



Signs of the Times

For the time is come for judgment to begin at the house of God.—1 Peter 4:17.



The Hour of Judgment

And I saw another angel flying in mid heaven, having eternal good tidings to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people; and he saith with a great voice, Fear God, and give him glory; for the hour of his judgment is come: and worship him that made the heaven and the earth and sea and fountains of waters." Rev. 14:6, 7.

¶ "I beheld till thrones were placed, and One that was Ancient of Days did sit: his raiment was white as snow, and the hair of his head like pure wool; his throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before him: thousands of thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Dan. 7:9, 10.

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

2185.—Wearing Jewelry. The Graphophone.

Do you think there is anything wrong in wearing gold jewelry, such as rings, bracelets, watches, earrings, etc.? B.

There are some kinds of things which to us seem proper to wear in gold, such as frames to glasses and spectacles. Most watches are made in gold or gold-filled cases. The prohibition of the Scripture is against the wearing of these things for adornment. Read 1 Peter 3:3, 4; 1 Tim. 2:9; 10. It is tawdry display and adornment which are condemned. Useful things can be so used. The meek and quiet spirit adorns far more beautifully.

The worst feature of the graphophone is the foolish, silly, nonsensical things which often go with it. Where good, elevating music is played, we see no harm in its use in the home; but we believe it has no place in a church. Voice accompaniments are one thing; machine singing is quite another. Use all lawful things as not abusing them.

2186.—"Even Him." 2 Thess. 2:9.

To whom does the expression "even Him" refer? F. E. W.

Read as in the American Standard Revised Version from verse 8: "And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of His mouth, and bring to naught by the manifestation of His coming; even He whose coming is according to the working of Satan with all power, and signs, and lying wonders," etc. It will be noticed that the words "even he" are in italic, as "even him" in the Common Version. This means that they are supplied words, thought to be necessary to the sense. The text would, it seems to us, be plain enough without the supplied words. They refer without doubt to Christ. One common version seems to give the idea of time, "after." That is, Christ comes *after* the great deception working of Satan, and this is true in fact. It is also true that His coming is *according to* the working of Satan. That is, as Satan has worked with such mighty power as has never before been seen, so Christ will come with mightier power, and bring to naught the working of evil.

2187.—The Beginning of the Sabbath

I live in a cove of a bay by the sea, surrounded by mountains on the back. The sun sets on the longest days a little after seven. Shall we keep the Sabbath as we see the sun, or shall we allow for the high, near mountains? W. G.

Begin and close the Sabbath, not by the shadow of the mountain, but as near as possible to actual sunset. The Jews closed the Sabbath when the first star appeared. The rule given in Nehemiah to begin it is when the gates of Jerusalem began to be dark (Neh. 13:19), that is, when the heavy shadows begin to fall. The sky will usually tell us better than the deeper shadows of earth, when it is not cloudy.

2188.—Our Neighbor.

The Bible says, "Thou shalt love thy neighbor as thyself." Who is our neighbor? and how are we to know him? G. C. B.

That is not the real question after all. One asked Jesus that question, and he was answered by our Lord's telling him whom *he* was neighbor to. Read Luke 10:25-37. The Samaritan's neighbor was the soul in need. Jesus asked which of the three "proved neighbor" to him who fell among thieves. The answer was, "He that showed mercy upon him." The reply of Jesus is applicable to us, "Go, and do thou likewise." Then our neighbor is the soul in need. Our neighbor is, of course, the one who helps us. For that we should not seek.

We should seek to know the ones to whom we can be neighbor.

2189.—Hid in the Rock of Ages.

Where will the children of God be when the seven last vials of wrath are poured out? Rev. 16:1-14. B.

Physically, they will be in different places, yet doubtless forsaking the great cities as iniquity increases. Spiritually they will be hid in God, and kept by Him from all evil. "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. . . . There shall no evil befall thee, neither shall any plague come nigh thy dwelling." See Ps. 91:3-14. God's truth will then be a literal shield.

2190.—The Great Harlot.

Who is the great harlot mentioned in Rev. 19:2? B.

It is Babylon the great, referred to in chapters 17 and 18. It is the great apostasy from the true religion of all ages, which began with Babylon of old, and has continued among the apostasies ever since. We believe that in the last days this prophecy finds its center in the Papacy, and in all the churches that have followed the Papacy in bringing error and confusion into the work of God.

2191.—Resurrection of the Righteous.

Do all the righteous rise at the first resurrection? B.

Yes, all who are sleeping in death when Jesus comes. See 1 Cor. 15:23, 51-54; 1 Thess. 4:15-17.

Looking Backward.

ONE year ago the Pacific Press Publishing Company's property—its \$50,000 worth of manufactured books, its \$50,000 worth of paper stock, its machinery, its building, and nearly all of its furniture, was consumed by fire. This came right in the midst of our season's work, and thousands upon thousands of books were just being finished up for our agents who had deliveries already promised. Only those who have gone thru this experience, or one similar to it, can appreciate the situation and the difficulties to be faced during the next few months.

Arrangements were first made for books to be manufactured by outside concerns. Agents were asked to postpone deliveries. The books in our branch offices were sent by express to those whose deliveries were the most pressing, and no legitimate expense or effort was spared to make the loss to our men in the field as light as possible.

When our workers in the field learned that their base of supplies had been destroyed, their first inclination was to cease work and take up something else. Generally speaking, however, they overcame this temptation and went right forward with their soliciting even tho the securing of books was uncertain. All honor is due this devoted class of men and women, and especially those who were working for scholarships in our schools, for their courage in facing this crisis. Many of these workers were young men and women who had never solicited for our books before, and yet they felt they were in a good work, and remained at their posts. It is true that many of them were seriously disappointed in making their deliveries, and yet as a whole they were quite successful.

In the meantime, two or three sheds were erected and a limited amount of machinery secured, and every facility at our disposal was employed day and night. Books were shipped from far distant points by express, and in some cases by mail at enormous expense, so that deliveries might be made as nearly on time as possible. Our office rooms

were in the various bedrooms of our boarding-house. The only way of keeping them heated was by oil-stoves, which at best are very unsatisfactory. Those of our employees who could be used were set to work on the cleaning up of the debris and in erecting our new building. The writer never saw more willing workers than those who put up the factory which we are now occupying.

As this factory was planned altogether from the standpoint of manufacturing our own publications rather than from the standpoint of doing the world's work, most strenuous efforts have been put forth to join with our book-men in the field in greatly increasing the output of our own publications. Nearly all the schools and colleges in the territory supplied by this Company have been visited by its representatives. Canvassing institutes have been held, strong book-men have been secured by the various union and state conferences, and increased attention has been given to preparing students for field service. In some of our schools where these institutes were held more than half the enrolment attended the canvassing classes.

But this increased interest in the circulation of our truth-filled books is not simply a students' interest, for scores of mature men and women are entering it for a life-work. Indeed, in some conferences those in charge say they will have a strong force in the field right thru the winter season. In all conferences there is a determination on the part of those in charge not to allow this work to languish after the students have returned to their desks.

The success attending these workers is phenomenal. Various portions of the field have gotten the name in one way and in another of being worked out, but it would seem that these very districts are anxious to repudiate such a reputation by granting our canvassers more than ordinary success. For example, here is a report for one week from the Western Oregon Conference:—

REPORT OF BOOK WORK FOR WEST. OREGON, WEEK ENDING JULY 26, 1907.

Name	Book	Hrs.	Orders	Value
Ray O. Deihl	Heralds	49	66	\$132.75
B. O. Lockwood	"	45	37	132.25
Glenn Coffin	"	35	25	61.00
Luther Alexander	"	36	22	47.00
Madge Moore	"	12	10	17.50
Ellen Fox	"	40	31	60.25
Grace Davidson	H. & H.	23	8	26.25
Fred Larsen	Great Cont.	39	21	67.50
Wm. Heinrick	" "	37	6	33.25
Totals	10 Agents	361	254	\$643.10

Average time per agent, 36 hours. Average sales per hour, \$1.78. Average sales per agent per week, \$64.31.

Bear in mind that this report is for all the canvassers in the conference and is not a selection of phenomenal reports from a few agents in different conferences.

Is all this the effect of a man-made campaign in behalf of the circulation of our books? Is it the result of a widespread sympathy in behalf of the Pacific Press Publishing Company because of its terrible loss? Is it because students are learning that they can more quickly secure a scholarship by selling books than by any other method?

Those who have watched its rise the most closely, who have been the most intimately connected with every feature of it, will reply with an emphatic No. The reason for all this is that the third angel's message which these publications contain is due to the world just now. The spirit of Him whose work it all is is going out before our solicitors and turning the hearts of the people to them and the message they carry. That same spirit is going from conference to conference, from school to school, from church to church, and from heart to heart, inspiring those who believe this message to carry it to those who do not. And this is why we say without hesitation that what we have seen this year is but the beginning of a universal activity on the part of this people in behalf of the publications containing the third angel's message.

H. H. HALL, Manager,
Book. Dept. Pacific Press Pub. Co.

SIGNS OF THE TIMES



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

For Terms, See Page 15
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The Condition of the World and the Church

By Francis McLellan Wilcox

THIS is the solemn hour, even the hour of God's judgment. It is court week in heaven. Before this heavenly tribunal is passing in grand review the history of the human race. The destinies of men hang upon the decisions to be rendered. We may look back with interest upon past ages of the world's history and wonder what will be the result of this martialing of records before this august assembly; but by far the most practical and pertinent query for us to consider is the condition of the world to-day, and our relationship to the judgment hour. What is the situation presented in view of this solemn investigation now taking place? Is the world prepared to stand in the great day of the Lord? Will the nations of men pass muster in the eyes of the great Reviewer? Will the professed church of God stand the scrutiny of the great Judge? Let us glance briefly at the existing conditions.

Heathendom.

Two-thirds of the world's population are still in the darkness of heathenism. They know no God of love, they have no faith in the blood of an atoning Saviour. Their gods are but the works of their own creation, the deification of their own sinful passions and propensities. As expressed by the apostle Paul, they are "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Such is the condition of those who sit in the darkness of heathenism in our own day as truly as in the days of the apostles.

So-called Christian Nations.

In turning to so-called Christian nations of the earth, to those countries which for long years have shared the blessings of the Gospel of the Lord Jesus, we might naturally expect to find a better condition of affairs. Unfortunately such is not the case. Crime has reached a higher degree of enlightenment, and carries on its work with a certain delicacy and refinement, but it is still as rampant, as insidious in its workings, as baneful and destructive in its results. In fact, among the Western nations of the Old World and the nations of the Western Hemisphere crime has reached its highest scien-

tific development at the present time. Consider this more specifically:

Conditions in National Life.

Intensity has taken possession of the nations of men to-day: wild dreams of conquest; the creation of large standing armies; the great increase of naval armament; the vying with each other to create or secure the most effective death-dealing instruments; the diplomatic play in formation of alliances and counter-alliances, only indicate the attitude of every nation of the world toward all of its fellows. Outwardly there is a portentous calm, inwardly a smoldering fire, which, Vesuvius-like, may break forth at any time, carrying carnage, bloodshed, universal war, and destruction among the nations of men. We sleep to-day in the crater of a volcano.

Closely akin to this national conflict is the controversy now existing between the social classes. There is an arraying of class against class, organized capital on the one side and organized labor on the other. These confront each other in what promises to be the mightiest class struggle that the world has ever witnessed, compared with which the conflict between patrician and plebian in ancient Rome sinks into insignificance. The growing conditions make this conflict more and more imminent. One prominent use made of the militia to-day in many States is to suppress labor riots. Every thoughtful observer, whether he may belong to either of these classes or not, must look with grave concern upon the outcome of this industrial conflict. We know not what a day may bring forth.

Another marked feature of national life is the corruption which exists in the national, state, and municipal affairs of the several countries of the world. Even in our own country of vaunted liberty and honesty, some of the highest offices are bought and sold. The votes of state legislatures are determined by party gold. Franchises which rob the people of thousands of dollars are gained or extended as their owners are able to control the votes of those in official positions. The officers of justice close their eyes to crime, and too often connive with the law-breaker. True, there are exceptions to these conditions. God has many a noble man in

high office who is using his influence against the great incoming tide of evil, and is trying to uprear the standard of truth in the midst of the gathering darkness. The situation in national life presents indeed a sad picture.

Social Conditions.

The condition of society to-day is aptly pictured by our Saviour when He likens it to the situations existing in the days of Noah and the days of Lot. In pleasure, in self-seeking, in vain, pretentious display, in eating and drinking, in wanton sin and licentiousness, in the mad, wild rush for gold and glory, the world is choosing its own way, and forgetting God. Note the great increase in intemperance, and the growth of its twin evil, licentiousness. The grog-shop and brothel travel hand in hand. Insidious and insinuating, hydra-headed and adaptable, these twin evils are making their influence felt in all grades of society at the present time. The fairest of our maidens and the flower of our young men become the prey. The satisfying of wanton pleasure in ministry to the appetite, the pride, and the passions is the spirit possessing the idle multitude at the present time.

The Home and Personal Life.

The home is the bulwark of society even as society is the bulwark of the nation. With the nation corrupt, with society far departed from God, there may yet be hope if the home life be pure, if such a condition were possible. But in tracing the effect back to the cause, we find that the departure from the simplicity of home life in the world to-day has produced the evils enumerated above. There can be no truly Christian organization without Christian experience in the lives of those who compose the organization. Society can be purged of moral corruption only as the homes and the individuals which form the foundation of society are pure and undefiled. Chief among the dangers threatening the home to-day, is that of alienation. How many homes are made desolate, how many children left without the care and protection of parents, because alienation has done its deadly work! Divorce and separation result. This is a time when natural affection is fast waning. In many of our com-

(Continued on Page 7.)

God's Healing Message---the Gospel

By Prof. J. A. L. Derby

THAT there is in the world to-day more liberty, more enlightenment, more material wealth, than ever before, no philosopher, reformer, or prophet will deny. Geologists tell us of the glacial age, when, they say, slow-creeping continents of ice slipped down from the north over our globe and changed the face of the earth. But mightier by far has been the change wrought by the printing-press. And not as then to chill and gore and abrade; but to enrich and broaden individual life by placing within the power of conquest of each a new world—the empire of mind, the realm of thought—a refuge from physical drudgery and carking care. In the most literal sense of Daniel's prophecy, knowledge has been increased.

The life that knows only the body and its physical needs, that labors only to supply its appetite, is brutish, animal. To enter the life of the mind, to live in the sphere of ideas, we must ascend. And this is indeed worthier of us as beings endowed with reason. Printing, public libraries, free education, and the general diffusion of the best that has been thought and said, has placed the intellectual life within a hand's grasp of almost any one.

Nobility Is Not Conferable.

That by all this our manners are more refined, we shall not doubt. But are we the more ennobled? Alas, nobility is not conferred by kings, nor is it the offspring of books or schools. The gliding of an adder or the soaring of a vulture is more graceful than the jerking, jolting method by which even the most benevolent philanthropist must move about. We need but recall that the ages of most ostentatious polish—as in Greece, Rome, France—have marked the periods of deepest corruption, to disabuse our minds of the delusion that a society enlightened and refined is necessarily the nobler. Education does not inevitably make for character.

Freedom Alone Can Not Save.

And what has freedom done for the world? Take, for example, the land of amplest liberty—America. Nothing but the profoundest ignorance attempts to deny that our public life is the basest and most corrupt in the world. Our municipal government is the despair of civilization, as it is also its shame. Look at any great city in this land, from New York with its graft ring and Tammany Hall, to San Francisco with its official thieves and plunderers, and what do we find?—Graft and boodle, and these, not as incident or accident, but as the undeviating, shameless intent. If this condition were found only in municipal circles, we should have enough to alarm us. But the Pennsylvania capitol frauds are the less numerous simply because occasions are less.

Has liberty of competition satisfied greed?—No, it must monopolize the earth. We talk of the evolution of industry. What we mean

is the broadened opportunity for greed to display its nature.

What has liberty done for labor?—Given it a chance to plot murder in its secret circles; to organize incendiarism, as in almost every strike; to commission sluggers, as wherever a man tries to work independently of a union. And these not because it is labor, but because it is human nature.

It is folly to contend that either the rich or the poor, either capital or labor, are the happier for liberty. But what of wealth? Has not the astonishing, unprecedented production of supplies for our material needs, modifying the pressure of hunger and want, given our moral nature a chance to expand? A chance, doubtless. A million dollars of surplus in my bank account would doubtless give me a chance to do much philanthropic work for my fellow beings. But it would give me also a chance the easier to oppress others, to make a vulgar display, to compete with others in ostentation, to gratify my desire to have others look up to me as their superior, to feed my appetite and my vanity. Whether plenty is a blessing or a curse depends on heart condition, on what principles and motives control one. Only the mainspring of conduct can determine for us the value of liberty. If all men would rule themselves there would be no need of civil law.

Is civilization then to be regretted? Must we go back to tyranny, ignorance, and want?

Liberty should certainly be deplored, if it necessarily resulted in license and anarchy. Education should be shunned, if it inevitably resulted in sharpening men's faculties the better to contrive evil. Wealth should indeed be lamented, if individual and social decay and corruption were its only possible effects.

Liberty Not the Cause; Only the Opportunity.

But the fact is, none of these undesirable consequences are chargeable to the antecedents mentioned. A mad dog does not bite because he is at liberty, but because he is mad. If he were a normal creature, he might, by his liberty, be of the greatest service to his master. Liberty does not beget license; but man perverts liberty. Skill as an engraver does not make a man a counterfeiter; a dishonest heart misuses that skill. Education does not make for pedantry, atheism, and rascality, but men will carry out their inclinations with the best means at their disposal. Money may buy bread and the enrichment of my own life and the life of others; or it may purchase poisons for perverted and uncontrolled appetites, degradation and ruin for myself and others.

Facing the Problem.

So we stand face to face with the problem: An age with the largest opportunities for the realization of the truest, richest, completest living, yet steadily passing into de-

generacy of morals, anarchy of government, the unrestricted sway of the worst passions. Society is diseased. The whole head is sick and the whole heart faint. From crown to sole there is no soundness in it, but only wounds and bruises and putrefying sores. Its education is materialistic and atheistic; its morality is a shallow ethical culture; its refinement a sterile and rampant code of forms. Are we better? Are we happier? Is there less of malice, envy, hate, unkindness, ingratitude, selfishness, grudging, ill-will, spite, bitterness, wrath, passion, suspicion, backbiting, insinuation, ruthless ambition, murder, drunkenness? Only a false and purblind optimism would pretend to answer, "Yes."

Well might we tremble and despair if left to human wisdom to devise the remedy or to forecast the end. But a Higher than man has spoken. He that knoweth the end from the beginning hath declared them both. In the volume of the Book it is written. God, who determines the limits of the nations that they may seek after Him (Acts 17:26, 27), who marks whether they fulfil this purpose or not, has foretold this age, has illustrated His method of dealing with it, and has revealed the only remedy.

An Ancient Example.

When Babylon of the ancient day had filled the cup of its iniquity, a divine message of impending judgment, of gracious warning, and of proffered mercy was sent thru the prophet Jeremiah. The record is found in the 50th and 51st chapters of his book. But the message was slighted. Why should the walls of Babylon tremble at the voice of the mournful Jeremiah brooding over the fate of his conquered country? So the warning went unheeded. But the record remains: "We would have healed Babylon, but she is not healed."

The One Remedy.

There is but one specific for the moral diseases of the individual, of society, and of the race. "Return, ye backsliding children, and I will heal your backslidings." Jer. 3:22. When the call to a nation falls upon listless ears, then but one thing remains—to lead out the few individuals that will listen. "Flee out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity." When the world lends but a deaf ear, we may know that the same time has arrived—its destruction is near. "For this is the time of the Lord's vengeance: He will render unto her a recompense." Jer. 51:6. That time in the earth's history has fully come. Society as a whole is beyond healing. There is no political panacea to meet the need. Philosophy is a burnt-out torch. Schemes of moral rejuvenation have been abandoned by the world itself. "Babylon is fallen" (Jer. 51:8), was the message to a doomed nation.

"Babylon is fallen" (Rev. 14:8), is the message to a doomed world. Destruction followed then; destruction will soon follow now. Individuals could be saved from the

general destruction then; individuals can be saved now. God was the Refuge then; God is the Refuge now. The "everlasting Gospel" of divine forgiveness and love was

the healing balm then; the everlasting Gospel will save yet a very little while; soon the offer of mercy will be heard no more forever.

Primitive Christianity

By L. A. Phippeny

THE Gospel of Jesus Christ is "good news." This means something new and good. The definition is very simple, but wholly true.

It is elsewhere defined as "the power of God unto salvation," which is also wholly true, and when rightly apprehended, equally simple. The key-word of this definition is "salvation." This is the thing for which the "power of God" is exercised, and which, in its operation, is effectual.

Salvation is saving, healing. "Thou shalt call His name Jesus [Saviour], for He shall save His people from their sins." And the reason why people should be saved from their sins is because the end of sin is death. So He also said, "I am come that they might have life." Not only is the finality of sin death, but sinners while yet in sin are already accounted dead, as one speaks of a culprit condemned to die—"He is a dead man." This is the summing up—the judgment. Viewing the spiritual man, the word speaks of sinners as actually "dead in trespasses and sins." Hence this salvation, this saving, this healing, is first of all from spiritual death to spiritual life.

A New Creation.

This great salvation is resurrection—a new creation. The saved man becomes "a new creation" in Christ Jesus. He is translated from the kingdom of darkness into the kingdom of light. This kind of transformation requires more than human power for its accomplishment, tho some people imagine otherwise. It requires divine power—creative power. Hence the words, "The power of God unto salvation." So, as life is better than death, as light is better than darkness, is this salvation "good news."

This is what it is intended to be, and this is what it is, for the man without hope and without God in the world, for the man alienated from the life of God—good news! GOOD NEWS! It is intended to make him dissatisfied with that which he has been accustomed to in the past, and has at present. The man who preaches the Gospel of Christ is an agitator, making people discontented with present conditions. He tells them of something better, to be had also without money and without price. This good news begets hope, and "by hope we are saved." A consistent, constant hope is somehow wonderfully linked with creative power. Look out! ye ministers of Christ. Your agitation will bring upon you the wrath of the ruler of the darkness of this world. He

does not care to have the condition of his subjects bettered.

Contrasts and Conflicts.

What a variety of contrasts appears the moment the Gospel of Jesus Christ is preached! What conflicts are precipitated! What profound interests are brought to light! The great search-light of truth with its illimitable candle-power is turned on, and something is made manifest—to the man in darkness. The shams and follies of earthly works and ambitions are disclosed; the futility of worldly hopes is clearly revealed. Then the unmentionable things pertaining to

the realm of the prince of darkness become manifest. Then is the god of this world himself unmasked, and his great pretensions are made manifest.

Then the preacher calls out: "Slaves! this way to freedom! You have been held in bondage long enough—break away! Your master is a tyrant. Renounce your false god. Fear God who made heaven and earth and the sea and all things therein. He is your Creator; He only is God. In Him we live, and move, and have our being. He is Life and the Author of it. He will give you eternal life for the asking. Serve Him, for His service is sweet and has recompenses of peace passing all worldly understanding. Revere and honor Him, and glorify Him in your bodies and in your spirits, which are His. This way! Keep to the straight and narrow path. In it you will find righteousness and peace, true joys, purity, and rewards that endure forever. Its end is the earth made new and everlasting life. Come!"

The Call thruout the Ages.

This, in effect, has been the heavenly call and divine invitation in all ages. It seems to make little difference whether mankind has had much or little light, the call is virtually the same. True, it is varied, and certain features and outgrowths of the one call are presented for varied circumstances. The principle, however, is the same, for whenever men sin they forget God. It is an inclusive truth that sin is forgetting God; and any escape from sin must be a remembering of God. To the individual who has been overcome by Satan, who has lost sight and grasp of divine power for the moment, the actual preacher may not be necessary for his remembering. The word is brought to his mind frequently by the impress of God's Spirit, he repents, is forgiven, and rises again. He says, "Rejoice not over me, mine enemy; for tho I fall, I will rise again."

Special Epochs.

But there have been, and are, epochs of special need of the sending forth of the call, "Fear God, and give glory to Him," with the reminder of what God is meant—for there are false gods. Such had to be the simple message to Adam and Eve after the fall; such was the message of Enoch and Noah to the former world; such was the message to Pharaoh and the children of Israel in Egypt; such was the call of God thru the prophets to His people captive in Assyria and Babylon of old. In its fulness, in all manifestations of the principle, it was

No Excuse.

(Heb. 2:3.)

BEHOLD, the Judgment Day is here,
I see it in a vision clear,
And what will sinners do?
The rocks all say, "We told you plain
Of Him who was for sinners slain,
And yet, 'twas naught to you."

The waters roar, "It was no dream
When we made known the Living Stream,
Gold sands without alloy;
We murmured of the way of life,
We sang of peace beyond earth's strife,
Of springs of endless joy."

The sun in voice of thunder sounds,
"My light the truth of God expounds,
I told you what would be,
I shed my beams to lead your feet,
In pastures green, by waters sweet,
And yet you would not see."

The Bible speaks, "I gave the call
And offered life to one and all,
And still you would not hear.
A thousand times and thousands more,
I told of Christ, the open door,
You answered with a sneer."

The angels say, "We watched the seed
And sought thy wilful feet to lead
To gardens of the Lord,
And you refused and turned aside,
And in earth's deserts lone and wide,
Blasphemed the name of God."

And Jesus speaks with loving tone,
"I tried to walk with you alone,
I sought you everywhere,
And now, behold, My work is done.
I wrought from morn till set of sun,
But you refused My care."

O awful time when speechless all,
Before the throne the millions fall
Who would not own the sway
Of Christ the Lord; but not too late
Is now to flee, escape that fate,
Repent, believe to-day.

ELIZA H. MORTON.

No. Deering, Me.

the call of the Gospel of our Saviour and His early messengers; witness Paul's message to the men of Athens. And again, when the Lord sets His hand the second time to gather His people from greater Babylon, from "the four wings of the earth," in a

time of great light and deep shadows, the warning call, the blessed invitation, sounds from nation to nation, to all the world of those who forget God: "Fear God, and give glory to Him, . . . and worship Him that made heaven, and earth, and the sea,

and the fountains of waters."

And the power to fear and to worship Him goes with the call. It is the power of God unto salvation. It is good news to sin-afflicted souls; for if the message is accepted, it means eternal bliss.

The Impending Judgment

By Asa T. Robinson

THAT there should be a day of judgment, a time of final reckoning, is the only view that is in keeping with the idea of free moral agency. When God created man, He left him free to choose between good and evil, between right and wrong, between sinning or not sinning. It is reasonable to conclude that what applies to man in this respect applies equally to the created intelligences in all the worlds. So far as we can learn from revelation, sin has never invaded more than two of the unnumbered provinces of God's universe. We read of the "angels that sinned" (2 Peter 2:4), and again we read, "And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6.

It is further in harmony with reason that the time of the judgment should be fixed beforehand. This is in harmony with the Scripture statements, which read as follows:

"I said in mine heart, God shall judge the righteous and wicked; for there is a time there for every purpose and for every work." Eccl. 3:17.

"Because He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." Acts 17:31.

The Warning of the Impending Judgment.

Since the judgment is an event in which men and fallen angels are especially concerned, and since the time of the judgment has been definitely fixed, it is reasonable to conclude that the time of the judgment would be revealed, and that just prior to the judgment a warning message, to prepare those living in the world for that event, should be given. When Paul, a prisoner, was called before Felix to answer for his faith, "he reasoned of righteousness, temperance, and judgment to come." Acts 24:25. The apostle, then, looked forward to the judgment as an event to take place in the future from his day.

In Revelation 14, a message is brought to view, just following which the revelator says: "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."

The message to be given just prior to the second coming of Christ is given in these

words: "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come." Rev. 14:6, 7.

This shows clearly that the message announcing the hour of His judgment is given as a message due to the world just before the second coming of Christ.

The Judgment a Threefold Work.

The judgment is brought to view in the Scriptures as a threefold work; first, there will be an investigative judgment, in which it will be determined who shall be accounted worthy of everlasting life; secondly, there will be the time of the passing of judgment upon the wicked; and thirdly, there will be the execution of "the judgment written."

The Investigative Judgment.

The following words of our Saviour make it clear that the investigative judgment must take place before the resurrection of the dead, which will be at the second coming of Christ:

"But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke 20:35, 36.

Here is brought to view an *accounting* to determine how many of the countless millions who will be sleeping in the dust of the earth shall be worthy of a part in the first resurrection. The warning of our Saviour, addressed to those who will be living on the earth at the time of His second coming, shows that such an investigation of the living will take place:

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." Luke 21:34-36.

Here it is clearly stated that those who will stand before the Son of Man when He comes, will have been previously judged or "accounted worthy."

The Scene Described.

A forcible description of this judgment

scene may be quoted from the prophecy of Daniel as follows:

"I beheld till the thrones were cast down [set up], and the Ancient of Days did sit, whose garment was white as snow, and the hair of His head like the pure wool; His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him; thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him; the judgment was set, and the books were opened." Dan. 7:9, 10.

This same scene is described by the revelator, in the following language:

"And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell [hades, the grave] delivered up the dead which were in them; and they were judged every man according to their works." Rev. 20:11-13.

Passing Sentence on the Wicked.

As we have already seen, the first phase of the judgment, the work of investigation, will take place during a period of time just prior to the second coming of Christ. Those who shall then have been accounted worthy of eternal life will be "caught up . . . in the clouds, to meet the Lord in the air," and will reign "with Christ a thousand years." During this thousand years, the saints will sit in judgment, meting out sentence upon the wicked.

"To execute upon them the judgment written; this honor have all His saints." Ps. 149:9.

The execution of the judgment, which will take place after a thousand years, is described as follows:

"And I saw thrones, and they sat upon them, and judgment was given unto them, . . . and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. . . . Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power. . . . And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them." Rev. 20:4-9.

The Facts Summed Up.

We have found: (1) that there is to be a day of judgment; (2) that the time was appointed before the foundation of the world; (3) that a message announcing the

hour of His judgment was to be given just before the second coming of Christ; (4) that the investigative judgment was to take place prior to the second coming of Christ; (5) that the passing of sentence upon the wicked will be during the thousand years of the saints' reign in heaven; (6) that the execution of the judgment upon the wicked will be at the close of the thousand years.

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 13, 14.

"For it is written, As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God. So then every one of us shall give account of himself to God." Rom. 14: 11, 12.

"For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5: 10.

The Condition of the World and the Church.

(Continued from Page 3.)

munities noted for their morality and home life, there is one divorce to every four marriages. The old-time simplicity of family life is fast departing.

The Condition of the Church of God.

O, if the church of God would realize its responsibility in the midst of the growing darkness! If with clarion voice it would sound an alarm to the nations of men, rebuke sin and iniquity in high places, and raise a standard and beacon light for the succor of those who are now wandering in error's paths; but alas! the great professed church of God itself has become permeated by the evil influence which surrounds it. Religion to-day has become too much a form and theory. It is used too much as a profession for personal ends and material benefit. The vital breath of heaven, which once energized it for the conflict, has been lost, and the church which should have stood in the might of God, breasting the tide of evil, stands weak and powerless, totally unable to meet the situation. Above its altars an unseen hand has written "Ichabod."

The apostle Paul, in his letter to Timothy, thus describes the condition of the church of God to-day, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."

Here is an enumeration of eighteen different sins which would be found among those who possess a form of godliness, but in their lives deny the power of the profession which they make. Step by step the church of God has been retreating. It has ceased to be an aggressive, uncompromising moral force against the hosts of sin. True, we hear of its philanthropy, of its slum work, of the erection of orphanages, of its

efforts in the halls of Congress to enact religious measures, but what of its vital godliness, the personal piety of its members? Does it stand in the purity and simplicity of Christian living, meekly and humbly following in the steps of the lowly Jesus? or has it degenerated into a great social, fashionable organization? We fear too much the latter.

This, in brief, is the condition existing in the world and in the church of God. No optimistic outlook do these conditions present, and, from a human standpoint, the situation would appear well-nigh hopeless. Unpleasant indeed they are to contemplate, but we must not close our eyes to unpleasant things, but seek rather the remedy for bettering the conditions which exist.

And we are not alone in viewing the situation in this light; for even tho Israel has fallen by its iniquity, God still has faithful children in every church and in every denomination; and these faithful ones, by whatever name they may be known, are burdened over the sins of Christendom. They deplore the conditions which exist, and mourn for the glory which has departed. With grieving hearts they long for a revival of old-time godliness. Day by day their prayers ascend to high heaven, "Spare Thy people, O Lord, and give not Thine heritage to reproach." Will God heed this cry? Will He abandon His children? We must remember that even in the darkest hour light breaks forth from unknown quarters. It was when all seemed lost that Jesus Christ appeared as the Saviour of men.

The doom of Sodom and of Nineveh was not without offers of mercy. The morning star of the Reformation appeared from an unexpected quarter, when all the world seemed hopelessly sunken in the superstition and darkness of the middle ages. God's opportunity is best afforded in the hour of weakness. The condition of the world and the church to-day demands that God should again speak. In the very nature of the case, there is demand for a message of reproof and healing. His true and tried ones in every church need to be awakened to the dangers which exist. The nations of men need warning of the impending judgment, and afforded opportunity for repentance of life unto salvation. That such a message is due the world to-day, and that it will be given to the world in the loving and tender mercy of our God, let the succeeding articles of this symposium demonstrate.

"All Things Work Together for Good."

"AND we know that to them that love God, all things work together for good." Truly here is a promise that is precious to the children of God. How often it is quoted when trials come, by lips that speak the faith of the heart, tho often tremblingly. The soul grasps the promise and makes it true, believing that tho trials do come, the promise is sure.

But read the remainder of the passage and see whether that is the idea of the prom-

ise: "Even to them that are called according to His purpose." And what is His purpose? Is it that there will never be a storm on the sea of life, nor a peril to the mountain-climber? A text or two will explain. "To him that *overcometh*, to him will I give of the hidden manna." "And the God of all grace, . . . after that ye have suffered a little while, shall Himself perfect, establish, strengthen you." "For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory."

Then "according to His purpose" means more than ease and comfort, more than easy sailing. When hard knocks come, know that they are a part of His plan to develop His children, and that they will work for good. Those who are "called according to His purpose" are called to trial and affliction, and to glory.

MAX HILL.

Only to Follow.

NOT always in green pastures, Lord, my prayer,
But only that my feet may follow where
Thy footprints lead.
And when I reach the highest golden stair,
My greatest joy when I shall enter there,
That I have recognized and made my care
My brother's need.

F. E. Y.

Prayer in Nervous Troubles.

IN the mad rush of our present-day civilization, we are developing all kinds of nervous diseases. The good old lady who thanked God that she was born before nerves came into fashion was gathered to her ancestors a long time ago. Ours is the neurotic age.

An eminent doctor explained recently how he had studied physical culture to learn to relax his muscles, and then practised self-hypnotism to cure insomnia after a season of overwork. This recalls a statement made some time ago before the British Medical Association by Dr. T. B. Hyslop, superintendent of Bethlem Royal Hospital, London, in which he said:

"As an alienist and one whose life has been concerned with the sufferings of the mind, I would state that of all hygienic measures to counteract disturbed sleep, depressed spirits, and all the miserable sequels of distressed mind, I would undoubtedly give the first place to the simple habit of prayer.

"Let there be a habit of nightly communion; not as a mendicant or repeater of words adapted to the tongue of the sage, but as a humble individual who submerges or asserts his individuality as an integral part of the greater whole. Such a habit does more to clean the spirit and strengthen the soul to overcome mere incidental emotionalism than any other therapeutic agent known to me."

Between these two methods of healing these troubles, the simpler and more efficient seems to be that of the Great Physician.—*The Circle.*

CIRCUMSTANCES do not make a man weak, but they show what manner of man he is.—*Thomas A. Kempis.*



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Manuscripts should be addressed to the Editor.

For further information see page 15

MILTON C. WILCOX

A. O. TAIT

EDITORS.

God's Message for This Time.

What Does It Mean to You?

SOMETIME, according to "the Scriptures of truth," the end of the proclamation of the Gospel will come. The last call will have been given. The judgment of God will have passed upon all men. Christ will have come in glory to take to Himself those who have served Him and waited for Him.

Why may not all this occur in our day—in yours and mine? What reason have we for putting it far off in the future?

Of course we may wish to put it off; for we may not be ready. But as the time-tables of railway companies do not consult the wishes of tardy passengers, so God's great time schedule of this old world will not change to suit us.

We may be ignorant of the evidences which God has given that the coming of Christ is near. We may not know that there is line upon line of prophecy, sign following sign, evidence piled on evidence, in the "more sure word of prophecy" that the day of Christ is at hand, that the priestly work of Christ is to be finished. Yet our ignorance will not stay His chariot wheels, will not hinder His coming, will not stay proceedings in the court of heaven, will not postpone our case.

Surely, in these momentous times, it behooves every intelligent soul to study God's word and to know God's great time-table of the centuries. It behooves us to know what our standing will be in that day. We may or we may not own real estate here, but have we a title clear to a mansion in the skies? They are writ clear and plain in the blood of the Crucified, and your name may be placed in the title deed by faith if you will have it. Your claims here are for time alone; there they may be for eternity. Which is the more important—the pleasure or gain of time, or the eternal riches of God?

O soul, do not be deceived. As sure as the Bible is true, God has a message for this time. It is recorded in the fourteenth chapter of Revelation, verses six to fourteen. It is the everlasting Gospel of God announcing the judgment come. It calls from the fear of man to the fear of God; from giving glory to men to giving glory to God. It calls from the worship of the vain, the ephemeral, the temporal, to the worship of the living, eternal Creator—God. It brings every soul to the judgment-seat now, that he may not fear to meet God's glory face to face when it shines from the face of the coming Christ.

That message declares that great Babylon—the human way, the human perversions

of the good, the great, inflated bubbles of human speculation—is fallen. Union of religion with all the power of earth is powerless to preserve or conserve life.

That message warns against all human combinations not of God, set forth under the beast and his image, warns under the most fearful penalty ever written. Is it safe not to heed such warning? If we fail, what shall we answer to God in that day?

This great Threefold Message in its wonderful scope covers every human need, meets every reform demanded, prepares men for the coming of Jesus Christ and a place among the truly immortals. This issue and the two following deal with this great Threefold Message. We entreat you to study it with us. Lay aside all preconceptions, and drink from the great Fountain. Weigh all that we say in the balances of God's sanctuary; test them by His holy law; then believe and find in Him joy and salvation.

Swearing, Breaking Faith, Killing, Stealing.

THE Book of God pictures to us a time that will be characterized by extremes of wickedness. The language of the Book is as follows:

"Hear the word of Jehovah, ye children of Israel; for Jehovah hath a controversy with the inhabitants of the land, because there is no truth, nor goodness, nor knowledge of God in the land. There is naught but swearing and breaking faith, and killing, and stealing, and committing adultery; they break out, and blood toucheth blood." Hosea 4:1, 2.

At the time when the foregoing scripture applies, the text says that "Jehovah hath a controversy with the inhabitants of the land." And the text further says that this controversy is occasioned, or brought about, "because there is no truth, nor goodness, nor knowledge of God in the land."

But while there is "no truth, nor goodness, nor knowledge of God in the land," yet there is profession of goodness in that time, for the following verses say:

"Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field and the birds of the heavens; yea, the fishes of the sea also shall be taken away. Yet let no man strive, neither let any man reprove; for thy people are as they that strive with the priest. And thou shalt stumble in the day, and the prophet also shall stumble with thee in the night; and I will destroy thy mother. My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to Me; seeing thou hast forgotten the law of thy God, I will also forget thy children. As they were multiplied, so they sinned against Me; I will change their glory into shame. They feed on the sin of My people, and set their heart on their iniquity. And it shall be, like people, like priest; and I will punish them for their ways, and will requite them their doings. And they shall eat, and not have enough; they shall play the harlot, and shall not increase; because they have left off taking heed to Jehovah." Hosea 4:3-10.

Note that the foregoing scripture shows that the "priest" is still in the land when the fearful wickedness is going on. And the "prophet" is also in evidence, for it is said of him, "the prophet also shall stumble with thee in the night." But, while both priest and prophet are there, it is only to "stumble" with the people. And the reason why the

"prophet" and people, as well, are stumbling is made plain in the text. Observe that it says, "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to Me: seeing thou hast forsaken the law of thy God, I will also forget thy children."

Knowledge has been "rejected;" the law of God has been "forgotten." This is the one age in all the world's history when it is most prominently and most conspicuously true that the Bible as a whole has been discounted by the infidel teaching of the professed church itself. There is scarcely a portion of the Bible that has not been attacked and declared to be a "fable." And those who have not joined the ranks of the "higher critics" and dissected the Bible as a whole, and thus made it of none effect on the minds of the masses of the people, have taught that the law of God is abolished. The binding obligation of the true Sabbath has been earnestly taught, and to try to nullify the force of the conviction that has come with this teaching, men have said that the whole Ten Commandments have been abolished. And thus have the people been led to forget the law of God, just as the foregoing text says.

This week the papers are reporting "epidemics of crime" in Berlin, in New York, in Chicago, in San Francisco, and elsewhere. These "epidemics of crime" are the fruitage of the seed-sowing that has been going on for the last century. Critics and infidels both without and within the professed church of Christ have spread doubt and ridicule of the Bible. There has also been the perverse teaching that we are under no binding obligation to keep the law of God. And now we are reaping the fruit in these "epidemics of crime;" and we have not seen the end of it yet. The terrible condition of wickedness brought to view in the prophecy from which the text herein is quoted, is by no means at its height yet. Speaking of the "last days," Paul tells us, "Evil men and impostors shall wax worse and worse, deceiving and being deceived."

The knowledge that is given in the good old Book shows us just what the events and conditions of this time mean. If we are not among those who are fulfilling the prophecy already quoted by "rejecting" this knowledge, it will be very interesting to watch the developments. And not only will it be interesting, but we will find an indescribable pleasure in the salvation that the Book of God guides us into. We can be saved and sheltered from the storm of wickedness and crime that is breaking upon the world by accepting with simple faith the knowledge that God has for us in His word. To reject this knowledge means our eternal ruin. T.

THE great world is sick—sick with disease, sick with sin, just as tho there were no great loving Physician who is pouring out His remedies upon them. These remedies are healing if men would but receive them in faith. In the blessed Gospel of Christ there is balm for every bruise, there is healing for every hurt.

The God of the Living.

THAT men go to their final reward at the moment of death, the righteous to the joys of eternal life, the wicked to the endless eternity of agony, is widely taught and almost universally believed. Notwithstanding the fact that there is no Scriptural foundation for it, men still believe the lie that Satan told our first parents in the garden, "Ye shall not surely die."

One statement from the Saviour Himself will make the matter clear. The Sadducees propounded to Jesus the question concerning the woman who had been the wife of seven brothers in turn. "In the resurrection therefore whose wife shall she be of the seven?" they asked, thinking to prove that there is no resurrection. Answering their question, He showed that they themselves did not understand the Scriptures, and to show their wrong position He continued: "But as touching the resurrection of the dead, have ye not read that which was

spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living."

They knew that these patriarchs were all dead. Further, they did not believe they would ever be raised from the dead; but Jesus reminded them of the statement God Himself had made, that He is the God of the living and not of the dead; and in order to make the other statement true, that He is the God of the patriarchs, He will raise them from the dead in the resurrection and be their God.

Jesus taught, and His followers believed, that the resurrection is not at death. When Martha reproached Jesus for not coming to heal Lazarus, Jesus said, "Thy brother shall rise again." Martha's reply indicated the definite time of the resurrection, "I know that he shall rise again in the resurrection at the last day." Then God will truly be the God of the living.

MAX HILL.

Relations Committee. That letter informed these gentlemen of the size of the organization, of its belief in the "good faith of the King of Belgium," characterized the charges of cruelty as unfounded and inspired by religious and commercial jealousy, and asked that this government "refrain from any acts of intervention in the Kongo."

The Machinery in Motion.

Lest this protest should not accomplish the desired result, the machinery of the federation was put at work in all parts of the country. Letters were at once sent to the secretaries of all the societies in the federation and to influential individuals, requesting them to send telegrams and letters of protest to the United States officials, especially to the senators of their respective States. The plan worked. Telegrams and letters came pouring into Washington from nearly every State in the union, and our government officials, even to the highest, at once took note of the power of that organization that had set its hand to the work of opposing the purpose of this government. Concerning this matter, the Chicago "Tribune" said:

The Protestants Failed: the Federation Did It.

"Flooded with appeals of Protestant missionaries urging the United States to intervene in the Kongo matter, the Senate at first favored intervention. Then Catholic protests came pouring in, and the Senate paused."

The Senate still pauses, and there is no indication that it will ever muster courage to look toward Kongo again, much less raise a protesting voice against the terribly cruel work which the agents of the Belgian king are carrying on there, protected by the powerful influence of a great religious body. The reason for this Catholic support of the Belgian administration is not difficult to determine. Catholic missionaries have been granted the utmost freedom to pursue their work, and have been granted concessions which Protestant missionaries are not allowed. A change in the administration would be likely to equalize the situation there in this respect, and this would be regarded as a calamity by the Catholic Church. Because of that danger, the whole machinery of the federated Catholic societies of the United States is set in motion, and the great men from the President down take careful note of a threatened tempest, and steer the ship of state out of its purposed course.

Succeeding in a Great Nation: Why Not Take the World?

The federated Catholic societies of one of the greatest nations in the world have asserted their demands and declared their power, and that nation has bowed in submission. Now they will seek "other worlds to conquer" by the same means, for the same purpose. What they are able to do in this nation, they will be able to do in other nations as well, especially in those where the proportion of Catholics to the whole population is larger than here. It is their striking success here that has prompted them to begin operations to the same end in other countries. Thus when any move is made in any part of the world looking toward the progress of evangelical Christianity, we shall soon have the federated societies of the Catholic Church in all the world bringing their united power to bear against it. Then we shall see more than influential organizations and influential men demanding of a nation that it do or refrain from doing a certain thing. We shall see influential nations uniting in their demand upon one nation that it change its course into harmony with the wishes and purposes of the Catholic Church. With the Catholic societies of all the nations federated, that would be a no more astonishing procedure than what we have already witnessed, and a procedure no more difficult to bring about. The federated societies of the

(Continued on Page 11.)

The Catholic Federation

A Purposeful Movement

By Charles M. Snow

ONE of the most important features of the convention of the American Federation of Catholic Societies at Indianapolis, Ind., was the annual report of the national secretary, Mr. Anthony Matre. It revealed the growth of the organization as well as the methods by which it accomplishes its purpose.

The Growth of the Federation.

The report showed that the federation had grown from 1,500,000 to nearly 2,000,000 during the past year; and it is confidently expected that very soon, thru the pressure that the priesthood can bring to bear, they will have enrolled the entire membership of all the various Catholic societies in the United States. Nor do they expect to cease with that accomplishment. Already the federation idea has taken root in the Old World, and we may expect to see a similarly rapid growth along these lines in the Eastern hemisphere. The actual work of organization has already begun in England, Spain, and India; and with the prestige given the movement by the pope at this convention, we can foresee the rapid evolution of a mighty world federation of Catholic societies.

A Most Important Catholic Undertaking.

These societies are not federating for sentiment. Archbishop Chatard declared at the first mass meeting of the convention that "one of the most important undertakings of the Catholic Church at the present time is the cementing of Catholic bodies into one organization to carry out the purposes of the church." He declared, further, that "the underlying idea of federation was to bring the various Catholic forces of this country and of the world into unity for action of a more general nature than any of the various societies could accomplish by themselves."

The various Catholic societies, taken individually, can not exert any strong or commanding influence over the legislation of the country, nor help the church materially in enforcing its demands; but that they can do all this when cemented into one organization, directed by one mind for the accomplishment of any set purpose, was well illustrated in more than one particular in Mr. Matre's report.

The Federation and Sunday Work.

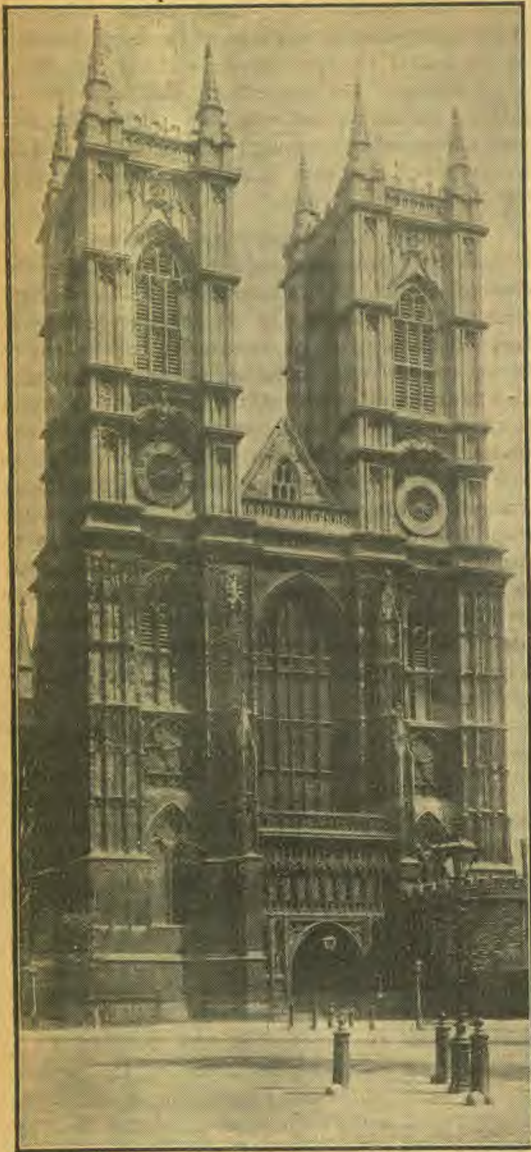
A matter in point was the demand of the federation that Sunday work cease at the various slaughtering houses in the city of New York, in order that the Catholic laborers there might attend church on that day. The demand was made direct to Secretary Wilson of the Agricultural Department at Washington. In answer to the demand, the Secretary of Agriculture replied that he had taken up the matter, and further that he was "in sympathy with the effort to enforce the observance of Sunday by the establishments, and to secure the day as a day of rest for the employees."

The Federation Influences the Senate.

The federation took special pride in the work which it was able to accomplish in connection with the Kongo affair. Congress had been besieged with petitions asking that this government take some action to assist in bringing to an end the terrible atrocities practised upon the Kongo natives by those in the employ of the Belgian Government. So insistent had these petitions become that the Senate seriously contemplated action. But the American Federation of Catholic Societies threw the weight of its numbers and influence into the balances, and there was an immediate cessation of activity in the Senate regarding intervention in the Kongo.

How was it that one organization could step in between the Senate of the United States and its purpose, and say to that august body, "Hold," and see its demand complied with? It is a new thing in the history of the United States that this chosen body should "halt" and "right-about-face" at the word of one organization. Had some powerful nation ordered our government to make such a metamorphosis, the government would have set its teeth and plunged ahead. When the American Federation of Catholic Societies speaks, the government gives respectful attention and turns from its purpose.

Mr. Matre explained in his report how this was brought about. A strong letter of protest against American intervention in the Kongo was sent to President Roosevelt and the fifteen senators composing the Foreign



Westminster Abbey, West Front.

Our London Letter

By Our Own Correspondent

ENGLAND has been having all kinds of weather except that which would properly be expected in summer. A few days ago, a man muffled up in a thick overcoat stepped up to a news-stand and asked for the Christmas number of a certain magazine. He was told that it was not out yet, but the publishers were hurrying it forward, and it would doubtless be on sale in a few days. Farmers are having great trouble in curing their hay, and grain crops give small promise of ripening. Trade has naturally been bad,

except for the makers of mackintoshes and umbrellas. Just at present, however, the weather clerk is giving more favorable forecasts, and yesterday was the first really warm day the country has had since Easter. So it is still permitted to hope for sunshine and soft breezes.

Appropriations and Conscription.

In the House of Commons, the government is manfully wrestling with a large amount of business, hoping it will not be necessary to make any further reductions in its program. The Army Bill will undoubtedly pass, the Lords being favorable to it on the whole. Lord Roberts thinks it good as far as it goes, but he, with many others, is a strong believer in conscription. This idea is growing in certain quarters. It is not likely to take definite shape during the Liberal regime, but if a moderate government were to succeed to power in a few years, some kind of universal conscription would be not only possible but probable.

Thus we see powerful influences making for militarism even while the nations in conference are talking of peace and good-will. One of the latest arguments in favor of universal training is based on the poor physique of the young Englander. Lord Baglan, presiding at a recent meeting of the Royal Institute of Public Health, went out of his way to make a strong appeal to the country to adopt a system of conscription, alleging that the decline in physique and manly vigor which was apparent in our young men is largely owing to the lack of enforced military training.

The Struggle between the Lords and the Commons.

There has been a great deal of speculation regarding the proposed legislation which is to regulate the relations between the Lords and the Commons. The prime minister's announcement was awaited with eager curiosity, and the Conservatives have quite generally condemned it as a dangerous innovation, it is, as a matter of fact, couched in such extremely moderate terms that it is likely in some form to pass into law. What it really amounts to is simply a proposal that it shall be possible for a united party in the Commons to carry out in the lifetime of one Parliament the reforms which it regards as essential, whether the upper house agrees or not. In other words, when the people on election day give a mandate to any party, it is not to be possible for the House of Lords to prevent that mandate from being carried into effect.

Disappointment in the Liberal ranks owing to the dropping of the McKenna Education



Ludgate Hill and Circus, from Fleet Street, London.

Bill is somewhat allayed by the administrative measures taken to relieve the situation. Denominational tests have now been abolished in secondary schools and training colleges, and Parliament is being asked to appropriate money for the building of schools in places where there is but one school at present, so that Non-conformists will not be obliged to educate their children in Anglican institutions.

The Enthusiasm Dying Out.

The enthusiasm with which the peace conference at The Hague was at first hailed by Liberals is fast dying away, and the foremost Liberal newspapers are not backward in casting blame upon the English delegation



LONDON, FROM THE MONUMENT, LOOKING EAST.

London, from the Monument, Looking East.

for the apparent unfruitfulness of the conference thus far. There seems to be some reason for this feeling of disappointment. England entered the convention after boldly announcing her intentions to lend her influence in support of the limitation of armaments, and of the consideration of the higher problems looking toward peace among the nations. But in the actual proceedings thus far she seems to have hindered the progress of the meeting along the lines which were marked out for it at the first. What causes there may lie underneath, it is not given us to know at this stage; but from a superficial view, the course of the English delegation would seem to be at least disappointing.

The Progress of the New Theology.

In the religious world, the New Theology controversy continues to hold a front position, and Mr. R. J. Campbell's book comes in for a good deal of just criticism. "The Old Faith and the New Theology" is the title of a book purporting to set forth the true attitude of Congregationalism to the new teaching. It consists of papers by prominent Congregational ministers on Sin, the Atonement, and other fundamental matters of faith.

Mr. Campbell continues to identify himself strongly with socialism and with movements closely allied with it. Yesterday he spoke at the first meeting of the Men's League for Women's Suffrage. Referring to the disorderly scenes created in the House of Commons by a certain section of the women who are working for women's suffrage, he said that in Britain all great reforms had been accomplished, for the most part, by breaking the law. Mr. Campbell seems to some of his friends to have lost his bearings generally, and to be taking positions in various matters which are contrary to his own best judgment.

Romanism in the Anglican Church.

The Ritual controversy in the Church of England continues unabated. Twelve months have passed since the Royal Commission on Ecclesiastical Discipline submitted its report, — a lengthy document contained in five good-sized volumes. The commission included such eminent personages as the Archbishop of Canterbury, the Bishop of Oxford, the Marquis of Northampton, the Lord Chief Justice, and many other notable men. It held 118 sittings, examined 164 witnesses, and received replies to over 23,000 questions. What did it accomplish? Is there any prospect of the elimination from the Church of England of those practices described by the report as lying "on the Romeward side of a line of deep cleavage between the Church of England and that of Rome?" The answer must be in the negative. Nevertheless the Low Church party still carries some influence.

There is talk of preparing a new rubric regulating the vestments of the clergy and the conduct of the services as well as the ornaments and fittings of churches, but as neither House of Convocation has unanimously accepted this recommendation, the matter has been referred to a committee. But leading churchmen on both sides repudiate the idea of a new rubric; so it is hardly likely to go thru.

Ritualists do not want the new regulations, because they prefer to be left absolutely free to carry on their gorgeous services as they see fit. Low churchmen, on the other hand, fear that any tampering with the prayer-book will mean a letting down the bars; they dread the power of Rome which is steadily growing, and feel that the only hope for the church lies in close adherence to the principles of the Reformation.

The situation is a very delicate one. There is strong feeling on both sides, and a disastrous split could easily be precipitated. How far the Ritualists have gone, and how great their influence in high quarters, may be seen from the new English Hymnal recently pub-

lished by the Oxford Press. It contains hymns invoking the aid of the Virgin Mary and the saints, and in general savors strongly of Roman Catholicism. The Bishop of Bristol was the first to forbid its use in his diocese, and the Archbishops of Canterbury and York have also placed their ban upon it. An expurgated edition has now been issued.

Lord Halifax, the leader of the Ritualists, denies the authority of the Royal Commission, and, for that matter, is not willing to grant any real directing authority to the bishops of a diocese. He upholds auricular confession, the invocation of saints, the use of incense and images, and a large number of the clergy are guilty of these practices in their respective dioceses. Some begin with ritualism, and in time go over entirely to Rome; the majority prefer to remain in the English Church while doing their utmost to subvert its essential principles, and capture it entirely for the Papacy. Meanwhile Rome looks on with amused complacency; as much as to say, Whichever way the quarrel turns out, I am likely to gain something. In this she is entirely right. If there should be a split, the Ritualists would probably join Rome outright. If there is no split, the whole body will gradually move in that direction. Rome has only to remain quiet, and all the daughters of a false and warring Protestantism will gather themselves at her feet.

Convents are another phase of the Romeward movement in the Anglican church. Some very unpleasant facts came to light a few weeks ago in the courts of law, when the sisters of St. Mary at the Cross were accused of obtaining money from a Miss Florence Lovgood by undue pressure. It transpired in the course of the inquiry that these English convents are not even subject to inspection, as are those of the Roman Catholic Church, and consequently the inmates are entirely at the mercy of the mother superior in charge.

Canon Hensley Henson, of Westminster Abbey, referring to this incident, says: "It remains the case that for a whole generation the Anglican convent in Shouditch has illustrated and propagated a definitely medieval conception of Christianity, restoring within its walls and within the range of its influence the specific doctrines and disciplines which the Church of England deliberately and categorically repudiated at the Reformation." "It remains," he adds, "the case that this literal 'undoing of the Reformation' has proceeded under direct episcopal sanction from the first."

Labor Difficulties.

Labor difficulties are a good deal to the fore in these days. It is not strange that a section of London's long-suffering shop-assistants should be on a strike. They are not asking for higher pay, but for the privilege of "living out." The majority of shop-assistants in England, Ireland, and Wales "live in." That is, they are lodged and boarded in premises belonging to the firm for which they work, and as a consequence, receive a comparatively small wage in money. The system is prolific of abuses, and even in the best houses, works

unnecessary hardship for the hapless employee, who never gets from under the nagging eye of the shop-walker. Meals are always hurried, and in smaller places of business the shop-assistant is often interrupted in the midst of his dinner to wait on a customer. The food is likely to be of the poorest, and the serving still worse, while the bedrooms are practically without any ventilation, unwarmed, and badly crowded. The day's menu runs about as follows: Breakfast, white bread and margarin with wretched tea or coffee. Dinner, hash, vegetables, with pudding perhaps twice a week. Tea, bread and margarin again with a cup of tea; and for supper, bread and cheese.

The worst feature of the food is its poor quality. The manager of this department is allowed so much per head, and is encouraged to manage so as to have a good surplus above the allowance. In most firms the profits of the "living-in" establishments are immense. Hence the survival of the institution in spite of the many good reasons why it should be abolished. It is claimed by the proprietors that the morals of the shop-assistant are safeguarded by "living in;" but the kind of supervision furnished in most places is exceedingly minute so far as regards the interests of the firm, and very lax on the side of the employees' moral culture. In fact, the system often leads to vice, the indiscriminate mingling together of depraved and innocent girls in dormitories, opening a way for the rapid spreading of the virus of evil.

General Booth and His Degree.

General Booth, head of the Salvation Army, has received from Oxford University the honorary degree of D.C.L.—Doctor of Civil Law. This means much. Who would have dreamed of it twenty-five years ago, when the Salvationists were pelted in every street, mocked, derided, and utterly contemned? There is one explanation, and only one. The Army has undertaken, and is successfully carrying out, a work of rescue and restoration of the down-trodden masses which compels the admiration of all thinking people. They are getting hold of the drunkard, helping him onto his feet, and finally sending him with his family to start life again under better conditions in Canada and other new countries. They are lending a helping hand also to the poor and the unfortunate; they are meeting the convict at the prison gate, and aiding him to find an honest job.

These things need to be done, and the Army justifies its existence and puts the world under obligation while it does them, even tho in the actual work of winning souls for the Master, it seems to have somewhat less power than formerly. Perhaps the increase of prosperity is to blame. Persecution does help to keep a community pure. Nevertheless, the Army is filling a large place in social reform, and it is a pleasure to see its venerable founder, still young and enthusiastic in spirit, receive from England's most famous university this acknowledgement of long and highly meritorious service in behalf of his fellow men.

M. ELLSWORTH OLSEN.

London, July 12.

The Catholic Federation

(Continued from Page 9.)

individual nations have only to bring pressure to bear upon their respective governments, and the thing is done.

The World under a Single Head; the Prophecy.

That is the point toward which the American Federation of Catholic Societies is earnestly laboring; and when accomplished, it places the legislation of the world under the control of one head, and the official acts of rulers will harmonize with the wishes of that head. Then, whatever the law desired by that

head, it will be enacted. It will mean trouble; it may mean civil wars in various countries; but out of it will come the unity of the world under the headship of the Vatican. See Rev. 13: 7, 8. Then will come the decree "that as many as would not worship the image of the beast should be killed." Rev. 13: 15. In the work already done and now being done by this federation, we see the beginning of the fulfilment of the eleventh and twelfth verses of Revelation 13. This federation has already begun the work of molding this nation into that image.



What Have We Done To-Day?

Nixon Waterman

We shall do so much in the years to come,
But what have we done to-day?
We shall give out gold in a princely sum,
But what did we give to-day?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak with words of love and cheer,
But what have we done to-day?

We shall be so kind in the after while,
But what have we been to-day?
We shall bring to each lonely life a smile,
But what have we brought to-day?
We shall give to truth a grander birth,
And to steadfast faith a deeper worth,
We shall feed the hungering souls of earth,
But what have we fed to-day?

The Closing Gospel Message in Korea

Korean Articles—Number Five

THE closing message of the Gospel is to go "to every nation, and kindred, and tongue, and people." Knowing that this must include Korea, we longed to see this message find an entrance there. But all we could do was to pray and wait for the providence of God to open the way. And when we began to pray definitely that present truth might find an entrance into Korea, we had not long to wait.

A Significant Incident.

In June, 1904, a Korean with a Chinese Bible in his hand was seen standing in front of our meeting-place in Kobe, Japan, apparently attracted by the notice announcing Christian meetings. Our brethren beckoned him to come in, but were unable to converse with him. But Brother H. Kuniya, having studied Chinese composition years before, was able to communicate with him by writing in Chinese characters. He explained that he was a Christian, and with his family was on his way to Hawaii to find work. He at once became interested in the Bible truths presented to him, and came day by day to study. He gladly received the truth concerning the Sabbath, the soon coming of the Saviour, the true form of baptism, and kindred subjects. And having a missionary spirit, he brought a fellow countryman, who also became interested. The brethren improved every opportunity to instruct these two inquirers during their brief stay in Kobe; and just before they went they were baptized, thus pledging themselves to live out the truth they had received.

The one went on his way to Hawaii, and when last heard from he was still rejoicing in the truth, and walking in the light. The other returned to his own country; and on the boat that bore him home, this brother met Mr. Lim Ki Pan, a Korean Christian who had spent several years in evangelistic work in Hawaii. Mr. Lim gladly received the truths presented to him; and when he reached his home near Chinnampo, he began at once to disseminate the light among his

neighbors and friends. In the course of a few weeks, nearly twoscore of souls had accepted the truth so far as presented. The letter bringing this good news was written by Mr. Kang Chang O, one of this company of believers; and in it he begged that some one should come and teach them further. "Dear brother," he wrote, "when you read this, take a boat quickly and come to us."

A Remarkable Missionary Tour.

Such an appeal was not to be denied; so Brother Kuniya, tho understanding scarce a word of Korean, sailed for Chinnampo to their assistance. Brethren Lim and Kang joined him in labor, and together they went from village to village where an interest had been awakened, presenting the truth more fully, and establishing the faith of the believers. The work of teaching the people was slow and awkward; for the Korean brethren

ren knew only a few words of Japanese, and Brother Kuniya was able to acquire only a very limited vocabulary of Korean during the few weeks of his stay. So when spoken words failed, they made use of their common knowledge of the Chinese characters, writing their questions and answers on a small folding slate.

Wherever they went a deep interest was awakened. One young woman heard about the Japanese evangelist who was teaching that the seventh day is the Sabbath; so she set out to find him, and to investigate the matter. She went from village to village inquiring, but just missing the workers as they traveled about. But she was not to be defeated, and so continued her search till she found them; then she listened with eager interest, and gladly accepted the truth. And now she is devoting her time to the same work of teaching present truth to her people.

Reforms That Broke Their Pipes.

But these great truths for the last days call for a thoro reformation, a putting away of every defilement of the flesh and spirit. So the truths of health reform and of Gospel temperance were not neglected during this initial campaign in Korea. Nearly all Koreans of both sexes smoke tobacco; and even among those who have professed Christianity, but few have abandoned this hurtful habit. But those who accepted the Sabbath and kindred truths did not refuse to put away their tobacco. In one village, thirteen long-stemmed pipes were broken and thrown away. It was truly a pleasure to labor for people who seemed so willing to accept every truth and perform every duty presented.

In September, the writer reached Chinnampo and joined the other workers; and together we made the rounds again, visiting every village where believers had taken their stand for the truth. Wherever we went the people seemed eager to learn. We met them at their homes, in their little churches, and



Korean Children at Play.

by the wayside; and wherever opportunity offered, the truth was presented.

Organizing Churches and Instructing Them.

During this trip, three churches were organized, and the usual officers duly elected. Then, upon our return we appointed a general meeting at Chinnampo, just a few days before we were to leave for Japan. Over thirty of the believers were present, and each company was well represented. At this meeting we gave much parting instruction concerning the duties of church-officers, the payment of tithes, and other practical matters. We also celebrated the ordinances of the Lord's house. Our communion-table was a foot square and five inches high. The wine for the service we made ourselves from grapes brought all the way from Pyeng Yang. It was the first time these people had ever witnessed the celebration of the ordinance of humility; but they joined heartily in the service, and were blessed accordingly.

At this meeting two men were present from the village of Pamegi, beyond the Tadong River; and they came with the request that we visit their village also, and instruct the people further in these important Bible truths. The people of this village had heard something of these things from their neighbors; and these two men had come all the way to our meeting to learn more, and to induce us to visit them. It was already Wednesday, and our boat was to leave Friday; but such an appeal was not to be denied. A walk of fifteen miles brought us to the village after dark. We spent several hours with the people in their little meeting-house, and it was midnight when we lay down to rest. Next day further instruction was given, eleven candidates were accepted and baptized, and organized into a church. We left them early in the afternoon and reached Chinnampo after nightfall, thoroly tired out, but rejoicing in the work the Lord was doing among this people.

The Work Till Brother Smith's Arrival.

We returned to Japan as we had planned, leaving behind four organized churches, besides a number of scattered believers. In all, over seventy received baptism, and each organized company reported several interested ones who were not yet fully established in the truth. Since these early labors, the work has continued to grow. Brethren Lim and Kang gave their time to the work among their people, and the Lord has blessed their labors. While a few of the believers have given up the truth, the great majority have stood firm, and others have joined them. We kept in touch with the work in Korea by correspondence and by occasional visits till the fall of 1905, when Elder W. R. Smith and family came to make Korea their field of labor. These workers first located in Seoul, the capital, but after a few months removed to Chinnampo, and finally settled permanently at Soonan, on the railway just north of Pyeng Yang. Their first year was spent largely in language study; but in addition to this, Brother Smith has been able to visit the various companies frequently.

In November of last year, Brother W. D.

Burden and the writer made a visit to the Korean field. In company with Brother Smith we were able to visit all the companies of believers; and it was a cause of great rejoicing to see how the work has advanced during the past two years. In addition to the four original companies, there are now good, strong companies at Chinnampo, Pyeng Yang, and Soonan. Also at Hamjong, to the northwest, near the sea, a company of over twenty have accepted the truth. There is also a small company at Sukchun, on the railway north of Soonan; and it is reported that there are scattered believers in various villages in those parts. But it is difficult to give accurate reports until more careful work has been done.

A Permanent Success.

There are now five organized churches in the field, with a membership of about one hundred, and four unorganized companies with about seventy-five members, and scattered believers sufficient to bring the total



Our Korean Evangelists.

membership up to about two hundred. It will be of interest to note that each church and company has a meeting-place of their own, tho in several instances they have found it necessary to make small loans for the purpose. These little Korean churches are built in native style, with mud-plastered walls and thatched roofs. But to the Koreans in their poverty, the expense is probably as great as our churches are to us.

As the number of believers and interested ones has increased, we have added to the number of native evangelical workers, till now seven are giving their time to this work. One more worker has also come from America to labor for the Koreans. In December last Miss Mimi Scharffenberg of Wisconsin arrived, and will prepare for Bible work among the women of Korea.

The Korean field certainly presents wonderful opportunities for missionary effort. Our work has made a good beginning there, but Korea is still a very needy field. The merest beginning has been made in publishing present truth in Korean. There is need of more workers of experience, who shall be able to bring the work up to a higher stand-

ard. Some provision must also be made for the training of native laborers who shall be fitted to carry the truth to their people. And we ask the prayers and cooperation of the readers of the SIGNS OF THE TIMES in this effort for the evangelization of this promising field.

F. W. FIELD.

Tokyo, Japan.

Our Work and Workers.

TWENTY-THREE were baptized at Velva, N. D., during a recent camp-meeting held there.

THE Mineral (Kans.) church was recently increased by twelve new members, five by baptism, thru the labors of Brother J. W. Lair.

COLD weather and rain have hindered the work at Jersey Shore, Pa., but eight have taken their stand for the truth as presented by Brother I. M. Martin.

THE Atlantic Union Gleaner reports the organization of a church of twelve members at Fiskdale, Mass. Eight of these were baptized July 6 by Brother H. C. Hartwell.

TEN in Rockport, Texas, have signified their intention to keep all the commandments of God. Brethren W. L. Brandon and W. M. Cubley presented the truth to them.

Wanted for Missionary Work.

THE following desire denominational papers and tracts of all kinds:

D. C. Barteche, 707 Central Ave., Lexington, Ky.

A. Ellen Randlett, 526 Third St., Edmonton, Alta., Can.

Mrs. Jannette Lipp, R. F. D. No. 1, Adamsville, Ala.

SIGNS and other denominational papers. Address Mrs. Ella Wright, Gold, Pa.

Clean copies of the SIGNS. Address, Ella E. Fowler, Box 762, Twin Falls, Idaho.

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WANTED.—Ten men to chop wood near Sanitarium, Cal. Must be Sabbath-keepers. Address, J. B. Fradenburg, Sanitarium, Napa Co., Cal.

WALL MOTTOES.

They are selling everywhere. Three agents ordered 5,000 each. One agent has taken, in less than eight months, 6,783 mottoes. 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.



Studies in the Christ-Life at Brother Eldred's

Mrs. L. D. Avery-Stuttle

Sixteenth Evening's Study.

YOU surely do not believe that this ceremony is binding upon Christians, nowadays, Mr. Eldred?" questioned Mr. Field.

"Will you please read verses twelve to sixteen of John thirteen?" responded Brother Eldred.

"So after He had washed their feet, and had taken His garments, and was set down again, He said unto them, Know ye what I have done to you? Ye call Me Master and Lord, and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you."

"Well, well," said Mr. Allan, glancing at Mr. Field; "we couldn't ask for a plainer answer than that, now, could we?"

"That's what the Master said, Mr. Field," said Brother Eldred, and then he continued, "Alice, will you tell me upon which evening of the week the Lord's Supper was instituted?"

"It must have been on Thursday evening; because it was that night in which He was betrayed—the night before the crucifixion."

"Jack, who was high priest at this time, and what have you learned about him?"

"His name was Caiaphas; he was a Sadducee, and a son-in-law of the ex-high priest, Annas."

Jack paused a moment, and Blanche added: "Caiaphas was very angry because Jesus declared that when He finally came to earth the second time, Caiaphas himself should see Him,—for this strange man did not believe that the dead would ever be raised to life again, for, as Jack says, he was a Sadducee. He declared that Jesus had blasphemed, because He declared Himself to be the Son of God. Then he rent his clothes."

"Tom, can you prove by the Bible that this very act disqualified Caiaphas for the priesthood?"

Tom thought a moment, and then turned to Lev. 10:6. "And Moses said unto Aaron [the priest] and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes, lest ye die, and lest wrath come upon all the people."

"Very well; now, Florence, will you give me a short history of the events of the rest of that dreadful day?"

"I'll try, papa; I think Jesus was first sent to Pilate, and then Pilate sent Him to Herod because he did not want to bear

the responsibility of delivering Him up to the Jews; then Herod sent Him again to Pilate, and from there He was made to bear His own cross on the road to Calvary, until He fainted. O, it is so dreadful! and to think, Mr. Field," she continued, while a look of pitying awe stole over the fair young face, "to think that He did it all for poor, helpless people, a great many of whom would never believe in Him as their Saviour!"

Mr. Field hastily brushed away a tear. "It looks vastly different to me than it once did, Mr. Eldred," he said. "I thank God that the Spirit of His Son, Jesus Christ, has been speaking to my heart."

"And I thank Him," exclaimed Mr. Allan, "that He ever led me into these blessed little meetings!"

"Amen and amen!" responded Brother Eldred. "Mildred, will you please continue the narrative beginning when Christ fainted under His cross on the rugged road to Calvary?"

"I believe a man named Simon carried the cross for Him at last. He was crucified between two thieves, one of whom repented, and Jesus forgave him. There was a dreadful earthquake, and it was as dark as night almost all the time until Jesus died. Then the disciples buried Him in Joseph's tomb. But, Mr. Eldred, Blanche has learned some verses about the burial of Jesus. Shall she repeat them?"

"I learned them this week on purpose for this evening," responded Blanche, as she took her place upon the floor:

Take from the cross the dear form of the Master;
Tenderly fold ye the poor, bruised hands;
Carefully cover the torn, mangled body,
Loosen the cruel cords, sever the bands.

Yes; fold the hands that so often in kindness
Healed, in His pity, the woes of mankind,
Ministered oft to the poor and the needy,
Strengthened the sick and gave sight to the blind.

Fold ye them tenderly over His bosom,
Over His loving heart, pulseless and still;
Wrap ye His form in the soft, snowy linen,
Tenderly bear Him from Calvary's hill.

Take the rough crown from His pale, bleeding temple,
Wash the dark stains from His dear, sacred head;
Tearfully weep o'er the blessed Redeemer,
Tenderly bathe ye the wounds of the Dead.

Tenderly bear Him—the crucified Saviour;
Lift from thy spirit its terrible gloom;
Leave Him to rest; for the heavenly Watcher
Waits but to call Him to life, from the tomb.

"Yes, yes; praise the Lord, the tomb could not hold Him—the mighty Conquerer, the Prince of David," said Sister Eldred. "Tillie, will you repeat those verses about the glorious ascension of our beloved Lord?" Wiping a tear of joy from her eyes, Tillie

responded, while her soft voice trembled with emotion:

Lift up your heads, ye glittering gates,—
E'en lift them up, ye doors of pearl;
The risen King of glory waits;
Let heaven's banners wide unfurl!
Then voices cry, e'en like a roaring sea,
"Who can this King—this King of glory be?"

Then from the bright angelic throng,
'Till heaven's myriad arches ring,
The glorious word is borne along,
"The Lord of hosts! He is the King."
"Who can this King,—this mighty Conqueror be?"
"The Eternal Prince of heaven! 'tis He, 'tis He."

Lift up your gates, ye glittering bars!
What glorious honors you may win!
And brighter shine, ye heavenly stars,
And let the King of glory in!
Ye everlasting portals,—open wide,
And bid the risen King triumphant ride.

Asunder, 'mid a mighty shout,
The massive, glittering portals rolled,
And hallelujahs glad rang out
As opened wide each gate of gold;
Then with the mighty millions tried and true,
The conquering King of glory entered thru.

(Concluded.)

A Tiny Human Machine.

"We met little Joe one day in a Pittsburg toby (cheap cigar) factory," writes Owen R. Lovejoy in the *Woman's Home Companion*. "A tenement room twelve feet square, with a low ceiling, not an open door or window, was occupied by twelve or thirteen people, who were rolling this cheap cigar. We had gone with a friend of the child to see little Joe, a boy of eleven, who worked twelve hours a day except on one day of the week when his hours continued on to midnight.

"As we watched him bending over his table, his fingers flying deftly at their work, we seemed to see two pictures of little Joe sitting before us. First was the perfect machine, a human organism, trained to lightning motions that produced five or six hundred of these cigars each day, for which he received eight cents a hundred. Second, the sallow face, the lusterless eyes, the narrow chest, the ominous cough, which combined to write with his life-blood Nature's curse upon our social neglect. Without speaking a word, Joe told us more convincingly about child labor than all the census reports that were ever compiled."

Oaklawn Home School.

PROFESSOR and Mrs. Bland, who for a number of years have been in charge of some of our leading colleges and academies, are opening at their country home a select school for boys and girls who do not have church school privileges, and who are not old enough to enter our academies.

The location for such a school is an ideal one, being midway between St. Louis and Louisville, only a few minutes' walk from Albion, Ill., a prosperous county-seat. Oaklawn is a fine old farm with large orchards, meadows, lawns, and comfortable buildings. Parents, or those in charge of children, desiring such advantages will find here a place where they will be educated and trained under most wholesome surroundings. The object is to provide home comforts and privileges together with a practical Christian education. A personal interest will be taken in each child. For terms and further particulars, address W. T. Bland, Albion, Ill.

Announcement of the Williamsdale Academy.—The third annual announcement of the Williamsdale Academy has just reached us. This is a school where the Bible and its elevating morals are taught, as well as the common branches of education. The moral training is the most essential part of a broad education, and parents who are interested, and who desire to avail themselves of such a school would do well to send for a catalog. The address is Williamsdale Academy, Williamsdale East, Nova Scotia.



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Please send SIGNS OF THE TIMES to the following names each for six months (14 names and addresses). Enclosed find money order for \$10.50.

I have six subscriptions for the SIGNS OF THE TIMES, two yearly and four six months. Enclosed find P. O. order for \$6.00.

Please send me 20 copies of the SIGNS OF THE TIMES for one month.

You will find enclosed \$5.00. This pays for five issues, 50 copies each, of the SIGNS OF THE TIMES which I have received. We like the paper very much. Hoping they will continue to come promptly every week, I remain, etc.

Honolulu, H. T., July 18, '07.

Enclosed please find money order for \$4.00 to pay for four yearly subscriptions for the SIGNS OF THE TIMES to the following names and addresses. Please begin subscriptions with the 1st of July. I must say that I am glad to be able to help a little in this good work of adding to the number of SIGNS subscribers.

I wrote you last week to reduce my SIGNS club to 15 copies for a time, but since I learn that the Sabbath is the next subject I feel like I must manage to use more, so please send me fifty copies each of these Sabbath specials besides club of 15 which you mail.

Kindly send me 200 copies of No. 16, and oblige. Nos. 13 and 14 are good ones. Am quite well and gladly at the work.—From a regular agent.

From an interested reader:
"Please accept my sincere thanks for the nice book, 'Bible Readings for the Home Circle,' which I have lately received, and have examined. I consider it an excellent help toward rightly understanding Scriptural prophecy. And I am more pleased than I can express with the SIGNS OF THE TIMES. Each issue seems better, if possible, than the one before."

Left with a Trust. By Nellie Hillis. Is a story of the struggles of a family to help mother and each other during the absence of father, and pleasantly reveals the brighter side of youth where there is a worthy purpose and a will to be kind and affectionate. 160 pages, illustrated. Cloth, net, 50 cents. Address this office.

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

BOOKS

For Home Workers

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

Our Little Folks' Bible Nature

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

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

Christ Our Saviour

A graphic account of the birth, death, resurrection, and ascension of Christ, interwoven with many interesting incidents in His life. The story is simply, yet beautifully told, and the lessons taught, inspiring and helpful.

The book is written in a style that will hold the interest of the children, and will so acquaint them with the life and character of the Saviour as to lead them to make Him their personal friend and to desire to be more like Him.

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

Also in German, Danish, and Swedish.

Uncle Ben's Cobblestones

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

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

The purpose of the book, aside from the useful information given, seems to be soul culture, for we observe on every page a moral fragrance that will impress young minds in the right way.

Uncle Ben tells about more than one hundred different things in all, and intersperses with happy thoughts that bring good cheer to young and old.

221 pages. Price, \$1.00.

Story of Daniel the Prophet

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

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

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

The Vegetarian Cook Book

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

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

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

266 pages. Price, 75 cents.

Steps to Christ

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

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

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

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

Thoughts from the Mount of Blessing

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

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

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

218 pages. Price, cloth, 60 cents.

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We have reason to expect that by the time this issue of the paper gets to our readers the senior editor, M. C. Wilcox, will be at his desk again. He has had time to give us by letter only brief suggestions of the perfecting and burnishing of the plans for future numbers of the paper. But he has assured us that his hopes in going East with this end in view have been more than met. We will have some very interesting things to tell our readers soon in regard to the plans for the paper for the late fall and winter months. Many of our readers have told us that the special series of the SIGNS that we are now running "is the best ever." What we have planned to immediately follow this special series will be much better still. We are sure you will all agree with us in this when we can outline the plan in full to you. Every worker should be on deck for the strongest campaign of our history.

There was a deep significance in the act of Martin Luther in throwing his inkstand at the devil. Perhaps he did not realize the full force of it. An anonymous writer says that "the inkstand stands for literature, either good or bad." So, inasmuch as Satan is throwing his inkstand at the cause of God, in every conceivable shape, the Lord's people should be using theirs in the circulation of truth. The great moral contest of to-day, and of the future, is to be fought with the pen, the typewriter, and the printing-press, as auxiliaries of the human voice, thru which the Spirit by the word is to reach the masses with the good news of salvation. God's people need to be diligent in circulating a sound, wholesome literature.

"Zaccheus, make haste, and come down; for to-day I must abide at thy house." Reader, your name may not be Zaccheus, but it is nevertheless important that you "make haste" to-day and prepare for the Master's reception at your house.

He is saying, "Behold, I stand at the door and knock," and to-day may be your last opportunity to have Him for a guest. "Behold, now is the accepted time; behold, now is the day of salvation."

Timely Instruction.—When the disciples of Christ asked Him about His coming again, and of the end of the world, He gave them most valuable information on the subject. He said: "Take heed that no man deceive you. For many shall come in My name, saying, I am Christ; and shall deceive many." Matt. 24:4, 5. Further along in His conversation He repeats the caution: "If any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Then there will be a terrible deception in regard to the second advent. But He continues: "Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth; behold, He is in the secret chambers; believe it not." Verses 25, 26. But He does not leave us with these negative assurances; He gives in plain words the manner of His coming, so that no one need be deceived, if he will "take heed" to the word. Here it is: "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be." Paul tells us that, in connection with this great event, the righteous dead will be raised to life; that the Lord Himself will descend "with a shout, with the voice of the archangel, and with the trump of God." This instruction is timely just now, in these deceptive times, when the doctrine of the coming of the Lord is being enshrouded with so much error. The manner of His coming, as shown in His word, can not be counterfeited by any one; and any pretender who can not fulfil the foregoing requirement is a deceiver. "Take heed, that no man deceive you."

Babylon and Her Fall.

"BABYLON and Her Fall" will be the theme of the paper next week. Some of our most able contributors will give the subject under the following headings:

- Origin and Meaning of Babylon.
- Spiritual Babylon.
- God's Efforts to Heal Babylon.
- The Fall of Babylon.

Ancient Babylon is set forth in the Scriptures as a type. One of the most thrillingly interesting prophecies in all the Bible is the one that tells us of the spiritual Babylon and what will become of her. Our writers and our editors will have some very interesting and valuable things to say on the subject next week.

The Man Who Is Blessed.

BLESSED is the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of scoffers: but his delight is in the law of Jehovah; and on His law doth he meditate day and night. And he shall be like a tree planted by the streams of water, that bringeth forth its fruit in its season, whose leaf also doth not wither; and whatsoever he doeth shall prosper."

The foregoing words are the first part of the first Psalm. There is a whole mine of inexhaustible wealth in those statements and promises of our heavenly Father. It is not said that the man shall be blessed, but the man "is" blessed who walks not in the counsels, nor in the ways of the wicked. God has established the law, and it always operates to bring a blessing to the man that will walk in the ways of Jehovah. The blessing comes as the fruitage of the walking in the way of the Lord.

But observe the class of walking in God's ways that the psalmist is talking about. The man who is following in the way that the inspired poet has before his mind is one of whom it may truthfully be said, "His delight is in the law of Jehovah;

and on His law doth he meditate day and night." Then this person is one who has persisted in the ways of the Lord until it has become a "delight" to him to do right.

This person who is thus walking in the way of the Lord "shall be like a tree planted by the streams of water, that bringeth forth its fruit in its season, whose leaf also doth not wither; and whatsoever he doeth shall prosper." This is a wonderful statement of a wonderful fact.

But you may say that you are seeking to walk in the way of the Lord and you are having very hard reverses. But the very reverses that you are having are for the purpose of laying a strong foundation for the prosperity that the Lord has already planned for you. These reverses are to fill your soul with courage and with faith and with knowledge and with ability, so that you can walk firmly in the great path of progress and prosperity that the Lord has marked out for every Christian.

We lose so much of the promises of God thru our shortsightedness. We try to make them apply according to our ideas of what we think they should be. We fail to see that sometimes we must take the promise as a seed of truth into the mind, and wait for the fruitage that will not come till by and by.

So, then, we should seize the promises of God with the firm grasp of faith, and as we do this we will find that our divine Father has placed a living power in the sacred word. The promises become a literal reality, and they are literally fulfilled to us as soon as we accept them in the way in which the Lord has told us that we should.

T.

The Grafting Business.

WE speak it advisedly and correctly when we say "the grafting business." If the reports can be relied upon, and some of them come as the sworn testimony of government officials, the "grafting" in connection with the contract for the Pennsylvania capitol building has passed beyond the hundreds of thousands into the millions. For instance, the Pennsylvania Capitol Commission made public thru their report a few days since that—

"The contractor for most of the furnishings and decorations of the building, paid the various sub-contractors who did the painting 12 cents a square foot for the same, and that he collected from the State \$2.52 a square foot. He received in payment more than \$700,000."

A report from London within the last few days tells of some land that was bought in "a comparatively outlying district" at the rate of five million dollars an acre. This land was purchased for desired city improvements, and it is said that some of the spendthrifts of the council stood aghast at the price that was paid. The despatch further states that "before the investigation is ended it is probable that several members of the committee will have to resign."

This grafting has become so carefully and so thoroly organized into politics that it is next to impossible to get hold of it in such a way as to bring the rogues to justice. It is found to serve the purposes of certain interests better to keep men in office who are corrupt than to have honest men there. And the education in this direction has been carried on so long and so persistently that we have an immense army of men who have no "visible means of support" except grafting.

Grafting is one of the results of the love of money that Paul tells us is to make the last days perilous. If it were not for the insatiable desire that men have to get hold of money in fabulous amounts, they would not work to elect men to office in State and city with the one direct object in view of being able to bribe them to do their bidding. The seed has been sown and fearful is the harvest that is just before the world.

It is commonly taught that all men have eternal life in themselves; but "this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12.