in the real true principles of Christianity. The psalmist in his song to God declares, "Thy gentleness hath made me great." The truly great man is gentle and tender to the feeble and helpless.

2161.—Was Peter a Catholic?

Please tell me if Peter, one of Christ's disciples, was a Catholic. Does it say anywhere in the Bible that Peter was a Catholic? J. S.

Nowhere in all the Bible does it say that Peter was a Catholic, or a Presbyterian, or a Congregationalist, or a member of any other denomination or sect. He was a disciple and an apostle of Jesus Christ, one of the leading ones among the apostles, one of the very first to confess Jesus as the Christ, as we learn from Matthew 16, in which Jesus said to him that flesh and blood had not revealed to him that great truth but the Father in heaven; and then Jesus tells him that he is Peter, a stone; and "upon this Rock [his confession in Christ Jesus the Rock] I will build My church; and the gates of Hades shall not prevail against it." Not upon Peter was the church built, but upon Christ Jesus. See 1 Cor. 3:11; 1 Peter 2:6-8. Peter is one of the living stones built on Christ, the foundation.

Jesus further tells Peter that He would give unto him the keys of the kingdom of heaven, and "whatsoever thou shalt bind on earth shall be

bound in heaven." The same power was given to all the apostles. John 20:23. The opening of the doors of the kingdom of heaven was fulfilled in the Lord's first using Peter to preach to the Jews on the day of Pentecost (Acts 2), and to the Gentiles (Acts 10). So Peter tells us in Acts 15:7: "Brethren, ye know that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the Gospel, and believe." Now the binding or the loosing, the forgiving and the retaining of sin, is by the living word which they preach. This is shown by a parallel passage in Jeremiah in which God gives him His message to bear to Israel and the nations, and declares, "See, I have this day set thee over the nations and over the kingdoms, to pluck up and to break down and to destroy and to overthrow, to build and to plant." Jer. 1:10. How did he do this?—By declaring God's word. Jer. 18:5-10. There is no evidence whatsoever in God's word that Peter was the head of the Roman Catholic Church in the time of the apostles. They have chosen Peter since. The truly wise will choose the Lord Jesus Christ.

2162.—Rag-Time and Sentimental Music.

Are rag-time and sentimental music all right? And is it right to read the popular magazines of the present time? INQUIRER.

It depends on what the music is played for, who plays it, what the magazines are read for. It is conceivable that rag-time music might be better for some soul than the things he is doing. For instance, it would be better for a person to play rag-time music than spend the time in plotting evil against his fellow men, or doing that which is a great deal worse. There are sentiments that are right. Some of the grand hymns and glorious psalms take hold of the sentiment, using the term in the good sense, of man's nature. But we suppose the questioner meant, Is it right for a Christian? We think the real standard by which to settle it is that given in 1 Cor. 10:31, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Is the playing of rag-time music such as would glorify God? Let the Christian ask himself, and ask it of his own conscience, ask it as in the presence of the living God, ask it just as his conscience would ask it if he stood before the judgment-seat. There are songs of sentiment, which we suppose the questioner means, love songs, that might be right, that appeal to high and holy and tender sentiments, but there are a great many at the present day which are utter nonsense, that arouse no tender chords of the heart, touch no secret springs of sympathy or tenderness toward humanity, but which in themselves are utter foolishness. It seems as tho a Christian with the great, tremendous responsibility before him which these times bring could find something more profitable.

As to the popular magazines, that is another question. If we read them for the sensational love stories or for the other foolish things they contain, it would be better to put the time in reading good books that are of worth and literature that is of worth, rather than spend the time on many articles which the magazines contain. Sometimes the magazines contain important articles, matters of interest, historically, politically, religiously. Of course such things as that it is proper to read. The only thing which can decide these questions at all is the conscience that is kept in tune with the great law of God and Christ Jesus.

2163.—Music on the Sabbath.

Is it wrong to play classic music and reveries on the Sabbath? E. H.

We suppose it is meant, Is it wrong for Christians to do this? There is music which might be called truly classic that is truly sacred, and would lift the soul heavenward. There are reveries which we could conceive were pure and holy, fitting us for pure worship of God. This is a question which the individual must settle for himself. Music which leads away from Christ and His word is certainly music which the Christian ought to reject.

The other question which is purely personal is not a proper question to be answered in this department.

SIGNS OF THE TIMES

"But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts."

For Terms, See Page 15
Vol. 33, Number 30

MOUNTAIN VIEW, CALIFORNIA, JULY 24, 1907.

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

Righteousness and Life

By *Abdiel*

MAN'S normal, or healthful, life is that of righteousness. God created man to do His will, and so glorify His name; for He created all things for His own pleasure (Rev. 4:11), and it is not God's pleasure that man should sin and die (Eze. 33:11). If man from the beginning had obeyed God, he would have lived forever; for it was only in disobedience that death came. Gen. 2:17.

The perfect rule of man's life was God's holy law. "Fear God, and keep His commandments; for this is the whole duty of man." Eccl. 12:13. The healthful, normal life, therefore, was that which was manifest in the observance of God's commandments. This is also expressed in Rom. 10:5, and other scriptures, "That the man which doeth those things shall live by them."

This law, which expressed the whole of man's duty, is the reflect of God's character or the expression of His righteousness. Two or three passages will make this plain. Says the psalmist, "All Thy [God's] commandments are righteousness." Ps. 119:172. The Lord, thru the prophet Isaiah (51:6), says, "My salvation shall be forever, and My righteousness shall not be abolished;" and what this righteousness is He reveals in the next verse: "Harken unto Me, ye that know righteousness, the people in whose heart is My law."

Sin Defined.

On the other hand, it is declared that "all unrighteousness is sin" (1 John 5:17), and "sin is the transgression of the law" (1 John 3:4), the Decalogue, the law which says, "Thou shalt not covet" (Rom. 7:7). As, therefore, all unrighteousness is sin, and sin is the transgression of the law, it follows that the law comprehends all righteousness and prohibits and condemns all sin. And this the apostle declares when he says, "Therefore by the deeds of the law there shall no flesh be justified in His sight; for by the law is the knowledge of sin." Rom. 3:20. As the law condemns all flesh (see also Rom. 3:9, 10, 19, 23), it therefore follows (1) that it prohibits all the sins that all have

committed; and (2) that none are living in harmony with the normal, or healthful, law of their being. And as in the way of righteousness alone is life (Prov. 10:16, 17; 12:28), so in the ways of sin, or unrighteousness, must be opposite of life, or death. If man could start in life a perfect physical being, live according to a perfect law, with perfect surroundings, he would live on indefinitely; but the moment he transgressed the law of his physical being, he would become diseased, and the legitimate end of disease is death.

The Cause of Death.

It was just so with Adam. He transgressed or perverted the higher law of his

death." Rom. 6:23. "The soul that sinneth, it shall die." Eze. 18:4. "Sin, when it is finished, bringeth forth death." James 1:15. This is the inevitable law, or tendency, of sin. Its beginnings may seem to the uninstructed and careless like righteousness, but they are simply death in embryo. "There is a way that seemeth right unto a man; but the end thereof are the ways of death." Prov. 16:25.

But this sinful, diseased condition is the inheritance of all men. What Isaiah says of Israel may be said of all: "The whole head is sick, and the whole heart faint. From the soul of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores." Isa. 1:5, 6. "For all have sinned, and come short of the glory of God." Rom. 3:23. All, therefore, in sin have death; all, in their natural state, are tending to death.

The Salvation.

How can man be saved from this inevitable death? How may he become a living creature instead of a dying creature? He can not accomplish this of himself, for he is a sinner, sick, and doomed to death. All that he could do were he to render perfect obedience to the law, would be present duty. His whole past remains uncanceled; and, further, the normal law of his being has been transgressed; he is below his primal level, and his perverted faculties and powers can not fulfil the law, any more than his conscience, benumbed by sin, can appreciate its holiness. He has but one hope, and that is thru Jesus Christ, the Son of God.

Repentance toward God, or, in other words, renunciation of all sin, complete submission to God's will, and faith in our Lord Jesus Christ, reconciles us to God and gives us peace. Acts. 20:21; Rom. 5:1. God no longer counts us as enemies, but as friends. He not only takes away the sins of the past, but He takes away also that from which the sins sprang, which caused the enmity, the carnal mind, and the unregenerate heart. Eze. 36:26; Rom. 8:4-9. We are no longer

(Continued on Page 8.)

Everlasting Strength.

O LET us trust no more in flesh,
No more in human arm,
O let us tremble not with fear,
Nor feel the least alarm;
The Lord is strong, tho we are weak,
He guides our feet below,
The wonders of His righteousness
He would His children show.

The tempest fierce and dark may fall,
The floods may overflow,
The storm may beat about our heads
In awful gusts of wo;
But there's a refuge, sure and safe,
The "shadow of a Rock,"
The Shepherd has a tender care
For all His weary flock.

My heart in rapture bows with joy
To worship at Thy shrine,
O strength that's strong, O wondrous Love,
O Saviour, Saviour mine!
Secure I rest, for mighty arms
Are underneath my head,
A nail-pierced hand is raised on high
To hold life's slender thread.

ELIZA H. MORTON.

No. Deering, Me.

being, that which included in it all lower laws. He sinned against God. The perfect rule of his life was broken, and spiritual disease took its place, the inevitable and logical result of which is death. And so the scripture declares: "The wages of sin is

Man From the Hand of His Divine Creator

By A. O. Tait

AS the Lord viewed His finished work in the morning of the creation, the record says, "God saw everything that He had made, and, behold, it was very good." Gen. 1: 31. The late Professor Harper used to say to his classes in Hebrew that the words rendered "very good" in this text have an intenser meaning than this English rendering would signify. He rendered the text "good exceedingly," but said that this still fell short of giving the strong meaning of the original words.

The statement that everything that He had made was "very good" applies to all of God's creation, inanimate as well as animate. But speaking of the creation of man himself, the record says, "And God said, Let Us make man in Our image, after Our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them." Gen. 1: 26, 27.

In the Image of God.

Thus, while all of God's creation is pronounced by divine Perfection to be "very good," still man is exalted above everything else, and is made in the image of the Creator Himself. What must have been the sublime beauty of perfection presented in man when he stood in his innocency and power of both mind and body in creation's happy springtime! When the foundations of God's creation were thus laid in such infinite perfection is it any wonder that we hear Jehovah saying, in speaking of that time in His challenge to Job, "The morning stars sang together, and all the sons of God shouted for joy!"

Man was "very good." So good was he that he was in the image of his God. Then he was perfect in every way. He was perfect in health and physical strength and bearing, as well as perfect in mind and heart. His character was stamped with the perfection of righteousness. The perfectly natural thing for him was to do right. He was in the image of the God of righteousness, and there was imparted to him along with the divine image the impulses of right-doing.

Man Clothes Himself with Wrong-Doing.

But man did not choose to remain in this happy state. He listened, and then yielded, to the voice of the tempter. And when he committed sin, he passed under the dominion of sin, and in this way by his own voluntary act he changed his entire nature. He was clothed in the beginning by his God

with the attributes and nature of right-doing. But now he clothes himself by his own voluntary act with the nature and attributes of wrong and of wrong-doing. And since he had become possessed with the evil nature, with all its tendencies to do wrong, he could not transmit to his posterity any other nature than the one he had taken upon himself. Hence the character and history of the entire human race is turned from its divinely bequeathed course. Utter ruin for the whole human family would have been the only result that could have followed had it not been for the redemption that was given in Jesus Christ.

"Behold, this only have I found: that God made man upright; but they have sought out many inventions." Eccl. 7: 29. These words from the writings of the wise man, Solomon, state in a sentence the facts already shown in the foregoing paragraphs. Man was made righteous and perfect in the beginning, but he did not choose to remain in that good way, but yielded his perfect nature for the imperfections of sin. And by this surrender to sin, not only was mankind itself thrown under the ruin of decay, but all the created world was made to suffer with him. But from this apparently hopeless condition the Lord provides a rescue. The Son of God Himself is given freely to save man, and the plan for a new creation is made. But in this new creation only those who choose to be created anew will enjoy its benefits. Those who do not make the choice will not have the advantages and blessings of the renewed life forced upon them.

The Promised New Creation.

"Wherefore if any man is in Christ, there is a new creation: the old things are passed away; behold, they are become new." 2 Cor. 5: 17. Such is the marginal reading of the American Standard Revised Version of the foregoing text, and it expresses quite clearly the Gospel plan for the regeneration of mankind. Conversion takes the man as we find him, lost in sin thru the transgression of Adam, and creates him anew. It makes him a new creation. And man is not all that is benefited in this "new creation." All that was lost thru Adam's fall will be restored to those who accept Christ and His righteousness. One of the scriptures that tell of this new creation reads as follows:

"And I saw a new heaven and a new earth; for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, New Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His peoples, and God Himself shall be

with them and be their God: and He shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. And He that sitteth on the throne said, Behold, I make all things new. And He saith, Write: for these words are faithful and true." Rev. 21: 1-5.

The beautiful earth, as it was given to man in all its perfection in the beginning, is to be redeemed; it is to be recreated, and given back to the redeemed of mankind. This is the direct purpose of God, as shown by His abundant promises. And when the time for this new creation is reached, every bit of sin, together with every unrepentant, unregenerate sinner will be destroyed forever. That unforsaken and unforgiven sin is finally to meet the fate of destruction, is hinted at in other articles in this issue, and will be more abundantly shown in other articles next week. And when sin and sinner are thus destroyed, this new earth, o'er-spread with all the indescribable splendors of the glorious Eden, will be given to those who have accepted the ways of righteousness, and will be their everlasting home.

The promise is that we are to be ushered into the joys of this new creation and this eternal existence at the second coming of Christ. Then can we be reasonably blamed for rejoicing because the evidence is so clear that His coming is right at hand? Let the good news be heralded that there is to be a new creation, in which there will be even a greater glory and a greater joy than in the Eden of old. And let it also be heralded to the ends of the earth that the time is right at hand for the realization of the soul-enrapturing prospect.

"Choose You This Day."

WHEN the people of Israel were settled in the land of promise, they were called together to hear the last words of Joshua, now a feeble old man, ready to die. In the hearing of all, the leader of the mighty hosts of Israel recounted to them the wonderful works of God, His promises, and His commandments, comparing all these with the perishing idols and achievements of the heathen whose destruction had been so signally the result of their course of evil. "Choose you this day whom ye will serve."

"Choose." Never in the history of the world has God arbitrarily demanded obedience. Man in Eden was a free moral agent; he might partake of the tree of life and live forever; he might by so doing become immortal and his life of innocent purity and righteousness measure with the life of sinless angels. Again, he might, with just the same effort, partake of the tree of knowledge of good and evil, and by that single act forfeit all that lay before him, the garden home, comfort and happiness, purity and life, and the association of heavenly intelligences. Which choice he made is only too evident. But he had his choice, his own choice. The God of the universe recognized that created beings had the right to obey or to disobey, and He granted it to the first man, as well as to every man.

"You." The power of choice rests, and

can only rest, with the individual. Not all the powers of earth can make the final choice for man, for good or ill; nor can another assume the responsibility or answer in any wise for man's actions. The most insidious flattery, the most ingenious guile, the bitterest persecution, need not shake the one whose hope is fixed on the Source of power. "Neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God." Realizing this, the man of God may exclaim, "Jehovah is my Light and my Salvation; whom shall I fear? Jehovah is the Strength of my life; of whom shall I be afraid?"

"This day." "To-day, O that ye would hear His voice! Harden not your heart." "Behold, now is the acceptable time; behold, now is the day of salvation."

The first man Adam chose to eat of the forbidden fruit, and his choice brought death upon the race; the second Man Adam met the tempter in the same strength that the first man might have grasped, and His obedience brought life. Saul chose to walk in the way of the world, and ignominious defeat was the result; David was a man after the heart of God, obedient, tho sometimes failing, coming down to the close of an eventful life with the charge to his son to walk in the way of righteousness. Israel as a nation illustrates the results of obedience and disobedience. In all cases the individual's own course determined his reward.

By nature man is prone to sin and subject to death; "the gift of God is eternal life." "The soul that sinneth, it shall die;" "he that hath the Son hath life." "Choose you this day whom ye will serve."

MAX HILL.

Separation from Christ.

"WHO shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors thru Him that loved us." No dark trials, no grievous judgment can cross our sky without leaving some spot of heavenly blue in the midst of it; or, if concealed for a moment, breaking forth again with greater brightness and beauty. No mysterious dispensation can ruffle the surface of our peace, and raise up agitating doubts and fears, without leaving behind a purer joy, a calmer and deeper satisfaction, that best and truest peace which is born of conflict and trouble. Behind every storm of trial and every cloud of sorrow is the heavenly blue of Christ's unchangeable love—a love stronger than death, a love that follows us amid all our changes of heart and of circumstances, and remains steadfast and unwavering, even when our love is suspicious and cold. "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee," and every mutation of earth passes away from before that love, as the cloud from the sky and the wave from the ocean.—*Hugh Mc-Millan.*

Life and Death

By J. O. Corliss

THE greatest of all problems with which the human race has struggled for a satisfactory solution is that of the hereafter. In sheer hopelessness some have given up the contest with the assertion that man has no future beyond the present life. Others have adopted weird notions regarding the object of man's creation that have landed them on the platform of Eastern occultism. These results are to be deplored, more so because there is a Fountain of knowledge at which all may be "watered, satisfied" in all things relating to man's creation and future prospects.

This Fountain being the only infallible source of true knowledge, may we not for the time being let all tradition rest in the shadow of forgetfulness, and so be able to give ourselves wholly to an unbiased study of the subject from an original source? In the first place, it is safe to affirm that man, being the highest order of earthly intelligence, must have been designed for some pre-eminent position, which could not be properly met in a mere temporal existence.

In the Image of God.

So when man was to be created, Jehovah (the Self-existent, and who is infinite in all His attributes) said, "Let Us make man in Our image, after Our likeness." Gen. 1:26. After the model of clay was duly formed, Jehovah God "breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7. As this breathing of life from God into the inanimate "earthy" form was essential to its prospective design, so its withdrawal must prove fatal to that purpose.

We can not for a moment suppose that God bestowed in that first "breathing" a gift which was beyond His power to withdraw, especially in view of His foreknowledge of man's temptation to become disloyal to the divine plan. Man himself was made to understand the condition upon which he might retain this breathing of life in his being. Upon being placed in Eden he was permitted to eat from every tree in the garden, except one. Concerning that tree Jehovah said, "In the day thou eatest thereof thou shalt surely die." Gen. 2:7.

The Result of Disobedience.

Nothing could be plainer than this instruction. To disobey God meant to Adam utter dissolution. That is to say, should man antagonize his Creator and Benefactor, and thus withdraw himself from the divine presence, God would withdraw from the man His divine inbreathing, which otherwise would have retained him in the image and likeness of Jehovah. This would permit the part which had been divinely animated to return to its native element. This condition

is clearly stated thus by the wise man: "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." Eccl. 12:7.

This was indeed just what did transpire in the case of the first pair. Being found guilty of opposing God's will, the Lord pronounced this sentence upon them: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken, for dust thou art, and unto dust shalt thou return." Gen. 3:19. Inasmuch as the inbreathing of God's Spirit was that which changed the lifeless clay to a living soul, or being, it goes without saying that the withdrawal of that living essence of the Divine put the man back to his original condition—a lifeless form of earthy matter.

To live, then, is to be animated with the life of Jehovah. As He loaned to the first pair His own life, that they might do and be like Him, so every human being has probation for the same purpose. Should any use that life to further selfish and wicked designs, Heaven's decree is, "The soul that sinneth, it shall die." Eze. 18:4. This statement is renewed by the great apostle as follows: "The wages of sin is death; but the gift of God is eternal life thru Jesus Christ our Lord." Rom. 6:23.

What Is Death?

Death is, in plain words, the simple cessation of life. This was brought to all men by the death of our first parents (Rom. 5:12), and so means to all men the same that it did to those who introduced death by sin. The penalty for disloyalty to Heaven having been visited upon Adam and Eve, there would have been no remedy, but for the gift of Jesus Christ. Thus we read: "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. The gift of Christ, then, was to prevent men from *perishing*, which comes by sin. So, to receive death as "wages" for sin is to perish.

But redemption from this penalty is promised only to those who believe in Christ. This leaves all of the incorrigibly wicked to remain under the sentence of death. This conclusion must seem entirely logical to all, except, perhaps, those who have been trained from infancy to accept the traditions of the Dark Ages, concerning man's condition after death. On the other hand, He who speaks with authority, and not as the scribes, He who is the Way, the Truth, and the Life, has said emphatically, "Except ye repent, ye shall all likewise perish." Luke 13:3. This statement has been greatly emphasized by one of the three disciples who had the honor of dwelling in the inner circle

of our Lord's acquaintance." Speaking of certain classes of wicked men, he said, "These, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption." 2 Peter 2:12.

They Shall Utterly Perish.

These are direct and strong words. Not only do they make the wicked to perish, but to perish "utterly," that is, completely. But the inspired writer is even more emphatic than this. He says they shall utterly perish *in their own corruption*. Separated from the life of God, and its controlling influence (Eph. 4:18, 19), they had given themselves over to work all manner of evil, until the original image of God in them had been defiled unto putrescence, only to be despised of the infinite One whose image they had at first received. In such a state, man is fit only to perish utterly, which the inspired word assures that he will.

The psalmist, also, is made to see the end of the finally wicked, by being permitted to enter God's sanctuary on high. Ps. 73:17-20. At another time, when considering the contrast between the righteous and the wicked, he said, "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Ps. 37:20.

In the Day of Burning.

No language could be more emphatic than the expressions already cited, and yet these are not all that might be given on the same point, and after the same tenor. Here is one which only tends to corroborate the testimonies already adduced: "Behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1.

Thus man returns to the state from whence he was taken in the beginning, without any injustice being done him. He might have retained the life of God with which he had been imbued, and which had been loaned for strength to glorify its Author. But he chose to use that life for his own gratification without regard to the wishes of its real Owner, and by so doing virtually said, I care nothing for this life but to gratify my senses temporarily. As I can not be permitted to do this forever, without accepting Christ, I am now done with it; so return it to its Author. In depriving such of life altogether, and letting them utterly perish, God does for them just what, by their actions, they have really declared that they desired to have. In this He is just, as in all His dealings with the race, and even those who are thus dealt with will be obliged to acknowledge at last that "Jesus Christ is Lord, to the glory of God the Father." Phil. 2:11.

The Highest Aim.

THERE is no higher aim, nor destiny,
No nobler word,
Than prayer of mortal on the bended knee:
"O teach me, Lord."

F. E. Y.

Are the Dead Conscious?

By Chas. Thompson

THE writer recently attended the obsequies of a lady who was a wife and mother. The minister who was supposed to give comforting words before the casket hid the face from their view forever, gave expression to the following statements: "There is no death." "The dead are truly living, only changed to another sphere." That the spirit of the departed was hovering around, impressing him as he spoke, and it would often visit the husband in his lonely hours, and direct the future actions of the children, etc., etc.

As I listened to such statements I thought upon what authority they were spoken. Surely they are not the teaching of God's word: and if not, they must be untrue, for His word is truth. And if untrue, they must emanate from the father of lies, and therefore a poor place to receive comfort in the hour of affliction.

The Contradiction.

When God said to man in the Garden of Eden, "In the day that thou eatest thereof thou shalt surely die," the devil said, "Ye shall not surely die." So, tho the Lord says the result of transgression is death, the devil says, "No; they don't die at all;" and to prove to the world that this statement is true, he has invented and summoned to his aid "Modern Spiritualism," thru which he gives communication supposedly from our friends in the spirit world.

But if our friends are not dead, as many obituary notices and funeral sermons declare, and if they are really helping us in this life, then the devil told the truth, and Spiritualism is the place to seek for comfort in the hours of grief and sorrow.

Why Grieve If True?

But why, if "there is no death, but what seems so is only transition into a higher sphere of usefulness," should there be hours of grief and sorrow? If we believed such a statement we would not shed tears of sorrow at the loss of our parents or children; but rather tears of joy. And instead of sorrowing we would feel like shouting.

The greatest objection to the idea of consciousness after death is that it is not true, because it is out of harmony with God's word, "which is truth." For it is written, "The last enemy that shall be destroyed is death." 1 Cor. 15:26. Here Inspiration declares death to be an enemy; and why?—Because it robs us of our fathers and mothers, our babies and friends, and leaves nothing but vacancy and sorrow in its trail.

Death is not only an enemy, but it is the work of the great enemy, the devil. In Heb. 2:14, Paul says, "Forasmuch then as the children are partakers of flesh and blood, He [Christ] also Himself likewise took part of the same; that thru death He might destroy

him that hath the power of death; that is, the devil." Therefore, it is clear that in death one passes under the dominion of the enemy. And since this is the last act of his power upon the individual, death is the last enemy.

The Dead and the Affairs of This Life.

The dead are not conscious, nor do they have to do with the affairs of this world after their departure; for it is written, "The dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:5, 6.

Also in Job. 14:1, 2: "Man that is born of woman is of few days and full of trouble. He cometh forth like a flower, and is cut down. He fleeth also as a shadow, and *continueth not*." And in verse 21, "His sons come to honor and he knoweth it not; and they are brought low, but he perceiveth it not of them."

Plainly to the Point.

These scriptures plainly show that there is no continued consciousness nor further affliction with those who die.

The inspired writers continue by saying, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest" (Eccl. 9:10); and "if I wait, the grave is my house" (Job 17:13). Jesus says, "The hour is coming in the which all that are in the graves shall hear His voice and shall come forth." John 5:28, 29. Paul adds his testimony to this by saying unless this resurrection takes place, those who have "fallen asleep in Christ are perished." "For . . . in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward those that are Christ's at His coming." 1 Cor. 15:18, 22, 23. Again it is written, "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." Then the apostle adds, "Wherefore comfort one another with these words." 1 Thess. 4:16-18.

Therefore, we see that the dead are sleeping in unconsciousness, waiting for a resurrection at the second coming of Christ; and it is from this truth we are to gather comfort, and not in the mistaken idea of consciousness in death and visitations and communications thru spirit mediums.

"Feed My Lambs"—"Feed My Sheep."

WHEN Jesus gave the command to Peter, "Feed My lambs," "feed My sheep," He first asked him, "Lovest thou Me?" In order that we might be qualified to care for and feed the flock, the children of Christ, we must first have a deep and abiding love for Him and His truth, else our endeavors will end in failure.

His disciples were admonished, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." So now, we should study at His sanctuary until we receive the unction of the Holy Spirit. One writer has said that God does not call a person to work until he is ready to go. This means that the person must have a *practical* knowledge of the principles of the eternal truths, so that he can teach and exemplify them to the people.

The Character of the Food.

What are the overseers of the flocks, the guardians of the children of God, to feed those under their care? In the case of the animals, the owners or herders have to provide only temporal or physical food and shelter and protect them from the onslaught of beasts of prey; but the church-workers and godly parents must not only shield each other and those in their charge from the snares of Satan, false teachers, and profane men, but also see that they are furnished with both temporal, or physical, and eternal, or spiritual, food.

Destroyed for Lack of Knowledge.

Even as famine for physical food causes the temporal death of many, so "My people are destroyed for lack of knowledge," says the Lord. Hosea 4:6.

A German proverb says, "As a man eateth, so is he." And Solomon says, "As he thinketh in his heart, so is he." Prov. 23:7. It is a demonstrated fact that stimulating and irritating foods produce in the users desire for strong drinks, tobacco, etc. An improper use of even wholesome foods causes gluttony and disease. Likewise, light and trashy reading or talking affects people's minds so that they can not so well appreciate sound, sensible matter. Persons may listen to, and think upon, fables and infidel teachings until they will not "endure sound doctrine." 2 Tim. 4:3, 4.

Those who read the word of God with the view of criticizing and opposing it, bring upon themselves moral dyspepsia and death. Therefore, how concerned we who know these important principles should be in seeing to it that we indeed properly feed the lambs and sheep of the Lord's flock. The lambs—the babes in God's household—should be fed upon the sincere milk of the word, and the sheep, or older members, be given strong meat—sound doctrines—for spiritual food. And all should be taught thru the instruction of God's Spirit and word the proper use of wholesome physical foods, that they may build up healthful and temperate physical bodies, which are more conducive to intellectual and spiritual growth and happiness.

S. H. CARNAHAN.

Psalms of David.

THE following eloquent extract is from a late lecture by Henry Giles on the Psalms of David:

"Great has been their power in the world. They resounded amidst the court of the tabernacle; they floated thru the lofty and solemn space of the temple; they were sung with glory in the halls of Zion; they were sung with sorrow by the streams of Babel. And when Israel had passed away the harp of David was still awake. In all the years and ages, the inspiration of the royal prophet has enraptured its devotions and ennobled its rituals. Chorused by the winds of heaven, they have swelled thruout God's own on the sky and stars; they have rolled over the broad desert of Asia, in the matins and vespers of ten thousand hermits. They have rung thru the deep valleys of the Alps, in the sobbing voices of the forlorn Waldenses; thru the deeps and caves of the Scottish Covenanters; thru the woods and wilds of primitive America, in the heroic hallelujahs of princely pilgrims."—*Jewish Ledger*.

Stilling the Tempest.

JUDEA'S sun was sinking down
Behind Mount Tabor's hoary crown,
The while, athwart the glimmering west
The sunset shook her flaming crest,
And hill and dale and wood and lake
A magic beauty seemed to take.

And now far o'er the purple sea
Of changeful, restless Galilee,
I see afar a white-winged boat
Upon the billowy tide afloat,
And sleeping on a pillow there
I see a Form divinely fair.

Thus, peacefully the moments fly,
When, sudden, o'er the purple sky,
Dark clouds came up, and tongues of flame
From out the gathering darkness came,—
And leaped and blazed and gleamed and flashed,
The while the billows madly dashed,
And rolling thunder boomed and crashed.

From cloud-girt Hermon's snowy height
The storm came down in sudden might;
And fiercer still the wild winds blew,
And black as night the storm-cloud grew,
And louder still and still more loud
The thunder pealed from cloud to cloud.

And still, 'mid tempest-riven sky,
That white-winged vessel rideth high.
I see her struggling with the storm
When lightning's flash reveals her form.
Hark! hear that cry above the roar
Of howling wind and beating wave,
A hoarse voice calling o'er and o'er,
"Master, we perish! wake and save!

"What! hear'st Thou not the tempest's rage?
How can'st Thou calmly lie asleep
When mighty waves like mountains rise
To whelm us 'neath the surging deep?"
O Peter, Peter, knowest thou not
'Tis He who formed the mighty sea,
Who holds the waters in His hand,
That sleepest now on Galilee?

The Sleeper wakes; He calmly speaks;
The wind and waves His words fulfil:
"Ye raging billows, cease your strife,
O howling tempest,—peace,—be still."

'Tis done; the raging, wild winds ceased,
And evening breathed her breath of balm;
The rolling thunder died away,
And peace returned,—there was a calm;
And quiet nature sank to rest
Like birdling in her leafy nest,
Or child upon its mother's breast.

O restless heart whose hope seems dead,
When shadows rest o'er vale and hill,
When lightnings flash above thy head,
List, while He whispers, "Peace, be still!"
MRS. L. D. AVERY-STUTTLE.

The Difference.

It has not escaped notice that Paul speaks of the *works* of the flesh and the *fruit* of the Spirit—as if he would emphasize the fact that the Spirit is life. Graces grow spontaneously in the Spirit-nourished life, and yet they require cultivation. Look at them! They are grouped in threes: Love, joy, and peace; patience toward others, kindness, benevolence; good faith, meekness, self-restraint. Gal. 5:22.

How much can a man do for himself in the cultivation of these! Take the fundamental grace, which is at the same time the most original and spontaneous, Love. Can a man compel himself to love?—Certainly. Let him take the most unlovely thing which ought to be loved, and let him steadily ignore the unlovely aspects while diligently dwelling upon the aspects of promise and see how completely he can change his temper and attitude. The ability and determination to do this is one of the tests of the regenerate life. Can a drunkard discipline himself to self-control?—Yes, unless the habit has invaded the will. And by the Spirit of God he can achieve it whatever his condition.

In the conflict between spirit and flesh, therefore, the first step is for a man to feel the responsibility of working out his own salvation, the next that of availing himself of the grace of God by which he can do all things.—*Selected*.

Unconquered after Defeat.

BECAUSE we have just failed is no reason for giving up. It is the more reason for *not* giving up. Speer tells of a boy who, preparing for Yale, saw a football game between Yale and Princeton, in which Yale won. He watched the Princeton men, after their team's defeat, singing and singing, cheering and cheering, and then marching in a great, solid mass, still singing and cheering, down into the city.

After he had reached home the boy said to his father, "I believe I would like to go to Princeton." "But you know they got licked to-day." "O, yes, but they didn't know it. I would like to go to a college where they don't know when they are beaten."

And Speer adds heartily, "If the game had gone the other way he would have seen the same thing in Yale," and then asks, "Shall men have less of the Spirit of Christ in their moral life?" A defeat by sin is not meant to be the end of the fight. It must not be, if we will only obey orders from the front. The Captain is never thru with a beaten man, unless the man turns deserter.—*Sunday School Times*.

SUPPOSE the doctrine of universal salvation be true, and you disbelieve it; will it harm you? Suppose you fear God, and are devout and holy; will this exclude you from heaven?—By no means. Make Christ your portion, and whether it be true or false, you are safe. But suppose this doctrine be false, and unwashed and unholy you are called to judgment; will that delusion save you?

SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., JULY 24, 1907

Manuscripts should be addressed to the Editor.
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MILTON C. WILCOX

A. O. TAIT

EDITORS.

Sin and Its Fruit.

THE "Scriptures of truth" are very clear as to what sin is. When man attempts to define it apart from the Bible, the explanation befogs and confuses rather than enlightens. For instance, a recent book, "The New Theology—An Exposition," by the Rev. T. Rhondda Williams, of England, thus defines sin: "A gratifying of the momentary self without considering others, and without considering that higher self whose enrichment always coincides with ministry to the social good."

Read the Bible definition, and note the differences:

"Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law." I John 3:4.

Moreover this definition is all inclusive, comprehending all sin. Note the following:

"All unrighteousness is sin." I John 5:17.
"For by the law is the knowledge of sin." Rom. 3:20.

"For where no law is, there is no transgression." Rom. 4:15.

"Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7.

"If ye fulfil the royal law according to the scripture; . . . but if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors. . . . For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:8-12.

What law is it which defines sin?—That law which says, "Thou shalt not kill," "Thou shalt not commit adultery," "Thou shalt not covet." What law contains these precepts?—The Decalogue, spoken by the voice of God from heaven, engraven with His own finger on tables of enduring stone. Ex. 20:1-17; 31:18; 32:15, 16.

"Righteousness" is the quality of being righteous. And "righteous" is conformity with a right standard. Mathematically, a right line is a *straight* line, the shortest distance between two points. Any deviation from that makes crookedness, perversion, or mathematically, sin. The righteousness which God requires is inherent, exhibited in straightforward, up and down conduct, rectitude, rightness, with no crookedness in it.

Thru that channel of righteousness from the great "Fountain," which is with God, flows the life, the vitality, the power of existence which we have. "In the way of righteousness is life; and in the pathway thereof there is no death." Prov. 12:28. Outside of that channel is the land of death.

"Sin," in its original sense, means to "miss the mark." It is the swerving of the line from the right course. It is falling "short of the glory of God;" it is turning

from "the mark for the prize of the high calling of God in Christ Jesus." Rom. 3:23; Phil. 3:14.

Righteousness perverted is sin; straightness perverted is crookedness; life perverted is death. "Sin, when it is full-grown bringeth forth death." James 1:15.

God created man "upright," and pronounced him "very good." He received life from God normally. For his physical nature it came thru the air he breathed, thru the water he drank, thru the food he ate. For his spiritual nature it came thru God's word and by His Spirit. Just so long as man was faithful to God, spiritual life dominated the physical. Death had no place in him. Had he continued faithfully obedient, he never would have died; for "in the way of righteousness is life; and in the pathway thereof there is no death."

But man sinned; he perverted the right ways of God within himself. He refused to be guided by Infinite Wisdom; refused to learn by God's appointed way—faith—the lessons of infinite worth, and to acquire by simple trust in his Maker the character worthy of eternal existence. He took the tempter's short, selfish way in the hope that he would gain knowledge of good and evil, and become like God; but he found evil only, and the end of it all, death. Compare Gen. 2:17; 3:4, 5.

It is true that the serpent's old lie has been perpetuated, and the millions of deluded mortals have believed it: "Ye shall not surely die. Strange, isn't it? that altho God said, just twelve verses previous in the Sacred Record, "In the day that thou eatest thereof, thou shalt surely die," and elsewhere, "The soul that sinneth it shall die" (Eze. 18:4), men should believe the tempter, "Ye shall not surely die." It is the only promise of immortality to the sinner in himself in all God's Book. Do you believe its author?

Man died. Adam died. Said God, "Dust thou art, and unto dust shalt thou return." Gen. 3:19. "And he died!" "and he died!" "and he died!" has been the long, interminable chorus of history and biography ever since. Man has been born, has flourished a few days, has died, has molded back to dust. "But," says one, "it was his body that died; his soul lives on." Who said so? It is playing fast and loose with the words of the Almighty to say that His "thou" in one case means the *body*, in another passage the "thou" means the *soul*. It was the responsible Adam who sinned; it was the responsible Adam who died. "The soul that sinneth, it shall die." Eze. 18:4, 20. The erroneous immortal-soul theory, the unscriptural conscious-state-of-the-dead doctrine, are the great road bed and metals over which Satan has run his train of heathen gods and demigods, saint worship, purgatory, ever-burning hell, universal salvation, Universalism, Swedenborgianism, Christian Science, Modern Spiritism, and other false, delusive doctrines. Righteousness is life, sin is death.

Sin is a disease. Man was originally healthy, normal. But when he departed from God, he perverted the very laws of his being, and all the horrible monstrosities and

degeneracies of sin have resulted. The virus is in bud, and every fruit of man bears the marks of the leprosy of sin. "The heart is deceitful above all things, and it is desperately sick; who can know it?" Jer. 17:9, R.V.

Man has no healing in himself. Standing alone, he has "no hope" and is "without God," "alienated from the life of God." Eph. 2:12; 4:18. He may plan and devise ten thousand ways of life; the end thereof will be death. Prov. 16:25. He may imagine ten thousand human saviours; but "none of them can by any means redeem his brother, nor give to God a ransom for him." Ps. 49:7. He may plan, as he has, a thousand ways to save society and preserve the world, but in the midst of the blazing illumination of righteousness and with myriads of voices calling ever upward, the great tide of human corruption rolls on toward the night of endless perdition.

There is but one hope, only one, for poor, dying humanity, and that is the righteousness and life of Jesus Christ, an all-sufficient Saviour and Redeemer. He gives life by giving righteousness, and He gives it freely to all who will take it in His way—the only way.

Righteousness and Life.

(Continued from Page 3.)

at enmity with the law of God; we love it. We are no longer condemned, but justified. But how is this done?—That we do not know; it is one of the mysteries of the power of God. We do know, however, by what means. Faith in the promise of God clothes us with the righteousness of Christ, without works on our part; for of ourselves we could do no works acceptable to God. Springing from a sinful heart, the works would be sinful. The infinite fulness of Christ supplements man's infinite need. "But now the righteousness of God without [the deeds of] the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference; for all have sinned and come short of the glory of God [and all believing], being justified freely by His grace thru the redemption that is in Christ Jesus." Rom. 3:21-24.

Perfection of God Restored.

The believer is no longer a sinner in God's sight; the eye of Infinite Perception sees upon him only His own perfect righteousness. He looks not upon a heart which hates His holy law, but a heart which loves it, even as did his Lord, in whose heart was God's law. Ps. 40:7, 8. For notice that the righteousness with which God invests the believing sinner is the righteousness which the law approves or witnesses to. It is the righteousness of God, found abstractly in His holy law, and concretely in our Lord Jesus Christ. The law is the rule, and Christ is the Example, of God's infinite righteousness. And the law of life in Christ Jesus makes the sinner free from the law of sin and death. See Rom. 8:1-3. Will he then keep God's law?—He can not do otherwise. The trans-

gression of any precept of that law would cause him intense pain and sorrow of heart. The righteousness of the law is fulfilled in those who walk not after the flesh, but after the Spirit. Rom. 8:4.

But what does this righteousness bring him?—Life; for “by the righteousness of One the free gift came upon all men unto justification of life.” Rom. 5:18. This is the purpose and power of God’s free grace, “that as sin hath reigned unto death, even so might grace reign *thru righteousness* unto *eternal life* by Jesus Christ our Lord.” Verse 21. Having righteousness, therefore, man has life. That righteousness is wrought in him thru the power of the word and the Spirit of God. 1 Peter 1:23; John 3:5; Rom. 8:11. And that “Spirit is life *because of righteousness.*” Rom. 8:10. It was for the reason that Christ was righteous that death could not hold Him in bondage. Acts 2:24.

Righteousness and Power.

God’s infinite righteousness is a manifestation of His infinite power. This infinite power, manifest thru His Spirit, works in us the same righteousness thru faith. This righteousness being ours, eternal life is ours. “The Spirit is life [in us] because of righteousness.” “He that hath the Son hath life; and he that hath not the Son of God hath not life.” 1 John 5:12. See John 3:36, and many other texts. This life is the life of the indwelling Spirit of God. Man may die, but his Lord has passed the portals before him. As death could not hold the all-righteous One, so it can not hold him on whom Christ’s all-righteousness rests. His righteous character before the throne of God is a check for eternal life at the resurrection, signed and sealed with the blood of the everlasting covenant.

For what should we seek—the righteousness or the life?—The righteousness. Having this, we have all. “Blessed are they which do hunger and thirst after righteousness; for they shall be filled.” “O taste and see that the Lord is good; blessed is the man that trusteth in *Him.*”

“Demand This Label.”

WE have recently been admonished by a well-meaning friend to demand the “union label” on our printed matter, as it will insure a great many blessings that the friend proceeds to enumerate.

We stand for unity. We stand for the exalted unity demanded and taught by the Lord Jesus Christ. And all the workers in this office are united, and happily united, too, in the great work before them, of spreading the news as rapidly as possible that the Lord Jesus is soon coming. He has told it in His prophecies in such a way that there can be no mistake about it. He is coming again, and He is coming very soon; and the employees in this office are a unit in devoting their lives to the spread of this soul-inspiring, and soul-rejoicing truth.

This printing and publishing-house does not printing whatever outside of its own books, pamphlets, tracts, and papers. It

does none of the commercial work that printing-houses usually compete for. It is devoted to the one pleasurable task of printing literature that tells of the Lord’s soon coming, and of the preparation necessary to stand ready to meet Him at His coming.

We have a union for the carrying forward of this work, but it is the happy union that is produced by fellowship with Christ Jesus. We see the distress and the turmoil that is in the world, and we know what it means, for we have been reading it from the pages of prophecy for more than a fourth of a century. We have been saying all this time that the prophecies foretell that we are now in the last days, and because of the selfishness of men, manifested in their greed for wealth and their successes in amassing stupendous hoards, there would be brought on industrial conditions that will fill the world with terror. All this we see in the world to-day, and as already stated, we know what it means because the God of Heaven has caused His prophets to write it in His Book so that we might read and understand.

We have no quarrel with the labor unions. From the standpoint of this world, they have the same natural right to combine that is manifested in the great combines of capital. But the work of this office and of the employees of this office is not in the direction of becoming a party to any of these disputes between labor and capital that have become so distressing, and in many instances so bitter, and that we know from the sure word of God will continue to become more and more distressing and bitter till the end of time.

We know what is coming on this world, and know what it means. And we know that there are thousands of distressed souls who are full of dread because of the outlook. The unprecedented corruption, the clamorous wars between fabulously wealthy corporations, trusts, and combines, and the laboring people; the constant threatenings of war that have every promise of involving the whole world; the storms, earthquakes, and the like that are visiting so many places with destruction; and all the rest of the things of this character that we see so plainly everywhere to-day, are compelling men to be anxious about the future. Now we know from the plain prophecies of the Bible what these things mean, and knowing them, we must give ourselves to the one work of telling it to the world.

God has a shelter *in* the storm and also *from* the storm. We are all absorbed in the one work of telling about this Shelter, and pointing men to the Harbor of safety. And being absorbed and united in this one great work, any fair-minded person, we believe, will see that it would be both inconsistent and wrong for us to be entangled with the warring elements that are in heated combat in the strifes in this world.

“And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Suffer hardship with me, as a good soldier of Christ Jesus. No soldier on service entangleth himself in the affairs of this life; that he may please Him who enrolled him as a soldier.” 2 Tim. 2:2-4.

These words inspired by our Lord and

Teacher form the basis of the commission under which we act. Our Lord is the Prince of Peace, and we are ambassadors of peace. And how could we act as ambassadors of peace if we allied ourselves with one of the warring factions and became a partisan? We believe that in stating things in this way we are not promulgating sectarian dogma that is narrow and warped into one-sidedness. We are stating fundamental Christian principle, and believe that it is a substantial platform on which every follower of the Nazarene should stand. T.

Courage Demanded Now.

WE have already entered the time of the world’s supremest perils. We have already entered the days that God has foretold us would be “perilous” because of the covetousness and self-love that would exist. We have already entered the period marked by prophecy as the “time of the end”—a brief period just before the second coming of Christ in the clouds of heaven. Speaking of this time, and of the signs that were to precede His coming, the Master says:

“And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh.” Luke 21:25-28.

The men who cling to this world and its sins, and who refuse to see the light of God’s plain word may try to quiet their fears in the storm that is bursting upon the world, but they will not be able to do it. The Lord has foretold that men will be “fainting for fear, and for expectation of the things which are coming on the world.” And while men with fainting hearts and bated breath are trying to seek this solution and that of the meaning of these things, in the hope that they may find something that will sustain and impart courage and comfort, those who know the truth of the word of life must stand up with the courage of heroes and make known the truth in power.

The person who is rightly instructed in regard to the meaning of the things that are in the world and that are filling men more and more with the forebodings of despair has not a spark of fear in regard to any of the dangers that threaten us. He has made his peace with God complete. Even death itself has no terrors for him. His only regret is that he does not have a thousand lives to give in such a glorious work. He must meet everything courageously and calmly. He must be willing to be deliberately misunderstood and maligned, and still he must go right on with his work, imparting to every one he meets the courage and hope that are swelling his own heart to overflowing. T.

“THE worst thing about the sowing of wild oats is that they take root in other people’s fields.”



Dutch Peasant Girls, Isle of Marken.

The Hague Peace Conference

By Our Own Correspondent

mutual friendliness. This is, moreover, a decidedly commercial and materialistic age. A religious war of the kind waged during the Middle Ages is hardly conceivable at the opening of the twentieth century. Ideals are rapidly shifting; ambitious men are seeking the material prizes offered by business and the more lucrative professions, to the neglect of the army and the church. The labor movement is exerting quite a strong influence against militarism, and the socialists are all for peace.

Business Reasons.

Then, there is in general more at stake than there ever has been before. It takes a lot of money to carry on even a successful war, while an unsuccessful one may mean serious financial embarrassment or even ruin. Thus business men, if only for selfish reasons, are inclined toward peace. Furthermore the boundaries of the various world nations are pretty well fixed. Wars of aggression are discountenanced by general consent, and would not be tolerated. Hence, while there is much to lose in a war to-day, there is little to gain.

These are some of the general tendencies of to-day which operate in behalf of peace and amity among nations. They are not evidences of a higher idealism or a more thoroughgoing morality. They are, perhaps, best described as natural forces which arise out of modern conditions. Taking courage from this manifest tendency of society, the world over, certain peace organizations in England, America, and on the Continent have increased their efforts in behalf of the ideals for which they stand, making their appeal to common sense and the logic of circumstances to convince the man in the street of the utter foolishness of war. These various societies have doubtless done much to prepare the way for the international conference now sitting. Certain it is that the officers of such societies are far more optimistic of the good to be achieved thru an international court of arbitration, having power to settle all differences between nations, than have the members of the conference itself.

Uncertainty of Political Relations.

Aside, however, from general tendencies everywhere at work, there can be no doubt that at least one great world power is more peaceably inclined to-day than in 1899. England is not proud of the Boer War, the burden of the cost of which will rest heavily on the country for years to come. The people are disposed to peace, and so also is the present Liberal Government. Probably Russia is also less inclined to war-like aggression than in the nineties.

But there are also some disturbing elements. There is nothing certain about the political relations of the



Dutch Fisher Woman, Volendam.

great world powers except their tendency to violent extremes—in short, their extreme uncertainty. The French were hooting Englishmen in the streets during the South African War; now they love them so warmly that they almost feel jealous when England shows friendly feelings toward other nations. These powerful elements of uncertainty must be reckoned with in any estimate of the future of Europe.

Of the great world nations, Germany, perhaps, represents the largest amount of ambition, coupled with a good degree of power to realize that ambition. Her population and her wealth are both increasing much more rapidly than those of England, and she aspires to colonial possessions beyond those she now occupies. She is also building up a great navy. England is looking on with jealous eyes. There are not wanting Englishmen who view Germany's development with real concern, and believe it absolutely necessary in order to maintain the balance of the powers that England should continue to strengthen her land and naval forces.

Turkey and Austria.

Then the Turkish question may become critical at any moment, and there is no knowing what situation will be precipitated in Austria when the present emperor dies. Thus while general tendencies move in the direction of peace, this does not give any real assurance that we may not be engaged in gigantic struggles in the near future.

It must also be remembered that while trade and commerce assuredly make for peace, they may also become occasions for severe wars. Business interests sometimes clamor for war. The eagerness of the Uitlanders to have a part in the government of the Transvaal in order to

ARE we on the eve of a new era of peace and good-will among the nations? Are armaments to cease? Will the swords be beaten into plowshares and the spears into pruning-hooks, and will the nations learn war no more? Will the pen, indeed, be acknowledged to be mightier than the sword, and is peaceful diplomacy to take the place of bloody encounters by land and sea, and arbitration to give the final word in all matters of dispute?

These are some of the questions that come into mind as we contemplate the opening of the second peace conference. It must be acknowledged that this large representative body of delegates from forty-five countries of the world is not without its significance. The great powers are here, and so are the less important ones. The delegates number nearly twice as many as the first peace conference in 1899, and there is reason to believe they have come to this gathering with a serious purpose to achieve, if possible, solid and practical results. Such a meeting as this would have been out of the question twenty years ago; it could hardly have been held in the nineteenth century. It is, then, a twentieth century development.

What does it all mean?

Are we face to face with a great millennium?

Or is it all a solemn mockery? Is it a case of "words smoother than butter," and "in the heart a drawn sword"?

Underlying Principles.

The sequel will have to decide. But it is safe to lay down some general principles at the very outset. The nations of to-day are more closely bound together by the ties of art and commerce than ever before in the history of the world. Modern facilities of travel have contributed much to bring representatives of different countries into close contact with one another and thus make for



"The House in the Woods" Where First Hague Conference Was Held (1899).



Major General Akizama, and Admiral Sijmamoera, Leaders of Japanese Delegation.

facilitate the piling up of large fortunes, precipitated the South African conflict.

In a Nutshell.

To sum up the situation in a nutshell, the European outlook at the immediate present is favorable to peace; but a very slight shifting of the political chess-board might change the whole situation in the twinkling of an eye.

Such, then, is the general situation at the opening of this second peace conference. Forty-five nations have sent their delegates, and the afternoon of June 15 witnessed the formal opening. It will not be needful here to go into the details of that meeting. It was very quiet and formal. The only business done was the sending of telegrams of thanks to the Czar and to Queen Wilhelmina. The presidency of the conference was entrusted to the ambassador of Russia, M. de Nelidoff, as expected, and this statesman delivered an address which may be taken as a sort of keynote to the conference. Satisfaction was expressed that so large and representative an assembly had convened. It was an idea of peace that had led so many powerful governments to send their most eminent men to discuss together the dearest interests of humanity.

The Task of the Conference.

The task before the conference was twofold: First, to seek for the means of settling amicably differences which might arise between states, and thus preventing armed conflicts. Secondly, if war did break out, to "soften its consequences" both for the combatants and those indirectly affected. These two problems had seemed to some incompatible, but the speaker did not so regard them. The first peace conference had accomplished something under both these heads, and it was for the second one to take up the work where their predecessors left it and carry it as much farther as they might.

Since 1899 thirty-three conventions of arbitration had been concluded between the different States. Four grave and complicated cases had been carried to the Hague Court, and the Commission of Inquiry created by the act of 1899 had busied itself with one serious case which might otherwise have had most dangerous consequences.

Reference was also made to Andrew Carnegie's generous gift of a building for the accommodation of a permanent conference.

At this point M. de Nelidoff introduced a word of caution. "Let us not be too ambitious," he said. "Let us not forget that our means of action are limited, that the nations are living beings just like individuals, with the same passions, aspirations, and failings. . . . Let us above all not forget that there is a whole series of cases in which honor, dignity, and essential interests are engaged for individuals as for nations, and where the one like the others would never wish, whatever be the consequences, to recognize any other authority than their own judgment and their personal feeling."

He went on to say, however, that these stern facts should not discourage us from "dreaming of the ideal of a universal peace." Is it not, he said, the essential condition of all progress to pursue an ideal toward which one ever tends, and yet can never reach? "Let us set to work bravely, then, the clear star of universal peace and justice, which we shall never reach, guiding us always for the good of humanity."

The speech was warmly applauded, and judging from the general attitude of the delegates and the remarks different ones have dropped from day to day, it represents very nearly the feelings of the conference.

Opening Speech of 1899 More Sanguine.

It will be remembered that the opening speech of the 1899 conference was far more ambitious and in a bolder spirit altogether.

The president of the first conference spoke out against the increase of armaments and adopted quite the tone of peace promoters in general. Nevertheless it is a well-known fact that the fervid opinions expressed at the opening did not take definite form in the conference, and that the ultimate results of that first coming together of the nations were reduced to working agreement in some minor matters relating to warfare as well as to providing the court of arbitration. The opinion was expressed the other day by a well-known citizen of this city that the second peace conference, tho it starts with a more modest program, would doubtless do a great deal more. This remains, of course, to be seen. There is a rumor that M. de Nelidoff's opening speech as originally written, contained a more ambitious program, but that on hearing at the last moment of the dismissal of the Douma he sat up the better part of the night previous to recast the address.

No Religious Services.

The conference was opened, by the way, without religious service of any kind. This, while wholly correct, is a little surprising in view of the custom of introducing a religious ceremony in connection with the launch-

The Beauty of Metaphysical Philosophy.

[The following note and appropriate verse thereon appeared in the *San Francisco Examiner*, of July 1, under the name of Thomas Nunan. It will appeal to common-sense people who have a bit of humor.]

Professor John McTaggart Ellis McTaggart, the distinguished atheistic philosopher of Cambridge University, now lecturing at the University of California's summer school, denies the existence of matter, saying that everything so regarded is merely dream and delusion. He declares that all intelligent animals are immortal souls.

"Nothing but soul; no law but love,"

This is Professor McTaggart's text;

No earth below, no heaven above.

Himself—he's merely a soul perplexed.

All that we see or touch or hear,

These are delusions, visions, dreams.

Only the soul is anywhere near;

Nothing is anything like what it seems.

Matter is something that nothing can be;

Vainly the tangible spirit is sought;

Spirited spooks in dreams are we;

Everything known is matter of thought.

Property, houses, rocks, or trees,

Oceans or rivers or landscape spots—

Never such objects at all as these;

Not a bit real estate in lots.

Rare old fossils I thought I had;

Now the collection I've thrown away.

Ancient imaginings all are bad—

Fossilized thoughts of a dead old day.

Dainty the fern in a chunk of coal;

Years it had held my pondering gaze.

Yet, 'twas the dream of a saurian soul,

Fated to end in a so-called blaze.

Fishes are souls; as well as the boy

Fondly believing he sees a brook;

One may the other one's time employ—

Still but delusions are line and hook.

Saddle a horse and speed away!

'Tis an absurdity thus to write.

Even the rider and steed say nay,

Surely they're souls communing in flight.

Simply a seeming is all we eat.

Why should we gobble what doesn't exist?

Clothes are but fictions, souls to cheat:

Lay them aside—they'll never be missed.

Why are we toiling? Ah, we're mad!

Building delusions to call them real.

Let us throw off the clay and be glad;

Needs that are worldly the soul can not feel.

ing of a battle-ship, or giving its colors to a regiment. In the former case, the engine of destruction glides into the water followed by the seemingly very inappropriate benediction: "May the Lord bless you and keep you and give you peace." The conference has done well to start its work clear of any religious entanglements, and the omission of any formal religious ceremony at the opening will not prevent Christians everywhere praying most earnestly for success to attend this effort to make wars fewer and less barbarous.

The Ridderzaal, in which the sittings of the conference take place, is a historic building looking a great deal like a church. It is about six hundred years old, and stands in the Biunenhof, with the upper and lower houses of Parliament on the right and left hand respectively. The Ridderzaal itself is ordinarily used for combined meetings of the two houses.

It would have been hard to find a better location for the conference. The Hague reminds one in its quietness and ease and freedom from bustle of a great, over-grown village. But it has magnificent environs, and the canals, shaded with enormous trees, and the exquisitely clean streets and inviting shop windows and bright, clean-looking children, and especially the picturesquely dressed peasants from the surrounding country and from the Isle of Marken, altogether make a picture of which one never tires.

The conference held its second meeting last Wednesday behind closed doors. It then organized itself into four departments, and divided the work. Telegrams were read from the Czar and the Queen of Holland expressing their deep interest in the success of the gathering.

M. ELLSWORTH OLSEN.

The Hague, June 21.

(To Be Continued.)

"The Blasphemy of the Ages."—That is what the *Sacramento Union* calls the application of the term Christian to the present civilization. It declares that our civilization, stripped of fair seeming, is still that of the wolf rationalized, instead of that of the sons of God Christianized. Jesus taught a civilization founded upon purity of heart and human fraternity. In His name we are striving to maintain a civilization founded upon race antipathies, international jealousies, industrial and commercial spoliation. And we insist upon calling that civilization Christian! "It is the blasphemy of the ages relieved of its enormity only by individual and associated efforts here and there to make things better than they are." And all this is true. Yet we are bound to believe that many who make the saddest failures are trying to make the world better. But they are taking the wrong way to do it. There is no other way but God's way; no way to make men Christian but to be "born again," "born from above." Calling a man Christian will not make him one. Calling the nation or civilization Christian will not make them Christian. The object of Jesus Christ, in life, death, and teaching was *not* to civilize the world. The object of His followers should not be to civilize the world. To evangelize, to regenerate, to save men from sin is the object of Christ and Christianity. Civilizing is incidental; and nothing in all the world will civilize so rapidly, so effectively as Christianity. The civilization of to-day is the only type possible among unregenerate men.

Liberty.—The third number of *Liberty* for 1907, is now ready for circulation—a special Christian Endeavor number. The matter of this issue sets forth the true principles of Christian liberty and the obligations of the rising generation to maintain these principles. Not antagonistic, but set forth in a Christian spirit which will make the number especially adapted to Christian Endeavor workers, who should be liberally supplied. Price, five cents a copy, twenty-five or more copies two and one-half cents a copy. Address Review and Herald Publishing Ass'n., Takoma Park Station, Washington, D. C.



Missions



Historical Sketch of the Hermit Kingdom

By F. W. Field

KOREA, the Land of the Morning Calm, once known to the outside world as the Hermit Nation, is a peninsula projecting from the eastern shores of Asia. To the northwest lies Manchuria, toward the southeast the shores of Japan are almost in sight, but a hundred and fifty miles distant; and at the extreme north the boundary line touches the territory of Russia for a distance of eleven miles. The area is somewhat more than eighty thousand square miles, or about twice the size of Ohio.

The surface is very mountainous. The main range lies to the east of the center, so that the eastern slope to the sea is quite abrupt. The western slope is longer and more gentle, and is much broken by lower transverse ranges, between which are wide, fertile valleys.

Agriculture.

The soil in the lowlands is on the whole quite fertile. But the hills and mountains in the southern half of the country have a desolate, barren appearance, being devoid of timber, except for a few scrubby pines. Farther north, along the Yalu and Tumen Rivers and their branches, quite extensive forests are found. Agriculture is by far the most important occupation. The country is believed to be rich in mineral resources, but these have not been much developed. The same may be said of the valuable fisheries along the extensive coasts.

Climate.

The climate has been described as one of the most healthful in the world. The winters in the southern part are quite mild, but farther north are more severe; even in Seoul, the capital, zero weather is sometimes experienced. The summer months are hot and rainy, but the climate on the whole is dryer than that of Japan, and so less enervating.

Race Composition.

The Koreans are evidently a Mongolian people, as indicated by their yellow color, black hair, and oblique eyes. But one often sees a face with distinctly Aryan features—oval face, high forehead, straight, well-formed nose, and thin lips. Consequently the theory has been advanced that the Ko-

reans are a composite race, formed by the mingling of a Mongolian people with some offshoot from India. The physique is good, the average height being considerably above that of the Japanese.

There is good evidence that the Korean nation is of great antiquity. Pyeng Yang was the ancient capital, and the authentic records of this city are said to date back three thousand years, making its early rulers contemporaries of David and Solomon. These early records tell how Kitze with an army emigrated from China in the twelfth century B.C., built Pyeng Yang, and made it his capital, and established a dynasty which continued for seven centuries. The name of Kweja, one of the early rulers of this dynasty, is a household word in Korea to this day. His tomb is still shown in a small grove of pines, just outside the walls of Pyeng Yang.

Chinese Influence

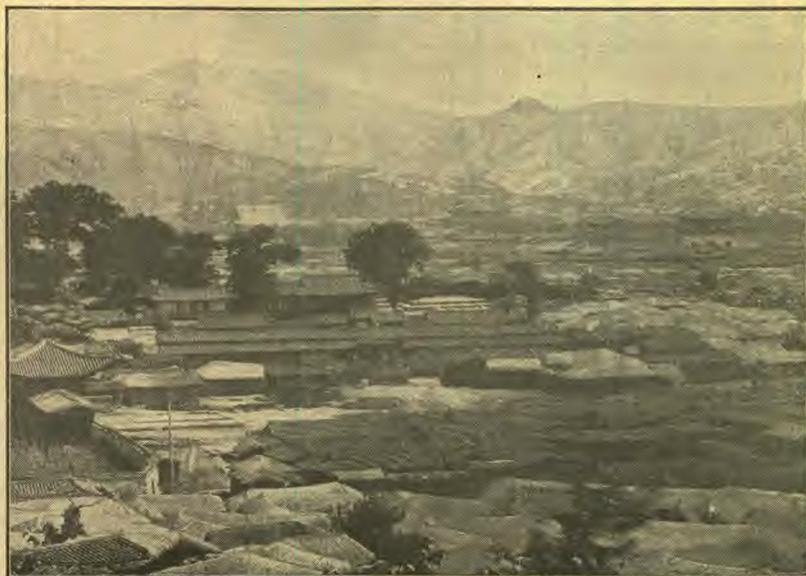
A very natural result of the geographical position of Korea was that from very early times and for many centuries Chinese influence predominated. The Manchus invaded the country, and brought Chinese civilization with them. It is said of the Koreans that "their literature, superstitions, system of education, ancestral worship, culture, and modes of thinking, are Chinese." Not only this, but for centuries Korea was under the suzerainty of China, and paid an annual tribute.

The Koreans also had intercourse with the Japanese from very early times, and from them their island neighbors received a knowledge of Chinese literature, art, and civilization in general. But the relations between these neighbors were not always peaceful. Jingo, an empress of Japan, is said to have conquered Korea in the third century, A.D.

And altho the Japanese did not hold the Koreans in subjection, this early conquest was never forgotten. It was made the pretext for the unwarrantable invasion of Korea by Hideyoshi in the sixteenth century. The war which followed continued for years, and cost the Koreans three hundred thousand men. The sudden death of Hideyoshi put an end to the strife, but did not end the hatred of the Koreans toward the Japanese; for it continues unabated to the present time. Not that the Koreans have such remarkable memories; the hatred has been kept alive by various acts of aggression and oppression from that time to this.

With all these facts in mind, it is easy to see how Korea became a bone of contention between China and Japan. The latter was ever jealous because of the suzerainty of China. These two would-be friends of Korea finally agreed by treaty that neither would interfere with the internal affairs of Korea without the knowledge and consent of the other. In 1894, rebellion was rife in Korea, caused by the intolerable oppression of the people by the official class. In order to suppress this uprising, the Chinese government despatched troops into Korea. The Japanese claimed that this was done in violation of their treaty with China; and war between these two powers was the result. At its close China acknowledged the independence of Korea, thus bringing to an end the long period of Chinese suzerainty.

The present reigning dynasty of Korea has occupied the throne for over five hundred years, or since 1392. The government is an absolute monarchy. The country is divided into thirteen provinces, and these are subdivided into three hundred and sixty districts. The monarch is assisted in the government by a cabinet of ministers, or heads of administrative departments. Cabinet ministers, provincial and district governors, and a host of other officials, all receive their offices by appointment. And the guiding theory of the ruling class seems to be that the government exists for the enrichment of the governors rather than for the good of the governed. Accordingly there is a general scramble among the upper classes to secure desirable appointments; and when these are secured, the only limit to official rapacity is the poverty of the common people who



Seoul, the Korean Capital.

pay the taxes. In courts of justice bribery is very common.

Official Corruption.

This rank corruption in official circles, reacts upon all classes of society. The spoils of office are looked upon as the rightful inheritance of the upper classes, and the members of these classes live in hope of sometime securing their share. Existence while not in office is made possible by a system or custom that requires a man in prosperous circumstances to support in idleness those of his indigent relatives and friends who throw themselves upon him for maintenance. There is no shame attached to this really shameful parasitism; and because of this the results are all the more deplorable. Many a man of real ability fritters away his time and opportunities in this helpless state of dependence.

The Laboring Class Affected.

The effects upon the laboring classes are no less deplorable; for they are the objects of all this official rapacity. They are the "ultimate sponge" in the grand system of "squeezing." Unjust extortion is carried to such an extent that men of means dare not advertise their wealth by building decent houses to live in, or by investing their means freely in profitable enterprises. And the laboring classes content themselves with eking out a bare existence, knowing that anything beyond this would simply go to enrich the ever watchful officials. The effects of such a condition can easily be imagined. There is a sad lack of thrift and enterprise, and a corresponding degree of poverty.

These conditions have prevailed so long that for some time the outside world has regarded the government as being on the verge of collapse. The country was opened to foreign intercourse in 1884; and since that time the king has called to his assistance a number of foreigners as advisers, some of whom have rendered most excellent service by introducing much needed reforms, and checking the rapacity of dishonest officials. These results serve to strengthen the opinion held by many that, much as the government needs reforming, the people are themselves unable to bring about the needed reformation. And this accounts for the policy of "benevolent assimilation" that is being pursued toward this unfortunate country at the present time.

As an indication of what the Koreans might become under just and equitable laws, attention has been called to the condition of certain communities of Koreans who have migrated into Russian territory. Almost without exception they are in a prosperous condition, living in well-built houses on well-tilled land. In business they compete successfully with the proverbially industrious Chinese. And these Korean emigrants are by no means the pick of the country; for previous to their migration they became reduced to great straits of poverty, and left their own country in the hope of bettering their condition. The inference is that their countrymen generally would prosper equally well under as favorable circumstances.

All this pertains rather to the temporal prosperity of the nation. But there is a

deeper and more vital need than this. The social and moral standards of the people should be raised. In other words, what Korea needs most is the uplifting, purifying influence of the Gospel of Christ. And the events of her recent history have opened the



The King of Korea.

way for the entrance of the Gospel in a most remarkable manner. No other country in the world illustrates more forcibly the fact that we are now in the time of the Lord's preparation. The cry of the down-trodden in Korea is ascending to heaven, and is being answered by the gathering out of souls prepared for the everlasting kingdom of peace and righteousness:

Tokyo, Japan.

Our Work and Workers.

At the camp-meeting held at St. Helena, Cal., twenty-four were baptized, June 30.

PRESENT truth has been preached in Bonacca, Bay Islands, for about a year by Brother Frank Carey, and nineteen have been baptized as the result.

ACCORDING to Eastern Tidings there are at the present time twelve Sabbath-schools in India and Burma, with a membership of 189. Three of these schools are in Calcutta.

FIFTEEN have received baptism in the Ontario Conference the last month, a very good record considering the small number of workers and the extreme prejudice and opposition.

Wanted for Missionary Work.

THE following desire papers and will make good use of them in home missionary work:

Leslie Littell, Gentry, Ark., also tracts, for tent-meeting work.

Margaret Warnock, 718 W. Washington St., Guthrie, Okla.

A. L. Jenkins, R. F. D. No. 2, Blythewood, S. C.

E. W. Wolfe, Wapello, Iowa.

Mrs. Jane E. Harris, 330 Plain St., Columbia, S. C.

C. F. Volz, R. F. D. No. 3, Lexington, Ind.

A. L. Manous, Decatur, Ga., desires to say that he has all the papers he can use to advantage.

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Love One Another.

(Adapted, Author Unknown.)

It was Friday night, and two children small
Sat on the stairs in the lighted hall.
Vexed and troubled and sore perplexed,
To learn the Sabbath's forgotten text.
Only three words on the gilded card,
But both the children declared it hard.
" 'Love' that is easy, it means, why this,

A warm embrace and a loving kiss,
But 'one another,' I don't see who
Is meant by another, now, Mae, do you?"
Very grandly she raised her head,
Our thoughtful darling, and slowly said,
As she fondly smiled on her little brother,
"Why I am 'one' and you are 'another,'
And this is the meaning, don't you see,
That I must love you and you must love me."

Studies in the Christ-Life at Brother Eldred's

Mrs. L. D. Avery-Stuttle

Twelfth Evening's Study.

JUST at this moment the door-bell rang sharply. Sister Eldred groaned inwardly. Why must their cozy, pleasant, profitable study be interrupted, especially just now—just as Mr. Field had become interested enough to ask a question, and such an important and vital one, too?

Ah, how little we know of the wonderful ways of Him who is perfect in wisdom, and who never makes a mistake, even in the seemingly small affairs of the earth-life of His children! Sister Eldred glanced questioningly at her husband, and hurried to open the door.

"Good evening, Mr. Allan; come in and join us in our Bible study," said Brother Eldred, cordially.

"Bible study? Well, now—that's rather a new departure for me, Mr. Eldred," and the newcomer smiled dubiously, as he continued: "I just stepped in to inquire about the lease of that house I understood you had for rent. I hope I'm not intruding."

"Intruding? O no; we're always glad to welcome our friends; but you have not lived in the village long enough to have heard that we observe the seventh day of the week as the Sabbath of the Lord, according to the commandment, and that the day properly begins with the setting of the sun. So, you see, as we can do no business on this evening, we would be very much pleased for you to join us in the reading."

Mr. Allan's face was a study as he seated himself rather uneasily in the chair offered him, and accepted the proffered Bible, while Brother Eldred continued:

"We were about to answer a question which our friend, Mr. Field, propounded just as you entered. Will you kindly repeat your question, Mr. Field?"

"It was this: supposing the Bible account of the temptation and suffering of Jesus Christ to be true, what was the real object of it all? and why did God allow His Son to suffer and die for a world of guilty men? It has always seemed unreasonable to me that the innocent should suffer for the guilty. I was taught from boyhood to regard the story as a myth, and Jesus Christ simply as a great

and good man, and that if I was ever saved, I must save myself."

"You are not the first who has been led to question the vicarious atonement," replied Brother Eldred, while Sister Eldred again quietly repeated her favorite text:

" 'For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' "

At once Mr. Allan's face took on a softened expression, and his eyes filled with tears as he exclaimed, turning to Sister Eldred:

"O madam! I've been trying to get away from that verse for years, tho I've not heard it repeated since my mother died with it upon her lips. But I don't know *how* to believe on Him, and, as Mr. Field says, it seems unreasonable and unnatural that the innocent should die for the guilty."

"And yet," replied Brother Eldred, "we see the same principle carried out in nature, and we do not think to question it. If the blossom did not die, the fruit would never appear; and constantly some of the brain cells and muscular tissue of these wonderful bodies of ours die, that the body may be kept in health and strength and activity. If one part of the body is wounded, at once the little blood corpuscles fly to the rescue like tiny soldiers, to give their life for the life of the body. Will Mr. Allan please read Rom. 5:6, 8, 9?"

Tillie handed her open Bible to him, and he read slowly and thoughtfully:

" 'For when we were yet without strength, in due time Christ died for the ungodly.

But God commendeth His love toward us in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath thru Him.' "

For a moment there was silence. The Holy Spirit was striving to obtain a foothold in hearts filled with unbelief and doubt. At last Sister Eldred spoke:

"Yes, it must be *thru Him*. We are as unable to keep or to save ourselves as is a drowning man in the midst of the ocean; but Jesus Christ came to offer us the rope of salvation. We must grasp the rope by

faith. These are the terms. If we refuse, we are lost, *lost!*' "

A tear shone in Sister Eldred's eye, and her husband added:

"But did you never think, Mr. Field, how unreasonable is the idea that Jesus Christ was merely a good man? If He were not the Son of God and the Saviour of the world, then there remains but one alternative—He was an impostor, because He *claimed* to be the Son of God."

"O, *that* could never be, never!" exclaimed Mrs. Field, shuddering. A troubled look flitted across Mr. Field's expressive face, as he said:

"I had never thought of it in just that light before. No; I am not at all willing to call Him an impostor."

"His words and His teachings are too wonderful for that; don't you think so, father?" questioned Mildred, earnestly.

"True, true, my daughter; these things are all so strange and new to me. As I said, I must take time to study the Bible more in the future. But," turning to Brother Eldred, "I have always believed the resurrection of the dead to be an impossibility. You remember I told you I was something of a Sadducee."

"Of course if it depended upon *men*, Mr. Field," interrupted Tom, "there could be no resurrection from the dead, but as Florence quoted, Jesus says, 'I am the Resurrection and the Life.' That alters the question entirely. Why, if God made these wonderful bodies of ours, could He not bring them again from the dead?"

"But, my son," commented Brother Eldred, "while your reasoning is good and plain, we must not forget that the things of God are spiritually discerned, and that we can not believe unless God gives us faith. Let us read together the fifteenth chapter of 1 Corinthians."

At once every member of the little reading circle opened the Bible, and the wonderful chapter was read. It was Mr. Allan's turn to read the fifty-fifth verse: "O death, where is thy sting? O grave, where is thy victory?" He became deeply affected, and, as the little circle broke up, after appointing the next evening's meeting, he exclaimed tremblingly:

"Will you pray for me, Mr. Eldred? I believe God sent me here to-night."

That evening, as Mr. Allan walked homeward under the silent stars, the angels of God recorded the first prayer he had offered for many a long year.

(To Be Continued.)

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.

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Pacific Press Publishing Company
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285 Salmon St.
Portland, Ore.

1109 East 12th St.
Kansas City, Mo.

SIGNS OF THE TIMES

PUBLISHED WEEKLY

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

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Strife and Revolution in the Air.

WHILE the representatives of over twoscore nations are discussing plans of peace at The Hague, the Central American republics are either at war, or upon its very verge; conspirators are hatching plots to dethrone Spain's king, and his queen is in constant fear; the Portuguese are in rebellion against King Carlos I, who disregards the constitution of the kingdom. He wants to get rid of the Cortes, or parliament of Portugal.

In case there should be the threatened revolution, they might make the beautiful and good Queen Amelia, whom they call "the angel of charity," the ruler instead of her husband. Her many deeds of goodness and helpfulness have endeared her to the people. They might give the throne to one who claims it—Don Miguel de Brazanza. They might overturn the throne, and do as did Brazil—declare it a republic.

Then, too, seemingly more serious than all of these combined, at least in foreign circles, are the strained relations between Japan and the United States. In high circles in this government, matters are not spoken of as serious, but the reports from Europe indicate that the most of the great powers believe that war will come sooner or later, and probably soon. Military authorities scout the idea that Japan is unprepared, and it is freely talked that in the beginning of such a strife the "Sunrise Empire" would have a decided advantage.

What do we think about it? Just this: As the word of God declares, men may cry, "Peace, peace, but there is no peace." There never can be till the hearts of men are regenerated by the Prince of Peace. But that is an individual work, and no peace congress nor agreement among nations can take strife from the natural heart of man.

But God has a work to do for the world. His great sealing message must go to the world, and He has commissioned His mighty angels to hold the winds of strife till that work is finished. Rev. 7:1-3. When that is done, when God's "everlasting Gospel" shall have done its work, then shall the world see the great war of Armageddon, and the slain shall number multitudes. Read Rev. 16:12, 13; Jer. 25:15-29. Now is the time to make peace with God that in that day we may find Him our Refuge.

Anarchists will hold a convention in August in Amsterdam. The dealing with governments and the destruction of specially obnoxious rulers will be considered.

Our Next Issue.

NEXT week we will give the second of the promised numbers on the general subject of "Man and His Destiny." All the great works of creation that we see about us, with man as the masterpiece of this manifestation of creative power, could not have been made for just a brief existence like the life we now live. Men have thus reasoned and have sought for solutions of the problem, but the Bible gives the only satisfactory presentation of the outcome.

In considering the question, we will have articles on the following interesting topics next week:

- Eternal Life and Immortality.
- The Resurrection to Life and Death.
- The Reward of the Righteous—Eternal.
- The Doom of the Wicked—Eternal.

Our Busy Factory.

THE cut on this page gives a general view of our bindery in action. These are very strenuous days with us here in the factory. The significance of the rapidly occurring events of this time have stirred a large army of our devoted people to go into the field to distribute the printed pages that



General View of Our Book-Bindery in Action.

bear the message of the Lord's soon coming, and that also tell of the preparation necessary to meet Him in peace. This has made it necessary for us to employ all the extra help that we can secure in these parts, and then we have had to work overtime besides. If these busy activities were caused by a rush of ordinary commercial printing, they would have no particular significance. But since every page that is being sent out is devoted directly to the giving of the message to which we have consecrated our lives, it is a clear prophecy of the fact that this work is being rapidly pushed to its completion. And we have the promise that when it is completed, then the Lord will come. Let us all do everything within our power to hasten the desired day.

The King of Denmark knighted a socialist, Julius Andersen, for his work in temperance, and his Socialist organization expelled him. They felt that to accept knighthood was a denial of Socialist principles.

Cost of Celebrating Liberty.—It cost to celebrate liberty last fourth of July, reported up to July 6, fifty-nine lives, and reported injured, 3,870. This is the largest record in nine years. Pittsburg led with twelve deaths. It is a poor way to celebrate liberty.

We plead not alone for liberty for ourselves, but for each and every man,—for our neighbor,—be he infidel or believer, pagan or Christian,

Catholic or Protestant, Gentile or Jew. As long as the liberty of the individual is secure, the liberty of all and the stability of the nation are safe.

Has the Gospel Lost Its Attractions?—A news item declares that "the roof of the Fair Hill Baptist Church, Philadelphia, is to be surmounted by a roof garden where vaudeville will be given, in order to attract to Gospel services." Such a step as that is the strongest kind of a confession that that minister does not know the Gospel. Jesus said, "And I, if I be lifted up, . . . will draw all men unto Me." Lift Him up, the Saviour of men, the Saviour of sinners. Let Him draw. Let not God's house be thus desecrated.

India's Mountain Mission Home.

THE readers of the SIGNS OF THE TIMES have had their attention called to our India Mountain Mission Home. Our missionaries who labor in the lowland country of that great empire are not able to endure the extreme heat and the malaria incident thereto. They must have a few months out of the year when they can get back into the hills where it is cool and healthful, in order to build themselves up for another campaign in the lowlands.

Our first workers that were sent there succumbed to the climate and were swept into untimely graves. We have none too many of these consecrated men and women who are willing to take up work in those distant and needy lands, and so we are providing a good home back in the mountains where the worn missionaries can recuperate before they are completely broken down. We have within one thousand dollars of enough to dedicate this much needed missionary home free from debt. We hope to receive donations promptly that will enable us to send this amount to Brother Shaw within the next two or three weeks. Send your contributions to the SIGNS OF THE TIMES, Mountain View, Cal., stating that they are for the India Mountain Mission Home.

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