

SIGNS OF THE TIMES

"Jehovah hath established His throne in the heavens; and His kingdom ruleth over all."

Ps. 103:19.

"The law of Jehovah is perfect, restoring the soul." Ps. 19:7.

"It pleased Jehovah, for His righteousness' sake, to magnify the law, and make it honorable."

Isa. 42:21.

"The secret things belong unto Jehovah our God; but the things that are revealed belong unto us and to our children forever, that we may do all the words of this law." Deut. 29:29.

"Surely the Lord Jehovah will do nothing, except He reveal His secret unto His servants the prophets." Amos 3:7.



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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

Note.—We hope all our inquirers and readers gave attention to the article in our last issue entitled, "Our Bible Band." The Bible Band will begin the first of January, 1908, on a journey together thru the Scriptures. We sincerely hope all our readers will join with us in this. Again we ask you to read the article there set forth, and early respond.

2265.—The Spirit of Christianity.

Of course you will say that the New Testament teaches humility, patience, forgiveness, brotherly love, the golden rule, but does not the article "Equality and Individuality," of July 17, contain a feeling of resentment and retaliation against those who oppose or withhold the rights of their fellows? In short, should not the Christian quietly submit in order to be Christ-like, tho it be hard for human nature to bear?

F. F. F.

The article on "Equality and Individuality" is only asking that the government which professes to regard the equality of men shall live according to its profession. It is a discussion, not of individuals, nor is it a reflection upon individuals, but a discussion of principles. It was Jesus Himself who said, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou Me?" It was He who again and again brought before the Pharisees the very principles which they professed, and appealed to them to follow those principles, and so with His apostles. We are endeavoring to do no more than that, but to call the minds of Americans everywhere, whatsoever their belief or condition, to the true principles of liberty and appeal to them to follow those principles. If they will not do it, if they utterly subvert them and set them aside, utterly disregarding the rights of those whose rights should be protected by law, of course the only thing that the Christian can do is to submit and suffer, if need be, but in justice to his fellows he must warn when he sees the evil coming, not for the sake of the Christian, but for the sake of the men who are doing the evil. There certainly is no spirit of resentment in the heart of the one who wrote the article. The man who stands in the right even tho he may be persecuted and cast out for doing right is in far better place than the man who reigns in the wrong.

2266.—The Ten Days of Prayer.

How is it known that the disciples of Christ spent ten days in preparation for the endowment of the Holy Spirit? Acts 2:4. Of what did the preparation consist, specifically?

H. C. B.

Forty days after the resurrection of Jesus He ascended. Acts 1:3. Pentecost came on the fiftieth day. Between the time of Christ's ascension and the day of Pentecost, when the Spirit was poured out, was about ten days. During these ten days the disciples were together; from the 14th verse it would seem that they continued steadfastly in prayer. During this time they doubtless talked over all their mistakes, their sins, their failures, their strivings for the highest place, and these things were confessed and put away, until they were all of one accord. Their preparation consisted in getting into harmony with the Lord and putting away differences that might separate them. But it is a very sad mistake for us to make to say that if we seek the Lord together ten days that He will do for us just what He did for them, or that if we will follow any other course that God's children followed when they were blessed that we will be blessed just as they were. The only way for us to do is to do just what God demands of us. The encouragement for us in this experience is that as they sought God and came to be of one mind with Him, He poured out His Spirit upon them. If we will seek God and put away all that

separates between us and Him, we certainly may receive of His Spirit. Nor is it necessary for us to wait ten days for that. If there were just exactly ten days spent by them in doing that work, the Lord would have told us; if it was a duty to follow them, He would have told us that. All these examples are given to encourage us, and the many instances of this character are given to encourage all classes. Is it not a good thing to know that our God does not work by mere precedent, but with living principles?

2267.—Unequally Yoked Together.

Admitting the truthfulness of 2 Cor. 6:14-16, does this, or other statements, include a positive assurance that the Christian will lose eternal life by so doing, unless the unbelieving companion become converted?

L. A. S.

It is not for us to say how fully one can go contrary to the Scriptures of truth and still be safe. One who would ignore the instruction given in the above scripture is either presumptuous or does not fully understand; his heart has not been fully given to God. There must come a time in the experience of every professed Christian that his whole life is consecrated to God. The Lord will not give His glory to another. If one's life is so consecrated he will not willingly yoke himself with unbelievers. If he does this, sooner or later he must come to that place in his experience where God is everything and all else subsidiary to that. If in that final choice he chooses that with which he has yoked himself in this world instead of God, the outcome is plain. If he chooses God, and the unbeliever does not choose with him, of course that means suffering and trial. For the happiness and good of both, there certainly should not be marriages between Christians and unbelievers.

2268.—Changing Times. Dan. 7:25.

What is meant by the changing of times, and what was it that was thought to be changed? Also what is the beast, and what is the mark, and what would it be to worship the image?

B. M. S.

For the beast, see SIGNS of September 4, page 5, where the beast and his image is set forth; and for the mark of the beast see the SIGNS of September 18, page 5. The change is in the law of God, and in the law of God respecting times; "and he shall think to change the times and the law," the Revised Version reads. The only part of God's law which pertains to time is the Sabbath commandment, and that also pertains to times in the plural, as regards the correct day of the week and as regards the beginning of the days. Both of these have been changed by the apostasy. See the articles referred to.

2269.—Widows. 1 Tim. 5:9-16.

Please explain the above passage. What is meant by their having damnation because they have cast off their first faith?

E. A. T.

The beginning of the passage refers to the widows who are to receive charity from the church. They should be those who are reported of for good works, who in their previous lives had shown themselves to be hospitable, humble in following the ordinances of the church, charitable in relieving the afflicted. Those who should be refused are those who had waxed wanton. The Revised Version reads, "Having condemnation, because they have rejected their first pledge," or faith; that is, when they gave themselves to Christ, they gave themselves to follow Him. Waxing wanton against Christ would indicate that they had turned again to the world, and that of course always brings condemnation. The term damnation in the Common Version carries with it many times a wrong idea. It simply means

condemnation, usually eternal or hopeless. When one sins, he is condemned. As long as he abides in sin, he is under condemnation. And so with this class of widows of whom the apostle speaks. "They learn to be idle, . . . tattlers also and busybodies." For that very reason he advises that the very best thing they can do is to marry and bear children and tend to their own households. The 16th verse refers to those who have widows among their relatives and are able to care for them themselves, so that the burden shall not rest upon the church.

2270.—Weaker and Wiser.

Is there any place in the Bible which says people will get weaker and wiser?

M. C.

There is no such scripture. The expression has grown out of two things: first, that the race is not so hardy as it used to be; and, secondly, that there has been a great increase of knowledge in mechanical things, but knowledge is not wisdom, and with the increased knowledge of mechanics and science there may be a deplorable lack of wisdom. The Scriptures define wisdom as the fear of God. Job declares in that wonderful 28th chapter:

"And unto man He said,
Behold, the fear of the Lord, that is wisdom;
And to depart from evil is understanding."

Those who possess such wisdom are ever stronger in the Lord.

2271.—Seed-time and Harvest.

Referring to Gen. 8:22, "Seed-time and harvest . . . shall not cease," how do you harmonize it with the facts in the case? Famines have prevailed and still prevail in many countries thru the failure of harvests, almost since the beginning of time, bringing death to millions upon millions.

F. P. H.

And yet the statement is true in a general sense. The Lord did not say that there would be no place in the world where famines would exist. Even in the countries where famines have been the severest, there are nearly always some kinds of crops; the seed-time has been evident, and the harvest has been evident. The text does not speak of the abundance of the harvest, but that just as long as the earth should remain all those things would come, the seasons would follow their regular round; and such has been the case. In the very worst famine conditions there have been seed-time and harvest, and cold and heat, and summer and winter, and day and night.

2272.—What Is Done Away, or Abolished?

I can not understand 2 Cor. 3:7, 11. What is it that is done away? Is it the law or is it the commandments on stone which are to be written in the heart?

E. F.

If our inquirer will read the chapter very carefully he will see that it is neither the stone nor the law that is to be done away. The first part of the chapter contrasts two ministrations, one a ministration of mere outward acts, which must always come by man; the other a ministration of the inward. The one a ministration which could only bring the law to the man outwardly as written upon the tables of stone; the other ministration that which writes the law upon the heart. So God had made Paul and the apostles ministers of the new testament in which the law was written by the Spirit of the living God. And yet Paul warns them that this must not come thru themselves, but thru God, that the letter killed even under the new covenant; it was the Spirit which gave life.

Then comes the contrast and the glory, and note that it is the glory that passes away, and the glory that is abolished, and not the thing which brought the glory. Note that the ministration of death, the coming of the law outwardly, that which revealed to man that he was a poor, wretched sinner, possessed glory; but to the poor sinner it was the glory of condemnation. The Spirit came with great glory and wrote that law which condemned on the heart; the glory of condemnation passed away in the glory of justification.

The ministry of condemnation had glory, but the

(Continued on Page 12.)

SIGNS OF THE TIMES

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

For Terms, See Page 15
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The Beautiful Dream of Peace

"What Is the Chaff to the Wheat?"

IT is difficult to conceive of a more laudable desire than that of the peace of the world. The effort to secure that peace is most noble; and to the ardent peace advocates and peace societies that have labored and toiled for so many years and expended so much of means to educate the people, we accord due honor.

The burden of war has always been immense. From the days of the old Assyrian kings down thru Persia, Grecia, and Rome, to the present age, that burden has not lifted. And to-day it is tremendous and crushing in its weight. Think of the awful debt of the world,—to war and war preparations it may all be charged,—amounting to the colossal sum of over 36 billion dollars, with an annual interest of one and one-half billion dollars.

Think of the annual war expenses of Europe, increasing at the rate of 350 million dollars a year! Think of the increase of army expenses in six nations of the world as given in our last week's issue! And the ratio of naval expenses is still greater. And this is the world at peace!

The Hague Conference, as will be seen by our own reports and many others, is a gigantic failure. Instead of propositions for peace, instead of any action looking toward limitation of armament, or arbitration of those questions which involve national honor (the only questions over which nations go to war), the "Peace" Conference has legislated on the better regulation of war, disappointed its friends, and made itself the laughing-stock of the world.

And every one who knew the temper of the nations of earth knew that this must be so. "The limitation [not the reduction] of military burdens . . . was greatly desirable." Of course it was. But this conference representing nearly half a hundred nations with government-appointed delegates, could go no further than this. It ought to be "studied" we are told. It has been for a half century, but we are no nearer the solution.

And then the conference crowns this gigantic farce by laying the corner-stone of a temple, dedicated "*To peace to be established thru righteousness.*" And an enthusiastic peace architect has projected the plan for the "International Capital of the United States of the World," on a magnificent scale. A beautiful dream,

isn't it? But in the words of the prophet of old, "It shall be as when a hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite."

From this pipe dream of peace the world awakes to mark the new battle-ships ordered, to note the world-wide preparation for war, augmenting the national debts by untold millions.

But is it not declared in the scrolls of divine prediction that there shall come a time when swords shall be beaten into plowshares and spears into pruning-hooks?—Yes, there are words to that effect. They are worthy of our examination, as are all of the prophecies of His word. But mark, kind reader, that the prediction comes not from God. It is in His Book. It is recorded by His prophet, but it is there given, not as a declaration of God's message thru the prophet, but as a declaration of what *others will say*. It declares that "many peoples" and "many nations" will note the wonderful strides that the religion of the Bible is making, the position it has won in the world, and tho its spirit has not been accepted, they will hope that its principles will triumph, and therefore raise the cry of a future peace. Listen:

"And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains [“at the head of,” Micah 4: 1, margin], and shall be exalted above the hills; and all nations shall flow unto it [nominally accept it]. And [because of this outward acknowledgement] **MANY PEOPLES** [“many nations,” Micah 4: 2] **SHALL GO AND SAY:**

"Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. And He will judge between the nations, and will decide concerning many peoples, and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of Jehovah." Isa. 2: 1-5, A.R.V.

Mark, reader, that it is the "MANY PEOPLES," the "MANY NATIONS," which declare all this; who see in some particular spot of earth that which a decadent religious faith always sees, a place more sacred than any other; who see in some humanly constituted court or potentate there the representative of God to give laws to the world. It is the "MANY PEOPLES" who declare that swords will be beaten to plowshares and spears into pruning-hooks.

Yet the prophet of God declares of this very people who profess such allegiance: "For ["therefore," A.V.] Thou hast forsaken Thy people the house of Jacob, because they are filled with customs from the east, and are soothsayers like the Philistines, and they strike hands with the children of foreigners." Isa. 2:6.

Other prophecies speak of just such a power as this great apostate Christian church, mystical Babylon, the great center of all which is the Papacy. That power will again be restored, and all the world shall worship and wonder. Rev. 13:3, 4. No Hague conference has as yet given the proper recognition to papal delegates which that power demands. The adherents of the Papacy feel that one of the great elements of peace, the strongest diplomatic power on earth, is unrecognized; and no peace on earth will be assured or can be secured till the great head of the Roman Catholic population of the world is recognized and given the place he claims as "arbiter of the nations."

One of the reasons why the civil powers of the world have not done this is the jealousy of Italy. They do not wish to offend Italy, whose civil subject the pope is. The matter can never be settled till the pope is given recognition. But the pope can never be given recognition while upon Italian soil.

What is the solution?—It is simple, and has been suggested again and again by Catholics and non-Catholics: Purchase Palestine or a portion thereof, which will include Jerusalem, the site of the ancient temple, the "Holy Sepulcher," which the Catholic crusaders fought to rescue from the hand of the hated Moslem; establish the Papacy here by world action, and the gifts which would flow to the papal treasury would make Jerusalem eclipse all the glory of St. Peter's and the Vatican, the costly treasures of which would be transferred to Jerusalem. Surely the once glorious city of Solomon would be preferable to the city of the Cæsars. The place where Jesus walked would be more to be desired than the uncertain pilgrimages of Peter. Jerusalem, the city of peace, is better than Rome, the city of war. It would be a solution of the papal question which would please all the world; and then who like the one at Jerusalem, with his cabinet of cardinals, the Jesuit-taught diplomats of the world, to whose knowledge the secrets of the world are known as to no others, would be so well fitted to judge between the nations and declare a world-peace? Then would mystical Babylon say in her apostate heart, like her prototype of old, "I sit a queen, and am no widow, and shall see no sorrow." "I am, and there is none else besides me." Rev. 18:7; Isa. 47:8. Then shall the pseudo "king of the north" place the tabernacles of his palace between the seas in the glorious holy mountain. Dan. 11:4. Then will the kings of the earth have "one mind, and they give their power and authority unto the beast," but are opposed to the Lamb. Rev. 17:13, 14. But then, too, when the siren song of peace is sung, comes destruction, world-wide—the awful waking from the deceptive dream. For

when apostasy says, "I sit a queen, and am no widow [temporal power restored], and shall see no sorrow," then shall come in one day "death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judged her." Rev. 18:8. For "when they are saying, Peace and safety, then sudden destruction cometh upon them." 1 Thess. 5:3.

Thus much in this too-limited space, long as this article is, on the peace dream. "The prophet that hath a dream, let him tell a dream; and he that hath My word, let him speak My word faithfully. What is the straw to the wheat? saith Jehovah." Jer. 23:28.

Has God's "more sure word of prophecy" spoken also of the world's mighty preparations for war?

Predictions of War.

In a prophecy of the approaching day of God, the prophet Joel (3:9-12) thus describes the feverish condition of the world:

"Proclaim ye this among the nations: prepare war; stir up the mighty men; let all the men of war draw near, let them come up. Beat your plowshares into swords, and your



Front view of the plan of the Palace of Peace, designed by M. Cardonnier, who won the first prize. It is proposed that the palace be a permanent capitol for legislating on the peace of the world.

pruning-hooks into spears; let the weak say, I am strong. Haste ye, and come, all ye nations round about, and gather yourselves together: thither cause Thy mighty ones to come down, O Jehovah. Let the nations bestir themselves, and come up to the valley of Jehoshaphat; for there will I sit to judge all the nations round about. Put ye in the sickle; for the harvest is ripe; come, tread ye; for the wine-press is full, the vats overflow; for their wickedness is great."

And all this is in evidence in abundance, from the Mistress of the Sea, Britannia, to little Japan of the far Orient, or little Mexico of the West. The mighty monster of war is crushing the national giants and is sucking their very life-blood, while national disease, unrest, revolution, and anarchy are raging within the bodies politic.

Read the twenty-fifth chapter of Jeremiah for a picture of the great universal war of Armageddon, when "all the nations" shall drink of the "cup of the wine of wrath," "far and near, one with another," "all the kingdoms of the world," when "evil shall go forth from nation to nation, and a great tempest shall be raised up from the uttermost parts of the earth. And the slain of Jehovah shall be at that day from one end of the earth even unto the other end of the earth." No wonder that the prophet cried as visions of the future unfolded before him:

"My anguish, my anguish! I am pained

at my very heart; my heart is disquieted within me; I can not hold my peace; because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is laid waste." Jer. 4:19, 20.

The cause of this wide-spread war is not of God. Said another prophet: "And I saw . . . three unclean spirits, as it were frogs; for they are the spirits of demons working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty." Rev. 16:13, 14.

The very conditions we see are leading up to this. Already the free powers of earth, England and America, whose soldiers are volunteers, are talking of conscripts, enforced military service. In almost every other nation proscribed military service is in vogue. Soon every able-bodied man will belong to a part of the world's army, and then—Armageddon. How futile it is in the face of the world's ever increasing armies, moved by desire for military glory, and maintained by pride, fear, and jealousy, to hope for peace, to believe that carnal men will be willing to disarm, lift the monstrous burden of war, tear from their hearts the ambition of military fame and glory, and plead for peace. All history belies the dream. Man's carnal heart belies it. God's word belies it.

The Coming Reign of Peace.

But shall the world never know peace?—Yes. Thousands know it now—the peace of Christ; the peace which comes in righteousness by the putting away of sin; the peace which compromises no principles of justice or truth; the peace which the world can not give; the peace which survives the grave, triumphs over sin and death, and exists primarily in the world created anew by the Prince of Peace.

The City of Peace will then be no dream. It is already projected by the divine Architects of the universe. Its "Builder and Maker is God." It is described in the twenty-first chapter of His Revelation of His glory. A four-square city, with walls of precious stone, gates of pearl, streets of gold, with mansions of rubies and turquoises and emeralds and diamonds. It is watered by the glorious, life-giving liquid of the River of Life. Its great, broad avenue is shaded and beautified by the Tree of Life, whose fruits are free to the glad multitude who joyfully walk underneath its branches. It is lighted by the glory of the presence of the Light of Life, till the very sun, shining with sevenfold glory, is ashamed, and pales its radiance. And into that International City of Peace, the redeemed world's Capital, shall come the immortal sons of God, the nations of the saved, who shall dwell forevermore in the smiles of God and "shall delight themselves in the abundance of peace." "And the Spirit and the bride say, Come."

It is worth while to study the book of John, because it was "written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life thru His name." Eternal life is worth a good deal of study; but the study will avail nothing without belief, and belief is manifested by obedience.

Government of God and Its Outcome

A Partial Review of Some of Our Six Months' Series

THE one great truth which has differentiated Bible religion from all the other religions of the world is that there is one God, self-existent, omnipotent, omniscient, filled with everlasting love for His creatures. He is without beginning and without end; as expressed by Moses, the man of God, in his prayer, "Even from everlasting to everlasting, Thou art God."

There is one universe. Marred as it is now by sin, there are still evidences to show that all created nature is one, bound together in some way by indissoluble law and life. Over this universe reigns supremely the one God, Jehovah, Creator of the heavens and the earth. The all-wise God has seen fit to create suns and systems and worlds in all parts of His visible domain. From what we see in our own world, He has seen fit to people these with intelligent creatures, having conscience, moral sense, personal responsibility, and power of choice. All this is necessary in the formation of character and the greater happiness of all the various intelligent creatures to which God has given being. That there are such creatures apart from this world is clearly evident, not only from the revelation which God has left us, but in the experiences of humanity. There are certain beneficent and malign spirits which visit mankind, which at times in man's existence have become visible, the generally invisible, which have helped and hindered in the development of the race.

A Law of Character.

It follows logically in the consideration of this question that the great Ruler of the universe has a law, that that law is the reflection of His own character, that as He is perfect, so also His law must be perfect, and that that law must be the rule by which character is to be developed among His responsible creatures. Before man sinned that law was written in his very nature. In its positive form it is expressed in love to God and equal love to our fellows. Obedience to it is ever the fruit of faith, faith in the great, all-wise, loving God who creates. It is God's plan that His creatures should become like Himself in character; to do that they must ever look to Him. As He is the fulness of all perfection in infinity, and as the finite can never reach the infinite, it is also evident that by God's plan there would be constant growth in the development of His creatures, leading on to infinite happiness thruout all future ages. But this rested in the power of choice; man could do or refuse to do; character could not be formed on any other basis. And an infinitely wise God must take the awful responsibility of His creatures

refusing to do right. Having set before them what the choice means, they themselves become wholly responsible for the consequences of the choice.

The Choice of Evil.

One class of beings chose their own way rather than God's way. They elected to look to themselves instead of to God, and to center their own minds and thoughts upon the finite creature rather than the infinite Creator. This defection took place among the angels of God, and Lucifer, the highest of all created beings, became Satan, the adversary. Having himself rebelled, it became his studied purpose to induce all others in God's universe to rebel. This he accomplished with one-third of all the angels of God. Rev. 12:2. When the earth was brought into

God marred its harmony and perverted the laws of its existence.

It is utterly impossible for men to judge now of the perfect earth and universe which came from God's hands and were pronounced very good. Beautiful as nature is, in some of its aspects, it is marred by disease and death. No tree is so fair but what it has its dead branches and dead limbs; no fruit is so beautiful but what worms may be gnawing at its core, and sooner or later it shows decay. No human being so divinely fair and strong and well, but weakness, feebleness, decay, and death sooner or later will still the heart and lay the form prostrate in death. Instinctively humanity knows that things are not as they ought to be, knows that this plan which we now see in operation and of which history gives us account for

six millenniums must be contrary to a perfect God of love and power and life. The very planets in their courses reveal that there is something wrong. Some invention has affected the perfect equilibrium. The broken fragments of the planets or suns which visit this earth in the form of meteorites teach the same lesson. The comets which dash flaming thru the heavens and bury themselves in the sun are evidences that the perfect plan of the all-wise God has been interfered with by Satanic agencies, and therefore men may study, conjecture, and conclude as they will, never will they be able to solve the great problem of existence by conclusions drawn from perverted nature.

Why Evil Is Permitted to Continue.

Yet infinite Wisdom is not willing to let conditions remain as they are and have been; infinite Order can not permit the universe of God to be marred forever; infinite Love can not rest when sentient creatures are suffering. Yet in God's wisdom the evil conditions must be permitted to go on, that His creatures may learn by experience that which they have not been willing to learn by faith, that God's way is best. Since the time when the first adversary charged, in the very action which he took, God's plan with unwisdom and injustice, God has been on trial before His universe. In the principles of His kingdom right makes might. In righteousness is life; in rejection of His plan lie confusion and death; and so God in His great wisdom has allowed the long travail of sin to persist that rebellious creatures may devise and try every plan of their devising, and the multiplicity of the plans of their devising, and all the combined plans of their devising, and see them all work out confusion and every evil work.



Diagram showing the location of the proposed capital of the world. For a fuller presentation of what is proposed by this diagram, also the cut on the opposite page, see the article on pages 3, 4, also the article from Mr. Vuilleumier on page 10.

K, Center of the old city of The Hague. J, House of the Woods, where the first peace conference met. H, Zargvliet Park, where the Peace Palace is to be built according to present indications. A, Foot of the cross, where, according to architect Bazel, the Peace Palace should be built, being the highest, finest spot around The Hague (Musschenberg). N, Scheveningen, beach and bathing resort provided with magnificent hotels where many of the delegates reside. X, Center of the city. Y, Academy of Arts (left arm of the cross). W, Academy of Pedagogics, Hygiene, and Political Economy (head of cross). Z, Academy of Anthropology (right arm of cross).

being and peopled with the beginnings of the race of man, the adversary came here also, and induced our first parents, Adam and Eve (who were given the privilege of eternal life in the obedience of faith, or the choice of unbelief, disobedience, and death), to turn from the right way and accept his suggestion, "Ye shall not surely die," "ye shall be as God." Gen. 3:4, 5. Even so the adversary brought death into the world, with all its wo and misery and sin.

In God's plan, "in the way of righteousness is life; and in the pathway thereof there is no death." Prov. 12:28. Perverting the right way changes it into a wrong way. Any change in a right line makes it a crooked line. The perversion of truth is error, the perversion of life, death. In God's plan, life flows constantly from His great fount thru the channel of righteousness. Perverting that channel of righteousness perverts the life which flows thru it and brings death. Sin's coming into the perverted universe of

God's Remedy.

All this God foresaw; all this lesson must come to His universe and be worked out once and forever, yet, in the working of that out that there might be no loss to a single one who would choose life, God has provided the great remedy for sin, so ordering it that where sin abounds, His grace—unmerited favor—does much more abound; so that even in those parts of His universe where sin has reigned and ruled to destroy to the greatest extent, there also might grace reign unto eternal life. Therefore, to meet the destruction which came from the decision of that most perfect of all created beings, "I will ascend into heaven, I will exalt my throne above the stars of God," "I will be like the Most High" (Isa. 14: 12-14), another Being, the Son of the eternal God, said, I will empty Myself of all My glory and all My prerogatives, will place Myself among God's creatures, and demonstrate to the entire universe that God is good, and only good, and that all His plans shall work out for the best good of His creatures.

The Great Sacrifice.

The spirit that wins in the long conflict between right and wrong is that manifested in Christ Jesus, thus expressed in Phil. 2: 5-9: "Have this mind in you, which was also in Christ Jesus; who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient unto death, yea, the death of the cross. Wherefore also God highly exalted Him, and gave unto Him the name which is above every name."

Lucifer exalted himself and aspired to rule on the throne of the universe, or, to put it in other words, to dethrone the Most High. "I will be like the Most High," was the language of his heart. There can be but one Most High, and if Lucifer became that, it meant the utter dethroning of the God of heaven, Love. But the disposition that was in the Son of God said, I will empty Myself, become whatever is necessary to demonstrate God's goodness and the power of righteousness, and leave the outcome with Him.

All was in that decision, when He emptied Himself; therefore is He called the "Lamb slain from the foundation of the world." It was all in the purpose in the beginning; it was demonstrated to the universe as He came down step by step until He reached the very lowest humiliation possible—death on the cross of Calvary. First He became the angel Michael, one who is like God, the chiefest of all the angels—because the chiefest servant—of God, and so demonstrated that under the strongest of temptations and opposition from evil spirits, and meeting all the falsehoods and taunts of the adversary, angels could live righteously and holily before God.

Another step in His humiliation was to become man, and so "when the fulness of the time came, God sent forth His Son, born of a woman, born under the law, that He might redeem them that were under the law,

that we might receive the adoption of sons." Gal. 4: 4, 5. Thus in His descent He came thru all stages of intelligent creatures, from the highest in the universe to sinful man in his lowest estate, becoming sin for the sinner that the sinner might be the righteousness of God in Him.

Types and Shadows.

That Gospel of the Son of God was preached in the beginning, as indicated by the words to the serpent, that the Seed of the woman should bruise the serpent's head—a prophecy and also a promise. Gen. 3: 15. Eve thought that Deliverer had come when Cain was born, as indicated by her joyful exclamation, "I have gotten a man from the Lord," or the God-man. How sorely was she disappointed! Noah's parents evidently thought that to them had come the Deliverer, and so they named their son Noah, rest; "the same shall comfort us concerning the work of our hands." And so indeed he was a type of One who would give complete rest and send the Comforter who would wipe away all tears from the eyes of the afflicted.

Abel offered unto God a more excellent sacrifice than did Cain; he did it by faith, showing that he believed God. Heb. 11: 4; 1 John 3: 12. "Without shedding of blood is no remission." Heb. 9: 22. And Abel's offering of the guileless lamb showed his faith in the Saviour to come.

These offerings of clean beasts, representative of the divine Sacrifice, continued in symbolic form down to the time when the children of Israel were called out of Egypt. Then God called a nation; a national center of worship was established; one tribe of the nation was taken instead of the first-born of the family as the priests of the nation; and a great and elaborate system of types and shadows, sacrifices and offerings, was ordained, as set forth in Exodus, Leviticus, and Numbers. But all these pointed forward to Christ. Every priest that ministered in that earthly sanctuary was a type of Christ who was to come and minister in the heavenly sanctuary. Every lamb and goat and kid and bullock that was offered represented the perfect offering of the Lord Jesus Christ; and he who truly offered by faith saw in that offering, not something which could take away his sin, but simply a shadow that pointed forward to the substance to come that could truly take it away. Therefore when Jesus Christ came, it was John the Baptist, who was educated under the Levitical law, who proclaimed on first seeing Him, "Behold the Lamb of God, which taketh away the sin of the world!" John 1: 29.

The Round of Service.

Each high priest anciently served at least a full year, and each year of that ritualistic round of ceremonies typified the entire service of the priesthood of the Lord Jesus Christ. This is fully set forth in the book of Hebrews. For 359 days of that year he ministered in the first apartment of that earthly sanctuary, called the holy place. Into this apartment the blood of the slain beasts was brought and sprinkled before the veil, behind which was the ark of the covenant containing the law of God, the transgression of which is sin. Thus by figure the

sins of Israel were borne in by the sprinkled blood, and there acknowledged before God.

The last day of the year was the great Day of Atonement, the judgment-day of the year, the day when all the various cases of the days before were brought in final review before God; for all the sins brought into remembrance before God into the holy place of that earthly sanctuary were on the Day of Atonement, in the person of the high priest, brought into the most holy place, and there confessed before the ark of God. There the blood of the atonement-goat was sprinkled. The priest in his own person brought out those sins and placed them upon another goat which was chosen for Satan and sent away by a fit man into a land of oblivion and destroyed. All those who afflicted their souls, confessed their sins, and put them away, stood clear before God. Those who did not do this were cut off from the congregation of God's people. See Leviticus 16 and also 23.

The Antitype.

When our Lord Jesus Christ died upon the cross, the great effectual offering was made for sin, "once for all." "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." How graphically it is set forth in that wonderful fifty-third chapter of Isaiah. He "died for our sins," the apostle declares in 1 Cor. 15: 3, "according to the Scriptures," and lays that down as the great basic fact of our hope and faith. He became "sin for us who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. 5: 21. He died that we might have life, but having no sin of His own, having lived in perfect harmony with the law of God, and so demonstrating the purity and power and holiness of that law, He died because He stood in our stead; but it was not possible that death should hold Him (Acts 2: 24); and therefore He demonstrated Himself to be the Son of God by rising from the dead. Rom. 1: 4. By simple faith in God, in the lowliest of humanity, He conquered all the powers of sin, and demonstrated what God had before said in His word, "God is love; see how much God loves you."

Our Effectual Priest.

When He ascended on high, He became priest at the right hand of the throne of the Father, and there He has reigned on the throne of the Father, in the kingdom of grace, gathering out from all the nations of earth those who would build into His great spiritual temple and glorify His name forever. Zech. 6: 12, 13; Eph. 2: 19-22; 1 Peter 2: 5-9.

In the end of the Gospel work comes the judgment, even as judgment closes, of necessity, every probationary work. God must show, and the universe must see and know, who have endured the test; and, therefore, there will come in the very closing years of Christ's work the judgment which will determine who of the dead are worthy to be brought forth in the first resurrection, who of the living are worthy to be changed from

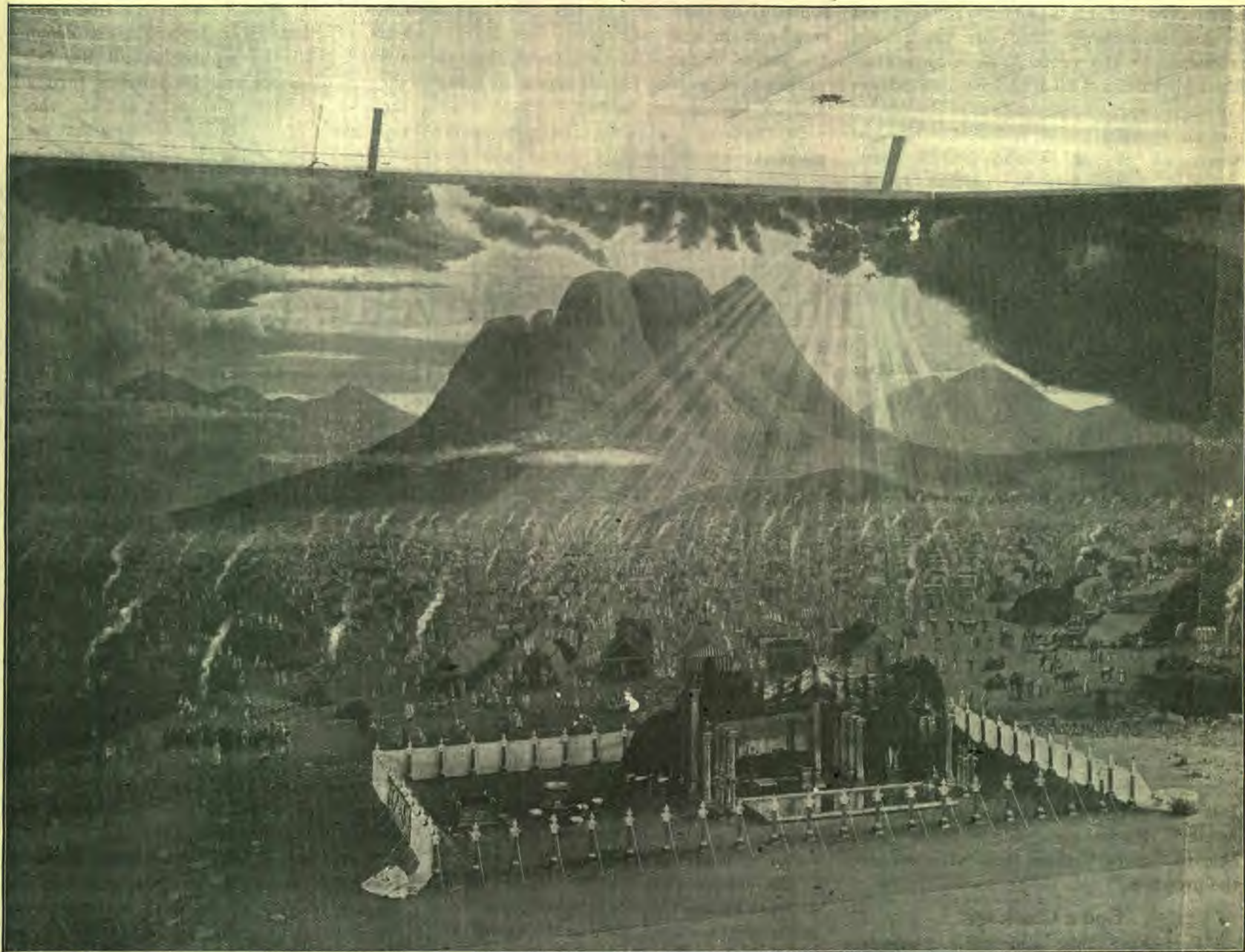
mortality to immortality, when He shall come; and those who are not worthy will remain in their tombs until the second resurrection.

This has been the faith of the children of God thruout all the ages in its essentials. They have not seen it as fully developed as those of the later days, have not seen the fullness of the light as those who have lived since Christ came; but they all looked forward to that wonderful event as the culmination of their hopes; so did Abel, Noah, Abraham, Moses, Joshua, Samuel, Elijah, Isaiah, and all the prophets; and therefore the faith of Christianity in all ages is that which is

that men would think to pervert His law, He tells us, "I am Jehovah; I change not;" "with whom is no variableness, neither shadow of turning." And the same unchangeable attributes which He predicts of Himself He has also predicted of His unchangeable law. Jesus therefore came not to change the law. On the other hand, He declares that it is easier for heaven and earth to pass than for one tittle of the law to fail. Matt. 5:17-20; Luke 16:17. And therefore faith in all ages, from righteous Abel to the last soul that shall be gathered in, has for its purpose the writing of God's unchangeable law in the hearts of His chil-

zealous of good works." Titus 2:14. And He is the same "yesterday, and to-day, and forever." Heb. 13:8. He never can be otherwise than the unchangeable One because He and the Father are one. Faith, instead of making void the law, establishes the law in the hearts of God's children. Rom. 3:31.

It is the carnal heart that is enmity against God; for "it is not subject to the law of God, neither indeed can be." Rom. 8:7. But when Christ comes into that heart which is yielded to God, the carnality and enmity, the hatred of God, is done away, and the heart is made new, upon which Christ writes



THE SANCTUARY AND COURT WHICH WERE THE SHADOWS OF THE HEAVENLY.

"built upon the foundation of the apostles and prophets"—the same foundation on which they built—"Jesus Christ Himself being the chief Corner-stone."

The Eternal Purpose.

It was God's great purpose in the beginning to have children "holy and without blame before Him." Eph. 1:4. It was His purpose that they should develop character without sin. His law could not be changed; in the very nature of the case it is absolutely unchangeable. It is not even conceivable to a right mind that God should have a moral law different from His own character; it is not even conceivable that His character should be subject to change. But knowing

dren. So it will be with every saved soul.

True it is, there will be many who will not see all the light there is in God's law, but the spirit of obedience will be written in the heart; and light as revealed by the word, the law of the Decalogue, which was kept by Christ Jesus—that light will be received. Therefore when Christ came, it was not to change the law and so justify man; it was not to justify man in the transgression of that law; but "thou shalt call His name Jesus; for He shall save His people from their sins." Matt. 1:21. And again, "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people for His own possession,

His holy law. It is not the commandment or the law that becomes new, only as it becomes new in the new creature who sees it in a new light. 1 John 2:7, 8. Therefore while the law condemns the sin, it witnesses to the justification of the righteous one who is in harmony with the law of God. Rom. 3:20-22.

Sin therefore is death, "the soul that sinneth, it shall die;" "sin, when it is finished, bringeth forth death." Righteousness is life, "in the way of righteousness is life; and in the pathway thereof there is no death." He therefore who chooses sin chooses death, and he who loves sin loves death. Christ gives righteousness that He

may give life, and He gives life that we may live righteously. He who in the grace of Christ perfects character, a character that is unchangeable, that is invincible against the assaults of the enemy, possesses character that is worthy to exist to all eternity; it is immortal character. When Christ comes He clothes that immortal character with His own immortality. The immortal character is worthy of an immortal body. Those who refuse to live, in refusing the righteousness, receive that which they choose in the sin, eternal death. In this God is not arbitrary. He gives man his full and free choice.

Then comes the end of the probation of mankind, when Christ shall give up the kingdom which He has occupied as priest to God, even the Father; when the Father, according to His promise, shall have abolished all rule and all authority and power; for Christ reigns as priest till the Father has put all enemies under His feet. The last enemy which shall be abolished is death. 1 Cor. 15: 24-26. After our Lord shall come, there will be the thousand years of the judg-

ment when the earth shall lie waste enjoying the Sabbaths which sin has refused it for six thousand years of man's sojourn upon it. At the end of that time, the whole creation, which has been marred, made subject to vanity by the revolt of angels and men and has by reason of that suffered with this little world—that creation itself shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. Isaiah 24; Revelation 20; Rom. 8: 19-22.

No longer shall the curse mar the earth or any of God's creatures; no ever-burning hell shall send forth horrid blasphemies against the government of God; no doubting souls in any dark place of His domain shall seek rest in self-destruction; but thruout the entire universe of God there shall be praises to Him who has all power to create and all love to redeem.

In the very beginning, He gave man a memorial by which His power and love in giving man his blessed home should ever be kept in mind. That sign of His creative

power was the Sabbath. Men have belied God, have set Him aside for theories, have enthroned evolution in the place of creation, but the mighty, creative power of God has persisted. It was manifested in glorious miracles in the life of Jesus Christ, and has been manifested in the millions of miracles in changing sin-loving souls into loyal children of righteousness; and as a sign of that sanctification and redemption, God's Sabbath still abides. Eze. 20: 12, 20. And when that glorious new heaven and new earth shall come from the hand of God, still from one Sabbath to another shall all flesh come to worship before Him in the glorious new creation. Then the great controversy will have ended. The great principle of God's government, that right is might, is demonstrated. All the sophistries, all the false charges of Satan and his minions thru all the ages, have been disproved, and the whole universe of God will unite and sing that song of Moses and the Lamb, "Just and true are Thy ways, Thou King of saints." "God is love."

All Things Are Revealed

Some of the Field of Prophecy Reviewed. An Outline of What Has Been Given More Fully During the Past Six Months

SURELY the Lord Jehovah will do nothing, except He reveal His secret unto His servants the prophets." Amos 3: 7. Here is the Lord's own promise thru His prophet that He will reveal His secrets. And, furthermore, these secrets are revealed thru the prophets; hence the importance of the study of prophecy.

"The secret things belong unto Jehovah our God; but the things that are revealed belong unto us and to our children forever, that we may do all the words of this law." Deut. 29: 29. The secret things belong to the Lord. There is no chamber that could lock secrets more securely than the future. But the "secret things belong unto Jehovah." He has possession of them. He is able to "reveal" them thru "His servants the prophets."

God's Challenge.

"Remember this, and show yourselves men; bring it again to mind, O ye transgressors. Remember the former things of old; for I am God, and there is none else; I am God, and there is none like Me; declaring the end from the beginning, and from ancient times things that are not yet done." Isa. 46: 8-10. There is none like unto Jehovah, the great God, "declaring the end from the beginning." He has power to look into the future and tell just what will happen.

The Lord's ability to declare the end from the beginning is one of the strong evidences that He sets forth so that we may know that He who is the Author of the Bible is also the true God, the great Creator, and the One in whose life and power we all have our existence. "Produce your cause, saith Jehovah; bring forth your strong reasons,

saith the King of Jacob. Let them bring forth, and declare unto us what shall happen; declare ye the former things, what they are, that we may consider them, and know the latter end of them; or show us things to come. Declare the things that are to come hereafter, that we may know that ye are gods." Isa. 41: 21-23. Thus does Jehovah challenge every false god and every false system of religion. Yea, he challenges every disbeliever in His word. He invites every one to examine the prophecies of His word to see for himself that He has revealed the history of the world in advance. And an individual who is able to do a thing of such a character can be none other than the infinite One who is able to look into the future with unerring vision.

The complete history of this world was scanned by the Lord Jehovah of hosts thousands of years ago. He saw the secrets that lay buried in the future. And He caused "His servants the prophets" to write these things out all these millenniums of years before they would happen so that we might watch the pages of unfolding and developing prophecies and thus be convinced that none other than the infinite God could so lay bare the future.

Fulfilling the Prophecy Serves to Establish the Word.

The original manuscripts from which our Bible has been translated have been in existence for hundreds of years, and have been widely copied and translated. Our "authorized" English translation has been in the hands of the people for within four years of three centuries. And despite this extensive copying, and the many translations of the Bible, still we find it to agree everywhere

in presenting the same truth in perfect harmony.

A great part of the word of God is devoted to prophecy, and during the centuries in which this word has been in the English language there has been a wonderful unfolding of that prophecy. There has been so much of it fulfilled during that three hundred years that there is no excuse for us to doubt the authenticity of the revelations that so completely fit into the events of the centuries previous. All the great lines of prophecy point to this time as the last days; this generation is shown to be the last, and it is also shown that the coming of the Lord Jesus Christ will take place before this generation has passed away.

There are a number of great lines of prophecy that have their beginnings in the mighty nations of the most ancient times. These great lines of prophecy, with one accord, point to this time as the period known as the "time of the end." They all with united voice proclaim this to be the last generation that shall live on this earth before the return of the Lord of Glory in the clouds of heaven.

Then, in addition to these great chains of prophecy, there is a vast array of special prophecies that describe in detail what the last days shall be like. These special prophecies tell their story so plainly and in such simple, direct language that there can be no mistaking the meaning.

Connected Chains of Prophecy.

In the second chapter of the prophecy of Daniel is found the account of the dream that the king of Babylon had, and in it is narrated how the prophet was finally brought in to tell what the dream was and also to

interpret it. Both the dream and the interpretation are found in that chapter. It was shown that God had given the king a view of what should be in the latter times; the nations as they would arise one by one were caused to pass before him in his dream, and the whole matter was explained to him by the prophet. He was shown that the kingdom of Babylon of which he was then the king would be succeeded by three other universal kingdoms, and that the last of these would be broken into ten separate kingdoms, and that they would remain in this divided state till the Lord Jesus Christ would establish His everlasting kingdom at His second coming.

In the seventh chapter of the book of Daniel a vision is given to the prophet himself in which all the nations of the earth are made to pass before him. In this vision additional facts and characteristics are brought out that are not given in the outline prophecy of the second chapter. The prophet saw four great beasts arise, and he was told by the same angel that showed him the vision that the beasts represented "four kings that shall arise out of the earth." And in this chapter it is also shown that the fourth kingdom, represented by the fourth beast, would be broken into ten parts. And having viewed this procession of the nations as they would arise one by one, the prophet's vision is turned to the judgment scenes, thus showing that when the last of the nations comes to the stage of action we have reached the time when the judgment may be looked for as the next important event.

The eighth and ninth chapters of Daniel give the record of another vision in which the earth's history is made to pass before the gaze of the prophet. The climax of this prophecy is the cleansing of the sanctuary, which is plainly set forth in the Scriptures as the investigative judgment that necessarily takes place immediately before the coming of Christ.

The eleventh chapter of Daniel, without the symbolism of the preceding prophetic chapters, is a literal account of the leading events among the nations till we are brought to the time when Michael, who is the Christ, stands up to execute the judgment,—to the brief period just before the second coming of the Lord which the prophet designated as "the time of the end."

The Question Is Answered.

The twenty-fourth chapter of Matthew is given in answer to the questions that were raised by the disciples, "What shall be the sign of Thy coming, and of the end of the world?" The Master answers these earnest inquirers by telling them of certain signs that would precede His coming and which enable us to know definitely when the much-to-be-desired event is near at hand. In like manner the thirteenth chapter of Mark and the twenty-first of Luke describe the same interview that the disciples had with the Teacher, and in unison of narrative they tell the same story and make it plain that the Lord desires that we may know for sure when the end of time is approaching.

Revelation, chapters two and three, gives an outline of the leading features that would

be seen in the church of God all down the ages from the time of the evangelist prophet till the Lord's return to earth again.

Revelation, chapters four, five, six, seven, and the first part of chapter eight, presents the seven seals. These seven seals present in prophetic language additional events that are not described so minutely in the prophecies of Daniel, and some of them are not mentioned before at all.

In like manner the eighth to the eleventh chapters of Revelation present the prophecy of the seven trumpets, in which additional events are described and added evidence is given by which we may know when we are reaching the end of the world's history.

The Chapter That Tells of the True Church.

Chapter twelve of this wonderful book of Revelation gives a vivid and powerful description of the true church of Christ as she is pursued into the wilderness of the persecutions of the Dark Ages. The wrath that the dragon, which is designated as Satan in the first part of the chapter, will manifest in making war against the remnant of this church furnishes the theme for the closing verse of this chapter. Thus we are again brought by this chain of prophecy to the time when the remnant or last part of the church will be in existence.

Chapter thirteen of the book of Revelation takes us back to the great monarchies that existed in Daniel's time, and having thus given the student of prophecy his bearings, we are invited to trace again the history of the nations of the world and note many things that will be seen in a church that professes the name of Christ, but which does not act in harmony with His principles. The twelfth chapter has spoken of the persecutions and triumphs of the true church, but the thirteenth chapter tells of the malignant designings and the warring persecutions of the oppressors of the true followers of God, the ones who have stood firm to His principles all down the ages.

The Messages of Warning.

Chapter fourteen of the book of Revelation gives in thrilling and solemn outline the great Threefold Message of warning that God sends to all the world to prepare it for its coming harvest. Those who hear and heed this message, given in this threefold manner, will be prepared to partake of the joys and labors that come to all who stand with God in this time of the world's sublime crisis; they will also be fitted to enter into the indescribable pleasures and occupations of that eternal world that will be revealed at the second coming of Christ, while those who reject the message that God gives in such plain and convincing terms will meet their chosen and self-inflicted doom.

Chapters fifteen to twenty of the book of Revelation give us much additional information in regard to the detail of events that will transpire in the last days, all of which will fill the mind with the joys and desires of being present to participate in the climax of climaxes, when all the sorrow, trouble, and distress of this world are over, when the

Lord shall have come in His glory, and we are brought to the time of entering the eternal home for the redeemed which is

The Earth Made New.

Brief reference is made to the new heaven and the new earth in the twentieth chapter of Revelation. The Scriptures elsewhere contain numerous promises and descriptions of the same thing. God says in His word (Isa. 45:18) that He formed this earth to be inhabited, and that He has created it not in vain. Certainly the righteous God did not create this earth to be inhabited by a race of sinners such as now are its occupants. If it were always to continue as at present it would be apparent that the creation of the earth had been worse than in vain. But it will not so continue, "for we,

According to His Promise,

look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13. Man sinned at the very beginning of his racial career, and it can not be said so far that this earth has been the abode of the righteous. The righteous, as expressed by the writer of Hebrews (11:13), have ever "confessed that they were pilgrims and strangers in the earth." But the prophecies all show that the Lord Jesus is soon coming back to earth in person, and following that glorious event this earth will be cleansed from all its load of sin, and will be created anew for the eternal abode of the righteous.

This earth, marred by sin tho it is, nevertheless is a beautiful place. But what will it be when the masterful hand of the Creator will bring it back to its original glory and beauty!

Such a theme is sufficient to fill any soul with an intense and all-pervading joy that will carry him completely above any of the perplexing shadows, sorrows, or forebodings of this time. To traverse the clear field of prophecy until the unmistakable evidence of the soon coming of Christ is a reality to the mind, fills the soul with a joy that can never be told. We may talk *about* it, and tell *about* it, but it must be possessed and experienced before any one can know what it really is.

The great field of prophecy is one of the most entertaining, and at the same time useful, helpful, and restful, that can engage the human mind. Reader, will not you do all in your power to bring its important truths and blessings before the world?

THE way thru which we are to find Christ is revealed to us in His word; and if we are anxious to find the rest that He gives,—a rest that is perfect in every respect,—then take the neglected Bible, study His words, and you will see that He clearly reveals His way, and shows us the path thru which we may reach the rest that He has to offer. And this path is not a long and devious way, but we may come to Him in a moment, as soon as we recognize Him and are willing to throw away all of the entanglements of sin and receive in their place the solid realities of righteousness and truth.



Is It Peace or War?

From Our Own Correspondent

(Continued from Last Week.)

Laying the Corner-stone of the Peace Palace.

AND now that the conference had shown such self-denial in favor of establishing the peace of the world; now that the tree of arbitration had been firmly planted on the soil of amity, the conference proceeded to devote one day in rejoicing over the work done, by laying the corner-stone of the Palace of Peace.

All know that Mr. Carnegie had given a million and a half dollars for the building of this palace. The ceremony took place July 30, in one of the suburbs of The Hague. An amphitheater had been erected on the spot. On both sides of the platform the peace banner, bordered with white, and the Dutch and North American banners were floating in the breeze. At half-past two the orchestra played the "Hallelujah" from Handel's "Messiah," followed by Beethoven's "Benedictus Qui Venit in Nomine Dei"—a solemn mockery!

A speech was then made by Mr. van Karnebeek, chairman of the board of trustees of the Carnegie Fund. Speaking of the conference of 1899, Mr. van Karnebeek called the permanent arbitration court "an organization so elastic that it does not seem to press to any degree upon the self-government of the States and to adapt itself to any kind of cases which might be presented for arbitration. . . . It is possible, it is, perhaps, desirable, to take one step forward from the system of arbitration to the system of judicature proper."

This discourse was followed by the laying of the corner-stone by M. Nelidoff, president of the conference. A lady presented to him a silver trowel with which he laid some cement on the masonry, and the stone was slowly allowed to take its appointed place. On one side, the following inscription was written in gold:

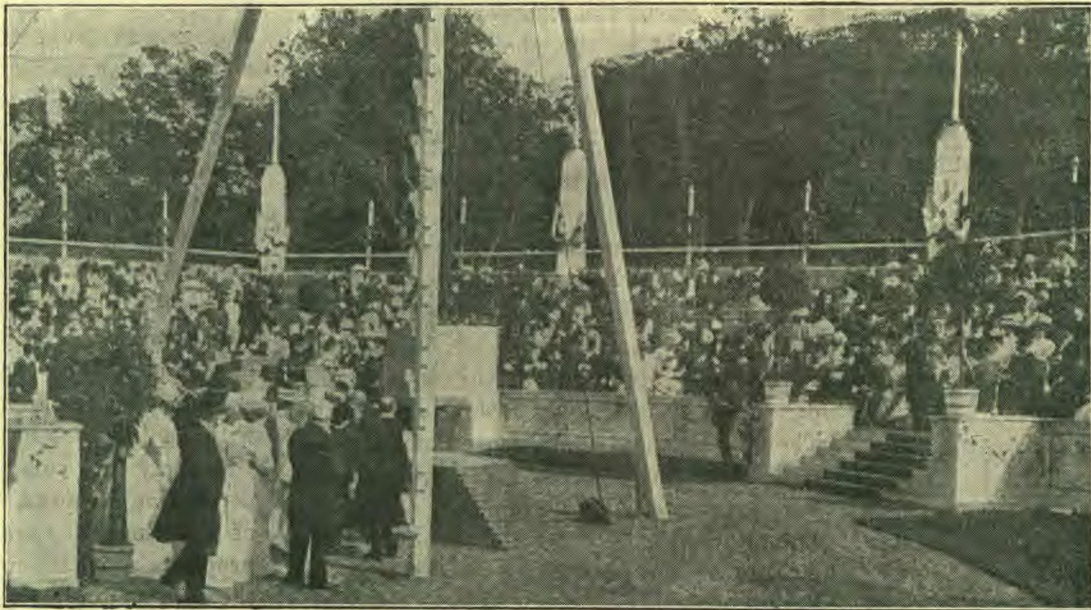
PACI
JUSTITIA FIRMANDAE
HANC AEDEM
ANDREAE CARNEGII
MUNIFICENTIA
DEDICAVIT *

M. de Nelidoff then read a paper from which I quote the following:

"A new idea, a new principle—peace thru justice

"To peace to be established thru righteousness the generosity of Andrew Carnegie has dedicated this edifice."

and law—is about to see a worthy edifice erected for its abode. From the remotest times, nations have worshiped war. But there has never been in the world an altar erected to peace. It was preached eighteen hundred years ago by the divine Redeemer at the same time as brotherly love, charity, and fraternity. But of all these sublime precepts which sum up the highest aspirations of the human soul, the idea of peace has been until now the most neglected. It has been necessary in order to insure its triumph—and this honor is due to the emperor of Russia—that governments should agree to study in common the means of making the words of peace a reality by seeking the possibility of



Laying the Corner-stone of the Palace of Peace.

realizing this boon in order to insure its benefits to the nations."

If the reader will study the above he will agree with us that it is a model of a meaningless phrase.

After M. de Nelidoff had resumed his seat on the platform, a lady arose and presented Mr. Karnebeek, for Mr. Carnegie absent, a silver medal in the name of the Universal Women's Alliance. The orchestra and the choir closed the ceremony with Wagner's "Wach Auf Es Naht den Tag!"

A Magnificent Pageant Planned.

The grounds on which the Peace Palace is to be erected were a portion of a park belonging to the royal family, and have been donated by the Dutch Government. Two hundred sixteen plans were furnished the board of trustees by so many architects. Those made by M. Louis Cardonnier of Lille (France) were accepted, and their author has been selected as builder. They are now on exhibition in The Hague and have already been inspected by thousands of people.

A plan has been formed to arrange a grand allegoric pageant on the occasion of the inauguration of the Palace of Peace, presumably in about three years, and "to symbolize the noble effort to suppress all wars and to re-

move all differences among the nations." A long, picturesque crowd will represent in their native costumes all the nations of the earth, past and present, moving in lines toward the temple which is to be the residence of peace. In the front yard of the temple and on the steps and the terraces before the temple, the pageant will take place. First will come Asia, with her ancient Chaldeans, Assyrians, Persians, and Hindus. Next Africa, with her Phenicians, Numidians, Carthaginians, and Arabians. Then Europe, with the old Celts, followed by the Greeks, Romans, Gauls, Franks, and Byzantians. Then again, America, with the Astecs, Toltecs, Mexicans, and Incas. Next, Australia, represented by the Papuan race and the Maoris.

In the second part of the procession will appear the works of peace: arts, letters, agriculture, cattle-raising, trade, industry, and education, represented by allegorical groups. They will all move toward the Temple of Peace and there, in a grand musical performance, give utterance to their desire to renounce all wars and enmity, praying to Peace (not to the God of heaven) to assume the sovereignty of the earth. The amphitheater to be built will be able to accommodate 25,000 spectators.

The Capital of the World.

But the grand dreams of international "pacifism" do not stop with a palace and a magnificent performance. As Mr. Olsen wrote to the SIGNS in his letters from The Hague, there is an intense pacific movement going on in that city outside of the conference. In fact, the "pacifist" movement all over the world has made The Hague its headquarters. During the time of the conference, it has operated an "International Club" in which lectures have been delivered twice or three times a week by the leading men in the movement from various lands. The influence of this club over the delegates can

not be doubted; and if the latter had had only themselves to consult, the peace conference would certainly have had different results. Under the auspices of the "pacifist" movement are issued the "Conference Daily Messenger" and the "Review of Internationalism," a bi-monthly published in four different languages. The "pacifist" movement is responsible for the foundation of the Palace of Peace and for the grand pageant to be held at its inauguration. Yet all this is but a parcel of a "gigantic conception which may yet fascinate the imagination of the world." There has been organized at The Hague by this same "pacifist" movement a foundation for internationalism which seeks to "unite all the international societies into a unique world association." It is to be the "gray matter of the brain of humanity so far as organized." With this in view, and in order to carry out the plan, it is proposed to buy extensive unoccupied lands in the vicinity of The Hague for the erection of a new city, the "international capital of the future United States of the World." This city is to be the seat and headquarters of the innumerable departments of international life. One of these departments, the highest one, will be, of course, the peace court and the peace conference, which are to become permanent.

A Dutch architect, K. P. C. de Bazel, has

designed the plan of the future capital of the world.

The grounds, which are three times larger than greater Amsterdam, are to be bought from the city of The Hague and from the government. It is supposed that they afford space enough for two or three centuries. They begin one kilometer from The Hague city limits and three kilometers from the center of the old city, and extend to the northwest on a parallel with the North Sea coast. The city is to lie two kilometers from the beach. As seen from Mr. Bazel's plans, it has the shape of five concentric octagons, the fourth one ending in triangles which give the city the appearance of a star. These octagons are cut into triangles and quadrangles by eight avenues radiating from the center, a large square. Four of these avenues form a cross. The body of the cross, longer than the head and arms, ends in a square which is the place selected by the architect for the site of the Peace Palace (Musschenberg Hill). Enlargements outside of the octagons are provided for by symmetric and graceful lines. The head and end of both arms of the cross are to be occupied by various academies, such as academy for pedagogy, hygiene, and political economy, academy of arts, and academy of anthropology. A library, a sanitarium, and practical institutes are planned for. The center of the city has not yet been assigned to any special destination.

All buildings, private and public dwellings,

in the light of all the history of the world. Yea, it is condemned in the very light shed by the present peace conference—the lurid light of battles such as the world has never yet witnessed. Thus, by unconsciously seeking to cover up the appalling realities of a near future and to prevent people from seeking the true and only remedy, the soon and personal coming of Christ as King of Kings, "pacifism" becomes one of the most dangerous movements of the present time.

As says the last number of the "Revue Politique et Littéraire": "The 'pacifist' song is another lullaby. By turning the masses from the present problems, it helps governments in their most crafty maneuvers. . . . Governments are obliged to obtain from the people the money necessary for the incessant increase of war expenses. This task would not be easy, if, near them, did not appear the preacher of peace, the consoler, the man who knows how to turn the attention of the nations from the sadness of the present hour, from the black smoke of the 18,000-ton battleship to the blessed morn of universal fraternity. Conclusion: Whether he wants to or not, the 'pacifist' is a most valuable helper to warlike imperialism."

The Question of Disarmament Decently Buried.

Since writing the above, a new act has been played at The Hague peace theater. The conference has deemed it proper to hold up an-

by the conference of 1899 respecting the limitation of military burdens; and, whereas military burdens have increased considerably in almost every land since the said year, the conference declares that it is highly desirable to see the governments resume the serious study of this question."

Mr. Fry's Resolution Discussed.

The president then read a letter from Mr. Choate, supporting the resolution in the name of the United States. M. Bourgeois also supported in the name of France. A letter from the Spanish delegation did the same. The delegations from Chile and Argentine submitted the treaty on disarmament signed by these two countries. Then M. Nelidoff took the floor. He recalled how, at the first conference, when the question of reduction of armaments was submitted, "opinions were so discordant and the discussion soon became such" that the very existence of the conference was threatened. He also recalled how two of the great powers soon after the conference engaged in disastrous wars. He added: "If this question was not ripe in 1899, it is no more so in 1907. It has not been possible to do anything in this direction, and the conference finds itself as little prepared to take up this question as it was then. Any discussion, fruitless in itself, could only harm the object we have in view by making more conspicuous our differences of opinion." He then proposed that the resolution submitted by England should be voted without any dis-



Sir Edward Fry.

HIC JACET

The Question of Limitation of Armaments
Born in St. Petersburg, Aug. 24, 1898
Smothered at The Hague,
Aug. 17, 1907

REQUIESCAT IN BELLO



M. de Nelidoff.

will be separated by gardens which will save the city from the objectionable features of modern city life. All streets, avenues, and squares will be so wide as to answer the future requirements of the largest capitals, and will be provided with the most modern of electric means of transit. Appended to the city will be a "garden city" made up of a thousand dwellings with gardens for working people. Finally, the future capital of the world will be connected in the most direct manner—by the Rotterdam-Scheveningen Electric R. R.—with London, Berlin, Paris, New York, and all the other "large cities of the universe."

Is this the Millennium?

Such are the bewitching plans made by "pacifism" for the establishment of peace on earth. Do they not remind one of the golden city of the Revelation? Might this not, to some minds, seem to be the fulfilment of John's visions? Is this, perchance, the way in which the Prince of Peace intends to establish on this earth His kingdom of righteousness?

No! "Pacifism" is not the kingdom of Christ—tho it has some features resembling it. Jesus Christ said that His kingdom was not of this world,—this sin-cursed world,—while "pacifism" is content with it as it is. Divine grace and conversion are Christ's means of bringing about peace, while "pacifism" seeks to bring it about thru man's own goodness and righteousness. Christ asks of men only faith, while "pacifism" turns to politicians and parliaments. "Pacifism," then, is condemned in the light of Scripture as well as

other peace signal for the relief of the world. At last, the question of armaments was touched upon! A full meeting of the Conference was called together on Saturday, August 17. After an hour had been spent in despatching war matters, Sir Edward Fry, standing on the platform at the right of the president, read a proposition of the highest importance made "by the government of his British majesty." Mr. Fry mentioned the wish voted in favor of reducing armaments by the first peace conference. He quoted Count Mouravieff's memoir addressed to Europe in the name of the czar in August, 1898, in which is drawn a frightful picture of the present military condition of the world, which, "should it last, would inevitably lead to the very cataclysm which it is sought to avert, and the horrors of which make every human soul shudder in advance." He afterward disclosed the fact that between the first and second peace conferences, the annual military expenses in Europe had increased by 1,725 million francs, and exclaimed: "Such is the Christian peace of the civilized world in the twentieth century!" Then, referring to the general desire for peace, he made the proposition in the name of Great Britain to submit annually to any nation who would do the same, her project for the building of new war-ships and the amount to be spent in their construction. Finally, Sir Edward Fry proposed the following resolution to the conference:

"The conference confirms the resolution adopted

cussion and by unanimous acclamations. And this was done.

Now we have the work of both conferences before us as follows:

In 1899, the peace conference resolved that "the limitation of military burdens . . . was greatly desirable."

In 1907, the conference confirms that resolution and adds that, considering the fact that these burdens have increased considerably since 1899, "it is highly desirable to see the governments resume the serious study of this question."

This is what the "Conference Messenger" calls a "hypocritical wish," "a stone instead of bread given to hungry nations," "a first-class burial of the reduction of armaments." This paper even printed on the first page of its number for August 18, the pictures of delegates Fry and Nelidoff framed in black, accompanied by the above epitaph also draped in mourning.

And now that The Hague institute on twentieth century war operations has closed its classes, now that the grandest and most enrapturing dreams of peace have been palmed off upon the world, the arming of nations will go on with greater madness than before. For a few years more, the peoples will keep marching with unconcern toward the "indescribable cataclysm" involved in the coming European war. More than ever can we say now with M. de Blowitz, Paris correspondent of the London "Times," who wrote thus in 1891:

"The weapons are furbished; the arsenals are full; it is nation rushing against nation."

The Coming "Cataclysm."

Before we close, may we not cast a timid glance at the awful realities of the coming war so quietly organized by The Hague peace-makers? The writer just quoted had done so in 1891. He said: "I have frequently for two years endeavored to ascertain whether European diplomacy thinks of this event, whether it is weighing the imperative consequences, whether it is preparing for it. I have been stupefied at seeing that among those who ought to scan the future, not one has fixed a steady eye on the mysterious horizon that conceals the thunderclap which must one day awake and startle Europe; and when, seeing them absorbed in their present task, I have pointed out to some of them the eventualities which will then arise, I have seen them shudder and draw back as if terrified by the problem which forced itself on their meditation and which seems to me to have no other issue than war—war from one end of Europe to the other."

What could be said now, sixteen years later? The horrid picture has been faintly drawn in a recent publication issued by the International Peace Bureau at Berne, Switzerland; it is entitled: "The Consequences of a European War." We boil it down for the benefit of our readers in the following paragraphs:

"The next war in Europe will undoubtedly involve five nations. But let us take into account only four: France, Germany, Austria, and England. Ten million men will be called to enter the field at the first signal. It will take 630 million francs for the mobilization alone. Every single day of war will cost 125 million, which make 40 billion a year. Moltke estimated that the European war would last two years, and General Von der Goltz declared that it would terminate in the 'utter destruction of the economic resources of one of the adversaries, or, which is the most probable conclusion, by the complete exhaustion of both.' The number of the victims would be one million, two hundred thousand. The corpses of the soldiers, putrefying on the battlefield around the cities and villages, for lack of burial, will infect the whole country. Epidemics will be carried from the camps and ambulances into the homes of the people; the hospitals will be crowded and every family in mourning.

"But the threatening aspect of a future war," says Vice-Admiral La Revellere, "is not so much the loss in men, which will be immense, as the suspension of all the functions of national life. The farming class and the aristocracy as well will be compelled to be under arms; all will be torn away from their occupations; no one will be able to work. The fields will remain unplowed; factories and shops will be closed, and with great difficulty will it be possible to furnish the millions of soldiers with their daily food."

Speaking of the same aspect of the "future war," M. Jules Roche, a French deputy, says in a recent review that it will be equivalent to "a formidable earthquake, to an immense geological cataclysm. . . . We would see," he says, "everywhere, a crisis, an economic cyclone such as the world never saw at any time!"

And what will all that be when it does come, but an exact fulfilment of what the Bible predicts for the last days? What will it be but the battle of Armageddon, where all the kings of the earth are to "gather" for the "battle of that great day of God Almighty"? And thus The Hague Peace Conference—perhaps the most important political event of our times—is but another witness to fulfilling prophecy, but another startling sign of the times. **JEAN VUILLEUMIER.**

With Our Inquirers.

(Continued from Page 2.)

ministry of righteousness which wrote the law on the heart exceeded that in glory, so that the glory of the latter made the former without glory, because

of the glory that surpasseth. And then he used the illustration of Moses and his experience. Moses had the greater glory, the glory of condemnation had been shined away by the glory of the law written in his heart, but the children of Israel saw simply the condemnation, and would not look thru the condemnation to the putting away of sin, consequently their hearts were hardened so that the very glory shining from Moses' face condemned them, and they asked that a veil be put before his face so as not to cause them to fear. That veil represented their unbelief. If we will come to God with unveiled faces, if we are willing to see the condemnation, put away the sin which brings the condemnation, and accept of the Lord Jesus Christ, He by His grace and righteousness will take away the condemnation and give us the greater glory of justification, writing upon our hearts that very law which condemned, so that it will no longer be without, but within.

2273.—Day in the Far North.

I am asked the question as to how the people of the far North, where the sun shines for days and is hidden for days, can keep account of the days of the week and observe the Sabbath. **B. E. M.**

We have conversed with people who have been as far north as it is possible for humans to live, who say there is no trouble whatever in keeping track of the days. There are Sabbath-keepers in the very north of Norway who have no trouble in



Baroness von Suttner, Who Is Frequently Mentioned in Reports from The Hague Peace Conference.

observing the Sabbath, any more than others who are there have trouble in observing the Sunday.

2274.—The Millennium.

In your tract, "The Temporal Millennium," on page 4 you hold that the millennial reign with Christ, brought to view in Revelation 20, is not on earth, but in heaven. How do you explain Rev. 5:9, 10 and 21:2? Does it not say that the bride of Christ, His saints, represented in the New Jerusalem, being the seat of authority or capital of the Jews, the ruling class, comes down out of heaven, and is it not reasonable to suppose that it remains in the earth, there to reign with the Head and Husband, Christ Jesus? **A. L. M.**

The bride of Christ as set forth in Revelation 21 is not the saints, but the city, the capital of the kingdom, so in the 4th chapter of Galatians it is said that Jerusalem which is above is the mother of us all. Christ is the everlasting Father, the saints are the children. It is a highly proper figure to represent the glorious capital of that everlasting kingdom as the bride. When Christ comes the earth is desolated, as depicted in Isaiah 24. His saints are taken with Him to heaven, as shown in John 14:1-3; 1 Thess. 4:14-18. There John sees them before the throne. Rev. 14:1-5. The earth during this time lies desolate, enjoying the Sabbaths which sin has refused it during its habitation by man. At the end of that time, Christ and the saints and the city descend. The earth is beautified and fitted for the eternal home of man. Then Rev. 5:9, 10 will be fulfilled, that God's children shall reign in the earth, and all the other blessed

promises that are given in the same line. But during that time of judgment of the wicked they are with Christ in the New Jerusalem above.

2275.—Birthday of Christ.

Could you give me any light on the subject as to whether Christ was born on the 9th of September? The Jews all around me celebrated that day as being the birthday of Christ, and the sixteenth of September as New Year's Day. I know that the 25th of December is not His birthday. It is also said that there is a peculiar star seen in the East at this very time of the year, the star that guided the wise men. **R. E. S.**

There must be some mistake on the part of the Jews celebrating the birth of Christ. That is something of which we never heard. No one knows when Christ's birthday was; it was probably some time in autumn. His ministry lasted three and one-half years, closing with the time of the Passover. He therefore ministered six months before the first Passover, mentioned in the second chapter of John. The Passover came in the spring of the year, March or April; His ministry began six months before that, when He was about thirty years of age. Six months previous to March would bring us into September sometime. It was probably in September or October that Jesus was born. But the very fact that the birthday is not revealed to us is an indication on the part of the Lord that He does not want us to observe a day in commemoration of the birth of Christ; it is the whole life that He asks.

2276.—"The Rest of the Dead Lived Not Again." Rev. 20:5.

Is it true that this expression from Rev. 20:5 is not in the oldest manuscripts, as is stated by the book called "The Millennial Dawn"? **P.**

This question has been answered by the SIGNS again and again. The Millennial Dawn has a case to make in endeavoring to show that probation extends after Christ comes, that the heathen world will be again given the opportunity of embracing Christ, and much more that is unscriptural. Among the scriptures which stand in the way of some of its erroneous teachings is that of Rev. 20:5, "The rest of the dead lived not again until the thousand years were finished." There are one or two of the old manuscripts that omit this text, the same as they omit others, in all probability by mistake; but none of the best Biblical critics so far as we are aware have ever questioned the text. It is also found in some of the oldest manuscripts, and no indication whatsoever that it came in as a gloss or was copied in. It is just as much a part of the text as any of the rest of the book of Revelation. We do not wonder that our correspondent writes that several of his acquaintances are in great darkness on account of the contents of that book. We would say that in the early part of the year there were five or six articles written in the *Review and Herald* on the Millennial-Dawn idea by Elder Thompson. It would do these souls good to read those articles. A right conception of God's character, of God's government, of the Gospel, of Christ's work as priest, would forever settle all these unscriptural theories which the Millennial Dawn writers have endeavored to make so enticing.

2277.—Creating Evil. Isa. 45:7.

Please explain Isa. 45:7, "I make peace; and create evil." **A BROTHER.**

The term evil is not always used in the sense of sin, but of judgment and calamity which follow wrong-doing. So Amos 3:6, "Shall evil befall a city, and Jehovah hath not done it?" It is used here in the sense of judgment which comes upon those who persist in sin.

2278.—Holy Kiss.

Was it a command from Christ to "greet one another with an holy kiss," as found in the New Testament in quite a number of places? **B. E. M.**

It was an injunction of Christ thru His apostles. If you will read John 14:15, 16, you will see that Christ gave authority to His apostles to teach, and told them that if the people would hear His words they would hear theirs also, that as the Father sent Him so He sent them.

A Feast of Good Things

Special Notice.

THIS is the last number of the special Gospel series of the SIGNS OF THE TIMES which we began last May.

From time to time your attention has been called to some of the good things we have in store for you in the numbers to follow; but the half has not been told. Let us briefly recapitulate:

World's Missions Special.

Our next issue will be the great World's Missions Special, a double number, fairly bristling with facts and figures and interesting information. Of all the great specials we have ever issued, none equals this in beauty, power, and general information; and it tells truth, wonderful truth, and will interest believers and unbelievers alike. Here is a list of the articles:

- "The Open Doors Before God's People," by Arthur T. Pierson, D.D., editor "Missionary Review of the World," a stirring article.
- "A Century of Missions," by I. H. Evans.
- "Christianity a Life," by Geo. B. Thompson.
- "A Personal Saviour," by W. A. Colcord.
- "The Power of the Word to Save," by Abdiel.
- "The Great Missionary," by Mrs. E. G. White.
- "Medical Missions," by A. O. Tait.
- "The Evangelization of the World in This Generation," by A. G. Daniells.
- "The Divine Program of Missions," by W. A. Spicer.
- "The Latter Rain," by M. C. Wilcox.
- "A Mighty Factor in Missions," by J. N. Anderson, China.
- "Child Wives and Widows of India," by Bessie L. Shaw.

It has an excellent song with the missionary spirit running thruout. There are messages and appeals from workers in the great mission fields of Asia, Africa, South America, and the islands of the sea.

Besides these, there are two pages showing God's great, needy field in picture object-lessons, telling in wonderfully graphic form of the more than one billion of unsaved heathen, and on the other side the millions upon millions that "Christian" America spends in sin and pleasure while giving but seven and one-half millions for foreign missions. It is an awful indictment.

There are two pages of portraits and biographical notes of thirty-two noted pioneer and prominent missionaries, which we have called, "God's Advance Guard in Mission Fields." Such an array of portraits can be found in no other publication, or any twenty publications. Books and magazines and libraries have been ransacked to obtain them. This feature is worth more than three times the cost of the paper.

In all our specials the general testimony has been that our performance was better than our promise, but this is far better. No man can read the Missions Number without being stirred.

Bible-Reading Series.

Following the Missions Number we will have a series of twenty-four numbers which will be of great value and peculiar interest to all. One of the most prominent features will be a series of illustrated Bible-readings which will appear under the heading of "Home Bible Studies for Winter Evenings."

These readings will be in the form of *studies* covering all the great features of the Gospel. The subjects will be taught by questions, quotations from history, notes from authors, and a marshaling of facts that all ought to know. They will be embellished by diagrams and illustrations that will explain the lessons and make them simple and impressive.

There will also be articles on the books of Daniel and the Revelation.

Articles on the book of Romans, the "therefores" and "wherefores" and the reasons for them.

Articles on the miracles, teaching, and life of Jesus Christ as the great Physician.

A series on the Ten Commandments.

The kingdom and priesthood of Christ.

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. Health and Hygiene.

In the future, as in the past, the SIGNS will keep abreast of the times, and in the Outlook Department will give special attention to current events that have a bearing upon the fulfilment of prophecy. This year we have had one or more special representatives at all important gatherings, such as the Peace Conference in New York, the Peace Conference at The Hague, the Christian Endeavor Convention at Seattle, and the American Federation of Catholic Societies at Indianapolis, Ind. It is our purpose to continue to send representatives to all important gatherings in order that our readers may be kept fully informed as to what is going on in the world and the bearing these movements have upon God's work.

Home Department.

Beginning November 13, a very interesting and instructive series of articles will appear under the heading of "Home Building." These articles are from the pen of Mrs. L. D. A. Stuttle, and will be of special interest to every member of the family. Here are the titles:

- (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 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 will be another series, entitled "Observations on Home Life," by Mrs. E. H. Adams, an author of several excellent books and a lady of many years' experience.

There will also be talks to the youth; talks on health and temperance; interesting information; and occasional helpful stories and sketches. The Home Department alone will be worth the price of the paper for a year.

Bible-Readers' Band.

A "Bible-Readers' Band" will be started, and it is hoped that many thousands of subscribers to the SIGNS will join this band and will read the Bible thru in one or two years. A brief outline of each book in the Bible, by whom and when written, and other important data, will be given together with suggestions as to how to take up the study in order to make it the most interesting and profitable. The senior editor will have special charge of this department.

An Appeal.

In looking over our subscription list we find that many subscriptions expire with this number. We are glad to say that renewals are coming in quite rapidly. We do not want to lose a single subscriber, and more than that we hope to add many thousands to the list. Will you not help us in securing new names?

Please see how it is with your own subscription. You can tell this by the label on your paper. If it expires with this number, please renew at once, for we have a feast of good things in store for you.

Here is the subscription-price for both the Missions Special and the Bible-Reading Series:

SUBSCRIPTION PRICE.

Missions Special—Double Number.

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Five or more mailed direct from the SIGNS office to names and addresses furnished, per copy08

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Five or more to one address, for six months, each50
Five or more (new subscriptions) mailed direct to single names and addresses when furnished by one person, six months, each50
Single copy, one year, including all special numbers	1.50
To foreign countries, including Canada	1.75

Address:

Signs of the Times,
Mountain View, Cal.



There Shall Be No More Night.

No night, no night, how blessed the days
With no dark shadows interlaced,
No sunset rays that fade too soon,
Nor yet oppressive, sultry noon,
No threatening clouds by tempest chased.

No night, no night, all tranquil days,
Transcendent light, a sacred chain,
Link after link, each locked in each,
As thru eternity they reach,
'Mid hallelujahs' glad refrain.

No night, no night of sorrow there,
No midnight cry for dawn of day,
For day shall dawn upon the soul,
Nor ever cease, but onward roll,
Nor lose in night one cheering ray.

No night, no night, with mantle dark
To cover sin—no sin to hide!
Ecstatic thought, no ill to shun,
Eternity of joy begun
With Christ in heaven to abide!

No night, no night, no traveler
Shall grope about to find his way,
For o'er the fields of living green
The radiance of His face is seen,
The glorious One, the Light of day.

SUSAN B. ROBERTS.

The Ideal Wife.

By A. J. S. Bourdeau.

HAPPY the youth who early paints upon the unspotted canvas of his memory his "ideal woman." Happier the lover who woos and wins her. But *happiest* of all, the benedict who, after many years of married life, finds himself still a devoted lover, captivated more and more by the growing charms of his "ideal."

The term "ideal," like the word "riches," is a relative one; that is, what would be "ideal" and "riches" to one, would be inferior and poverty to the other. All depends upon the standard set by the one making the mental picture; and this standard is high or low, according to his environment, education, and moral perfection. Thus there would be great antagonism between the "ideal" of the Hottentot, the Chinese, the Turk, and the "ideal" of Anglo-Saxon civilization.

Even among civilized peoples and individuals, we find numerous standards of the "ideal woman"—standards set by those who view her from the physical, the mental, the moral, or the social standpoint.

The chief *needs* of her husband, or husband-to-be, also conjure up to him visions of his most-to-be-desired better half, which *may*, and *do*, cut directly across the dreams of his fellow mortals who are differently situated.

For instance, the ideal wife of the first settler or pioneer would need to know how to endure physical hardships, how to handle the saw, ax, or rifle even, on occasion, helping to provide fuel, clear the land, or repel an attack of Indians or of wild beasts. How different would be the requirements for the

wife of an artist, a clergyman, an editor, or a congressman.

Viewed as to her *character*, the "ideal" woman must conform to one great standard—the moral law of Ten Commandments. All mankind having "sinned and come short of the glory of God," she only who attains most nearly to the fulfilment of God's law may be accounted as one of "the most to be desired" of her sex. And she attains this standard only by becoming the embodiment of love, which is the fulfilling of the law.

All sensible, Christian gentlemen agree as to the love-fruits which the tree of the ideal woman will bear. Let her be loving, cheerful, patient, pure, gentle, brave, and modest. Let her ever be open-hearted, reverential, avoiding small talk and small reading, and gossiping never; let her point out only the good traits of her friends, yes, her enemies; let her be dignified without being stiff; let her be cultured, interested in the salvation of the world thru the salvation of her family, rather than thru her club at the expense of her family.

My ideal woman is she who has "a sound mind in a sound body," who recognizes that without a sound physical basis—a strong and healthy body—all her other attainments, be they mental or moral, are so much energy wasted. She possesses moral earnestness, avoids frivolity, and remembers that life is more than meat, and the mind more than clothes.

She is welcome not only to her allowance, but, if need be, to my bank-book—to all I possess. Her sunny smiles and winning ways make my home-coming a daily feast and compel me to drop my bundle of worries just outside the door.

She is neat, but not showy, both in her dress and house furnishings. She is not afraid of the house called "they," but has the courage to live up to her convictions, regardless of Madam Society or Madam Fashion. Glorifying in physical culture and the simple life, she is free from the bondage of drugs, headache-powders, cosmetics, from all things superficial and artificial.

So solicitous is she of her husband's welfare and advancement in his calling, that, with Mrs. Elizabeth Barrett Browning, she well says of him, "Nobody exactly understands him except me, who am in the inside of him, and hear him breathe."

Finally, with true womanly instinct, she turns from the glare of public life to joyously "fulfil a woman's highest calling as a wife and mother."

Not long ago one hundred representative unmarried men were asked to name the qualities best fitting a young woman for an ideal wife. Among the many requisites mentioned, the following eight were named as most to be desired:

First—A domestic tendency	-	mentioned 74 times
Second—Love	-	" 45 "
Third—A good disposition	-	" 36 "
Fourth—Sympathy	-	" 27 "
Fifth—Christianity	-	" 27 "
Sixth—Common sense	-	" 24 "
Seventh—Intelligence	-	" 24 "
Eighth—Taste in dress	-	" 23 "

Remarkable tho it may seem, "beauty, money, fine attire, position, family, social influence, were comparatively little in demand. Not one asked for money. Only one asked for good clothes; twelve asked for beauty, and not one asked for position, family, or social influence."

Thousands of ideal women have lived, and are living, ideal wives, who, by their quiet, yet powerful, home influence have helped their husbands to build empires and make history. Margaret, the wife of Henry VI; Mary, the wife of William, Prince of Orange; Martha, the wife of George Washington, and countless other faithful spouses, made their husbands what they were. And of such an ideal wife it was that the Prince Bismarck said: "She it is who has made me what I am;" and of another such Luther said: "I would not exchange my poverty with her for all the riches of Croesus without her."

Souvenir Earthquake Edition

THE *Souvenir Earthquake Edition* of the SIGNS OF THE TIMES can now be secured.

For more than a year it has been impossible to supply this number, but recently we have been able to get a few hundred copies from one of our agents in the East. These so far as we know are the last in existence which are obtainable.

To those who were privileged to see this number a description is unnecessary. To those who have not, we will say:

That it has the reputation of being the finest thing issued descriptive and illustrative of the California Earthquake and San Francisco Fire.

It contains eye-witness reports from San Francisco, San Jose, Stanford University, Healdsburg, Santa Rosa, and other stricken places.

Forty-two half-tone engravings illustrate these reports.

In the center of the paper there are two great panoramic views, each 5 x 18 inches. One is a photo of San Francisco taken from Twin Peaks (reproduced in two colors), showing the terrific fire making its way toward the heart of the city.

The other a photograph of the ruins after the fire had swept over.

These special features with numerous diagrams, maps, etc., indeed make this a "Souvenir" of the great earthquake, and one which will be more highly prized as April 18, 1906, is left farther behind.

Altho the prices of other earthquake-literature gotten out in the earthquake-district has been advanced, our friends may have these *Souvenir SIGNS OF THE TIMES*, while our limited supply lasts, at ten cents each. In quantities of one hundred or more, six cents each.

PACIFIC PRESS PUBLISHING CO.

Mountain View - - - California

Gospel Primer, The.—The object of this little book is to teach reading, and at the same time combine lessons that will instil into the mind of the learner the truth of the Gospel. The first pages are devoted to the alphabet, each letter of which combines some Bible scene. The remaining part of the book is given to Bible stories, made so simple that any child can understand them. Each story is illustrated with a full-page engraving. 128 pages, board covers, cloth back, cover design in gilt and colors, 25c; fine English cloth, embossed cover, lemon edges, 50c. Address this office.

Church School Reader No. 5

THE new Church School Reader for the fifth grade is now ready. It contains 353 pages and is fully illustrated. Its reading selections are the best we have ever seen, while the method used for combining reading with language and spelling, makes the use of a separate grammar and speller unnecessary in the grade for which it has been prepared.

As an indication of how this is done, we refer you to a portion of a poem found on pages 214 and 216 and reproduce the page in which the lesson study, based on this poem, is given.

GRANDMOTHER'S SERMON

- | | |
|--|--|
| <p>7. "Life is a stocking, grandma says,
"And yours is just begun;
But I am knitting the toe of mine,
And my work is almost done.</p> <p>10. "There are long, plain spaces without a break,
That in youth are hard to bear;
And many a weary tear is dropped
As we fashion the heel with care.</p> | <p>11. "But the saddest, happiest time is that
Which we court, and yet would shun,
When our heavenly Father breaks the thread,
And says that our work is done."</p> <p>12. The children come to say "Good night,"
With tears in their bright young eyes;
While in grandma's lap, with a broken thread,
The finished stocking lies.</p> |
|--|--|

—Selected.

217

must be ripped? the long, plain spaces? the fashioning of the heel?

Spelling

Why is the consonant doubled in these words: saddest, knitting, ribbing, ripped, dropped? Why is it not doubled in these words: sadly, golden, sweeter? Why is the y changed to i in "happiest"? Why is the e dropped in "wrinkled" and not in "scarcely"?

Word Study

Word Forms.—See, do, and go.

Give the four forms of see, do, and go. Insert saw, seen, did, done, went, or gone in each of these blanks:—

1. I know that he — it.
2. The day is —.
3. I have — no man wrong.
4. I — it.
5. Alice said that she had — it.
6. Do you know who has — away?
7. Have you — the picture?
8. Yes, I — it yesterday.
9. Mary thinks that I — it.
10. Do you know who — it?

Write three sentences using saw correctly; three using seen correctly; three using did correctly; three using done correctly; three using went correctly; three using gone correctly.

Homonyms.—Copy these sentences, using the right word:—

1. Be thou like a (roe, row) or a young hart.
2. Will you (row, roe) me across the water?
3. We set out a long (row, roe) of trees.
4. (Toe, tow) the disabled vessel into port.
5. This rope is made of (tow, toe).

Composition

Think of something else to which our lives might be compared; such as a tree, a day, the seasons, or a voyage, and write several paragraphs about it.

Please remember that this is one of the series of reading books recommended by the Educational Department for use in all our church schools. It is substantially bound in cloth. The price is \$1.00 post-paid.

Prices of the other numbers in series are as follows: "No. 1" 75 cents. "No. 2" 75 cents. "No. 3" 90 cents.

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Second Advent Movement, The Great. By J. N. Loughborough. A late revision of the old book "Rise and Progress of Seventh-day Adventists." Address this office.





MOUNTAIN VIEW, OCTOBER 23, 1907.

We send no papers from this office to individuals without pay in advance. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the SIGNS are not indebted to the office, and will not be called upon to pay for them. Please read the papers you may receive, and hand them to your friends to read.

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

CONTAINED IN THIS ISSUE

WITH OUR INQUIRERS		Page
Questions Nos. 2265 to 2278	- - - - -	2
REVIEW SYMPOSIUM		
The Beautiful Dream of Peace	- - - - -	3
Government of God and Its Outcome	- - - - -	5
All Things Are Revealed	- - - - -	8
THE OUTLOOK		
Is It Peace or War?	- - - - -	10
THE HOME		
The Ideal Wife	- - - - -	14
POETRY		
There Shall Be No More Night	- - - - -	14

In the getting out of our large Missions Number, a portion of which has of course been under preparation for months, our regular issues have been somewhat demoralized. Beginning with Number 46 they will contain the regular departments as usual, and also note the passing events up to the latest hour of going to press.

Do not forget to read the article from our own representative from the Peace Conference. Both our correspondents were on the ground, attended the meetings, interviewed the delegates. They know whereof they speak. The article this week concludes our reports from the conference. Thus far the actions are largely like nightmares where men look for beautiful dreams. The beautiful wish of the dream is outlined this week, with an article setting forth some of the predictions of God's word.

In harmony with our promise, the last issue of the six months is a review of what we have passed over. Had we not promised it, we would not have given it, for other matter would have been of equal importance and of equal interest. And yet we plead with our readers to study the unusually long articles which this paper contains. They are well broken up into divisions, each of which is an article by itself. But little proof has been given in the restatement of the ground that we have covered, on account of space. The articles on the peace question are of peculiar importance and show how uncertain indeed is the dream of the earnest peace workers.

An Orgy with the Dead.—It is a horrible story of the doings of drunken revelers which comes to us from fashionable, wealthy Menlo Park society. Sitting up with the dead body of a friend he is taken from the casket, propped up at a table, liquor is poured down his throat at each toast or round of drinks, and the poor body is at last pushed into the casket with bread and liquor and cigars, a carving knife and hatchet. From the description it is unjust to an Indian burial to liken it to that; it could only be compared to the worst of heathenish Irish wakes. And this is civilization of the nineteenth century! Thank God, it is not Christian.

At the target practise at Cape Cod, the battleship Alabama scored eighty per cent of hits with her 13-inch guns at a distance of 6,000 yards. The Georgia made fifty per cent with her 12-inch guns at a similar distance.

Our Next Issue

is the best missions number of any journal ever published.

"The Open Doors Before God's People," by Arthur T. Pierson, D.D., editor *Missionary Review of the World*, is worth the price of the number.

But there are several other articles just as good; for instance, "The Evangelization of the World in This Generation," "The Divine Program of Missions," "A Century of Missions," are thrilling papers on the great theme.

There are thirty-two portraits of great pioneer and devoted missionaries—from John Eliot, apostle to the Indians, to Mary Reed, missionary to the lepers, now living—with brief biographical notes. Missionary libraries have been ransacked, and America and England have been drawn on to obtain them. Who that is interested in humanity would not purchase a copy containing them? They can be obtained in no other publication, book, paper, or magazine.

How much does "Christian" America pay for foreign missions? It is such a little sum. How much does she pay for intoxicating liquors, tobacco, patent medicines, and many other hurtful, foolish, and useless things? This is told in our missions number in a wonderfully striking way.

How much do the great denominations pay per member?

Then there are many other things too numerous to mention. For the sake of Christ and the souls for whom He died, give the paper a wide circulation.

Remember this number will be followed by a Bible-reading Series for six months.

Now is the time to subscribe if you are not a subscriber, or to renew your subscription if it is nearing its expiration.

There is no peace apart from truth. Error is essentially at war with truth. More, it is inherently inconsistent, and the patched-up peace which may be effected thru its compromises sooner or later breaks down. Satan will bring temporary peace and joy to the soul which yields to him and rejects God's truth. Sometime that false peace will persist with the strength of insanity; but when the opening heavens shall reveal the glorious Christ, and God's righteous law shall be disclosed in all its glory, the peace of error will fade as a dream, but the peace with God—absolute surrender to Him—shall eternally abide.

His Marksmanship Praised.

SERGEANT BERG, of the State of Washington, recently won the laurels for best marksmanship in the "President's match" at Camp Perry, Ohio. For his encouragement the President wrote him the following letter:

"My dear Sergeant Berg: I congratulate you heartily upon winning the President's match. I feel that in this country, with our complex and rather overluxurious civilization, it is above all things important that there should be no falling off in the virile qualities which make of the average man a good soldier as well as a good citizen. It is absolutely essential that we should keep up a first-class fighting navy; but in the event of a land war we should have to rely chiefly upon our volunteer forces, and when war has come it is too late to teach a man how to become a really formidable shot, while good marksmanship is one of the three or four vitally important qualities in a really efficient soldier. As an old national guardsman myself, I feel an additional pride in your success.

"Thanking you and congratulating you heartily, I am,

Sincerely yours,

"THEODORE ROOSEVELT."

While the President has frequently expressed himself encouragingly to the peace congresses, yet the foregoing shows very clearly that he is not of the opinion that the time is come yet for the nation to be negligent in regard to its army and navy. His attitude is that of desiring peace, but he is not

willing to allow the nation to become a prey to all the other powers of earth thru failure to keep up the fighting ability of the men.

The figures show that over half a billion dollars are being expended this year on the armies and navies of seven of the leading nations over and above what was expended in 1897, only ten years previous to this. The Hague Peace Congress, so called, has done nothing so far except to discuss how far the nations may go in war. As suggested by our correspondent at The Hague, the congress has the appearance of a great school to teach the best arts of war, with leading teachers from all the nations, rather than a council of peace.

The Lord's word points out that the last days will be a time of great war manifestations. And these manifestations will finally bring all the nations to the battle of the great day at Armageddon. And in the midst of all this war fever, the word shows that there will be great assemblages that are prophesying peace. The events of this time are exceedingly interesting, and should be studied closely.

The Next Six Months.

MANY of our subscriptions expire with this issue, but we do not wish to part company with our subscribers. We greatly desire them to journey with us in the year to come.

They may not agree with all they have read. That is not strange; but journey with us in the year to come, and we shall find many precious mines of knowledge, as yet, perhaps, unexplored by us. We shall find green, fragrant pastures where we can walk together with the Master.

The next six months of the SIGNS OF THE TIMES will be preeminently a Bible-reading series, in which the great and eternally important doctrines of the Bible will be set forth in the very words of Inspiration.

We hear on every side what man says; let us hear what God says.

The great present-truth books, the up-to-date books of to-day are Daniel and the Revelation. What do they teach? They are God's great time-tables; where are we in earth's journey toward the eternal rest? The next six months will tell you.

Jan. 1, 1908, the SIGNS Bible Band begins the systematic reading of the Bible together, to read it thru in one year. Will you not join us? Such a journey will take us thru four thousand years of earth's history, and will forecast the eternity to come. And all sorts of questions will be asked and answered as we journey.

Many important events will occur in the year to come, events of world-wide importance. The SIGNS OF THE TIMES will endeavor faithfully to record them and show in the light of God's word their proper setting and bearing on the present and future.

There will be many other articles besides. From Mrs. White's intensely practical pen will be some splendid, illustrated articles on Christ as a missionary and healer. The great book of Romans will be opened to the reader. Our mission news from the great field is always of interest.

Then there is our Home Department. In our copy drawer there waits a series on Home Building, precious, helpful lessons for every member of the family. These by Mrs. Stuttle. Then Mrs. Adams, a lady of education, refinement, travel, and keen observation, will contribute to our readers some of the choicest lessons.

But we can not tell it all. It is impossible. It is our aim, by God's help, to make the SIGNS OF THE TIMES the best home paper in the world the coming year, a paper which you will welcome to your home, clean and wholesome.