

SIGNS OF THE TIMES



Racial Representatives at the Christian Endeavor Convention.



Fleming

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

2173.—New and Old Testament.

Is not the New Testament ahead of the Old? S.

No, in nowise. Both are the Scriptures. The Scriptures to which the New Testament writers constantly refer are the Old Testament Scriptures. They knew no other Scriptures. Our Lord Jesus Christ met all the mighty power of the great adversary's temptations by quoting three passages from the Old Testament, each one of them from the Book of Deuteronomy. See Matthew 4. The New Testament is enclosed in the Old Testament. The Old Testament is disclosed in the New. Of course there are many things in the Old Testament which have been either fulfilled and are history, or which were but shadows pointing to Jesus Christ. These are done away, but not one single moral truth of God taught in the Old Testament is abolished, or can be abolished. And this is the teaching of Jesus Christ. See Matt. 5:17-20; Luke 16:17; Rom. 3:31; James 2:8-12.

2174.—As unto Christ. Mark 9:41.

Please explain Mark 9:41. I. F.

The text itself is very clear, "For whosoever shall give you a cup of water to drink, because ye are Christ's, verily I say unto you, he shall in nowise lose his reward." The thought is identification with Christ and His cause. The very smallest act is taken to show how fully the Lord identifies Himself with every soul who takes a step toward Him. That man who would give in the name of Christ, the smallest thing to one of Christ's disciples, because he was one of Christ's disciples, who would count himself nothing and Christ everything, would in that very thing identify himself with the Lord and place himself in the channel of God's blessing. As to whether that reward should be in this life or in the life to come would depend on the faith and trust of the individual who does yield himself to the Lord.

2175.—Meats Clean and Unclean.

Please explain Matt. 15:11 and 1 Tim. 4:4. F. M.

In the first scripture there was no question between Jesus and the Jews as to what meats were clean and unclean. All agreed as to that. The law which made the distinction between beasts was given by the Son of God, the eternal Word. John 1:1-3. What He said was to reprove them for their own superstitious ceremonies and observances which they had added to God's laws. They were among the plants that God had not planted. Matt. 15:13. Then, too, no outward ceremony can cleanse the heart or make the deeds right.

The text in Timothy does not apply to flesh food, but all food. The word "meat" means all kinds of food, as we speak of the meat of nuts. The word "creature" means anything created. The word "sanctified" means "separated," or "set apart." Now God's word has separated, sanctified, set apart, certain foods not fit to eat. See Leviticus 11; Deuteronomy 14. God did not distinguish between clean and unclean beasts arbitrarily, but because of the very nature of these animals. They were in their very nature unfit for food. Since that time, they have not changed; they are unclean, unwholesome, still. Why should God's children eat those things which are not good, because a perverted appetite calls for them?

Yet there is no salvation in eating or not eating. We are not saved by our teeth or our stomach or our bill of fare. "The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit." Rom. 14:17. But he who knows God's righteousness should have the desire to continue therein. He should seek to glorify God

in his body, to make the temple clean and effective. Therefore in his eating and drinking, and in all conduct, he will seek to glorify God, and not consult a perverted appetite. But can it glorify God to put into that which He has cleansed that which He has pronounced "unclean" and an "abomination"? Swine's flesh would keep a strong man alive for a while, but it is not good, and there are so many better foods. Why should a Christian want to eat it?

2176.—Attacking Catholics.

Why does the SIGNS OF THE TIMES follow the policy of attacking the Roman Catholic Church, directly and by inferential statements? G. A. B.

Against Roman Catholics the SIGNS OF THE TIMES has absolutely nothing but the kindest feelings. That is true, so far as we know, of all connected with it. They are men and women, human beings the same as all others. They are entitled to the same rights as we, the right to believe or to disbelieve, the right to teach their belief or not to teach. Our controversy is not with them as individuals at all. We do not, however, believe in their teaching. We believe that in the very nature of it, it is inherently bad; it exalts man in the place of God; it perverts the simplicity of the Gospel, placing between the great, kind Father and His Son Jesus Christ, cordons and circles of humanity and creature intermediaries. It teaches the union of religion and the State, that which has been a curse to the world in all ages. On these very principles it is riding to power and exaltation, and our protest is against the principles. We war with principles, not with men. Roman Catholics have the same right to differ with their opponents as have we, and they use it; and our legal friend who asks us the above question has certainly read in a very limited way not to know this. We could quote by columns what is said by teachers in the Roman Catholic Church in regard to Protestants and the positions which they hold, and they are working hard and earnestly to confederate all they can, and that is their right and privilege. And so with all kindness toward Roman Catholics, among whom are many devoted souls who are Christians despite the errors they hold, we are laboring, and shall still labor, to convert them from the error of their ways. But we have never abused them for practising their religion, nor consciously in any way spoken evil of that people.

2177.—Defending Sunday Laws.

Why are you so zealous to defend those who violate the Sunday law, claiming it as a union of Church and State? G. A. B.

The thought is, we suppose, that Sunday is a union of Church and State, which it is; or, in other words, it is following a dogma of the church by civil statute, against all American principle and right principle in jurisprudence. "The powers that be are ordained of God," but they have their limit. Upon this we refer our inquirer to an article entitled, "The Powers That Be," in the SIGNS OF THE TIMES of July 17. We think this will fully answer his question. No civil government has the right to do other than conserve and defend the equal right of those who are subject to it, or live within its jurisdiction. When it usurps the place of God or seeks to bind or control human conscience, it has stepped out of its sphere, and it ought to be the duty of every Christian and every other one to protest against it. Thank God, there are many who do, and who utterly repudiate all State aid and State interference. It is in fact a denial of faith in the Gospel for man to turn from Jesus Christ, who has given all power and authority to His church, to ask the aid

of civil power to protect a "Christian" institution. The government has no right to enforce any institution of any part of its people, whether that part be the smallest minority or the greatest majority. It has no right to make class distinction by laws between men who are otherwise entitled to equal rights. It has no right to tax one man 16 2-3 per cent. of his time in paying deference to the belief of another. These propositions seem so self-evident to us that we can not conceive how people can look upon them otherwise. There would be no trouble whatever in seeing it if the shoe were upon the other foot; if the Congress of the United States should enact laws enforcing quiet upon the seventh day of the week, compelling all Sunday-keepers to rest upon that day, they would have no question whatever as to its injustice. And it would be unjust; and every true seventh-day Christian in the United States would rise up with all his might and protest against it. Let the State keep to its own work. The union of Church and State spells ruin to both.

2178.—Which Sabbath? Col. 2:14-16.

In your answer to question No. 2071, entitled "Mention of the Sabbath," you say, referring to Col. 2:14-16, it is the yearly sabbaths which are referred to. Allow me to ask you how you know it means the yearly sabbaths. How many yearly sabbaths were there? In the scripture referred to, the word is in the plural and without any qualifying word. Is it not logical then to believe that it means the whole list of sabbaths? L. C. O.

Leviticus 23 gives us quite a complete list of the holy days which were kept by Israel, or as the American Revised Version calls it, "set feasts," beginning with the fourth verse, in connection with the Passover, Pentecostal, and other feasts of the year. You will see by reading that several of them were kept as sabbaths when no manner of servile work must be done. In the 38th verse we read again that these are the "set feasts" of Jehovah, set apart as feast-days and sacrifices, besides the Sabbath of Jehovah. The Sabbaths of Jehovah were the regular weekly Sabbaths, of which it is said in Ex. 20:10, "The seventh day is the Sabbath of Jehovah your God." Now the text in Col. 2:14 does have qualifying terms which very clearly indicate the sabbaths referred to. All shadows, symbols, and types came in in consequence of sin, and after sin entered into the world. The seventh day, or weekly Sabbath, originated before sin entered into the world. Gen. 2:2, 3. It is therefore not a type or a shadow of things to come; but all the yearly sabbaths connected with the great feasts are types, or shadows, of better things to come. They center in Christ Jesus our Lord. And so the apostle tells us that the feast-days and new moons and sabbath days are shadows, but the body is Christ's. That, it seems to us, clearly designates the sabbaths referred to by the apostle.

2179.—Being Born Again.

Is it possible for a grown man or woman to be brought forth, or be born, a second time in this life? Does born or birth mean the production of an entity or an organism? Does begotten by God mean a birth? 1 John 3:9. J. L. C.

There is great danger sometimes of quibbling over technical terms. The great thought of the words of Jesus in John 3:3 is, "Except one be born anew, he can not see the kingdom of God." See margin, "born from above." The great truth which Jesus designed to teach Nicodemus was that his nature must be changed, the carnal heart must be taken away, a new, spiritual life must enter the soul. That change is by the "renewing of your mind." Rom. 12:2. That is, the carnal mind must be taken away and the spiritual mind of God must be begotten in the heart. Rom. 8:6-9. And therefore if any man be in Christ, he is a new creature. There is literally a new creation. In another sense he is begotten again, and the great new birth will be complete when our Lord Jesus Christ comes the second time; but as regards the moral nature, there must be a complete change in the man, just as complete as would take place by a rebirth. When Christ comes He will not change our characters, but our bodies.

SIGNS OF THE TIMES



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

For Terms, See Page 15
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Christ and the Sabbath

By H. W. Cottrell

The Sabbath a Christian Institution.

CHRIST, the divine Son, from the eternity to the eternity, changeth never. He is the example of His people in everything.

The seventh day was made the Sabbath; it was made for man; Christ, the Author of Christianity, is its Author. Christ having made the seventh day the Sabbath, it is, therefore, the Christian Sabbath, and inseparable from the Sabbath institution.

When on earth, He followed the humble occupation of a carpenter, toiling all week long until the approach of the Sabbath, during which time He was found, not in the carpenter's shop, but in the place of public worship; for we read, "And when the Sabbath day was come, He began to teach in the synagog; and many hearing Him were astonished." Mark 6:2.

Sabbath-Keeping Christ's Custom.

It was the life-practise of the Saviour to sacredly observe the rest day of Jehovah. The scripture records His life-example on the Sabbath question in a few words, as follows: "And He came to Nazareth, where He had been brought up; and, as His custom was, He went into the synagog on the Sabbath day." Luke 4:16.

In Christ's memorable Sermon on the Mount, He said, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil." Matt. 5:17. Whatsoever He declared of the law as a whole He equally declared of every commandment or letter of the law; therefore, Christ did not destroy the law—Sabbath commandment or any other commandment in the law. He admonished the disciples and the multitude not to even *think* that He had "come to destroy the law."

To "fulfil" means to *establish*. To place any other meaning on the term as herein used, would be to wrest it from its divine setting, for it must be in harmony with the statement, "I am not come to destroy." However, should any one insist that "fulfil" means to bring to an end, we will let inspiration settle the question by comparing this saying of Christ with Gal. 6:2, "Bear ye one another's burdens, and so fulfil the law of Christ." If fulfil in this connection means to end, abolish, destroy, then the text

would read, Bear ye one another's burdens, and so end, abolish, or destroy, the law of Christ. If "the law of Christ" herein mentioned is different from the moral law, it must refer specifically to the *Gospel of love*. It can not be true that the law and the Gospel of Christ's love have been abolished, for that would place all men in the attitude of *aliens* to "the life of God," "having no hope, and without God in the world." Eph. 4:18; 2:12. Christ came to "magnify the law," and introduce the Gospel to "save His people from their sins." John says, "Sin is the transgression of the law." 1 John 3:4.

The Law, Like Its Author, Abides Forever.

The great Teacher continued, saying, "Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." Heaven and earth still remain, but both would pass away before "one jot" (the smallest Hebrew letter) or "one tittle" (a little distinguishing point of a letter) should "pass from the law."

"Till all be fulfilled." The term *all* refers to both the *law* and the *prophets* as mentioned in the 17th verse, and it will take eternity to fulfil some of the prophecies. For example, "For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that . . . from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66:22, 23. This prophecy concerning the children of God in the eternal world coming every "Sabbath" to worship before the Lord, will be continually in process of fulfilment thru all eternity. Therefore, until all the Bible prophecies are fulfilled, not a command of that eternal law can pass away, is the conclusion of the Master in verse 18.

In verse 19, He openly avows in no unmistakable terms the perpetuity of the law of which the Sabbath is a part. "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Macknight renders this text,

"Whosoever, therefore, shall violate, or teach others to violate, were it the least of these commandments, shall be in no esteem in the Reign of Heaven."

Prophecy Concerning Christ and the Law.

Isaiah prophesied of Christ and the law as follows, "He will magnify the law, and make it honorable." Isa. 42:21. To magnify an object does not abolish it. It does not alter it. True, it appears larger, and the perfect or imperfect features are made more manifest. The Jews had made the law appear dishonorable by attaching to it many of their traditional laws. They had also come to believe that to break God's holy law was only a matter of the overt act. But Christ stripped their traditions from the law, and it appeared again in its true light in the sight of men, "honorable;" and He showed that the violation of the law involved the thoughts and heart intentions as well as the outward acts.

Quoting again from the sermon, "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment." Matt. 5:21, 22. Christ placed law-breaking first of all in the thought and *intention* of the heart; thus He magnified the law. His teaching moved men and women to faith and obedience. Thirty years after His ascension the apostle Paul stated very emphatically that he believed *all* things that were written in the law.

"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, *believing all things which are written in the law.*" Acts 24:14. It is written in the law, "The seventh day is the Sabbath of the Lord thy God." He lived consistent with his faith in Christ and in the Master's teaching, and therefore observed the Sabbath; for we read, "And Paul, as his *manner* was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures."

Perfection of the Law.

The psalmist David extols the law, saying, "The law of the Lord is perfect, converting

the soul." Ps. 19:7. The apostle James also declares the law to be perfect. "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blest in his deed." James 1:25. Not only is the law perfect, but it does perfect work in pointing out the sins of the soul—"converting the soul;" as by looking in the mirror, smirch on the face is discovered. The mirror can not remove the smirch; the cleansing is in the water. Neither can the law remove guilt; the cleansing is in Christ.

For the benefit of all who desire to know His will, Jesus placed the Sabbath law in the new dispensation as follows: "It is lawful to do well on the Sabbath day." Matt. 12:12. Nothing could be said to be "lawful" on the Sabbath, unless there were both the Sabbath and the law controlling it.

Fruit of Christ's Teaching.

The final fruit of Christ's teaching regarding the Sabbath will be seen in His children at His second coming to reap the harvest of the world. At that time the words come forth from celestial lips in musical

strains, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Commandment-keeping includes the seventh-day Sabbath. "And I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of Man, having on His head a golden crown, and in His hand a sharp sickle. . . . And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped." Rev. 14:12, 14-16. Herein is the blessed assurance that the faithful and obedient will be there and have heavenly recognition.

The Day of the Sabbath

By A. T. Robinson

IT seems remarkable, to any one who gives the subject careful thought, that there should ever be any question as to which day of the week is the Sabbath of the Lord. I remember, when a small boy, having learned in the Sunday-school to repeat the Ten Commandments, that the query was awakened in my mind as to why we observed the first day of the week instead of the seventh day, as enjoined in the fourth commandment. In my childish theological difficulty, I appealed to my God-fearing mother, who set my conscience at rest by telling me that before the death of Christ the seventh day was kept, but that since that event the first day has been kept in honor of Christ's resurrection. This set my mind at rest, and I thought no more of the question until nearly eight years later, when I chanced to read Matt. 5:17, 18, in which passage Christ says, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled."

How could I harmonize this statement of the Saviour with what my mother had told me? I could not again appeal to her, as she had been laid away to rest to await the call of the Life-giver.

Appealed to the Highest Tribunal.

In my perplexity and anxiety, I turned to the word of God as the only source of appeal. I found that more than seven hundred years before the birth of Christ it had been prophesied of Him, "He will magnify the law, and make it honorable." Isa. 42:21.

Turning to that law, of which Christ declared, "One jot or one tittle shall in nowise pass from the law," and which it was His mission to "magnify" and make "honorable," it declared in words that had been heard amid the awful grandeur of Mount Sinai, "The seventh day is the Sabbath of the Lord." Ex. 20:8-11. Another passage declares, "My covenant will I not break, nor alter the thing that has gone out of My lips." To make sure that God's covenant here referred to is the Ten Commandments we have only to read another statement as follows:

"And He declared unto you His covenant, which He commanded you to perform, even Ten Commandments; and He wrote them upon two tables of stone." Deut. 4:13.

Scripture Prophecy of Sabbath Change.

Seeking for some scripture bearing upon the change of the Sabbath from the day which God appointed, a passage is found in the prophecy of Daniel which declares of a certain anti-Christian power, that "he shall think to change the times and the law; and they shall be given into his hands until a time and times and half a time." Dan. 7:25.

Since Jesus Himself admonishes us not to think that He has made any change in the law of God, and since it has been predicted of a wicked, anti-Christian power that it would lay unholy hands upon that sacred law, and think to effect a change therein, it seems passing strange that the professed followers of Christ, in our day, persistently charge the world's Redeemer with having done that which He declared He would not do.

How the Sabbath Was Made.

The Sabbath was one of the things made during, and at the close of, the first week of time. It was made by three specific acts performed. First, God rested upon the first seventh day of time, thus forever fixing the seventh day of the week as God's Sabbath, or rest day. Secondly, He blessed the seventh day "because that in it He had rested." Thirdly, He sanctified—set apart for a holy or sacred use—the seventh day. The first of these three acts, resting upon the day, took place upon the seventh day of the first week of time. After resting upon that day, God blessed and sanctified the Sabbath. Therefore, the blessing and sanctifying of the Sabbath pertained, not to the first seventh day, which had already passed, but to the seventh day of each succeeding weekly cycle. Gen. 2:2, 3. Nowhere in all the Bible is there an intimation that God rested upon, blessed, or sanctified any other day of the week.

The Saviour declares that the Sabbath was made, not for any one particular race of men,

but "for man." Mark 2:27. God made the holy Sabbath to be an everlasting sign or memorial of His creative and sanctifying power. "It is a sign between Me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." Ex. 31:17. Just so long as the fact remains that God created in six days and rested upon the seventh, the Sabbath stands as a weekly sign or memorial to the Israel of God of His creative power. "Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." "And hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Eze. 20:12, 20. The power that created is the only power that can recreate, or redeem. The holy Sabbath, therefore, stands as a double sign of creation and of redemption.

Bread from Heaven.

The history of the Sabbath has ever been, on the part of God's people, a test of loyalty and obedience. After bringing His people out of Egyptian bondage, in order that they might keep the Sabbath, the Lord said, "Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in My law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily." "And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep My commandments and My laws? See, for that the Lord hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days." Ex. 16:4, 5, 27-29. This took place thirty-three days before the people encamped at the base of Mount Sinai, which proves beyond question that the law of God, of which the Sabbath is a part, existed prior to its promulgation by the voice of God to the assembled host of Israel.

When the law was proclaimed, thirty-

three days later, the fourth precept of the Decalogue was introduced by the words, "Remember the Sabbath day to keep it holy," showing the Sabbath to have been an existing institution.

Sabbath Rest and Recreation.

Just as the Creator, after finishing His work and pronouncing everything that He had made "very good," rested on the Sabbath from the work of creation; so the world's Redeemer, after having completed the work of man's redemption, bowed His head, saying, "It is finished," and rested in the tomb on the Sabbath from the work of recreation. Never, before nor since, has the universe beheld so remarkable an instance of Sabbath observance. The holy women,

having prepared spices, held the Sabbath in such sacred reverence that they refrained from going to the sepulcher on that day to anoint His body. It is recorded of them that they "rested the Sabbath day according to the commandment," and that "upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared." Luke 23:56; 24:1.

A World-Wide Reform.

Prophecy foretells a reform message to go to all the world, just prior to the second coming of Christ, calling the attention of mankind to the down-trodden Sabbath of Jehovah. Such a message of the everlasting Gospel is now being heralded to earth's re-

motest bounds. Nearly one hundred thousand honest, God-fearing men and women have responded to the call, are keeping the Sabbath of Jehovah, and rejoicing in the saving power of the last Gospel message. The heralds of this glorious message of our soon-coming Lord are in every land and every clime. Soon the opening heavens will reveal One "like unto the Son of Man, having on His head a golden crown, and in His hand a sharp sickle," coming to reap the harvest of the earth. See Rev. 14:12, 14-16.

God grant that reader and writer, on that day, may be among those who will look up and exclaim, "Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation."

Somebody Cares

Eliza H. Morton

It's an awful thought that nobody cares
When the heart is wrapped in gloom,
That nobody cares when the soul aghast
Is facing the dreary tomb.
Somebody cares, the birds are singing,
Somebody cares, the bells are ringing,
Somebody cares for you.

If nobody cared, thy soul adrift
Would be lost, a homeless dove,
But somebody cares, the blood-stained cross
Is a pledge of wondrous love.
Somebody cares, the stars are flashing,
Somebody cares, the waves are dashing,
Somebody cares for you.

'Tis a restful thought that somebody cares,
Mid the whirl and rush of life,
That somebody cares when in bitterness,
There are tears and pain and strife.
Somebody cares, it is no dreaming,
Somebody cares, it is not seeming,
Somebody cares for you.

Sabbath Observance

By Max Hill

REMEMBER the Sabbath day to keep it holy.' In the writing of the constitution for the government of this world God incorporated the law of Sabbath observance. This law has never been amended or annulled. It is in force, and can not be disobeyed by individual, corporation, community, or nation, with impunity."

"So vital is this law and so vital are its relations that it can not be broken without breaking all the laws of the moral code. When the law of the Sabbath is put underfoot the whole Decalogue is being trampled upon, such is the unity of God's laws. The moral tone of a man is never higher than his regard for the Lord's day. The moral status of a community is indicated by its conduct in respect to the Sabbath. The man who has no regard for the sanctity of the Sabbath law can not be reckoned on as holding sacred any law."

"A Nation of Law-Breakers."

Surprising as it may seem, this is a quotation from a Baptist paper, *The Word and Way*, of Kansas City, Mo. And here are a few more sentences from the same article: "We are a nation of law-breakers; that is, in regard to the Sabbath. In a large and alarming measure Sunday is being prostituted to commercial purposes. . . . The thing has come about so gradually and the people are so used to it that they do not realize the extent to which our Sunday has become secularized and commercialized."

"Remember the Sabbath day to keep it holy." "This law has never been amended

or annulled." "It can not be disobeyed with impunity." "We need a revival of Sabbath observance." All this is good and true, without question, but can it be true of Sunday by any manner or method of logic or argument? If the original Sabbath law has never been amended or annulled, then reason, logic, argument—a mere guess—could find no ground for applying these statements to any other day than the one in the mind of Him who gave "the constitution for this world."

Look here. July fourth we celebrate with noisy demonstration as the natal day of the United States. We observe it as a holiday because on that day, in the month of July, 1776, our brave forefathers signed the Declaration of Independence. Will any other day do as well? Can you make any American, from the feeble old man to the noisy, thoughtless boy, believe that any other day will do as well?—No, indeed.

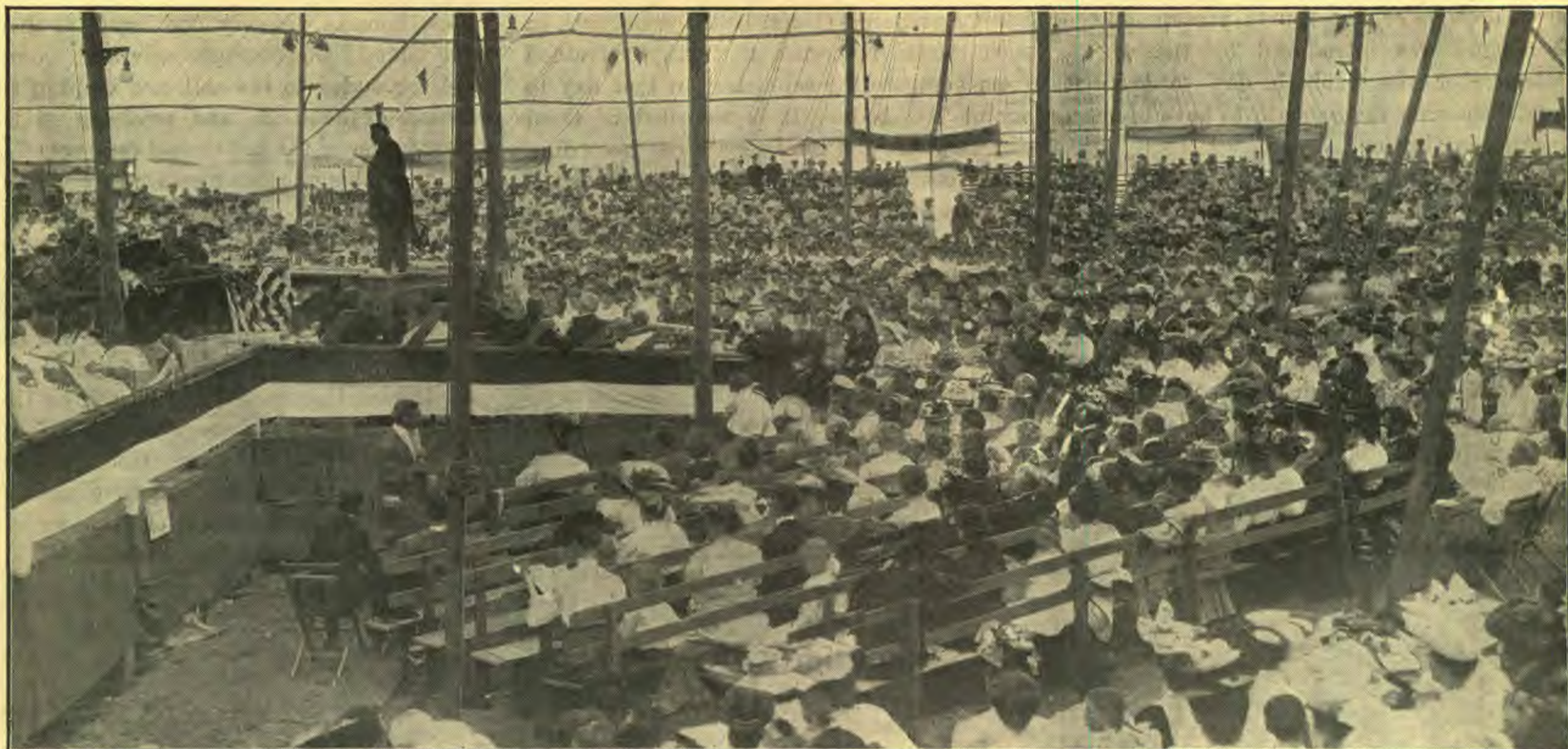
Why Not April 9?

But here is another point. Right along with the growth of civil freedom in the United States an awful system of human slavery developed. Men sold their fellow men to bondage as galling as was ever Egyptian bondage. At length the awful condition appealed so strongly to the liberty-loving American hearts that a part of the nation arose in arms to wipe out the dreadful evil. The same spirit that inspired those first brave men of the nation to fight for liberty inspired their sons to fight for the same precious boon, not for self, but for others.

Four years the struggle waged, and then came victory. On April 9, 1865, the last flag of truce was raised, the war was ended. The news of the end of the struggle brought happiness to thousands upon thousands in the land, not only to those who were made free, but to those who sympathized with them.

Now, why not celebrate April 9 as the natal day of the nation? Of course, July 4 was the actual day when national liberty was fully and formally determined upon, but April 9 is the day on which the final liberty of all was assured. Is it not of greater importance than July 4? Does it not mean more to us as a nation? We could read the Declaration of Independence on April 9 just the same, we could make our speeches and fire our fire-crackers just the same; it is just a day any way; any day in the year will do! Not many would agree with such an arrangement; indeed, it is doubtful whether any could be found at all who would agree to it. It could not be done.

The Sabbath was made to commemorate a certain event. The Creator Himself set it apart for that purpose in the very beginning. "Remember the Sabbath day to keep it holy." "The seventh day is the Sabbath of the Lord thy God." "This law has never been amended or annulled." "It can not be disobeyed with impunity." "We need a revival in Sabbath observance." Our contemporary furnishes all the argument needed for the observance of the true and only Sabbath.



Convention in Session.

The Christian Endeavor Convention

By John S. Wightman

THE Twenty-third International Convention of the United Society of Christian Endeavor was held at Seattle, Wash., July 10-15. It was, indeed, a great gathering; and far more important in the scope of its plans and measures adopted for far greater undertakings than any other convention of the United Society in its history. As stated by Dr. Francis E. Clark, the founder and president of the society ever since its humble beginning in the lecture-room of the Williston Church, Portland, Me., in the very first meeting of the convention: "Christian Endeavor stands for good citizenship, and I believe this will be noted as *preeminently the good citizenship convention.*" And so it will be; for the question—and its discussion—of good citizenship was beyond and above all other questions—social, economic, political, and religious—dealt with by the convention. *Good citizenship* was the paramount theme. Closely ranged to that, and receiving, perhaps, fully as much attention, came *federation*—federation of the societies, of the churches, of the nations. The divisions and subdivisions of the various themes and subjects handled by the conference—for such it was—may all be very properly grouped under these subject-leaders: *Training, Citizenship, Federation.* With the whole world their field, delegates from practically every country on the earth joined together in the formal opening and inauguration of the twenty-third convention, which was held in a mammoth canvas auditorium seating ten thousand persons. The green and white official colors of the society, and the flags of many nations, were lavishly displayed about the tents, and ten thousand colored electric lamps lent brilliancy to the scene. *Church and State* was

well represented. Hon. Albert E. Mead, governor of the State of Washington, delivered the address of welcome upon the part of the civic government; while City Engineer R. H. Thomson represented the municipal government of Seattle in welcoming the convention and its delegates. Dr. M. A. Matthews, of the First Presbyterian Church, and representing the hundred and two churches of the city of Seattle, welcomed the convention upon behalf of these churches. I quote a portion of his remarks:

"Our two great crimes are the open saloon and *Sabbath desecration.* . . . Our Sabbath desecration is making of this an *immoral and criminal nation*, and unless we stop, repent, and properly observe God's day, we will have to suffer an awful national judgment. As the waves of civic righteousness have rolled from the Atlantic to the Pacific,



Rev. Charles Stelzle, of New York City, who started the convention with the statement: "The church must capture the labor movement, or the labor movement will capture the church!"

and from the Pacific back to the Atlantic, let this convention speak as never before upon the question of *good citizenship.* We ask this convention to urge every Endeavor Society in the world to spend at least one-third of its time teaching the principles of civic righteousness and the virtues of good citizenship. We ask you to demand *international peace*, which comes as the result of victorious righteousness."

Following the address of Mr. Matthews, a message of greeting from President Theodore Roosevelt was read, as follows:

"The White House, June 2, 1907.
Washington.

"My dear Mr. Shaw: I thank you for your letter. Thru you I wish to extend to the International Christian Endeavor my heartiest good wishes for the admirable work they are doing. Let me in particular express my earnest hope that you will emphasize as one of the features of your convention the need that the Endeavorers should take a first rank in good citizenship. I am glad you are to endeavor to bring this subject so prominently before this meeting.

"It will be an honor to accept honorary membership in your Christian Endeavor Patriots League, for I am sure that with the general purposes and efforts of that league I shall have the heartiest sympathy, tho of course I could not commit myself in advance to agree with all of their views without knowing them.

"I wish you God-speed in your work, because the Christian Endeavorers are working for the things that are vital to the soul, and I believe that they can do much that is of the greatest value to the cause of good citizenship; for in the last analysis the fundamental requisite of good citizenship, from the standpoint of the country, is that a man should have the very qualities which make him of real value in the home, *in the church*, in all the higher relationships of life.

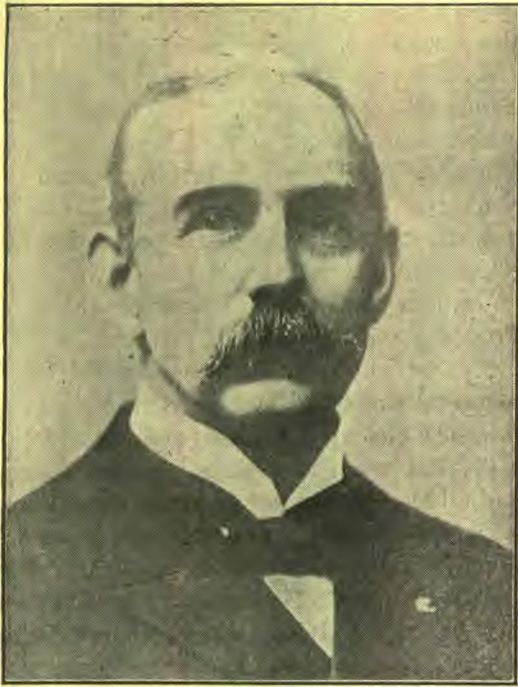
"Faithfully yours,
THEODORE ROOSEVELT.

"Mr. William Shaw, General Secretary, United Society of Christian Endeavor.
Tremont Temple, Boston, Mass."

The message was received with tremendous applause.

Following the President's message, President Clark gave his annual address. I quote a paragraph or two:

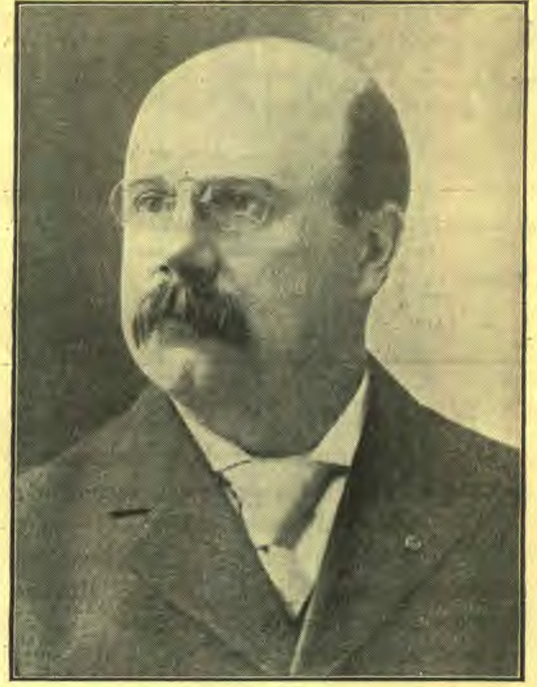
"The Hague Conference is in session, and more conferences will be held, I believe, until all men beat their spears into pruning-hooks and nations



Francis E. Clark, D.D., L.L.D., President World's Christian Endeavor Union.



Christian Endeavor Meeting Tents, and Dr. Frank Horsfall, President Reception Com., Charles Warren Fairbanks, Vice-Pres. of the U. S., and F. Edgar Barth.



William Shaw, General Secretary United Society of Christian Endeavor.

learn war no more. Thousands of Christian Endeavor conferences have been held, each one a training school in denominational comity, and they will continue to be held until sects, tho still loyal to their own tenets, together wage war for the conquest of the world to Christ. Christian Endeavor is The Hague of the denominational world, and every convention is a conference of The Hague, where Christians of many denominations can look one another in the face, grasp one another by the hand, and swear allegiance to the common Lord and Master of us all.

"Already the signs of the blessed unity which the world never knew before appear on the horizon. In Canada, in Australia, in the United States, in Great Britain, the first steps are taken toward a federation of the churches, while each may hold in peace and love its own views of doctrine and polity, for the thousands of Christian Endeavor training classes in brotherhood have not been held in vain."

The address of Secretary William Shaw, giving statistics, indicates the remarkable and rapid growth of *Christian Endeavor*, the greater part of which has been accomplished in the latter half of the quarter century of its existence.

It showed 69,000 societies in the world; 3,456,900 members in all; gifts for missions and other benevolences aggregate \$4,378,920 for two years. In twenty-six years it has held thirty-seven million young people's meetings, and 70,000 union meetings and conventions, and in the same length of time has expended the vast sum—measured in the comparative scale of financial missionary effort—of \$15,000,000. Its societies extend to sixty evangelical denominations, and its literature is printed in eighty different languages. To-day, its membership is growing with a rapidity that is absolutely unequalled. Who can fail to see that it is a real force whose influence and impulse and future activity can hardly be measured.

F. Edgar Barth, chairman of the general committee for 1907, said:

"We welcome you because of the mighty impetus you have given the movement for international peace, hastening the day of universal brotherhood among mankind."

Following the initial meeting, there came, day by day, a multitude of meetings. It would be impossible to give anything more than a brief review of the sayings and the doings of the convention. Two great meetings were simultaneously in progress: the one series in the canvas auditorium; the

other series in the First Presbyterian Church. Besides this there were scores of meetings, business and committee, for praise and song service, in scores of the city churches. Like a great crusade of the early centuries, the convention made itself felt in every walk and phase of both the civic and religious life. "All for Christ and country and world," was the motto of the convention, and it was the morning *Times* that referred to the movement as "a potent force in the crusade in behalf of Christianity."

About 7,000 delegates and some 6,000 friends came to the convention, far-removed as it was from the thickly populated Atlantic seaboard. From Alaska and Russia, the British Isles and Hawaii, Japan, Canada, and Mexico, and even the far-away Transvaal, came the friends and supporters of *Christian Endeavor*.

The evils of gambling, of card-playing, of horse-racing, intemperance, divorce, social impurity, degradation and vice, prohibition of the liquor traffic, and many kindred subjects—all these received attention and consideration both in public and committee meetings; but of all this I need not write.



F. Edgar Barth, Chairman General Committee for 1907.

Suffice it to say, that it was only a repetition of that which has been said upon the subject by the Christian church and its organized forces for half a century past, and the questions seem no nearer satisfactory conclusion than in the days of that ancient king who made the death penalty the punishment for drunkenness. The three subjects of consideration—*Federation, Citizenship, Patriotism*,—themes securing, in fact, the right of way in precedence over all others in the conference, and most likely to exert a powerful influence upon the body politic, these must receive the greater recognition from your correspondent as they did upon the part of the conventionists. First, *Federation*: from a united society to a world federation of Christian Endeavor in the fullest sense is the step taken at the Seattle Convention.

Said Rev. L. S. Hall at the "Reaching-out Services:"

"I am not a prophet, but I believe in prophecy. I believe that some day the world shall witness the union and cooperation of all Christian denominations to the fulfilment of our Lord's great prayer 'that they all may be one.' When this great triumph of Christianity shall have become history, I believe no small part of the credit will be due to the interdenominational democracy of the Christian Endeavor movement."

Mr. Van Ogen Vogt said:

"It is not fair for certain societies in a city to say, 'We want a new federation in which we will be included.' They should be willing to come into the Christian Endeavor Society and become a part of it in work and activity. The Christian Endeavor is a federation itself. I look for the day when the Christian Endeavor shall be a power that will teach us to move against the great evils of the world and conquer them."

Rev. W. I. Chamberlain, missionary of the Reformed Church of America in Ceylon, said:

"We may work together for one purpose, and go on and on in the grand Christian enterprise until Orient and Occident can clasp hands, and all denominational chasms will be bridged."

Rev. Benj. B. Tyler, Denver, Colo., said:

"That old bachelor on the banks of the tawny Tiber at Rome tells us that the Catholic Church is united and that Protestantism is sundered by all sorts of schisms, and that its unity under one flag and one emblem is impossible. Let me tell you that we have already found the flag, which is the flag of Christ, and the emblem is His blood. The church will soon be united, and the work of making that possible is the task that belongs to the Christian Endeavor."

(Continued on Page 11.)



MOUNTAIN VIEW, CAL., AUGUST 7, 1907.

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

MILTON C. WILCOX }
A. O. TAIT } EDITORS.

What More Do We Need?

His Commandment—His Example.

WHY do you observe the seventh-day Sabbath?" asks many a conscientious inquirer. "Why make oneself so odd or peculiar? Why be different from the great mass of Christians?"

These are proper questions, and should receive proper and candid answer. Certainly there is no desire on the part of the writer to be different from his fellows. He loves companionship. He does not wish to separate from his fellow men. He has no desire to bring in dissension among his fellow pilgrims. Neither does he desire in any way to emphasize non-essentials. He believes that there is too little time and that the essentials are too important to waste time on the non-essentials.

But he believes with many others, thank God, that the Bible is the word of God, and that Jesus Christ, our Life, is the great exemplification of that word. He believes, as set forth in that word, that the worth of the word lies in faithful doing.

Let us, then, consider just two reasons for observing the Sabbath.

1. **The Commandment**, which reads as follows:

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of Jehovah thy God. In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore Jehovah blessed the Sabbath day, and hallowed it." Ex. 20: 8-11.

This commandment is clear, definite, plain.

"Remember," God tells us; for we are prone to forget. "Remember the Sabbath day," the day of the rest. Remember that day in order to keep it holy. Remember it all thru the week, plan all the week with reference to its end, the crowning day.

Remember the day of rest (Sabbath means rest) to keep it holy. We can not make the Sabbath holy. No mortal man or men can make anything holy. Only God can do this, and He did it when the Sabbath was made at the first week of time. Gen. 2: 2, 3. Man can only keep holy what God has made holy.

Remember the day, the rest day, the seventh day, to keep it holy. God rested upon one day, and only one day. He blessed and hallowed one day and one day alone, the definite seventh day of the weekly cycle. He asks me to observe that Sabbath day, the seventh day, which He set apart.

Much more might be said, but this is sufficient. "It is easier for heaven and earth to pass, than one tittle of the law to fail."

Luke 16: 17. The Sabbath is a part of that law.

2. The Example of Christ Jesus.

We need not dwell on this phase of the subject. There is no question as to what Jesus did. He kept the law and the Sabbath. Thus we read:

"I have kept My Father's commandments, and abide in His love." John 15: 10.

"He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2: 6.

There are other passages, but these are sufficient. When the great eternal law of God speaks, when Jesus Christ left us such an example, why should we hesitate to hear God's voice and obey?

Conditional Immortality.

The Reasonableness of It.

THERE are three general views of man's destiny.

One is that a part of the human family will be forever saved, existing in conscious joy and happiness forever, while the other part will be lost, consigned to everlasting, conscious misery.

A second view is that all, some way, somehow, somewhere, will be saved. They may go thru trial, they may meet difficulty, they may suffer hereafter, but eventually they are saved to eternal happiness.

The third view is that there are those who will be saved to eternal bliss, while others will suffer eternal death, loss of individuality and consciousness forever.

The first of these views is based on the theory of the inherent immortality of the human soul. The theory is that the soul can not die, yet God can save to happiness those only who are found hid in Christ Jesus in the time of the judgment. But there are many who will not accept of God's salvation; therefore these must exist in eternal misery forever, and all those passages of scripture which speak of the finality of the punishment of the wicked are so understood.

Those who hold to the second view find passages of scripture which declare that a time will come when sin and sinners, pain and suffering, shall be no more; but as they also hold that the soul is immortal and can not die, all must therefore be saved. This is universal salvation.

Both of these theories run their feeble bases against the impregnable walls of Holy Scripture. They have been eternally at war, with successes and defeats on both sides, and with lasting difference with the word of God on the part of both.

The third of these views embraces these propositions:

1. That the righteous God calls for righteous character on the part of His responsible creatures. Matt. 22: 37-40; Micah 6: 6-8; Eccl. 12: 13, 14.

2. That life is made to be dependent upon righteousness, and that death follows sin. "In the way of righteousness is life; and in the pathway thereof there is no death." Prov. 12: 28. "Sin, when it is finished, bringeth forth death." James 1: 13. "The

wages of sin is death." Rom. 6: 23. See also Eze. 18: 4, 20.

3. That an incorruptible character demands an incorruptible, or immortal, body; hence, immortality is not bestowed upon humanity apart from character, or until the coming of Jesus Christ. 1 Cor. 15: 51-54.

4. That when man was created, he had eternal life, or the normal life of God, with its outflow and interflow between the great Fountain and himself. Ps. 36: 9.

5. That in God's plan there could be no immortal sinners or ever-persisting sin to be forever a blot upon His universe. Rev. 22: 3.

6. That when man sinned he cut himself and all his posterity off from the great Fountain, perverted his nature, and became a dying being, a dying which issued in death. Gen. 2: 17; 3: 22-24; Rom. 5: 12. That can not be called dying, which, if not interrupted, does not issue in death. Thus man became "separate from Christ," "without God," "alienated from the life of God." Eph. 2: 12; 4: 18.

7. That not by any inherent power which man possesses, but solely by the mercy and goodness of God in the gift of Christ, by faith on our part, do we or can we receive life eternal. 2 Tim. 1: 10; Rom. 3: 16; 1 John 5: 11-13.

8. That if man is faithful to his Maker, God will hold "his soul in life," and at His coming bestow upon him the boon of immortality. Ps. 66: 9; 1 Cor. 15: 51-54.

How reasonable is all this! How unreasonable it is that an infinitely wise Being *must* create a world in which sin and sinning and misery and wo should persist forever. What an awful and horrible thing it is to think of an unending existence of intelligent souls in conscious misery; with no hope of relief or alleviation! Yet we are told that the infinitely loving God *must* do this, because, forsooth, the soul is immortal, and can not die!

No wonder that men revolt from this and declare for the universal salvation of devils and men. But this is unreasonable; for there is salvation only in coming into harmony with God, thru Christ, and many do not wish under any consideration to come into such harmony. Heaven itself would become hell to them if forced to remain there. "Better to reign in hell than serve in heaven," it has been aptly expressed; and God gives both men and angels their choice.

How infinitely reasonable it is that man should be created a *candidate* for immortality, dependent upon his own choice. God places before him infinite possibilities, an eternal home in His kingdom, a life paralleling the life of God in its endlessness, filled with boundless joy and glad opportunity. But man must choose. If men reject it, they will never know that life; in the language of the Scriptures, they "will be as tho they had not been." They have chosen death and extinction of being; God has given them their choice. No charge of injustice or cruelty can be brought against such a God, and such a God is the Jehovah of the Bible.

There is a remedy for every wrong, and a satisfaction for every soul.—Emerson.

The Sabbath and the Law.

THE Decalogue has almost invariably been considered by all Christian people the holy, the immutable, law of God. Only as respects the Sabbath, has question been raised. That has been the one bone of contention in the great Ten Words. To get rid of that, men have been willing to abolish the Decalogue; but without important exception they have professed to believe that every precept save the fourth has been reenacted.

Such a course should cause the whole Christian world to pause and ask, Why? Why should men endeavor to get rid of the Sabbath? Was it not given of Jehovah in the beginning? Is it not founded in a need of man's nature? Is it not the one day above all others around which cluster the great facts of the creative Godhead? Then why abolish it?—Evidently from the one sole reason that men have found themselves observing a different day and they seek to justify their observance rather than change their course. Not for one moment would we seek to justify such a course as this in the financial world. Just and conscientious persons would not continue to pass a counterfeit note when its genuineness was disproved. Why should men pursue a different course in religious matters, in matters of eternal moment? Why should men relegate to the Jews the day which God gave in the beginning for the race?

Position in the Decalogue.

Note the position of the Sabbath in the Decalogue. Its setting in the great constitution was of God. He Himself wrote the Ten Commandments in the order which has come down to us. If He had placed the Sabbath precept, as has been pointed out, at the very beginning of the law, it might have been argued that it was no part of that document. If it had been found at the close, men might have reasoned that it belonged with other ceremonial precepts. But at neither beginning nor end of the Decalogue do we find it. Rather, right in the heart of the Ten Words is it placed, guarded by the impregnable walls of three immutable precepts in front, and of six at the rear, so that men must tear from the law these precepts before they can lay sacrilegious hands upon the law regarding the Sabbath. Thus God has guarded it behind and before, and showed by its very position that the Sabbath is of the same holy, immutable character as the other nine moral precepts. To this a passage in Nehemiah (9:13, 14) refers:

"Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right ordinances and true laws, good statutes and commandments, and **MADDEST KNOWN UNTO THEM THY HOLY SABBATH.**"

Now it was not at Mount Sinai that the Sabbath, or rest-day first came to Israel. They knew it previous to this when the manna fell. Exodus 16. They were inclined to then regard it as a matter of their convenience; but God "made known" to them in His holy law that the Sabbath was immutable and eternal, resting on the same basis as every other immutable precept of that divine code. Why not so accept it?

Prayer.

The Results.

AND this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us; and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." "The door of heaven is always open for the prayers of God's people."

We call to mind the prayer of Hezekiah as he spread out the letter of Sennacherib, King of Assyria, before the Lord, and in his utter helplessness, but in all the earnestness of his soul, plead that God would vindicate His cause and put to flight the army of the Assyrians, the leader of which had so boldly and blasphemously defied the God of Israel. The result?—The angel of the Lord "smote in the camp of the Assyrians an hundred fourscore and five thousand."

"Frail art thou, O man, as a bubble on the breaker, Weak, and governed by externals, like a poor bird caught in the storm; Yet thy momentary breath can still the raging waters, Thy hand can touch a lever that may move the world. O Merciful, we strike eternal covenant with Thee, For man may take for his ally the King that ruleth kings; How strong, yet how most weak; in utter poverty, how most rich, What possible omnipotence to good is dormant in a man! Prayer is a creature's strength, his very breath and being; Prayer is the golden key that can open the wicket of Mercy; Prayer is the slender nerve that moveth the muscles of Omnipotence."

Away down in idolatrous Babylon, in the king's palace, holding a position of honor and trust in the king's court, we see a man of God, greatly beloved, a man who knew what it meant actually to *dwell* in the secret place of the Most High.

Hear him, as with fasting and sackcloth and ashes, he confesses his sins and the sins of the people, and pleads with God to forgive and have mercy. Does he receive the assurance? Listen to his own testimony:

"And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel; . . . yea, whiles I was speaking in prayer, even the man Gabriel . . . touched me, . . . and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved; therefore understand the matter."

God does not always answer immediately. Other agencies are often at work. "Wait on the Lord; be of good courage, and He shall strengthen thine heart; wait, I say, on the Lord."

Again Daniel prayed. Three long weeks he waited and prayed. Was his faith rewarded? At the end of that season of heart-searching and prayer, a hand touched him and said to him, "O Daniel, a man greatly beloved, . . . fear not, . . . for from the first day that thou didst set thine heart to understand and to chasten thyself before thy God, thy words were heard. . . . But the prince of the kingdom of Persia

withstood me one and twenty days; but, lo, Michael . . . came to help me, and I remained there with the kings of Persia. Now I am come to make thee understand." Then "will I return to fight with the prince of Persia."

"Before they call, I will answer; and while they are yet speaking, I will hear."

Time and words fail us to tell of other wonders of prayer recorded in the Old Testament, but we may read them there, how "Abraham's servant prays, Rebekah appears; Jacob wrestles and prays, and prevails with Christ, Esau's mind is wonderfully turned from the revengeful purpose he had harbored for twenty years. Moses prays, Amalek is discomfited; Joshua prays, Achan is overcome; Hannah prays, Samuel is born; David prays, Ahithophel hangs himself; Asa prays, a victory is gained; Jehoshaphat cries to God, God turns away his foes. Mordecai and Esther and the Jews fast and pray, Haman is hanged on his own gallows in three days; Nehemiah darts a prayer, the king's heart is softened in a minute. Elijah prays, a drought of three years succeeds; Elijah prays, rain descends apace; Elisha prays, Jordan is divided; Elisha prays, a child is brought back to life;"—because prayer reaches the heart of the Infinite.

Did the mind of Alfred Tennyson, in times more modern, overstate it when he said:

"More things are wrought by prayer Than this world dreams of."

As Dr. Daniel March has beautifully said, "We must not think that God was more interested in the world in ancient times when He spoke by miracles and prophets and apostles than He is now when He speaks by His written word and His holy providence. The heart of the Infinite Father never yearned toward His earthly children with a deeper and more tender compassion than now. There never was a time when God was doing more to govern, to instruct, and to save the world, than He is doing now. We need only add the faith of the patriarchs to the science of the philosophers, and we shall find Bethels in the city and in the solitude, Mahanaims in every day's march of the journey of life."

KATHRINA BLOSSOM WILCOX.

The Parable of the Beggar.

In urging the sacredness of the Lord's Day, a Chinese preacher used this story:

"It came to pass that a man went to market, having on his shoulder a string of seven large, copper coins [Chinese coins are strung on strings and carried on the shoulder]. Seeing a beggar crying for alms, he gave the poor creature six of his seven coins. Then the beggar, instead of being grateful, crept up behind the kind man and stole the seventh coin also. What an abominable wretch! Yes; but in saying this you condemn yourselves. You receive from the hand of the gracious God six days, yet you are not content. The seventh you also steal!"

—Exchange.



The Hague Conference---What Is Behind It?

By Our Own Correspondent

REMEMBER this," said the late Marquis of Salisbury at a meeting held in the Mansion House, London, Nov. 10, 1897, "that **THE FEDERATION OF EUROPE IS THE EMBRYO OF THE ONLY POSSIBLE STRUCTURE OF EUROPE WHICH CAN SAVE CIVILIZATION FROM THE DESOLATING EFFECTS OF A DISASTROUS WAR.**"

It must be either the federation of Europe or disastrous war—the veteran statesman could see no third solution. And other statesmen are thinking along somewhat the same lines, else there would be no Hague Conference in this year of our Lord 1907.

But the responsible heads of governments are too heavily weighted down with high duties of State to devote much thought to international pacification. The more one sees of the men who have come here to deliberate concerning the world's peace, the more one is convinced that they are here in obedience to a mandate not their own, nor yet one from their governments as such. There is a movement on foot in many different parts of the world which, whatever may be its future, has certainly gained great momentum in the last few years. Thru a variety of organizations, thru individual effort, thru the columns of the public press, and in many other ways the idea of human solidarity of interests is steadily forging to the front. There is heard on every hand the "*Schrei nach Zusammengehörigkeit*" (cry for oneness), as the Germans have so well expressed it; the "*Weltruf nach Assoziation*" (world cry for association). Internationalism is in the air; it has received the warmest welcome in the circles of art and scholarship, and is subtly pervading the councils of State. What it may come to still remains within the realm of the unknown and the unknowable, but that it is a force to be reckoned with, no one can doubt.

The World's Cry for Solidarity.

The peace conference has been called, we repeat, at the instance of this world cry for solidarity, and the center of the movement, the place where the real peace enthusiasts meet and discuss their far-reaching plans, is at the headquarters of internationalism on Princessegracht, overlooking one of the fine, well-shaded canals that contribute so greatly to the beauty and picturesqueness of Holland's capital. Here, in commodious rooms, one finds something going on daily—lectures, discussions, conferences, social events. Here one may read the reviews and magazines issued in a half-dozen leading languages of the world for the purpose of setting forth the essential oneness of the human race, and the utter foolishness of war between the nations. Here, too, one may meet some of the men and women who are doing most to forward the peace movement. Before the close of the conference probably nearly all of the leading spirits will have come hither; for The Hague is just now an exceedingly interesting place to these messengers of international peace and good-will who see in the present conference the possible realization of their dearest hopes.

Interesting and Significant.

It will not be possible to give the opinions

of more than a few of the chief promoters of the peace movement, but I shall try to take some of the most representative ones. Mr. Felix Moscheles, chairman of the International Arbitration and Peace Association, member of the Bureau de Berne, and editor of "Concord," a well-known London magazine, was the first member of the fraternity I had the pleasure of interviewing. Mr. Moscheles resides in London, and is an artist by profession. He has exhibited at a number of the leading galleries, and numbers among his sitters Mazzini, the Italian patriot, our own Grover Cleveland, and many other celebrities. He was on terms of intimate friendship with Du Maurier, the well-known author of "Trilby," and has written a book recounting some of their early experiences together. His engrossing pursuit of art, in which he has won deserved fame, has not, however, hindered him from doing much in the cause of the world's peace, and to-day, at seventy-four, he is as keenly alive to the horrors of what he justly calls the present "international anarchy," and as eager to bring about a better state of things, as when he first began to agitate the matter. Indeed, he belies his years, for he is still possessed of the alertness and vigor of youth, and if nature has given him the silvery crown she has not yet imposed the infirmities of old age. In his bodily presence, as well as in his writings, the genial editor of "Concord" gives one the impression of having plenty of reserve force. We may, therefore, be justified in believing that with a splendid record behind him of endeavor and achievement in the interests of international amity, he also has much ahead.

I caught Mr. Moscheles at his hotel the other morning, and asked him his impressions of the conference thus far.

"I am pleased," he replied, "but to me it is a great achievement that there should be such a conference at all. If it had been told me years ago that practically all the nations of the world would be represented at a conference held in the interests of peace and fraternity, I should have regarded it as hardly less than a miracle."

"You were also here at the first conference in 1899. How does the present meeting compare with that?"

"There was more skepticism among the delegates of the first conference. The nations were feeling their way then. This is still true in a measure. The delegates represent widely separated countries and greatly differing interests. Naturally they are somewhat reserved and a little suspicious of one another."

"Don't you think this feeling of mutual suspicion is in the natural order of things, and would effectually bar the way to universal peace?"

"I do not. When I go to America, as I have done several times, I find the Englishman, the German, the Austrian, the Frenchman, and the Italian all living together in perfect amity with one another and with the native Americans. This demonstrates to my satisfaction that there is nothing inherent in the different nationalities which renders them obnoxious to one another, or makes it neces-

sary for them to indulge in mutual distrust and suspicion.

"It doesn't pay, this building up of walls of separation. Union does pay. We stand for an ideal which is thoroly practical, and as such it makes a strong appeal to sensible men. The future is for cooperation in distinct opposition to competition. Scientific progress points in that direction. No petty limits mark off the field of science, or separate between the scholars of one country and those of another.

"Yes, the commercial development is likewise in the same direction. I am opposed to the trusts because of the way they use their money, and because of various abuses associated with them; but I can not but view the massing together of great commercial interests in one gigantic organization as a thing good in itself. Only, there should be public control, because such large public interests are at stake."

"Then you believe Socialism is a force that makes for peace between nations?"

"I do. Socialism acknowledges the common brotherhood of man, and is working in the main for principles which must commend themselves to mankind.

"When do I look for this fraternization of the nations?—That is more than I know. We must not expect to see results too soon. Nothing happens to-morrow. Nothing, again, happens alone. The reforms which the world needs are like spokes in a wheel, and they must move round together. Social conditions must be changed before some of these international questions can be settled.

"The United States of the World?—It is a conception we may look forward to, but we must not expect it very soon.

"Who would be the head of such a confederacy?—That is beyond us. Circumstances change. Perhaps there would be no head.

"Do I think the occupant of the papal chair would prove an acceptable head?—No, I don't think the present outlook would justify such an expectation.

"How would the decisions of the world-tribunal be enforced?—That would have to be by public opinion. In the last resort we should have to conceive of some kind of international police force. But such speculations are hardly profitable. We have to feel our way in all such matters, and grapple with the difficulties when they present themselves.

"How long have I been engaged in peace propaganda?—Ever since I was fourteen years of age. I was attending a school in Germany. A number of us students from different countries had come together one evening to listen to a paper on patriotism. I said, 'Patriotism is a vice,' and I am still of that opinion. I don't know of a more appropriate term to apply to something that makes a man at the sounding of the war trumpet eager to shoot his fellow man.

"Yes, I have lived to see considerable progress made in the direction of peace, and I certainly think that the present conference, judging from the general spirit shown by the delegates, and the agenda which they have placed before them, looks at least very hopeful."

The View of a Baroness.

I met the Baroness Von Suttner at the close of an excellent address in which she had dealt with the question of the use of air-ships for war purposes. The author of "Lay Down Your Arms" will hardly need any introduction to American readers. I found her a woman of commanding presence and stately dignity with all that generous ardor of temperament which one would expect to find in one who has written with such eloquent sympathy of the horrors of war and the blessings of peace. The recipient last year of the Nobel peace prize, founder and president of the Austrian Peace Society, and vice-president of the International Peace Movement, the Baroness Von Suttner is

in the very forefront of the world's peace workers, and her addresses at the International headquarters have been received with great interest and enthusiasm.

Asked her opinion of the conference, she said:

"It is a step forward."

"Do you think it will accomplish a great deal in the interests of universal peace?"

"That is hard to say at this date."

"Do you think the delegates are inclined to peace?"

"Not all, of course. I fear some of the delegates are very jealous of maintaining all the horrors of war as ever practised, because of some supposed advantages to the country they represent. But there are others who are devoted advocates of peace; a third and perhaps largest contingent are at least favorable to peace, and will give their votes to throwing some needful restrictions about war with a view to limiting its sphere of destruction."

"Do you think there is a good prospect of a permanent court of arbitration being formed to which the nations of the world would refer their disputes?"

"The cause of arbitration has made very great progress in the last few years, and I think we are justified in expecting that this conference will take some important advance steps. The time is ripe for action. Public sentiment calls for something to be done toward bringing the nations closer together."

The Baroness added that in her travels about she had found in many places a general awakening on the subject of international peace, and she hoped that no untoward influences would be brought to bear to hinder The Hague Conference from doing the work it was evidently called to do.

The opinions of W. T. Stead, another enthusiastic worker in behalf of peace between the nations, I gave in my previous article. It remains to give my readers some idea of a phase of the general peace movement which is in some ways more definitely conceived, and at the same time of broader scope, than anything hitherto placed before the public. I refer now to the "Foundation of Internationalism," an enterprise headed by Dr. P. H. Eykman, a well-known Dutch physician and hygienist, and his friend, Mr. Paul Horrix. These gentlemen have been for some years developing a plan for international institutions on a large scale, which they are now bringing before the world. A brief outline is all that can be attempted in this article, but I may have occasion to refer to the matter later. It is generally known that Mr. Andrew Carnegie has given a large sum of money for the erection of a permanent building for The Hague Peace Convention. The Holland Government has accepted the money, and the committee appointed to select a site has suggested a spot within the city limits, bordering on ground not built on at present, but which would be likely to rise in value immediately the building was erected. The plan of Dr. Eykman and Mr. Horrix is to go out to a place northwest of the city, to buy a large piece of ground and sell out portions of it at advanced prices to raise money for the enterprise. The latter plan certainly seems the broader one; but it is doubtful whether it will be carried into execution, as there are powerful interests in favor of the former. Dr. Eykman has in mind no less a place than a world's capital at The Hague. The peace conference building would form the center of a new city, springing up, as it were, on the borders of the old city. It would be laid out with perfect regularity, and the buildings which would be the headquarters of the various international societies could be conveniently disposed about the campus.

Dr. Eykman's first idea, was the founding of an international bureau of hygiene. Then, on examining into the matter further, he

began to realize that hygiene was related to paidology and to economics, and that all the arts and sciences were closely bound together, and would be greatly stimulated and encouraged by having permanent headquarters at such a place as The Hague. At the present time, as Dr. Eykman points out, international conferences of a scientific character are held from time to time, but the good they might do remains largely undone because they are hampered in various ways, and especially so in not having a permanent office. The Hague is centrally located, and being the capital of a small country would not be likely to provoke the jealousy of rival powers. Moreover, the land is well suited for the purpose. At the present writing the promoters of this world enterprise are receiving encouragement from a number of prominent men, and even if the site of the proposed palace of peace were to be retained, it would still be possible to carry out the larger plan in all its details, excepting the location of the peace palace.

Among the men who support this movement are such well-known names as Bjornstjerne Bjornsen, the Norwegian poet, Lord Kelvin, Sir William Ramsay, Richard Strauss, George Brandes, John S. Sargent, and a long list of other prominent men representing the leading nations of Europe.

Dr. Eykman and Mr. Horrix are men of great push and boundless enthusiasm. They are on fire with their project, and supporters are rallying round them. There is, indeed, something almost fascinating in the idea. "A city shall arise, the capital of the world, in which will be concentrated the intellect of all nations, there to form in organized and continual cooperation the great focus of universal culture." "The brains of the world," Stead has called it. The idea is striking. Can it be realized? That remains to be seen. Meanwhile the promoters of the scheme are working with admirable enthusiasm, and bid fair to make some adequate impression on the public mind.

These, then, are some of the personalities at work behind the scenes. The discussions at Princessegracht are unofficial, but sooner or later in essentials they come before the delegates in the Ridderzaal. It is these enthusiasts who have done most to bring about the calling of the conference, and they will probably exert some influence on its deliberations.

M. ELLSWORTH OLSEN.

The Hague, June 24.

The Christian Endeavor Convention.

(Continued from Page 7.)

"*Christian Endeavor a Federation*," was the keynote of all the addresses at the great meeting in Tent Williston on Friday morning. The topics, Christian Endeavor and Church Union at Home; Christian Endeavor and Church Union in Mission Fields; Unity in Spirit and Service; Christian Endeavor a World Organization; Advantage of Interdenominational Society, will serve to give the reader some idea of the scope, and the object toward which *Christian Endeavor* directs its energies and its effort. Briefly, Christian Endeavor Society is to be a vast world organization—interdenominational, international, inter-racial—a federation of the religious world that bids fair to out-distance all others, at least in reaching the masses, and, perhaps, in molding the thought, and consequently, the affairs of the nations. The truth must be recognized that these are times of great possibilities. So much for the federation part of the Christian Endeavor movement.

Following is the text of the cablegram sent to General Horace Porter, the representative of the United States at the peace conference at The Hague:

"North American Christian Endeavorers in convention assembled assure you of sympathy and urge acceptance of the interparliamentary plan."

President Clark, amid tumultuous applause, said:

"Three million American Endeavorers behind them will strengthen the hands of the delegates and advance the cause of peace. It is only a matter of a few years when war will be no more, and one of the most potent factors in bringing about this much desired object will prove to be the Christian Endeavor movement."

The coming of Vice-President of the United States, Charles Warren Fairbanks, was the one great event—social event at least—of the convention. The *Portland Oregonian*, in its issue of July 9, and prior to the convention, had said that the coming of the Vice-President might "turn the Endeavor Convention into a political camp," and launch a Fairbanks boom for the presidency! And such actually proved to be the case, to which statement all of the public prints will attest. Mr. Fairbanks came to Seattle on Thursday. It is to his credit—and for which he is to be honored—that Mr. Fairbanks, in unqualified terms, positively refused to consider political questions at all, and would hazard no opinion as to political aspects. Let me quote a caption of an article that appeared in the morning *Times* of the 13th instant:

"Roosevelt's Successor Named. Christian Endeavor Methodist Meeting Becomes a Political Gathering and Selects Indian as Nation's Chief. Wild Enthusiasm Surprises Delegates."

A Canadian minister thus informally nominated Mr. Fairbanks for the presidency in a religious meeting, and when the demonstration subsided, Rev. E. L. Dill, of Oakland, Cal., said:

"Our brother from across the border may be accused of injecting politics into this Christian Endeavor meeting, but if to indorse a man for the presidency who believes in the purity of the home, the overthrow of vice, the destruction of the saloon, and the purification of American citizenship, is to be called politics, then I am perfectly willing to have this meeting go on record as supporting Charles Warren Fairbanks for the presidency."

This speech was greeted with tumultuous applause. Mr. Fairbanks' address to the convention proper was "Our Country." In still another meeting, the mention of the name of Mr. William Jennings Bryan as a possible future president was met by handclapping and applause, and all this without one word of public protest. But there still follow the *Patriotic League* and *Good Citizenship*; and of these I will write next week, and show that Christian Endeavor proposes to use the ballot-box of the political for the purpose of the conquest of the civic government in the interest of Christian citizenship.

JOHN S. WIGHTMAN.

Seattle, Wash., July 16, 1907.

Japan No Longer a Little Kingdom.

It is announced that Japan will put forward at The Hague Conference its right as a conqueror to annex outright all the territory that has come under its dominion as a result of its war with Russia. We are accustomed to regard the Sunrise Kingdom as a diminutive empire. As a matter of fact, the outlying peninsulas and islands that have come to Japan as the fruits of victory have transformed that country into a commanding nation.

Including the Pescadores, the Kuris and Formosa, Japan had until recently an area of 162,153 square miles. To that the practical annexation of Korea added 90,000 square miles, and half of Sakhalin 14,500 square miles more, making a total area over which Japan exercises sovereignty of more than 266,000 square miles.

No nation in Europe, outside of Russia, now has a territory equal to Japan's. That country's "benevolent assimilation" of Korea has not awaited the sanction of The Hague. The Hermit Kingdom, which is as large as England and Ireland combined, contributes a population of 10,000,000 to Japan. Altogether Japan now has a greater number of inhabitants to draw upon for either war or industry than the German Empire has.

It is idle longer to regard Japan as a Lilliputian land. And in the path of its destiny lies Manchuria, a fertile and coveted domain with an area of 350,000 square miles. From every point of view Japan occupies a leading place among the fighting powers.

—San Francisco Examiner.



Manners and Customs of the Koreans

Korean Articles—Number Three

WHILE the Koreans have been greatly influenced by their neighbors, they nevertheless have many customs and ways of doing things that are quite peculiar to themselves. Some account of these peculiarities may be of interest to the readers of the SIGNS OF THE TIMES.

Korean dwellings are *not* peculiar in that they are almost invariably grouped together in villages, even in the country districts; for this custom prevails thruout the Orient. But Korean houses are peculiar, both in structure and meanness; for it has been said that of all civilized people the Koreans have the poorest dwellings. The walls are made of mud plastered onto a lattice work of small poles, or of stones or tiles laid in mud plaster. The roof is a thatch of straw or reeds over rafters of small, crooked poles. The doors and windows are of latticework, covered with white paper to admit the light. The mud walls dry and crumble, and need frequent repairs.

Queer Houses.

But the most peculiar part of the house is the floor, with its arrangement for heating. The kitchen, usually located in one end of the rectangular structure, has no floor except the solid earth. Here is the fireplace, over which the food is cooked, and which furnishes the heat to warm the other rooms. The floors in the rest of the house are constructed as follows: Parallel walls of stone and mud about a foot high and a foot apart,

are first built; then the spaces between these are bridged over with flat stones, and the surface is leveled up with a layer of mud plaster. The resulting flues beneath the floor are connected with the fireplace in the kitchen, so that the hot air and smoke traverse the flues, and warm the floor. This method is said to be a very effective way of heating, but is very expensive; for fuel is scarce and dear. When the mud cracks and lets in the smoke, it must be repaired with fresh mud. In the better class of houses the earthen floor is covered with oiled paper, which is a decided improvement.

The houses of a country village are crowded close together without any regular arrangement. In place of streets, narrow paths wind here and there, to suit the location of the houses and the lay of the land. In the larger towns there are streets, but these are narrow and crooked. Some of the older and more important cities are enclosed by walls, after the ancient manner. Among these are Pyeng Yang, the old capital, and Seoul, the present seat of government. The walls of Seoul are in a fair state of repair; but those of Pyeng Yang show many marks of wear and war.

Agriculture and Primitive Methods.

Agriculture is the principal occupation of the people, and the methods of labor are very primitive. An outfit for plowing the soil consists of a small wooden plow with a shovel-like iron point, drawn by a small cow.

Another arrangement for turning the soil is an iron shovel with a long handle, and a rope fastened to each of its corners. One man works the handle, while two or more persons pull the blade into the ground by the ropes. It has been pointed out that this shovel is a fair sample of what the Koreans regard as a labor-saving machine; for it saves one man from doing the work that five men can do with much greater ease.

Human Transports.

Wheeled vehicles are practically unknown in Korea. All sorts of commodities are transported upon the backs of men, even for considerable distances. Women carry their burdens upon their heads. Ponies and donkeys are also used to carry burdens; and it is a somewhat ludicrous sight to see a portly Korean riding on a pony or donkey but very little larger than himself. The ordinary roads thru the country are only narrow footpaths, but they are quite in accord with the methods of travel.

Korean Dress.

The most striking peculiarity of the Korean costume is that nearly every garment is white. The summer clothes of the common people are of undyed cotton or linen; the winter garments are of the same material, made warm by being quilted with cotton. The wearing of white clothes imposes an arduous task upon the wives and mothers of Korea. As we stood upon the slopes of Nam-San overlooking the city of Seoul, the sound that rose above all others was the *whack, whack*, of the laundry sticks. The clothes are first boiled in lye, then taken to the nearest well or stream, soaked in the water, and beaten with a club upon a flat stone. When dry they are folded and laid on a smooth, flat stone, and again beaten with light clubs till they take on a polish resembling that of dull satin. The process thruout is quite effective, and one is surprised at the whiteness and glossiness of the well-dressed gentleman's garments; but it requires an immense amount of labor. However, the government has recently taken action, advising the people to wear clothes of darker colors; and a few of them are beginning to act upon the suggestion. This action of the government is interesting as indicating the force of custom in Korea, as well as the peculiar realm of Korean law.

Perhaps nothing better illustrates the force of custom in Korea than the matter of wearing hats. Boys wear their hair in a long braid down their backs, the same as girls. But when the young man marries, his hair is combed up and twisted into a slender coil or "topknot" on the crown of his head. At the same time he assumes the dress of a man, which includes a peculiar head-gear of black horse-hair, and a straight-rimmed, taper-crowned hat. The boy has become a man; but an unmarried man may not dress his hair into a topknot, nor wear any kind of hat or hair head-dress.

There is quite a variety of hats and head-dresses worn; and it would require a lengthy chapter to describe them, and to enumerate all the rules and customs connected with their use,—black hats and white



Korean Dwellings of the Humbler Sort.



Korean Men in Native Dress.

hats, mourning hats, and mourning caps, servants' hats, and head-dresses for old men, young men, and scholars. But all this might seem trivial and tedious. These old customs seem to be losing their force to some extent, and it is not uncommon to see young men with their hair cut after Western fashion.

The Custom Concerning Marriage.

In Korea as in other oriental countries, marriage is not the result of mutual love and choice, but is arranged for the young people by their parents. The usual age at which both men and women marry is seventeen or eighteen years; tho it is not at all uncommon for boys not yet in their teens to marry. Marriage in Korea is anything but a love affair. It is proper for a husband to treat his wife with respect; but he would become an object of ridicule were he to show affection for her. Among the higher classes it is "good form" for him, three or four days after the wedding, to leave home for a length of time to show his indifference toward his wife. Conjugal fidelity is a feminine virtue only, and concubinage is not uncommon. A marriage once contracted is not easily broken; for if a man divorces his wife, custom forbids him to marry again.

The Seclusion of the Women.

From the age of seven a Korean girl is carefully secluded in the women's apartments of her father's house; and when she marries, she passes to a similar seclusion in her husband's home. Among the middle and upper classes, this seclusion is as complete as in the *zenanas* of India. Only servants and the lowest class of women may go abroad by daylight without restraint. Women of the common people are often seen upon the streets; but at such times they wear a long garment thrown over the head, and held closely about the face. The native Christian churches are usually divided into two rooms by a partition or curtain, the women occupying a room by themselves.

This custom of secluding the women evidently must greatly affect the social life of the people. There can be no promiscuous gatherings of men and women. If women

make or receive calls, it must be done with the utmost privacy. Men receive and entertain their friends with neither mother, wife, nor sister present, to add charm and grace to the occasion. While on a missionary tour in the country, we were entertained at a certain village by a well-to-do man, who was interested in Christianity. The rooms assigned to us were not connected with any other rooms of the house. Here we ate and slept, received callers, and held our meetings. At meal-time our food, prepared in the kitchen and served upon tiny, tray-like tables, was brought around the corner of the house to our room by some of the men folks. And during our stay of several days, neither woman nor girl was seen, heard, nor even mentioned. This circumstance brought forcibly to our minds the need of women Bible workers and evangelists to carry the Gospel to their secluded Korean sisters.

They Are Hospitable.

While there are many things among this people to call out adverse criticism, it must not be thought that they have no virtues. On the contrary, they are kind and hospitable to guests, providing the best that their humble homes have to offer. The unsalted mixture of rice and beans may be unsavory to our cultured palates, and the thin mattress spread upon the hard floor may supply scant comfort for a night's rest; but the welcome we receive proves that true hospitality is not dependent upon affluence. Such a hospitable people ought to be especially susceptible to that divine truth expressed in the familiar words of the Saviour,—“It is more blessed to give than to receive.” In holding up to view some of their faults and deficiencies, I have not meant to excite blame or ridicule, but rather a kindly sympathy that may lead to efforts for their uplifting.

Tokyo, Japan.

F. W. FIELD.

WALL MOTTOES.

They are selling everywhere. Three agents ordered 5,000 each. One agent has taken, in less than eight months, 6,783 orders. If you send us a good recommendation from the elder of your church we will mail you one dozen on thirty days' time. Send a two-cent stamp if you want further particulars. Address, Hampton Art Company, Hampton, Iowa.

Our Work and Workers.

SINCE January 1, fifty-eight have been baptized in Battle Creek, Mich.

A CHURCH building was dedicated at Greeley, Colo., early in July, free of debt.

THE brethren at Bird City, Kan., dedicated a new church July 7, Elder R. C. Porter conducting the service.

A PART of the closing exercises of the Fox River Academy, Illinois, was the baptism of eight of the students.

THRU the labors of Brethren A. W. Jenson and W. M. Cubley at Laredo, Texas, sixteen were recently baptized.

BROTHER G. E. LANGDON, reporting in the North Pacific Union Gleaner, tells of a meeting at Moscow, Idaho, in which eleven gave themselves to the Lord, three receiving baptism July 6.

ON a recent trip among churches in Upper Columbia Conference, Brother H. J. Dirksen reports that seven gave themselves to the Lord at Farmington, three were baptized at Endicott, and three at Tacoma.

BROTHER C. H. PARKER writes from Fiji that during the first quarter of the present year he baptized thirty-two and organized two churches. All the converts have given up liquor, tobacco, all manner of unclean food, and worldly amusements.

Thoughts from the Mount of Blessing. An exposition of Christ's Sermon on the Mount. It has 218 pages and six chapters: On the Mountain-side, The Beatitudes, The Spirituality of the Law, The True Motive in Service, The Lord's Prayer, Not Judging but Doing. A new edition just printed on fine enameled paper, new type, and reillustrated with 27 beautiful half-tone engravings specially prepared for the book by eminent New York artists. It will be found full of comfort and blessing by all fortunate enough to obtain and read it. A beautiful gift book. In paper covers, 35 cents; bound in cloth, gold title, 60 cents; half calf, marbled edges, \$1.00. Address this office.

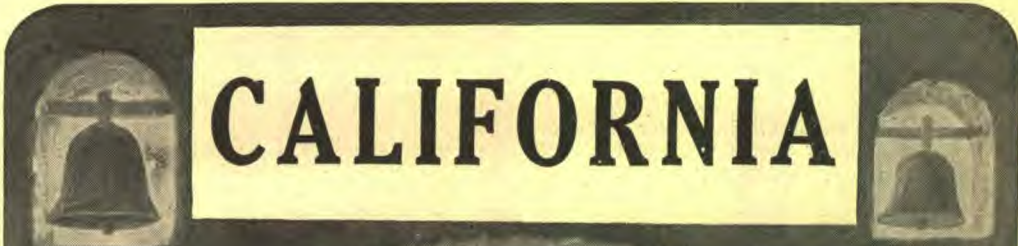
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Studies in the Christ-Life at Brother Eldred's

Mrs. L. D. Avery-Stuttle

Fourteenth Evening's Study.

WELL done," smiled Brother Eldred. "Now, Mr. Field, suppose you name some of the most wonderful miracles which Christ performed during His earth-life,—I mean those which for some reason most appeal to you."

Mr. Field paused a moment before he answered, and finally replied, hesitatingly:

"Well, Mr. Eldred, the fact is, the Bible is a very large Book; and as I did not give it any study during my childhood and youth, I find it quite hard to remember the stories now. Perhaps Mrs. Field will answer," and Mr. Field turned appealingly to his wife.

"I think the miracle of the stilling of the tempest one of the most wonderful of the Christ-life, and the healing of the leper one of the most beautiful," replied Mrs. Field.

"Tom, will you tell us what writers in the Bible give an account of the stilling of the tempest?"

"I believe Matthew, Mark, and Luke all tell the story, but I like best to read the account given in Mark 4: 35-41, because it seems to be a little more complete."

"Blanche has a recitation, father, don't you think we would enjoy hearing it? She told me it was entitled, 'Stilling the Tempest,'—directly upon the subject, you see." Brother Eldred smiled and nodded, and Miss Blanche proceeded:

"All day the Saviour sat beside the sea,
And taught the multitudes that gathered there,
Till evening came and spread o'er Galilee
The wing of darkness on the silent air.

"He bade the throng depart and seek their rest,
While He retired upon the fragile bark;
And floating o'er the water's glassy breast,
He sought repose while night reigned lone and dark.

"All's well," the sailor cried, as o'er the sea
The evening zephyr floated sweet and mild;
And on the ship sped, joyously and free,
As light and buoyant as a happy child.

"And Jesus slept! O blessed, hallowed sleep,
To soothe the burden of His royal heart;
And loving angels gathered there to keep
Sweet watch, and bid the weariness depart.

"But hark! a fearful sound breaks on the ship;
A tempest sweeps full-armed across the sea;
And pale and trembling is the sailor's lip,
As rise the billows wild on Galilee.

"The sails are torn, the masts sway to and fro,
The cordage shrieks amid the howling storm,
The waters burst and fill the hold below,
And awful fear convulses every form.

"He sleeps, in peace the weary Saviour sleeps,
For storm and calm are both alike to Him;
Alike the mountains firm or surging deeps,
The light of day or shadows damp and dim.

"Now deeper thunders roll and lightnings flash,
And torrents flood the trembling vessel's deck;
While one wild billow sweeps with awful crash,
And threatens all the ship an instant wreck.

"They wake the Master now, and cry, 'O save,
We perish, Lord! we perish, hear, O hear!
Let not the billows be our lonely grave;
O shelter us, O save us in our fear.'

"Then He arose, and spake unto the sea,
'Peace! be thou still; and cease, O wind.'
The storm recoils, his legions turn and flee,
And leave the waters calm and still behind.

"Again the stars look down with golden gleam,
And Jesus' name was praised upon the sea;
And soft and lovely as an angel's dream,
We love this nightly tale of Galilee."

"Very well, Blanche," said Brother Eldred; "now, will Mr. Allan please name some of those miracles of our blessed Lord which to him seem the most wonderful?"

"It seems to me that changing a man's heart and making him all over again, as He did the man sick of the palsy, is the greatest thing of which I am able to conceive. Where is the story, Mr. Eldred? I read it yesterday, but have forgotten. I wish you'd read the verse which says that the man's sins are forgiven;" and Mr. Allan's voice trembled.

Brother Eldred quickly turned to Mark 2: 5, and read:

"When Jesus saw their faith, He said
unto the sick of the palsy, Son, thy sins be
forgiven thee."

"Praise the Lord," said Sister Eldred, while Mr. Allan only bowed his head and murmured an earnest "Amen."

"Tillie, which one of Christ's miracles do you most enjoy reading?" asked Mrs. Field?

"I love to read about the raising of Jairus' daughter. I will repeat the beautiful story as I have learned it in verse:"

She lay on her snowy pillow,
So silent and pale and cold,
And the summer sunshine flickered down
And fell on her curls of gold,
Till it seemed that a glorious halo
Had circled the dainty head,
And the heart of love could scarce believe
That the little maid was dead.

Jairus stood by the Master,
Trembling and sad and mute,
For He heard the sound of the mourner's wail
And the dirge of the solemn flute.

"O why this sound and tumult,"
The pitying Master said,
"Why weep ye thus for the maid who sleeps,
As ye weep for the silent dead?"

Then He spake to His three disciples—
To Peter and James and John—
And the parents, sad, of the little maid,
And they silently followed on
Till they stood by the quiet bedside
Where the waxen figure lay,
And they heard in the hush of the silent room
The great Physician say,
"Talitha Cumi—Maiden,
I say unto thee, Arise!"
And the flickering breath of the child returned,
And she opened her dreamy eyes.

There's a hush, like the calm that cometh
In the solemn hour of night,
And a flush like the glow of morning fair
O'erspreadeth her brow so white.
There's a sigh like the gentle zephyr
At the summer evening's close;

The thrill of a hand-clasp, strong and sweet,
And the little maid arose!
O the love of the great Physician—
The love that is strong to save!
I will trust in the Arm that is mightier far
Than the chains of the dusty grave.

Family Worship.

OF all the forms of worship, none, it seems to us, is more beautiful than that which we see around the family altar. As a means of grace it occupies a distinct place of its own. The all-important "quiet hour," when the soul alone, in the presence of its God, seeks the divine blessing and communes as friend with friend, can not take its place. The hour of public worship, when we meet at the house of God for prayer and praise, can not take its place, for it stands alone.

It matters not so much at what hour we meet for family prayer, but the morning hours are best. Surely the ideal hour is immediately after the morning meal, when the whole family, including the servants, if there are any, retire to the library, parlor, or living-room, and, after reading a morning lesson from the Lord, kneel in prayer, asking the Father's blessing on the new day. The benediction which will rest on each member of that household as he goes out into the world to fight the battles of life can not be overestimated.

We wish we might say to every young husband and wife who are beginning life in a new home of their own, "Do not fail to erect the family altar." We had the pleasure recently of being in a home as a guest where, morning and evening, the young husband and wife knelt at an altar of prayer. It was truly beautiful, and in speaking to them of the wisdom of their course, the husband said: "It seems a little time to give to God in return for what He has given us." Of course there are times in our lives when it is impossible to observe this daily practise; but let each family do the very best it can, and often difficulties disappear faster than we imagine they could. We may not be able to choose the morning hour, and each family should observe the hour in whatever manner it chooses—there are no set forms—but family worship must be a scene which angels delight to see.—*American Friend.*

"Mr. Ten Minutes."

A TOUCHING story is told of the late Prince Napoleon. He had joined the English army, and was one day at the head of a squad, riding horseback outside the camp. It was a dangerous situation. One of the company said:

"We had better return. If we don't hasten, we may fall into the hands of the enemy."

"O," said the Prince, "let us stay here ten minutes and drink our coffee!"

Before the ten minutes had passed, a company of Zulus came upon them, and in the skirmish the prince lost his life. His mother, when informed of the facts, in her anguish said:

"That was his greatest mistake from babyhood. He never wanted to go to bed at night in time, nor rise in the morning. He was ever pleading for ten minutes more. When too sleepy to speak, he would lift up his two little hands and spread out ten fingers, indicating that he wanted ten minutes more. On this account I sometimes called him 'Mr. Ten Minutes.'"

How many have lost not only their lives, but their souls, by this sin of procrastination! When God calls, we should promptly obey.—*Episcopal Recorder.*

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Here are the opinions of a few of our leading educators as to the value of this series:

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The racial representatives on our front cover page are as follows: In the rear on the left is Dr. W. T. Johnson, pastor of the First African Baptist Church of Richmond, Va. Beside him stands Moses K. Nakuina, a Hawaiian, president of the Christian Endeavor Territorial Union, of Hawaii, representing over 2,000 members. Seated on the left in front is Rev. Edward Marsden, a Tsimpshean Indian of Alaska, a missionary to his people, and at his side is seated Tatsujiro Sawaya, field secretary for Japan.

Death.—Life is existence. Death is the opposite of life, and is, therefore, non-existence. Why should men make it to mean punishing, misery, eternal torment, eternal existence in misery, and almost everything else but death. God says death; why not believe it? Life is existence in any sphere. Death is the cessation of that existence. To say that death is life in another form, transition of consciousness to another sphere, is a denial of the plainest statements of the Scriptures of truth, and a subversion of the ordinary and proper use of language.

Social Conditions of This Time.

In our issue of May 29 we had an article with the head that appears above. We spoke of the social conditions in the large cities of this country, and especially of the vices and crimes that are protected thru the "grafting" of the politicians. We stated that the same conditions obtained also in the cities of the Old World.

An esteemed patron in Petaluma, Cal., writes us that he thinks our statement was much too broad. He thinks that the grafting evil has not taken hold of the cities of Great Britain. He says that this is quite fully an American disease. From his letter we see that we did not convey the impression that we intended. The vices of the large cities of America are present in the cities all over the world, but not always in the same form or to the same degree. But, as suggested in this letter from our patron,

vice is not organized under the protection of judges and police in English cities like it is in this country. It is acknowledged by every one that the law is enforced more promptly and with a greater administration of justice in England than in almost any other part of the world. But while this is true, the vices that mark these last days are eating their way into the society of that realm, yet we may hope that the English sense of justice and of official integrity may hold out against the evil. For by so doing the tide of evil is being held in check just that much more strongly until the work that God has to do in the earth can be accomplished.

Everlasting Punishment.—And these shall go into everlasting punishment. Note that it is not everlasting punishing, but everlasting punishment. It expresses a complete rather than a continued process. It is not everlasting in its endurance or in its infliction, but in its finality and completion. What is this punishment? Let other scriptures answer: "The wages of sin is death." Rom. 6:23. "Who shall be punished with everlasting destruction from the presence of the Lord." 2 Thess. 1:9. "Who shall suffer punishment, even eternal destruction," reads the American Standard Revision. Surely to the Bible student this ought to be final. What is this "everlasting punishment"?—It is eternal death or destruction, the choice of him who dies. From that Christ would save us.

ONLY the hungry soul may feast with gladness;
The thirsty soul find living water sweet;
Only the sin-sick heart find balm for sadness,
In kneeling at the blood-bought mercy-seat.
F. E. Y.

The Next Week's Paper.

WHEN we wrote the notice for last week's paper, telling what would be in this week's SIGNS, we did not have in hand the report from our special correspondent at The Hague and also the one at the Christian Endeavor Convention that appear in this paper. The "federation" projects that are reported in these articles are very significant to those who know what they mean. In next week's paper we will have the rest of the report from the Christian Endeavor Convention, and also a report from our former associate editor, C. M. Snow, of the Catholic Federation Convention that has just held its annual session in Indianapolis.

All our readers should keep themselves fully informed in regard to these federation movements, and they should therefore study these issues of the paper closely. And if they do this, we feel sure that they will want to do everything they can to extend their circulation.

In addition to these important articles, our symposium next week will be upon the general theme of "The Change of the Sabbath." This is a subject that many people are frequently inquiring about. You will often hear the question asked, "How was the Sabbath changed from Saturday to Sunday?"

The subject-matter of these special numbers is of most vital importance, and we hope that the interest of our patrons to read and circulate the paper will continue to increase more and more.

The Capital of the World.

OUR correspondent at The Hague Peace Congress gives us an unusually significant and interesting article this week. It is found in the Outlook Department on page ten.

The prophecies call for a federation of the world, and tell us what it will signify. Our Hague Correspondent shows how strong the sentiment is growing that is tending toward a world federation. There can be no question but that the ideals in the minds of the good people that are working in this movement are of the highest order. And the mere fact that the question of a world's capital that will be the headquarters for universal peace is being talked of, will cause a great many to think that such a peace will be finally reached on the plan that these people are working.

But no one should close his eyes to the fact that society in all the world is becoming more and more

inflammable. There is the most intense struggle of the ages to acquire wealth. And to nerve men to the high pitch to which they have attained in their driving and grasping activities, there is a stronger and stronger tendency to use stimulants and exciting drugs that will keep them strung to the highest tension. In their calm, reflective moments, sentiments of kindness will flood their minds, and they will talk of the "brotherhood of man" and of "the peace of the world." But as soon as a provocation arises, the inflammable nature asserts itself, and it is deemed necessary to draw the sword to "protect our honor and manhood."

And thus are these conflicting sentiments growing up stronger and stronger in the individuals of this time, and those who are studying the prophecies have most interesting developments before them. The prophecies picture a world-wide and fearful war to close this earth's history of sin. And the apostle Paul tells us that this great and universal catastrophe will occur when they are saying, "Peace and safety." It is most decidedly right to work for peace. Every follower of the Prince of Peace will be doing this all the time. But it is wrong to be saying that we have peace "when there is no peace."

And while speaking of this federation idea, we desire to make prominent the report of the Christian Endeavor Convention by our special correspondent, that is found on pages six and seven. Federation—combination—was one of their principal themes. And in next week's paper we will have a report from C. M. Snow of the Catholic Federation Convention, held a few days since in Indianapolis. The great family of SIGNS readers who are studying the prophecies, and who know what these developments signify, should be cheered, aroused, and energized to the most devoted and earnest action.

If in the place of federation we were having actual unity brought about, it would mean the peace of the world, and consequently the peace of every individual in the world. But the result of the working out of the principles underlying this federation has been clearly outlined in God's word, and we need make no mistake as to the meaning of it. We may be misunderstood in presenting it, but the duty is upon us and we must go forward.

Let us keep the word of God carefully before our minds and watch the progress of the rapidly developing issues before the world. They are intensely interesting, and to those who are standing in the light of God's truth, the outlook is glorious beyond expression. The second coming of Christ is drawing very near. The occurrences of the world are massing themselves in one mighty array to show us that this is so.

The Fourth Annual Announcement of the Forest Home Industrial Academy, Mount Vernon, Wash., has come to us. The academy is designed to give a good course in the useful branches of study, and at the same time, to give special attention to the teaching of the Bible, and thus develop the spiritual and moral nature as well as the purely intellectual. Then, in addition to these important lines, special attention is paid to industrial training so as to develop the physical being in such a way as to sustain the mental drill that is being given. And it should be noted that this physical training is given in the form of useful occupation, so that the exercise of the pupil's body is not only building up his strength, but is also adding to his usefulness and independence. For, after all, the boy or girl that is trained in doing things as well as in knowing things, is the only one that is receiving a well-rounded education. If interested, send to the Forest Home Industrial Academy, Mount Vernon, Wash., for a catalog.

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