



Concerning the Church

AND He put all things in subjection under His feet, and gave Him to be Head over all things to the church, which is His body, the fulness of Him that filleth all in all.

Being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief Corner-stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit.

Christ also loved the church, and gave Himself up for it; that He might sanctify it, having cleansed it by the washing of water with the word, that He might present the church to Himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish.—*Eph. 1:22,23; 2:20-22; 5:25-27.*

For in Him [Christ] were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created thru Him, and unto Him; and He is before all things, and in Him all things consist. And He is the Head of the body, the church: who is the beginning, the First-born from the dead; that in all things He might have the preeminence. For it was the good pleasure of the Father that in Him should all the fulness dwell.—*Col. 1:16-20.*

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

2229.—Bible Versions.

Why do you not quote from the accepted version? Many people do not have the American Standard and think you are misquoting Scripture. E. M.

THE SIGNS OF THE TIMES carries this note constantly on its last page:

Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common ("King James," or "Authorized") Version, or the American Standard Revised Version is used, quotations will not be designated in reference. Any Bible quotation in this paper, therefore, differing from the Common Version, unless otherwise indicated will be almost invariably from the American Standard edition of the Revised Bible, copyright 1901, by Thomas Nelson & Sons.

When the quotations differ from the Common Version, and no other reference is given, the reader may know that it is from the Revised Version. We quote from the American Standard Revision because it is the very best translation there is in existence. It is made from the best Greek and Hebrew copies and by scholars who have studied upon the meanings of the exact words many years longer than did those who translated the Common Version. The Bible is God's Letter to His children. That Letter comes to a large mass who are in the world in a language they do not understand. They desire to know what He says, they wish to be able to read the Father's Letter to them, and therefore they get it translated into the language which they speak. The child of a loving father would want to be sure of his father's words, therefore he would not be content with merely one translation of those words, he would want more than one; he would get some other scholar or scholars to render it into his own tongue. And that is what they have with the different translations of the Bible. The scholarship of the men in the matter of the translation will usually guard against theological errors. That man makes mistakes sometimes is doubtless true, but the translators have endeavored faithfully, earnestly, studiously, to give the words of the original. We can not take the space in this department to give the many reasons why the American Standard Revised Version is better. This we may do in an article in the future, but we can assure our readers that almost invariably they are getting the thought of the words of the language in which the Lord gave His Book to us better thru the American Standard Revised Version than they are in the Common Version. The agreement of the two, however, shows that we can depend upon the Bible.

2230.—The Witch of Endor.

Will you kindly explain 1 Sam. 28:14, 15? A. M.

Please explain thru your paper the story of the witch of Endor and Saul. 1 Samuel 28. In the 12th verse we read that the woman was frightened when she saw Samuel; why should she be frightened when she saw Samuel when she professed to bring him from the dead? How did Samuel's appearance enable her to recognize Saul and his deception to her? E. M. R.

It is necessary to keep in mind several things in order better to understand this scripture. (1) God forbade any communication with those that had familiar spirits or with wizards or witches. Lev. 19:31; 20:6. Not only that, but He had given command that witches should be destroyed, because their very presence among His children would be the means of eternally destroying many; and in harmony with this Saul himself "had put away those that had familiar spirits, and the wizards, out of the land." 1 Sam. 28:3.

2. The Lord refused to answer Saul in any way. "And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." Saul's disobedience to God had cut himself off from further instruction. This

of itself shows that when the Lord leaves His regular manner of communicating with His children He would certainly not stoop to use an emissary of the devil to answer them.

3. When God refused to hear Saul, then Saul went to one that had a familiar spirit, or a demon. Verses 7 and 8.

4. It is the purpose of the great deceiver to satisfy the desire of the souls who seek him by deception. Saul asked for Samuel. It was the devil's purpose to simulate Samuel, and so when the woman called the familiar spirit, "an old man," appearing as Samuel did before he died, came before her.

5. The first thing the familiar spirit did was to warn the woman and tell her that Saul was deceiving her.

6. The king did not see Samuel at all, but "perceived"—concluded—that it was Samuel from the description which the woman gave.

7. It is utterly inconceivable, even according to the erroneous theories of the immortality of the soul, that this was Samuel, for, according to those theories, Samuel's soul would have been in Paradise, and yet this one who appeared to the woman is represented as coming up out of the earth, here at Endor, when Samuel was buried in Ramah. Then, too, if Samuel were called back from his abode with the Lord, would he still be an old man, bowed and decrepit? The whole account is utterly inconsistent with the idea that it was Samuel. The devil deceived the woman who was looking for something of that kind by sending the thing for which she was looking.

8. This familiar spirit tells Saul that in the battle which was soon to take place with the Philistines he would be slain. "To-morrow," he declares, "shalt thou and thy sons be with me." Verse 19. But there seems very good evidence to believe that it was not until the day after that Saul was slain.

9. Another and very conclusive reason which shows that the spirit was not Samuel, but was a deceiver, is that the Lord brought judgment upon Saul for the very reason that he sought after the evil spirit. 1 Chron. 10:13, 14. Note that it was because Saul asked counsel of one that had a familiar spirit, to inquire of it, and inquired not of the Lord; therefore He slew him. Satan comes in the guise of the spirit of the dead. When it is a well-known fact that men can so simulate and imitate men as to deceive effectually, how much more reasonable it is that Satan can imitate those who are gone.

2231.—The Dam and Its Young; Care of Birds.

Why are the commands found in Lev. 22:28 and Deut. 22:6 given?

There may be reasons which we do not understand; reasons which God Himself gives, for some of His laws are certainly sufficient to show that all His laws are just and right, and whenever we know what the reason is, it is always a practical one. We certainly can believe the same concerning these commandments. Evidently it was that cruelty might not be developed in the minds of His people. Wholesale slaughter always rouses more of the cruelty and heartlessness in man than does the individual killing.

2232.—Living and Dead. Eccl. 9:5.

Please explain Eccl. 9:5. A. M.

The text reads: "For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten." We do not know how the text can be made any plainer than it is. It simply declares that the living know that the end of all mortals is death; and the second statement is that the dead do not know anything, that there is no more reward for them here, and that as a general

thing they are forgotten by those who live. This is emphasized in the next verse, "Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." That certainly shows very clearly that they do not come back and communicate with the living, as spiritualists claim. 1 Cor. 15:29 has been answered frequently in the paper and we can not repeat it now.

2233.—Riding to Church.

As I am not able to walk five or six miles to church, is it wrong or does it break the Sabbath to ride on the cars to the church? J. J. R.

Personally we do not so consider it. We are taking a public conveyance with the running of which we have nothing to do, and it seems to us it would be no more breaking the Sabbath than to hitch up a horse for the purpose of driving to the place of worship. Certainly the apostle Paul and God's servants of old took sea voyages, a part of which must have been sailed on the Sabbath. If the ride is taken for the pleasure of the ride, that is one thing, but if taken for the service and worship of God, it is, it seems to us, proper.

2234.—Living Prophets.

Is it possible that there is any true prophet living in the true church of Christ?

It certainly is. If it is true, as has been referred to, that "God hath set some in the church, first apostles, secondarily prophets," they certainly ought to be in His church to-day. Not only that, but we are assured in various passages of scripture that the church which is looking forward and waiting for the coming of the Lord Jesus Christ, will come behind in no gift. 1 Cor. 1:7. She will possess the Spirit of prophecy. Rev. 12:17; 19:10.

2235.—Ruling with a Rod of Iron.

What does it mean where it says that the Lord will rule with a rod of iron? J. P.

The passage is found in Ps. 2:9, "Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel." Also in Rev. 12:5, "Who was to rule all nations with a rod of iron." See also Rev. 2:27; 19:15, and elsewhere. The prophecy refers to the work of judgment, not to the eternal rule of Christ. In the scales of infinite Justice the nations will be weighed, and the ruling with the rod of iron will be the destruction at the coming of our Lord Jesus Christ. And this will be but the fruits of their own sowing.

2236.—Calling of the Ministry.

How should the ministry be called to preach in the church of Christ? W. E. R.

In just whatever way it pleases God thru His Spirit to call. Sometimes He calls an individual thru another; sometimes by His own invisible agency He calls the individual. He has His own way, adapted to the needs and temperament of the individual. Should you ask the experience of a great many devoted, earnest, faithful ministers of God, you would find that they would differ greatly in the way in which the Lord called them to preach His Gospel.

2237.—Question on Marriage.

Is it right for a man to marry who does not want to rear a family of children, or even one? S.

Normally, no. And yet there might be circumstances to justify such a step. There are those who have loved women that were utterly unable to bear children, and have married them to give them a home. Such cases are unusual. It is therefore impossible for us to say what is right or wrong. That must be left with those who marry. It lies between them and God. Yet the normal condition and results of true marriage is the rearing of offspring. A home without children is much more likely to be a self-centered, selfish home. Nothing so develops true, strong character in man and woman as the right rearing and training of children.

SIGNS OF THE TIMES

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

For Terms, See Page 15
Vol. 33, Number 39

MOUNTAIN VIEW, CALIFORNIA, SEPTEMBER 25, 1907.

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

What Is the Church?

By Abdiel

"And gave Him [Christ] to be head over all things to the Church, which is His body, the fulness of Him that filleth all in all." "Ye all . . . built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief Corner-stone, in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit." "Christ also loved the Church, and gave Himself up for it; that He might sanctify it, having cleansed it by the washing of water with the word, that He might present the Church to Himself a glorious Church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." Eph. 1: 22, 23; 2: 19-22; 5: 25-27.

Of wonderful importance must that institution be of which Inspiration could use such words as the above. "The Church of God," "the Church of Jesus Christ," what is it? where found? How may we partake of its benefits and blessings?

The word, as occurring in the New Testament, comes from the Greek word, *ekklesia* (pronounced ek-klay-see'a). It means the "called out," *regularly*, legitimately, called out. It is not a mere assembly (*sullogus*), coming together promiscuously, but a *regularly summoned assembly*, company, people. As it is the Church of God or of Christ, that Church is composed of those who respond to the regular call of God.

Out of what is the Church called?—Out of the world of sin and misery and wo and darkness has God called His people. 1 Peter 2: 9. He has chosen them out of the world. John 15: 19. He has called them out from fellowship with unbelievers, with the iniquitous, with the unrighteous, the lawless, the idolators. 2 Cor. 6: 14-18. He calls His Church out of Babylon, and from all her iniquity and the judgments which await her. Rev. 18: 1-4. God does not, however, call His people to live hermits or not to mingle with the world, but to a separation from the principles of the world to the holy, the pure, the righteous, principles of truth, in order that they might show forth the praises of Him who called them. 1 Peter 2: 9.

The *means* by which God calls His Church are variously set forth in His word. God calls "by His grace" (Gal. 1: 15); calls by "the Gospel of the grace of God" (Acts 20: 24; 2 Tim. 1: 9; 2 Thess. 2: 14); by His word, by His Spirit. God calls to repentance and faith, the ever-true characteristic of the Gospel. Mark 1: 15; Acts 20: 24. Those who respond to these calls constitute the true Church of God.

There are times in the history of the world when God's call is not clear and distinct, because His human ministers have proved recreant. At such times His Church becomes broken into fragments or scattered

among various organizations and associations. And this God has denominated Babylon. But whenever there has been a crisis in God's work in the world, at the beginning of every great epoch, when the Church has seemed to be utterly lost and broken, then God's call has come distinct and clear, and the line of demarcation between His true Church and all pseudo-organizations has been drawn clear and plain. Such was Moses' call, "Who is on the Lord's side?" Such was God's call thru Elijah, "If Jehovah be God, follow Him; but if Baal, then follow him." Such was the call of John the Baptist, "Repent ye; for the kingdom of heaven is at hand; . . . bring forth therefore fruits meet for repentance." It was the call of Jesus, "Repent ye, and believe the Gospel;" "Except a man be born again, he can not see the kingdom of God." Such was the call of Pentecost, "Repent ye, and be baptized every one of you in the name of Jesus Christ." "Repent ye therefore, and be converted."

The early church wandered away from God, became broken and scattered and confused. "Babylon"—confusion—is she called by Inspiration. In the Reformation, God made an effort to call His Church out of Babylon, that she might again be one. But stalwart and strong as were the Reformers, the creed power of the reformed churches continued a "reformed" Babylon, and muffled, modified, and perverted the clear call of God.

These characteristics of the Church have been foretold in prophecy, and when we see the church meeting those very predictions, we may know it to be God's Church still, "scattered and peeled" tho she may be.

The character and career of the false church is likewise foretold in the Book of God, clearly, step by step, all the way, wandering in the world, united with the world, depending upon the power of the world, yet always claiming to be the true Church. By the fruits, by the likeness to the word of God, may we know each and both. Both are witnesses to His truth; the one to His truth exemplified in life, the other to error as predicted in the "more sure word of prophecy."

The test of the remnant Church is set forth in another article in this issue. It may be said, however, in passing, that the evidence of the true Church is not in "outward show," not in pomp and display, not in signs and wonders; but in her likeness to the word and the power of that word in the life.

The Church, False and True, since Christ

By J. A. L. Derby

WE turn to our libraries for a history of the Church; we find only histories of denominations. The history of the true Church has never been written by man. Its records are in heaven.

Altho there have been times when God chose a certain people to preserve His truth, to represent His character, and to proclaim His salvation, yet there have been long periods when no such organization or people could be pointed to. The Israelitish nation was at one time the visible Church. Its mission definitely ended when Christ organized the Gospel Church.

But where is the Church of Jesus Christ to-day? and where has it been during the ages since His ascension? If worldly prestige and power constitute the mark of the true Church, then probably the Roman Catholic Church comes nearest to it. If apostolic succession be the seal of genuineness, then we shall have to decide not so much whether the founders of the Greek and Anglican Churches were regularly ordained, as whether they had as good authority to anathematize and exclude from salvation the Latin Church as it had to excommunicate and exclude them. If we decide that their rights in this respect were equal, but that consisted in having no right at all to do anything of the sort, then whether the true Church is coextensive with any physical organization or not will not bother us.

Can God Save Him?

The question resolves itself practically into the simple one whether God can or will save a man not visibly connected with some society called a church. That He can do such a thing, perhaps no one will deny. Whether He will, we shall not be able so easily to get all to acknowledge, especially our friends of the Roman persuasion.

But this point is easily determined by any one disposed to be reasonable. There is a general principle laid down by Paul, in 2 Cor. 8:12, which, tho there used as illustrated by our giving of our means to charity, yet covers the whole case. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." This is true of all our service to God. We are saved, in the visible Church or out of it, by our faithfulness to the light we have. Tho men are responsible for what they might know of the plan of salvation but will not, still they are not responsible for what they have never had a chance to know.

The thief on the cross became a member of the true Church. If a man honestly seeking the truth believes any denomination to be God's Church, he must unite with it. The person willing to live up to all the truth he can get, to accept in Jesus Christ the power to do this, is a Christian. This is the clew which helps us to trace the Church of Christ thru the ages. But we can know

only its character; the individual names are found only in the book of life.

There are, then, two churches—the nominal and the real. These have never been wholly coextensive; not all persons whose names have at any one time been on the roll of a church on earth have been inscribed in the books of heaven. Nor can man decide (this side of the great day when the secrets of all hearts shall be revealed) whether any particular individual is of the true Israel of God or not.

Must Depend upon Conviction.

But there is another sense in which we may use the term "the true Church." We may by it refer to the denomination, sect, or particular religious society, to which it can be shown God has especially committed the duty and privilege of being the preservers, bearers, and exponents of His truth. Unless it can be determined which one this is, by a person looking for the true Church, he can only unite with the one with which he has the greatest sympathy. He will find many denominations very much alike; if none of these seem truly to represent God's chosen people, he can with perfect safety to his soul endeavor to be the true Church himself. This was exactly what Luther did; this was what Wesley did; this, we believe, is what others have done and rightly.

But we have the mournful records of those that have feared of displeasing God less by withdrawing from the visible church, and even opposing it, than by remaining in it. When this has been done by a people earnestly praying God for His guidance, and seeking His word for truth, our sympathy must be with them, however mistaken or crude in their opinions they may have been. On the other hand, whenever we find the ostensible church opening its doors for the influx of pride, worldliness, oppression, or cruelty, it must receive our reprehension, no matter on how many doctrinal points it may be orthodox.

Now, if we turn to the prophecies concerning the true catholic Church, we shall be compelled with sorrow to admit that they disclose a people scattered and peeled, torn and persecuted, hated, abused, despised, unpopular, small in numbers—a "little flock," a "remnant." And the saddest aspect of it is that the nominal church, or churches, have done more to make bitter the lot of the elect than have all other instrumentalities combined.

The Prophecies Concerning the Church.

How this was to come about, in part, was foretold by the apostle Paul. In his second letter to the Thessalonians he records a dire course which the "apostolic" church was to take. There he states that iniquity, by its mysterious working in the church, would bring about a fearful apostasy; not an open apostasy from the truth, but a subtle apostasy in the name of truth. "Only he

who now letteth [restraineth, hindereth] will let [hinder], until he be taken out of the way." 2 Thess. 2:7.

It was a tradition current in the early Church, and now we know concordant with prophecy and history, that objectively the restraining power was Paganism reenforced by the Roman Empire. When this should fall, they believed the antichrist would arise, in accordance with the further words of Paul in this chapter: "Except there come a falling away, . . . and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped." Verses 3, 4. This was to be in the nominal church, for "he as God sitteth in the temple of God, showing himself that he is God."

Writes Cyprian in the third century: "We are now in the end and consummation of the world; the fatal time of antichrist is at hand." Tertullian likewise: "Who is he that letteth? Who but the Roman Empire? the breaking up and dispersion of which among ten kings shall bring on antichrist." To these we may add Lactantius, in the fourth century: "This, the predicted antichrist, shall come when the time of the Roman Empire shall be fulfilled."

How It Was Accomplished.

How this was accomplished, let the papal Allocation of 1866 answer: "By a singular arrangement of divine Providence, as we have said on a former occasion, it happened that the Roman Empire having fallen and being divided into many kingdoms and divers States, the Roman pontiff in the midst of such great variety of kingdoms, and in the actual state of human society, was invested with civil authority."

How long this antichristian power, masking with the guise of the sanctuary, was to continue, is shown by the 8th verse: "Then shall that wicked [one] be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming"—the second advent of Jesus Christ.

Thus we have an outline of the false church since Christ. The antichrist is not an individual, it is an institution; for it was to exist from the time of the fall of Rome till the return of the Son of Man. No person has lived that long.

But how has this apostate church proved itself to be anti-Christ, against Christ? By openly repudiating Christian doctrine and principle?—Not at all. Listen: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." It follows that not only what kindness we show to any, especially to those humbly seeking to be loyal to Jesus Christ, but what indignities we subject them to are reckoned by the Lover and Judge of men as done to Himself. What has antichrist been doing for ages?—Torturing men into being re-

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The Test of the Church

By L. A. Phippeny

AMONG many names and many varieties of doctrine how may the true church of Christ be known? What test may be applied to discover that body of which He is the Head?

There is implied in the question the thought that possibly none of the professed churches are the true church. Certainly not all can be, for the head would not have many bodies. Neither can all be reckoned as perfect members, because there are divisions and strifes and schisms and opposing doctrines.

The Preeminent Test.

If, in our test, we apply that which will be the test of the final estimate of men's lives, we should name first the law of God, which the apostle James specifies as the perfect "law of liberty," the Ten Commandments, by which all shall be judged. James 2:12. That is, the true church under such test would be the church whose creed, if it possessed one, or whose form of doctrine would conform perfectly to this great standard. Not only so as to the body, but the members in particular of this body would possess characters able to stand the application of the test, for the true church must be composed of true, loyal members.

That we are justified in selecting the law of God—the Ten Commandments—as the standard, is also witnessed by a further Bible fact. John, in vision on Patmos, saw the remnant church as it will stand in the final hours of the present age. He specifies this church thus: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

The Test Is Spiritual.

Here is the whole thing in few words: The church, as saints, will keep the "commandments of God, and the faith of Jesus." There is no conflict between the commandments of God and the faith of Jesus, and it is very evident that the law of Ten Commandments is referred to, tho there are many who do not like to join the two. They ask, Why make this matter of test one of legality? why not a purely spiritual matter?

It is wholly a matter of spiritual test, indeed, that is to be made, for the entire proposition, law and all, centers in Christ Jesus, the Head of the church, and His righteousness. He "is the end of the law for righteousness to every one that believeth." Rom. 10:4. The law is described as a righteous, holy, just law, and the righteous character demanded by it in order to stand its test is the character of God in Christ only. Its fulness is summed up and perfectly expressed in Christ's glorious life.

Then in every one who truly believes in Him is the righteousness of the law manifested, and that not by works of one's own intentions or promises, but by simple faith in the efficacy and power of His life. This kind of legality is highly desirable.

What Is the Faith of Jesus?

Then the "faith of Jesus" is the faith of the One who permitted God to work in Him and thru Him the fulness of almighty power to reconcile the world unto Himself. And having performed this great work thru One Man, He would do the works of His good will and pleasure thru and in the flesh of each one of us by virtue of that other work thru the One. We, being dead in tres-

the test and somewhat of its scope, let us notice a few items embraced in it, in order that the application may become more localized, with a view to enabling us to determine more readily our own standing; for there are many who profess Christ with the lips and yet deny Him in practise. It may require some of the details of "the commandments of God, and the faith of Jesus" for this determining.

Possessing Patience.

1. Preeminently, above all, the true church of Christ will be "saints," holy ones, for this was the word to John. They possessed "patience," and "kept"—possessed in their characters—the righteousness demanded by the law in the only possible way to have that righteousness. And they "kept," besides, the "faith of Jesus," with all that that faith embraces.

An Everlasting-Covenant Church.

2. Preeminently, therefore, the true church of Christ will be a new or everlasting covenant church. They are saved by grace; it is the free gift, this salvation; it is not earned by works, nor by promises of their own. They have been made willing by His grace to crucify "the flesh, with the affections and lusts," and have yielded their "members servants to righteousness unto holiness." And He, after this, without one promise of their own, has recreated them into blessed life in the covenant of His grace.

The New Earth Home.

3. The true church, therefore, will be one that is looking with every confidence to the fulfilment of the rest of the everlasting covenant promises,—the establishing of the everlasting home, the earth made new, and the near coming of their Saviour Himself to complete His work.

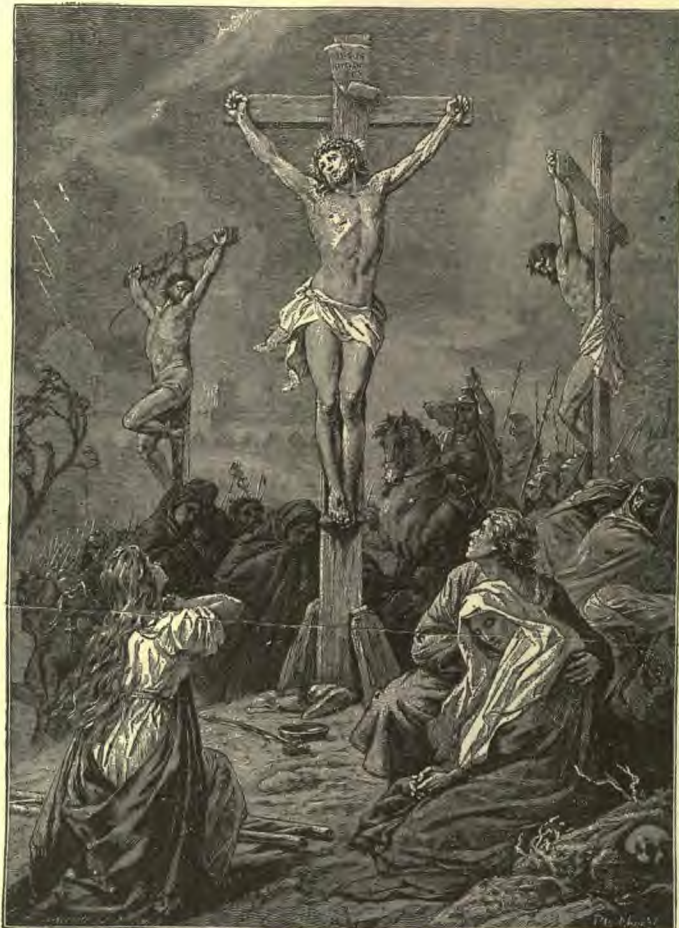
Important Doctrines.

4. As a part of the consummation of the conflict between righteousness and sin, this church will hold to the Biblical doctrines of the priesthood of Christ under the new or everlasting covenant: the judgment; the resurrection of the dead, both of the just and the unjust, the final destruction of the wicked and the end of sin; and the triumph and everlasting reign of righteousness.

The Sure Word of Prophecy.

5. This hope of the final annihilation of sin and the establishing of the eternal home of righteousness will not rest on mere report, but on the "more sure word of prophecy," which indicates the proximity of the end of the present age and the ushering in of a better age. The true church will therefore

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The Foundation of the Church Was Laid in Sacrifice even the Sacrifice of the Life of the Son of God.

passes and sins, are made alive by resurrection power. We, while living a natural life, by reason of the virtue of the life of that other One and following in His footsteps, die daily,—are crucified daily,—in order that His everlasting life may be continually manifested in our mortal flesh. This is the faith of Jesus.

But more,—and yet not more, but merely the unfolding of the thought in the word,—this faith of Jesus is His whole life in His word of doctrine, His life of action, His great mission with its glorious hopes. Surely there is no one who will hesitate to let the test be applied to his own profession and life to determine whether he is a member in particular of the body of Christ—the true church.

Having now found and investigated briefly

Some Great Movements and Their Significance

William M. Healey

WE are living in an age of great and wonderful developments; in a time when intensity of power is moving all things from above and beneath.

General Conditions.

Conditions exist in the political, financial, social, and religious worlds, so strange, so wonderful, that no human eye, unaided by divine revelation, can see what will be the end of these things.

At the present time the political bodies of earth are assembled by representatives in The Hague, Holland, for the avowed purpose of bringing universal peace on earth. Who, from a standpoint of man's vision, can foretell the result? Such a condition of peace is most desirable for all, and by the fact of the assembling of this congress, it appears to be sought by an overwhelming majority of earthly powers.

A Prophet.

Shall we rejoice in a pleasing prospect of peace? God has not left His children in darkness; He has spoken to them, and told them the truth of the outcome of all these things. Micah 4:2, 3 reads, "And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation; neither shall they learn war any more." Notice "many nations" say this. And the first verse of this chapter says they say it "in the last days."

In the third chapter of Joel, verses 9-13, the Lord speaks of this same time (see verse 13), the reaping-time, when "the harvest is ripe." And He says, "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning-hooks into spears." Thus the Lord tells us to expect, and prepare for, just the opposite of what "many nations" say they are going to bring to us.

What Followed the First Peace Congress.

Our first peace congress of "many nations" was called and convened at the request of the Czar of Russia, who seemed especially desirous to promote some system to bring peace to the world. That congress was immediately followed by the czar and his government being engaged in one of the most bloody wars of the world's history. Man's efforts fail, but the word of the Lord standeth true.

There is a general movement to ferret out and put away the theft and bribery which has so long been common among the officials

of almost every department of civil government. This is deceptive and will not produce the desired end. This we know, for God has said, "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3:13.

Religious Combines.

The Christian church has partaken of this same spirit of striving to bring about a different condition of things. This has led to the great movement of uniting all orthodox Christian churches into one great combine, a vast federation, that their powers shall be more effective for carrying out their will and purposes.

What shall we expect when so many millions of the great and influential men of earth unite their strength for one end? From a human point of view it may seem that much good will follow.

It is true God desires His people to be one, to "be of one mind." Let the believer in God's word pause and consider what this movement professes to be, and then what God has said concerning it.

This movement does not aim at obtaining a united faith. The Baptist and the Presbyterian are expected to continue their faith and practises as before, and so with all others. They are not organizing for the purpose of putting away differences. But there are certain points upon which there is a general agreement, and to enforce these is the object of the federation. These leading points are "Marriage and Divorce," and "Sabbath Desecration."

Both of these institutions were ordained of God before sin had entered the world, hence belong to a state of purity, and against these Satan has aimed his worst darts of delusion and perversion, until sin has nearly overwhelmed and destroyed the true spirit and observance of these institutions among mankind. There is need of reform. Will it come thru this vast aggregation of power?

A Better Plan Suggested.

Were this a move to seek for light and truth, that all might "see eye to eye" with the Lord, that all errors might be put away, and all unite upon His pure word, it would be different. The federation is not to seek power from God to change the hearts of men, but it is to unite their own power to bring it to bear with greater force on human authority in earthly governments that by and thru these powers laws may be made to compel others to do their way. This is emphatically true on the two leading propositions—marriage and Sabbath observance.

As marriage is a civil contract, it may properly be regulated by civil laws. But the Sabbath is in no sense an institution to be regulated by civil laws; it is purely a matter of faith, and hence is between the individual and God. If the so-called reform on this were to be brought about by changing the hearts of men, there would be no

need of the combine, as it gives no more men for the work. But by this union they can pledge more votes to move the politician's heart.

Not Enforcing the True Sabbath.

While it would be wrong to attempt to enforce the true Sabbath upon any, these efforts do not have even that excuse of enforcing the Sabbath of the Lord on man. On the contrary, they are trying to enforce the sabbath of man upon the Lord and His people. God's Sabbath is the seventh day, while the purpose of this movement is to enforce the first day, resting wholly upon human authority.

In 2 Tim. 4:1-3, the Lord by His servant Paul speaks of His coming and charges to "preach the word," saying in verse 3, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers." In James 5:3, we read of the wicked in the "last days" that they have "heaped treasure together." This has been fulfilled in the great trusts and combines in the business world. But here it is said the professed people of God are to "heap" their teachers together. This is fulfilled in this great religious trust, this vast confederacy to carry out, like the business trust, by force, their wishes. The commercial trust says, Do our way, or we will break up your business. This religious trust will say to the candidate for office, Give us what we want, or we will defeat your election.

The Confederacy Foretold.

There is a prophecy that covers this work at this time, in Isa. 8:9-17. "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand; for God is with us. For the Lord spoke thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread." Verses 9-13. In verse 16 the Lord commands, "Bind up the testimony, seal the law among My disciples."

The seal of God's law is in the Sabbath commandment. It shows from whom the law comes, the Creator of heaven and earth, and thus establishes His power and right to give the law. The substitution of the first day does not point to the Creator, and never had any place in the law of God.

Thus the Lord has warned against a confederacy that is not restoring the seal to His law among the disciples, that has a "heap" of teachers of which He says in 2 Tim. 4:4, "And they shall turn away

their ears from the truth and shall be turned unto fables."

May the Lord reach down in love and tender mercy, saving all who are willing to walk with Him, forsaking this great delusion and snare, this false hope, this error of mind if not of heart, of so many for whom Christ died.

The Test of the Church.

(Continued from Page 5.)

be students and believers of prophecy.

6. This is why the true church will be "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief Corner-stone," because all the prophets foretold Him who was to come, and the prophecies of all ages center in Him and His mission.

Their Confession.

7. Very naturally, therefore, the members of this church will confess "that Jesus Christ is come in the flesh,"—in their flesh,—and the confession will be witnessed in the life.

The New Commandment.

8. It will be a church that keeps, necessarily, the commandment of Christ, even His "new commandment," which is, "Love one another; as I have loved you, that ye also love one another." John 13:34. And this is the perfect keeping of the perfect law of liberty, by which we are tested, because "love is the fulfilling of the law."

As Jesus Kept Them.

9. Then it follows that this church will keep the commandments of God as Jesus kept them, for He passed on to His followers that which He had received from the Father, and He did nothing, said nothing, that was not received from the Father. John 8:26, 28; 12:49, 50; 14:15, 21, 24. It seems necessary to mention specially one of these commandments that was kept by Jesus, and which ever abides a part of the law and was confirmed by Him even in His death, but which is somehow regarded by many as of small consequence, tho the rest are highly honored. This is the fourth, or Sabbath, commandment. And by this test we discover that the true church will be a seventh-day Sabbath-keeping church. In saying this, reference is not necessarily made to one or more than one so-called sect that now keeps the seventh-day Sabbath. It is a characteristic of the last and true church.

Discerning Baptism.

10. It will be a church that discerns the deep significance of baptism and applies it, and that honors the other simple and few ordinances established by Christ unto His second coming. See 1 Cor. 11:23-30 and John 13:14-17.

They Teach It in All the World.

11. It will be a church whose members will go "into all the world, and preach the Gospel to every creature. . . . And these signs shall follow them that believe: In My name shall they cast out devils; they shall speak with new tongues; they shall take up

serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16:15-18. Not necessarily that these signs shall accompany every believer; but they will be seen with the remnant church in greater manifestation of power than in the early church.

The Manifestation of Gifts.

12. Not alone will the acts just enumerated be evidenced as "signs," but there will be manifested in this church other gifts of the Spirit, embraced in the "faith of Jesus;" namely, apostles, prophets, evangelists, pastors, teachers, miracles, healings, helps, governments, diversities of tongues, interpretation of tongues, the word of wisdom, the word of knowledge, faith, discernings of spirits, charity, which is love, and every other good and perfect gift within the possession of Him who worketh all in all for the perfecting of the body of Christ. And so, as touching the "signs" that were to follow, and will follow, not every member will possess every gift—so teaches the word. To each one severally will be given whatever gift the Spirit wills. See Ephesians 4 and 1 Corinthians 12.

Two Every-Day Tests.

Having enumerated thus far,—and the specifications might be amplified,—there are given us two every-day tests, virtual epitomes of the foregoing, for the discerning of false prophets and false doctrines:

1. "By their fruits ye shall know them." Matt. 7:20. Profession is well, and necessary, but is worthless unless the right kind of fruit follows. Therefore one might confess with his lips that Jesus Christ has come in the flesh, might acknowledge Him as of God, and the only Saviour of mankind; but if in the actual demonstration of the life the character of Christ is denied, the professor is an unsafe man to follow. Time, required to ripen every fruit, will surely reveal the kind and quality of every tree, if it can not be determined in any other way.

2. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20. Here is the method for testing doctrines. Not only to the law of Ten Commandments, but to the testimony and teaching of the word respecting the doctrine. As applied in Isaiah, it quickly defined the status of professed revelations from the dead. The deception might not always be revealed so quickly, but the fruits will appear in due time. One can afford to wait, if necessary, for the development of whatever is mysterious or strange. But how essential it is that one shall be thoroly familiar with the word and its teachings!

Do Not Pronounce Judgment.

In the application of this test, great wisdom should be exercised. It is not ours to pronounce judgment upon individuals, even tho error be firmly pointed out. The element of love, essential attribute of "the law," will lead to patient education of the one who may be beholding error, to reveal to him truth. And, the seed having been planted, condemnation will not be pronounced if the

fruitage of truth does not appear immediately. God is long-suffering, patient. The true church, the remnant, will reveal His attributes in their characters.

From every nation, kindred, tongue, and people God is calling the members of the church of Christ. Many now dead in trespasses and sins will have an awakening by the creative word of the Gospel; many in the dark ways of heathen lands will respond to the call when the light breaks in. The members of this church are scattered here and there, in this denomination and that, in high walks and in low walks, some acquainted with a little truth, others having greater knowledge, ready to respond when the fuller light shines and the blessed news of a soon-coming Saviour is sounded in their hearing.

Does the true church of Christ now exist? Search and see. Apply the tests in detail. Apply them first to yourself. Become educated. The time is short. And this is the sign of the remnant church: "Here are they that keep the commandments of God, and the faith of Jesus."

The Church, False and True, since Christ.

(Continued from Page 4.)

ligious! Has he disclaimed religion?—Never. He is the greatest zealot for religion. He wants men to be religious. He is determined that men shall be religious. He will force them to be religious. Abomination unspeakable!

But have people been so unwilling to be religious? Were the Waldenses, the Albigenses, the Hussites, the Wyclifites godless people? On the contrary, they were mostly sincerely pious. But they felt it necessary in the light God gave them from His word to protest against the horrible iniquities which the false church practised in the name of Christianity.

Thus the once true Church became Babylon the Great, the Mother of Harlots and Abominations of the Earth. "And there was given unto him a mouth speaking great things and blasphemies. . . . And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints."

Thus we have the antithesis between the false church and the true. Any church that persecutes is to that extent a false church. And the contest is not over, as many ignorant of the Bible truth imagine. The last great conflict lies just before us. If ever there was a time when it was necessary for men to know where the true Church may be found, it is now. Not to know this will soon mean eternal loss. And we may know. God grant we shall.

THOSE who will devote their powers to the study of God's word, and especially to the prophecies referring to these last days, will be rewarded by the discovery of important truths. The last book of the New Testament Scriptures is full of truths that need to be understood.—Mrs. E. G. White.



MOUNTAIN VIEW, CAL., SEPTEMBER 25, 1907.

Manuscripts should be addressed to the Editor.

For further information see page 15.

MILTON C. WILCOX

A. O. TAIT

EDITORS.

“Head Over All Things to the Church.”

AND” He “put all things in subjection under His feet, and gave Him to be Head over all things to the Church, which is His body, the fulness of Him that filleth all in all.” The foregoing words are the concluding verses of the first chapter of Paul’s letter to the Ephesians. They are full of meaning to the one who reverently studies the word of God.

The Church is “His body,” that is what the text plainly says. And while the body can never be the head, and can never usurp the functions of the head, yet it is always, if normal, in harmony with the head,—it will always obey the will and commands of the head, and do it without murmuring.

Every person that becomes a part of Christ’s body is thereby made a member of His Church. And the process by which we become members of His body is learned only by a study of His word and by receiving that word into the heart and life. The word thus received into the life, being clothed with living energy thru the agency of God’s Spirit, becomes a transforming power, building our characters into the perfect likeness of the character of Christ. The living word of the living God takes the perfect character of the Son of God and actually grows that character into the members of His body, the Church.

It will readily be seen, then, that actually to be a member of the body, or the Church, of Christ is much more than a mere profession; it is much more than merely having the name enrolled on some church book. It means to be connected with Christ as the body is connected with the head, so that just as the head directs all the movements of the body, even so are we to be directed by Christ, we are to learn to accord the same prompt obedience to Him that the hand or the foot yields to the head. And this wonderful result of being connected with Christ so that we have and live His character is all accomplished thru faith by the power of His word.

Actually to receive and live the real Christ-life is a thing that multitudes of professing Christians do not take into serious account. They seem to think that having their names on the church book is all they need for a passport into heaven. They want some kind of a religion “that will enable them to go to heaven when they die.” If they did not expect to die sometime, they would not trouble themselves about church matters at all. They have not found the joys of Christian living; they are concerned only with

the terror of having to die at some future day, and so they join the Church “in order to be prepared to die.”

This accounts for the fact that so many persons are church-members without being real Christians. They belong to the visible, outward Church without being made a part of the body of Christ. They have not allowed themselves to become connected with Christ, the living Head of the Church, and so He has no power to direct their lives in harmony with His divine will. They are not connected with Him except by the mere formality of taking His name thru joining the Church. It is a vastly different thing to comply with the formality of merely taking the name of Christ by joining some church, than to become in reality a part of His spiritual body, the real spiritual Church, thru a close, living connection with Him. “I am the true Vine, and My Father is the Husbandman. Every branch in Me that beareth not fruit, He taketh it away; and every branch that beareth fruit, He cleanseth it, that it may bear more fruit. Already ye are clean because of the word which I have spoken unto you. Abide in Me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in Me. I am the Vine, ye are the branches: he that abideth in Me, and I in him, the same beareth much fruit: for apart from Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit; and so shall ye be My disciples. Even as the Father hath loved Me, I also have loved you: abide ye in My love. If ye keep My commandments, ye shall abide in My love; even as I have kept My Father’s commandments, and abide in His love. These things have I spoken unto you, that My joy may be in you, and that your joy may be made full.” John 15:1-11.

The foregoing scripture so wonderful for its beauty, and so satisfying and helpful in the wealth of its promises, is the Master’s presentation of the living connection that exists between Himself and each member of His Church. He is the Vine. He supplies the life and the power that directs and keeps us in righteous living. But that righteous living all depends upon our perfect connection with the Vine. We must be a branch; we must be a living part of the “true Vine.” “Abide in Me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in Me,” “for apart from Me ye can do nothing.” There is no right thing that we can do apart from the life of the Master—apart from the living connection of the branch to the vine.

Then there is a far deeper significance to church-membership than merely to have the name on the church book. The church membership that Christ, the Head of the Church, recognizes is a perfect union with Him. Anything short of this does not make us

a part of the real Church of Christ, no matter how indelible may be the ink with which our name has been enrolled on some church register, nor how prominent may be our professions and pretensions.

Let us study, then, to be connected with Christ in reality, rather than to be merely a part of the outward profession that has none of the indescribable joys of real Christian living in it. For there is a joy in living the life of the Christian, and this joy is too full and complete to be described in words. It must be tasted, it must actually be experienced in order to be understood and rightly prized.

In the Valley of Decision.

Friend, How Are You Deciding?

EIGHT centuries before Christ, God gave to one of His servants a vision of the far future. To the prophetic ken came the condition of his own generation, sinful and barren, and the judgments of unerring justice because of the sin, loved and long persisted in. The conditions then were typical of far future conditions. The judgments then were typical of the great final judgments. The latter rains of his own land became the type of the abundant outpouring of the Spirit of God in the last days. The last-day preparations for war among all the nations are vividly portrayed; and the prophecy clearly indicates that this preparation occurs just before the great harvest of God, the end of the age, the second coming of Christ. (Compare Joel 3:9-12; Matt. 13:39; Rev. 14:12-14.) At this time God sits “to judge all the nations;” “for their wickedness is great.”

Then, preliminary to the execution of judgment, the prophet sees “Multitudes, multitudes in the valley of decision! for the great day of Jehovah is near in the valley of decision.”

The time of the fulfilment of the prophecy is abundantly shown to be the last days: (a) It is a time when God sits in judgment upon the nations. (b) It is when the harvest of the earth is ripe for the wine-press of wrath. Rev. 14:14-19. (c) It is at a time when the great day of God is near, and probation shall be forever closed; for that day to earth is “a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess.” Therefore God thus exhorts His people:

“Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord’s anger come upon you.

“Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord’s anger.” Zeph. 2:1-3.

That decree is God’s declaration that all has been done that could be done, and humanity must be left to the characters they have forever chosen:

“He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be

holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22: 11, 12.

Just previous to this awful declaration is the time of the fulfilment of the prophet's vision, when "multitudes" are seen "in the valley of decision." Why is this? The answer may be found in the fourteenth chapter of Revelation, which we have before shown is a supplement to this prophecy in Joel. Verses 6 to 12 present before us their messages, sometimes denominated the first, second, and third angel's messages, but in reality, one great Threefold Message, going to all peoples, nations, languages, tongues, and kindreds, the last phase of the everlasting Gospel, announcing the impending judgment of God.

The first of these messages calls from the fear of all things earthly to the reverent fear of God; from giving glory and honor to man to rendering to God that which is His due; from the worship and service of the creatures to the worship or service of the Creator. All this must include faith in Jesus Christ, the Saviour of men, and obedience to every precept of God. This is clearly evident from the twelfth verse, which describes the class of people developed by the heeding of the message: "Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus." Such are the characteristics of the remnant Church which shall greet the Lord when He comes.

The second part of this message declares that Babylon, the great, confused mass of creeds and associations of human origin, is fallen. The third forces us to the conclusion that because of the rejection of the first message the religious world has turned from the power of God to the power of men, and thus formed a union of Church and State identical with the beast and its image of chapter thirteen. Against yielding to this union the solemn voice of the third angel is lifted. The alternative is presented of temporal gain and ease in the service and sin of the beast, or the worship and service of God with temporal persecution and loss, but with eternal triumph in the world to come. Rev. 15: 2, 3. The two ways are set before the entire world as never before; and the prophet, seeing the time, declares, "Multitudes, multitudes in the valley of decision; for the great day of the Lord is near in the valley of decision."

Dear soul, you are one of the multitudes. You can not remain neutral. You must decide either for God or against Him. Nay, more; you must decide for yourself or against yourself. Your eternal interest and eternal destiny are involved for weal or wo. Why not "fear God, and give glory to Him"? Why not "worship Him," the great Creator? Why not look to the judgment of God rather than the judgment of men? Why not accept Jesus Christ as your complete Saviour, His example of perfect obedience to the commandments of God as your example? What is all the world with its blandishments, its pleasures, its gains, compared with one moment with God in eternity? Why not be ready to face the

great day of God, with its awful burden of wrath and judgment, knowing that you have a mighty Friend who is able to save you and will save you to the uttermost? May you be among those who shall decide for God.

"Ask Whatsoever Ye Will."

THERE is a plan by which we may have anything we ask from the Lord. That plan is clearly set forth in the following words of the Saviour: "If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you." John 15: 7.

We may ask whatsoever we will, "and it shall be done" unto us. This is the direct promise and decree of the Lord Himself. But we must not fail to observe the conditions. "If ye abide in Me, and My words abide in you," says the Master, then "ask whatsoever ye will, and it shall be done unto you." The abiding of the individual in Christ and the abiding of the words of Christ in the individual states the plan or the conditions upon which the Lord bestows the great gift of unqualified answer to prayer.

God answers right prayers. Any one can see that it would be ruinous for Him to answer wrong prayers. It is God's good pleasure to answer us when we ask for things that are right. He who gave the father and the mother all the instincts of pleasure that come in giving good gifts to our children has those joys of giving to His children in an infinite degree Himself.

But our heavenly Father is not indulgent with wrong-doing. He knows perfectly what wrong-doing will result in, and so He will not grant us wrong things, even tho we urge the request upon Him ever so strongly. Children are apt to tease their parents for things that they want, and frequently the parents will allow their judgment to be overruled by the importunity of the child, and things are granted that are not for the best, yes, things are allowed that are positively wrong and hurtful. But the Lord is willing only to bestow that which is good. He wants us to have what is right, and only that, and the right is always the best.

Then we may ask whatsoever we will and receive it, provided we ask for right things. And, to know how to ask for right things, it is necessary for us to abide in Christ, and to have His words abide in us. It is a plain, simple plan, and there is no real pleasure in following any other. But there are infinite pleasures in following God's way that pass beyond the powers of description.

T.

The Original Home of Man.

"THE Lord God planted a garden eastward in Eden; and there He put the man whom He had formed." Gen. 2: 8.

Another translation reads:

"The Lord God had planted a paradise of pleasure from the beginning: wherein He placed man whom He had formed."—*Douay Version*.

"This is called Eden, which signifies a

place of pleasure. In the Septuagint it is rendered 'paradise,' denoting a park, or a place of trees."—*Pulpit Encyclopedia*, p. 54.

Josephus, the Jewish historian, says: "God planted a paradise in the East, flourishing with all sorts of trees; and . . . when He had brought Adam and his wife into this garden, He commanded them to take care of the plants."—*"Antiquities," book 1, chap. 1, par. 3.*

Doctor Smith, LL.D., says: "EDEN. 1. The first residence of man, called in the Septuagint *paradise*. The latter is a word of Persian origin, and describes an extensive tract of pleasure-land, somewhat like an English *park*, and the use of it suggests a wider view of man's first abode than a garden."—*"Smith's Bible Dictionary," art. "Eden."*

Doctor Fausset, M.A., writes: "Eden was but a temporary nursery for the human family: thence men, had they remained innocent, would have spread out in every direction till the whole earth became the garden of the Lord. God's purpose, tho deferred, will in His own time be realized by the Second Adam, the Lord from heaven."—*"Bible Encyclopedia," art. "Eden."*

Where This Garden of Eden, Paradise, Is Said to Be Now.

The apostle Paul says: "I knew a man in Christ above fourteen years ago; . . . such an one caught up to the *third* heaven. And I knew such a man . . . how that he was caught up into *Paradise*." See 2 Cor. 12: 1-4.

Esdras writes, saying: "Behold, the time shall come, that these tokens which I have told thee shall come to pass, and the bride [evidently Paradise, 2 Cor. 12: 1-4] shall appear, and she coming forth shall be seen, that now is withdrawn from the earth." 2 Esdras 7: 26.

Mr Kurtz, the historian, says: "The true Paradise is now translated to the invisible world. At least a symbolical copy of it, established in the holy of holies in the tabernacle, was granted to the people of Israel after the pattern which Moses saw in the mount (Ex. 25: 9, 40); and the original itself, as the renewed habitation of redeemed man, will hereafter descend to the earth. Rev. 21: 10."—*Quoted in "Daniel and the Revelation," p. 351.*

Another author says: "The pure and lovely Garden of Eden, from which our first parents were driven, remained until God proposed to destroy the earth with a flood. God had planted that garden and especially blessed it, and in His wonderful providence withdrawn it from the earth, and will return it to the earth again, more gloriously adorned than before it was removed from the earth. God proposed to preserve a specimen of His perfect work of creation free from the curse wherewith He had cursed the earth."—*"Principles of True Science," p. 48.*

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"WHOSO stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard."



Our London Letter

(From Our Own Correspondent)

LONDON is rather quiet at present. Society people have gone to the various watering-places, and business is largely at a standstill. Parliament is still at work, however. There is to be no autumn session this year, and the government is trying to get some of the most urgent measures passed into law. There is a Public Health Bill which gives power to the Local Government Board to deal with the proper supervision and inspection of the food supply. Mr. Burns will probably see this bill thru. Then there is the Deceased Wife's Sister Bill, which has been reappearing annually at Westminster for some time past, and has hitherto either been talked down or in some way prevented from passing both Houses. The present government has decided to give it facilities, and as it has

return to Parliament, recently, of Mr. Victor Grayson as a member for the Colne Valley division of Yorkshire. He is the first out-and-out Socialist to sit in Parliament. He went into the campaign without organized support from any political party, and won by a large majority. It is hard to tell which party is the most surprised, the Liberals or the Conservatives. Certainly the Conservatives are the most alarmed. Mr. Grayson's program is briefly summed up in the following paragraphs:

Mr. Grayson's Socialist Platform.

"I am a Socialist, and believe that there can be no freedom or security for the working classes while the land and means of production are owned and controlled by a small, privileged class."

"The Right to Work.—I deem it a stinging disgrace to a community professing to be civilized and Christian that there is always a great number of men and women unemployed."

begged work from house to house. Later he was indentured as an apprentice by a firm of engineers in Liverpool, and served six years with them. After that he studied at the Liverpool University, going from there to Manchester University to qualify for the Unitarian ministry; but he did not enter the church, having decided to transfer his religious enthusiasm to the active propaganda of Socialism. "The Socialist and Labor movement," he says, "has me body and soul."

In appearance Mr. Grayson reminds one of the typical visionary. He has light hair and blue eyes, and an open countenance. He gives one the impression of being thoroly in earnest. Of his election he says: "The very first joy that comes to my mind is this—that this epoch-making victory has been won for pure, revolutionary Socialism. We have not trimmed our sails to get the half-hearted vote. We have proclaimed our Socialism on every platform we have spoken from."

He Represents the Spirit of Revolt.

The appearance of such a man at Westminster is indeed deeply significant. He is the living embodiment of the spirit of revolt which is making itself increasingly felt in Great Britain, and will have to be reckoned with. He calls himself "the member for the starving child." He says he represents "the low-browed, stunted, haggard man," and the others who have wrongs that need to be re-



Kew Gardens, London.

passed its second reading in the House of Lords, there can be little doubt of its ultimately becoming law.

A Deceased Wife's Sister.

It is a curious fact, bearing powerful witness to the essential conservatism of England, that it has been, and will be till this law is passed, illegal for a man to marry the sister of his deceased wife. She is regarded in the same light as a blood-relative. The notion is based on a wrong, and, in fact, ridiculous interpretation of certain Old Testament scriptures.

The House of Lords, standing as it does for vested rights and privileges, is quite naturally mutilating the Land Bills sent up to it by the Commons, and Lord Rosebery has made a fighting speech against the Scottish Land Bill, and greatly pleased the Conservatives. It is probable that Parliament will bring its present session to a close the latter part of next week.

Mr. Victor Grayson, Socialist.

By far the most sensational event which has happened since the general election was the

"Old-Age Pensions.—I can see no difficulty whatever in providing an adequate Old-Age Pension Fund. I am convinced that the wealthy classes, who already draw huge pensions, will never consent to a pension for worn-out workers."

"Votes for Women.—If returned, I am prepared to give the most immediate and enthusiastic support to a measure according to women the vote on the same terms as men."

"Free Maintenance of School Children.—I am in favor of free maintenance of school children, the cost to be charged on the National Exchequer."

"House of Lords.—I am in favor of abolishing rather than admonishing this ancient assembly."

"Now is the time to strike a blow at capitalism and landlordism, and for the down-trodden and oppressed. Workers, Unite! You have a world to win, and only your chains to lose."

Some Facts of Grayson's History.

Mr. Grayson is only twenty-five years of age, but has seen a good deal of the seamy side of life. He ran away to sea when he was fourteen. He has seen the inside of the casual wards, has broken his allowance of stones, often working till his hands bled, and has

dressed. He regards it as his duty to remind the House of Commons of "the people outside who are dying of starvation."

Socialism is having a wonderful growth in Great Britain. Says a prominent London daily: "A huge wave of humanism is flowing over the country, and the old political parties must either adapt themselves or be swept away. It is the merest fatuousness to try to injure Socialism by ludicrously misrepresenting it. Over all the land, able, earnest men and women are giving themselves up to the cause. Its intellectual system satisfies the reason, while its burning religion of humanism commands the heart. Night after night, day after day, in season and out of season, in the workshop, in the church and chapel, at the street corner and on the country hillside, thousands of its preachers are explaining and winning converts."

Labor Riots in Belfast.

The labor riots in Belfast point to the same general situation of unrest and dissatisfaction among the working classes. Five thousand soldiers have had to assist the police to keep

order. In the House of Commons only the other day, Mr. Haldane, the War Secretary, was giving the news "from the front." He explained how this regiment had been ordered into action, and how it had behaved, where another had been stationed, and so forth. One might have thought that a civil war was raging in Belfast, and, indeed, the situation was a most serious one. The trouble began the 26th of June, when the dockers employed by four steamship companies went on strike. There was a sympathetic strike of carters, a lock-out by the master carriers, and then a strike of coal porters. Negotiations were of no use, as the masters would not recognize union officials. Finally four hundred constables marched to the police barracks and demanded more pay.

All the rowdyism of Belfast was roused to action, and there was fierce fighting between the mobs and the soldiers and police. One Sunday evening a mob numbering thousands fought stubbornly with a mixed force of cavalry, infantry, and police. Some were killed and many injured. A large mob attacked the police barracks, smashing the windows, throwing stones and bottles at the soldiers. They were finally driven off by a force of riflemen who charged them at the point of the bayonet.

A Mob of Thirty Thousand.

Later the mob recollected to the number of thirty thousand, and made a fresh attack.

ance, and urged the need of medical inspection in all the schools under public control.

Summer School of New Theology.

The promoters of the New Theology have been holding a summer school at Penmaen-Mawr, in Wales. The attendance numbered something like 200, mostly clergymen. Mr. R. J. Campbell naturally was chief teacher; some other leaders in the movement took a fairly prominent part. There was more or less disagreement on various matters, leading one of the chief promoters to tell a newspaper reporter that there was no such thing as an authoritative or official version of the New Theology. But with all their differences, the new theologians are, with possibly a few exceptions, at one in their adoption of the extreme conclusions of higher critics, and this first summer school devoted to the propaganda of the new faith is an event of some significance in the religious world.

M. ELLSWORTH OLSEN.

London, August 21, 1907.

"And the Nations Were Angry."

THE prophecies of the Bible describe definite scenes in a very definite way so that we may understand where and when they apply if we will take the time to read and think about them. One of these clear prophecies is the following:

And among the things that he is seeing it will be noticed that he found that the "nations were angry."

There are other prophecies that show that the last days will be strongly marked by the mighty waking up of the nations of earth to the terrible struggles of war. The prophecy shows that these threatened wars will be held in check till the Father in heaven sends His Gospel truth to all the nations of the earth, so as to prepare for the second coming of Christ all that may be reached. And when the Lord's work in the earth is done, then the nations will be unleashed and the terrible charge of the angry cohorts will be made. Armageddon's predicted conflict will become a fearful reality.

Any one who is closely and intelligently following the course of events in the world to-day must be impressed with the constant quarreling among the nations. And he must also be impressed with the tension that exists between so many powers. And, looking back for quite a number of years, this has been the case. Some of the nations are in a constant quarrel, and yet they do not break out into any very prolonged and serious wars.

This week China and Japan are in trouble, and their diplomats are exerting themselves to avert a war; riotous demonstrations against the Chinese and Japanese in Canada are calling the statesmen and diplomats of England into vigorous exertion to prevent the arbitrations of the field of blood; agitations are to the front on the Pacific Coast that make it very hard for our government at Wash-



Old Houses, Staple Inn, Holborn Street, London.

The situation was so desperate that the soldiers were ordered to load their rifles, and they discharged two volleys into the dense crowd. Some were killed outright, and many were wounded. The hospitals were filled to overflowing, both with soldiers and members of the mob.

The situation has quieted down now, but there is no knowing when the conflict will break out again with new fury. Social conditions are not promising. Society is walking on thin ice in these days, and not much is wanting to reproduce in Britain some of the most terrific scenes of the French Revolution.

International Congresses.

There have been two International Congresses in London in the last few weeks, dealing respectively with Housing and School Hygiene. These international gatherings are increasing in influence and in numbers, and give eloquent witness to the spirit of internationalism which seems to be permeating the world. The members of the Congress on School Hygiene advocated that children in the schools be taught Hygiene and Temper-

"We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned. And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Rev. 11:17-19.

Satan has usurped a place in this world, and has thereby interrupted the unobstructed flow of God's power in the ways of righteousness. And so the prophet is made to view a time when the Almighty Father has taken to Himself His great power and is reigning. And coming up to that time the vision is directed to the nations, and they are found to be angry, and the judgment scenes pass before his mind, and the saints of God are receiving their eternal reward, and the wicked also are having their destruction meted out to them. Thus is it easy to see and plain to understand that the prophet is viewing the sublime events of the last of the closing days of time and the beginnings of eternity.

ington to prevent a clash with the Japanese; France and Spain are working to subdue the angry and fanatical hordes of Algeria; and so on.

The anger and the uneasiness of the nations, and the suddenness with which small things will come in to estrange them, are most remarkable conditions of this time. In feudal and barbaric days men quarreled and fought over trifles to preserve their "honor." But why should men have so much of the war fever in these days of enlightenment and "humanitarianism"? Men have taught us to expect different things from this. But the God who sees and knows what will take place has told us the facts. And we may look in any direction in the world to-day and we will have no difficulty in seeing the marching columns of fulfilling prophecy. The evidence is insuperable, showing that the Lord's coming is right at hand.

T.

An American sailor belonging to the cruiser Chattanooga struck a Japanese shopkeeper in Tokyo on September 8, and a mob quickly formed and chased him and his companions to their boat. Clubs were quite freely used, but thru the vigorous action of the police no one was seriously hurt.

WORTH REPEATING

ONCE more we wish to call the attention of our readers to some of the good things that are to appear in the forth-coming special numbers of the SIGNS OF THE TIMES. It will be impossible for us to give any adequate idea of what these papers will contain. They must be seen to be appreciated. Our motto has always been, "Better than we promise," but in this issue we will again call attention to a few things that we have in store for you.

First will come the great

World's Missions Special

This will be a double number (32 pages), finely illustrated and beautifully printed, bearing the date of October 30 and November 6. It will present in a striking manner the great work of missions its accomplishments, its open doors, its needy fields, and its glorious culmination in the harvest home.

The writers for this issue will be men whose hearts are burdened for the salvation of souls, men with hearts fresh and warm from mission fields, and men in those mission fields bearing the burden, seeing the misery, hearing the cry for help, and witnessing the power of the Gospel.

For many months we have been gathering from all parts of the world illustrations and material for this special issue, and we feel safe in saying that this will be the best missions number that was ever published by any journal on earth. Here are a few of the

Good Things It Will Contain

A CENTURY OF MISSIONS, or the great work that has been accomplished during the past century by missionary effort. The Bible has been given to the world in all of its various languages; every nook and corner of the earth has been entered by the missionary, all of which has been predicted by the prophets as something that shall take place, "and then shall the end come."

THE OPEN DOORS BEFORE GOD'S PEOPLE, by Dr. A. T. Pierson, editor of the *Missionary Review of the World*, showing the great opportunities in these times for missionary effort, and how God is going before His workers to lead them in preparing for the world's great harvest.

THE PREPARATION FOR A QUICK WORK, showing how that since the ground has been prepared, as set forth in preceding articles, the closing work can be accomplished in a very short space of time.

PROGRESSIVE WORK OF GOD IN PREPARING FOR CHRIST'S COMING, the majestic workings of God in preparing the way step by step for the grand consummation.

THE POWER OF THE WORD TO SAVE SOULS FROM SIN.

THE GOSPEL TO THE WORLD IN THIS GENERATION, or the

inscription on the banner of this people, which has become the great war-cry of the present hour.

THERE SHALL BE DELAY NO LONGER, the closing of God's work.

CHRISTIANITY, A LIFE, in contradistinction to other great religions, and to the view of Christianity as a system of ethics.

A PERSONAL SAVIOUR, the salvation and regeneration of the individual, rather than the salvation of the nation by ethics or politics.

THE LATTER RAIN—THE OUTPOURING OF THE SPIRIT.

Brief statistical matter in regard to missions, making the paper valuable as a work of reference.

MESSAGES FROM THE NATIONS—Burma, Malacca, the Philippines, China, Japan, Africa,—from Egypt, to the Cape of Good Hope,—Syria, Turkey, Russia, Korea, South America, and Oceanica. Under this head will be published brief statements from missionaries in all parts of the world, together with appeals that they will make for their respective fields. We hope that, in harmony with God's own prophetic word, these appeals will reach and touch hearts so that they will bring abundantly of their means to assist in finishing this great work in this generation.

We have been very successful in securing engravings that are not only attractive but which tell the story most emphatically. We will mention only a few of them:

1. A full-page cover drawing, by Mr. Charles Mente, illustrating Christ sending forth His disciples two by two into the dark world.

2. Illustration, by Mr. Mente, representing Christ standing at the door knocking.

3. A drawing of the heads of various tribes representing the great, needy world.

4. Portraits of the great pioneer missionaries of Christendom, from John Eliot, the apostle among the Indians, to John Paton, of Oceanica.

5. Photographs of various people and scenes from different mission fields of the world.

6. Various other drawings, such as initial letters and typical and symbolical borders.

7. Song and music, "The Bugle Call of Missions."

As before stated, this paper will be beautifully illustrated. On two pages opening opposite each other we shall have portraits of all the great missionaries from Carey and Judson down,—32 in all,—with a brief history of each one, stating when and where they were born, the field they worked in as missionaries, what was accomplished under their labors, and when they died. These portraits will be arranged as a border to each page, and these two pages alone will be worth the price of the paper.

Everybody Interested in Missions

Not only Christians of all denominations, but infidels and atheists, are anxious to know what progress is being made in the matter of carrying out the commission of the great Teacher recorded in Mark

16:15: "Go ye into all the world, and preach the Gospel to every creature." This Special Missions Number of the SIGNS will undertake to tell the story in a brief, pointed, and interesting way, and every person of whatever persuasion should have the privilege of reading it.

Immediately following this great Missions Number there will be

TWENTY-FOUR SPECIAL NUMBERS

which will be of peculiar interest to all. One of the most prominent and important features of these numbers is a series of illustrated Bible-readings which will appear under the heading of

Home Bible Studies for Winter Evenings

1. These readings will be in the form of *studies*, with notes and quotations from history bearing upon the subject. They will be illustrated by diagrams, drawings, and unique little illustrations that will explain the lesson and make it simple and impressive. The topics will include:

- (a) The Scriptures.
- (b) Prophecy.
- (c) The Coming of the Just One.
- (d) Signs of the Times.
- (e) The Sanctuary.
- (f) The Law of God.
- (g) The Everlasting Gospel.
- (h) The Everlasting Covenant.
- (i) Man; His Nature and Destiny.
- (j) Spiritual Gifts.
- (k) The Great Threefold Message.

(l) The Sabbath in all its Phases.

(m) Religious Liberty.

(n) Man's Eternal Home.

(o) The Outpouring of the Holy Spirit, etc., etc.

- 2. Articles on the books of Daniel and the Revelation.
- 3. Articles on the book of Romans, the "therefores" and the "wherefores," and the reasons for them.
- 4. Articles on the miracles, teaching, and life of Jesus Christ as the Great Physician.
- 5. A series on the Ten Commandments.
- 6. The Kingdom and Priesthood of Christ.
- 7. Conditions in the world. Able correspondents in the Old World and the New. Labor and Capital, Wealth and Poverty, Plenty and Famine, Peace and War.
- 8. Health and Hygiene.
- 9. Home Instruction.

The regular departments of the paper such as, "The Outlook," "Missions," etc., will be maintained the same as usual.

The Outlook Department

In this department special attention will be given to current events that have a bearing upon the fulfilment of prophecy. We shall continue to send representatives to all important gatherings, both political and religious, in order that our readers may be kept informed of the natural trend of events.

Home Department

We can only suggest some of the good things to appear in our Home Department in the year to come. We know that our readers will be greatly helped by them. For instance, here is a list of twenty-one articles on

"The Building of the Home"

by Mrs. L. D. Avery-Stuttle, whom our readers know so well.

- 1. Home, What It Means.
- 2. Honorable Young Manhood.
- 3. Beautiful Young Womanhood.
- 4. Acquaintance, Friendship, Proprieties
- 5. Honorable and Proper Courtship.
- 6. Marriage and Its Meaning.
- 7. The Husband in the Home.
- 8. The Wife in the Home.
- 9. The Family Altar.
- 10. The Father.
- 11. The Mother.
- 12. The Son.
- 13. The Daughter.

- 14. Reading in the Home.
- 15. Order in the Home.
- 16. Simplicity in the Home.
- 17. Economy and Thrift in the Home.
- 18. Mutual Helpfulness.
- 19. Gatherings in the Home—Associations.
- 20. The Master in the Home.
- 21. The Outshining of the Home.

Besides this list of helpful articles we have the promise of another series which we may entitle

"Observations on Home-Life"

from the pen of one known to some of our SIGNS family, and to many outside our SIGNS family, Mrs. Emma H. Adams, author of several excellent books, a lady of many years' experience, of wide acquaintance, and with a young heart. In a series of short articles she will give our readers the benefit of some of her keen observations.

Besides these there will be talks to the young, talks on health and hygiene, interesting information, and occasional helpful stories and sketches. The Home Department alone will be worth the price of the paper for a year.

With Our Inquirers

This department of the SIGNS seems to be becoming more and more interesting and important as is evidenced by the large number of questions that come to the editor's desk, and our readers will be glad to know that this department will be kept up the same as heretofore, and all are invited to make use of its columns.

Bible-Readers' Band

We hope to enlist many thousands among our readers who will read the Bible thru in one or two years. Of this we shall have more to say later. It will be one of the profitable departments.

These are some of the good things which we expect to lay before our readers in the year to come. We believe that they will appeal to one and all as being well worth the subscription price, and we not only hope to retain every name now on our subscription-list, but to add many more. Renewals should be sent in early so as not to miss the great Missions Number.



Girls

The Dangers That Menace Them.

By Mrs. A. J. S. Bourdeau.

(Concluded from Last Week.)

IF I could rightly picture to you the extreme loveliness of a young girl yet in her teens, who has been rightly trained in womanliness from infancy, I would be painting one of the grandest pictures possible. Occasionally we meet her—that dear young girl. See, her eyes are bright, her manner is free, and “the joy and tingle of life is ‘way down to her very toes.’” Full of life, health, vivacity, tempered with unselfishness and gentleness.

“Fifteen is the bud of what the flower will be at thirty,” and “womanhood is almost in sight at that age.” O, the possibilities for good or ill in that one fair creature!

To become a strong, noble woman, she has her daily Bible verse for meditation and for strength. She prays alone in the morning and in the evening, for sweet, tender grace to be brave, to be true, and to be great in God’s sight. The mother who has taught her child to seek this heavenly aid for herself, has most strongly fortified her against all life’s dangers.

She does not fritter away her time reading trash; for by reading trash she will not reap a noble womanhood. She reads the best books now, that she may relish the best books when she is older.

This sweet young girl has been taught to make an atmosphere of sunshine and cheerfulness about her. She gives of herself. One friend said to one of these girls: “If I had money I should always send flowers to my friends who were ill; but, of course, I can’t.”

“Well,” she replied brightly, “when my friends are ill I can’t send flowers either, but I usually sit down and write them little letters. I generally tell them something nice about themselves to cheer them; and if they’ve ever helped me, made me happy, why, I mention it, and tell them I love them, or something like that. Of course, it is not the same as a bunch of flowers, but it is better than nothing, and it costs only a two-cent stamp.” A bright, loving note would often bring more cheer to an invalid friend than costly flowers.

She is exquisitely tidy and clean in raiment, and the slovenliness of missing hooks and buttons can never be charged to her.

She believes in the dignity of work.

She is not necessarily scholarly, but she possesses a sweet disposition, which is more

to be desired, because it creates an atmosphere in which others can be happy.

She is not ashamed of being honestly poor. She has grace to get along without the new hat that she can not afford. She has been taught self-denial when the purse is well-filled, as well as when it is empty.

She is not so conceited that she imagines herself an object of constant scrutiny. Her thoughts are not confined to such a narrow outlook, or “inlook,” as to how she is look-

Longing for Home.

WE are longing for our home land,
Blessed Jesus, Saviour, Friend,
We are striving to be faithful
And endure unto the end.

Tho the battle rages fiercely,
Yet we know it is not long;
Soon the conflict will be over,
Soon we'll sing the victor's song.

See, around us signs are telling
That the time is almost here,
We may lift our heads with gladness,
Our redemption draweth near.

Give us freely of Thy Spirit,
Souls to win for that great day,
While the harvest-time is waiting,
Help us bear the sheaves away.

Give us strength to gather quickly
All who will believe and come,
Finish quickly, Saviour, quickly,
We are longing for our home.
MRS. M. SOLLARS.

ing and acting, or of what others think about her.

She possesses a spirit of voluntary self-sacrifice. Her unselfishness is shown in her daily ministrations to her family and friends, the little unobtrusive courtesies that give pleasure—the comfortable chair and slippers ready for her father at night, the pillow at the opportune moment for her mother’s tired back, the bouquet for the father’s desk, the new plaything for the fretful baby, the remedy for the brother’s hurt finger, the threaded needles for grandmother. She allows her mother to pass in and out of the door before her; she gives her elders the comfortable chairs; she assists her mother into the car or carriage and carries her parcels.

As Mrs. Sangster says, “She is young and dear and sweet, and well-poised, and consecrates all she is to God.”

I have pictured what a girl should be. If good fills the heart and mind, there is no room for evil.

So, the training of our girl in all the

traits of womanliness will provide for her an “invisible coat of mail” from which every danger will fall harmless to the ground, and leave her pure and unscathed.

Church-School Books.

THE following is condensed from outline adopted by the Educational Department at its last general meeting. All supplementary books are eliminated. Such books as are published by the Pacific Press Publishing Company are given in capitals. Books they can secure are italicized.

First Grade.

Bible Nature.—Simple Bible stories. Ten subjects from the Old Testament, and ten from the New Testament.

Reading.—Blackboard work, followed by “TRUE EDUCATION READER SERIES,” NUMBER ONE (price 75 cents). Correlated subjects: spelling, language, numbers, writing, drawing, and busy work.

Industrial Study and Work.—Gardening, sewing, paper and cardboard work, care of schoolroom. Correlated subjects, numbers and drawing.

Music.—Rote singing.

Second Grade.

Bible and Nature.—Stories of Christ as Creator and Saviour; oral work.

Reading.—“TRUE EDUCATION READER SERIES,” NUMBER TWO (price 75 cents). Correlated subjects continued from first grade. “Augsburg’s Drawing Manual,” Number One (price 75 cents, postage additional) for teacher, with accompanying tablets or cards for pupils. (Tablets 15 cents each, postage additional.)

Industrial Study and Work.—Continued from first grade.

Music.—Rote singing continued.

Third Grade.

Bible and Nature.—Stories of creation, patriarchs, prophets, apostles, and reformers.

Reading.—“TRUE EDUCATION READER SERIES,” NUMBER THREE, (price 90 cents post-paid). Correlated subjects: language, numbers, spelling, writing, drawing, and geography. “Augsburg’s Drawing Manual,” Number One, for teacher, with tablets for pupils as in grade two.

Industrial Study and Work.—Continued from second grade.

Music.—Rote singing continued. Simple scale exercises.

Fourth Grade.

Bible.—Creation to Joshua. "McKIBBIN'S BIBLE LESSONS," NUMBER ONE (price 50 cents post-paid). Correlated subjects, spelling and geography.

Nature Study.—General view. "Bible Nature Study" for teacher (price \$1.00). "NATURE STUDY NOTE BOOK," NUMBER ONE (price 40 cents, post-paid). "Elementary Science," Number One, in preparation. Correlated subjects: spelling and drawing.

Reading.—"True Education Reader Series," Number Four (not yet ready, use Number Three).

Arithmetic.—Mental and elementary.

Industrial Work.—Gardening, chair caning, sewing, basket-making, care of school-room.

Penmanship and Drawing.—Class organized, work alternated. Spencerian system. "Augsburg's Drawing Manual," *Number Two*, for teacher (price 75 cents, postage additional). Tablets for pupils.

Music.—Sight singing. Scale, key of C.

Fifth Grade.

Bible.—Joshua to restoration of Jerusalem. "McKibbin's Bible Lessons," Number Two (not ready, probably One and Two will be combined in a single volume. Follow outline found on pages 6, 7, and 8 in NUMBER ONE). Correlated subjects: spelling, drawing, and geography.

Nature Study and Geography.—General view continued. "Bible Nature Studies," for teacher. "NATURE STUDY NOTE BOOK," NUMBER TWO (price 40 cents, post-paid). "Elementary Science," Number Two, in preparation.)

Reading.—"TRUE EDUCATION READER SERIES," NUMBER FIVE (price \$1.00). Correlated subjects, language and spelling.

Arithmetic.—Work of fourth grade continued.

Industrial Study and Work.—Continued from fourth grade.

Penmanship and Drawing.—Continued from fourth grade. "Augsburg's Drawing Manual," *Number Two*, for teacher (price 75 cents, postage additional). Tablets for pupils.

Music.—Work of fourth grade continued.

Sixth Grade.

Bible.—Life of Christ. "McKibbin's Bible Lessons," Number Three (not yet ready. Use outline found on page 8 and 9 of "McKibbin's Bible Lessons," *Number One*). Correlated subjects: spelling and geography.

Nature Study and Physiology.—Work of fifth grade continued. "BIBLE NATURE STUDIES" for teacher. "NATURE STUDY NOTE BOOK," NUMBER THREE (price 40 cents post-paid. "Elementary Science," Number Three in preparation.) Correlated with geography.

Reading.—"True Education Reader Series," Number Six (not yet ready; use Number Five.) Correlated subjects language and spelling.

Arithmetic.—Practical. Any standard text begun.

Industrial Study and Work.—Gardening, sewing, basket-making, and woodwork.

Penmanship and Drawing.—Work of fifth grade continued. "Augsburg's Drawing Book," *Number Two* for teacher. Tablets for pupils.

Music.—"Smith's Practical Music Reader."

Seventh Grade.

Bible.—Elementary Lessons from Daniel and the Revelation. Elementary General History. Correlated subjects: spelling and geography.

Elementary Science.—"Bible Nature Studies" (\$1.00, post-paid), "Nature Study Note Book," cloth complete (price 85 cents, post-paid).

Geography.—"Morton's Advanced Geography" (price \$1.25, postage additional).

Reading.—"TRUE EDUCATION READER," NUMBER SEVEN (not yet ready; will be about November 1).

Language.—"BELL'S LANGUAGE SERIES," NUMBER THREE (price 80 cents).

Arithmetic.—Practical. Any standard text.

Spelling.—"Reed's Word Lessons."

Industrial Study and Work.—Work of sixth grade continued.

Penmanship and Drawing.—Work of sixth grade continued.

Music.—Work of sixth grade continued.

Eighth Grade.

Bible.—Acts of the Apostles and Doctrinal Subjects. "McKibbin's Bible Lessons," Number Four (not yet ready), "EARLY WRITINGS" (price 75 cents, post-paid).

U. S. History.—Any standard text.

Physiology.—"Kellogg's Physiology," *Number Two* (price 80 cents, postage additional).

Language.—"BELL'S LANGUAGE SERIES," NUMBER THREE reviewed and completed.

Arithmetic.—Practical. Any standard text completed.

Spelling.—"Reed's Word Lessons."

Manual Work and Study.—Agriculture, woodwork, sewing.

Penmanship and Drawing.—Work of seventh grade continued.

Music.—"Practical Music Reader," completed.

Ninth Grade.

Bible.—Life of Christ. "Kern's New Testament History," *Book One* (price \$1.00, post-paid). "DESIRE OF AGES" (plain without illustrations, \$1.50, post-paid).

Botany and Civil Government.—Standard texts.

Mathematics.—Simple Accounting and Advanced Arithmetic.

Advanced English.—Rine's "Essentials of Our Language" (price 75 cents, post-paid).

Manual Work and Study.—Agriculture, carpentry, blacksmithing, cooking, and sewing.

Sample pages of "TRUE EDUCATION READER SERIES" will be sent free on



PUBLISHED WEEKLY

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

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Any one knowing the whereabouts of Orren McBride, 23 years of age, last heard from one year ago in Ferry, Wash., will confer a favor by writing his mother, Margaret McBride, 218 Orchard St., Alma, Mich.

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Pacific Press Pub. Co., Mountain View, Cal.



MOUNTAIN VIEW, CAL., SEPTEMBER 25, 1907.

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Dedicatory Services.—On Sabbath, September 7, our new meeting-house at Mountain View was dedicated, and on Sunday, September 8, we dedicated our new office building to the important purpose for which it was erected. These dedicatory exercises were not only very interesting, but they were exceedingly instructive and helpful. We only have time for this brief note this week; next week we will have quite a full report of the exercises, together with some illustrations.

The Weights.—When the Lord enjoins us to forsake the follies and vanities of this world, it is that the way may be made easier for us. He does not wish to deprive us of any pleasure that will help in the journey of life; we are only to put aside the things that would hinder in running a race for life. "Wherefore, . . . let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Heb. 12:1.

The Cruiser Raleigh has a five-inch gun that has broken the world's record for guns of that caliber. During the last target practise this gun made six shots and scored six hits in twenty-five seconds. Fifty years ago it took nearly a quarter of an hour to load the heavy guns of that time. First the powder had to be rammed into the gun thru the muzzle, and then the ball had to be rammed in by the same method, and it took lots of time. A single modern gun can do far more execution now than a number of whole batteries could have done a half century in the past. These engines of destruction are all to come into furiously intense action in the closing days of earth's history. Is it any wonder that God's word tells us that in that time the blood will flow so deep that it will reach even to the horses' bridles? How soul-satisfying it is to know that we can stand with God in that time, and under His sheltering protection be kept free from that awful conflict!

Our Next Week's Theme.

THERE is no more important subject than the theme of our paper for next week. The topic will be "Bible Temperance." And in order to appreciate the blessings of true temperance, which is Bible temperance, the subject will be considered under these heads:

Intemperance—Its Awful Curse.

The Place Where It Begins—Education—Parents.

True Temperance—All Things.

Prohibition—Hopeless.

Christ's Power to Save—A Clean People.

One of the admonitions that the Saviour gives to those who are looking and waiting for His coming is, "Take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare." Luke 21:34. "Surfeiting," which is overeating or gluttony, and "drunkenness," and the cares of this life, are the special things that we are to guard against in the last days. And if these things were not the prevailing evils and dangers of this time the Master would not have given the admonition and uttered the warning. Hence the importance of this forthcoming number of the paper, and the necessity of all our patrons doing all they can to give it a wide circulation.

A Banquet for Six Months.

THIS paper for the next six months will spread before its readers one of the greatest intellectual banquets to which mortals have ever been invited. We would not dare make such a strong statement as this were it not for the fact that God's mighty and glorious truth for these last days is the foundation upon which we stand. This truth is of our Lord's own designing, and when we speak of its beauty and power, we are telling of Him and not of ourselves, or of what we will do in and of ourselves.

This banquet is to begin October 30, at the close of this special series that we are now running. It will start by spreading before our readers the great

Double Number Missions Special

The Lord never performed a greater miracle than the stirring up of the missionary spirit in the last century that has made it possible for the "Gospel of the kingdom" to "be preached in all the world for a witness unto all nations" so that the end may come "in this generation." The Missions Double Number will set forth this mighty truth. Following this Missions Number each paper will contain two pages of

Bible Readings,

giving in the very words of the Lord's own Book the soul-thrilling and soul-satisfying truths that will steady men's steps and lighten their hearts as they are passing thru the troublous scenes incident to the closing of earth's history.

The Home Department

will be a feast of helpful things that every member of the family will enjoy and appreciate. We have a number of articles already in hand for this department from some of our best writers.

Right Up to the Now

are the books of Daniel and Revelation. The prophecies of these books, when seen in the light of their fulfillments, read like current literature. Men who have spent a lifetime in the study that fits them to interpret these books will present to our banqueters their vital predictions.

The Most Logical Book

that was ever written is the book of Romans. The young man who can follow the logic of this book need not fear an examination on that topic in the most exacting schools. This logic is used by the Spirit of God in presenting the Gospel. It combines mental drill and heart culture. There could be no more engaging or useful line of study.

The foregoing gives only the merest idea and partial outline of our coming banquet. All are invited to join us. And all who receive this invitation are particularly asked to invite all their friends to this important feast that is to fashion our lives for the inheritance of eternity.

Our European Letters.

OUR European Letter in the SIGNS of September 4 shows the significant tendency of Protestantism (so called) in Switzerland, one of the strongholds of the Reformation. That which goes by the name of Protestantism there is no longer such, only in name. That mighty power that was with the strong men who changed the whole course of religious thought in the sixteenth century has been allowed to leak out of the minds of the great mass of those who claim to be following on in the footsteps of Luther and Melancthon, of Zwingle and Calvin and all the rest. The first great apostasy was predicted by Daniel, John, and Paul, and was a leading part also in the teaching of Christ when telling to His disciples the events that would be seen in the world. That first apostasy produced the Papacy and the resultant Dark Ages. The prophets tell also of a second apostasy that will so weaken Protestantism that it will swing back into the papal fold, and the Papacy will regain all her former power, and to that former power will be added the strength that is represented by the intensity of the combinations of these days. The developments in this phase of the fulfilling prophecies of our day are most intensely interesting, and should be studied and watched carefully by all those who expect to stand true with God in the closing battles of the conflict of sin that has cursed this world for all the ages since man fell. The power and influence of the Papacy is to be fully restored, and it will be absolutely world-wide. Its consummation is one of the very last fulfillments of the prophetic word before the Lord comes.

In our issue of September 18, we also had a significant article, telling of the decadence of the blind faith in the Papacy that is so noticeable in Italy. The prophecy calls for the restoration of the Papacy before the end of time, as every student of the Bible ought to know. But this restoration is to be brought about thru the prestige that is given to it in this country. And while it may be apparently weakening in some small portions of other lands, it is in this nation that we are to look to see it gaining in strength and influence and power till all the world will be brought to pay homage at its feet.

Our European Letter found on page ten of this issue tells of the conditions in England, and the unrest and rioting in one of the important sections of Ireland is mentioned. In presenting the facts that make up the doings of the various sections of the world it is our aim to give those things that are of general interest, and in the main to mention things that have a bearing on the fulfilling prophecies of these days. We do not always make mention of the prophecy in presenting facts, for we are addressing a class of readers that have been studying the prophecies with us, some of them for many years, and we know that they will see the bearing of what is being reported.

The doings of the world to-day are freighted with significant import. They should be studied closely in the light of what God has foretold concerning them. God has shed great light upon these times, and if we would escape the terrors of the darkness that is coming upon the world we must stand in that light. T.

Deceptions.—When a person accepts a grand truth, the first thing which Satan does is to endeavor to obscure it, or make it of none effect, by placing between that truth and its Author some great lie. It was a glorious truth which Mahomet grasped when he learned that God was one, and that idols were nothing, but that truth was made utterly worthless by the falsehood that Mahomet is. His prophet. The error severed the truth from God, the Author of truth. The coming of the Lord is a precious truth, but Satan has induced many to accept of certain unscriptural doctrines, like "the return of the Jews," "Anglo-Israelite" domination, "secret rapture of the saints," "age to come" and others. Beloved, be not deceived. Truth is effectual when connected with God. Separated from Him by cherished error it is but an empty form. The word of God teaches one way of salvation thru all the ages—the way of obedient faith.