

SIGNS OF THE TIMES



An Artist's Conception of How the Roman Catholic Church Will
Join in Church Federation. See Pages 8 to 10.

With Our Inquirers

"If ye will inquire, inquire ye."

This Inquirers' Department is conducted for the purpose of helping those who are studying the Bible. The answers are oftentimes only suggestive. They are never to be considered infallible, only as they agree with the infallible word. The writer who may answer them does not consider that his opinion is infallible. He will simply give the best that he has, and plead with the inquirer to search the word. Such questions only will be answered which, to the editors, seem to minister to the good of the readers and to the mission of the paper. We can not answer repeatedly in the same volume questions upon the same scripture. The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable. No letters are answered which do not contain the name of the writer. It is well always to enclose stamp for reply.

2550.—Laboring for Sinners.

Is it wrong to speak to sinners? For example, would it be wrong to go to a sinful woman, one who is accused of committing adultery, and not falsely, whose husband keeps a saloon? Would it be wrong to go to see her, show her good books, such as the Bible, and good papers?

M. M.

Jesus Christ came into this world to save sinners. Men with their false or imperfect standards discriminate between sins. They set some sins down as far worse than others, they make many times social standards their moral standards. Of course, wisdom should be used in visiting at proper times in proper ways, places where the one who visits would be likely to be reproached or lose reputation because of it. But there is nothing in this world that should prevent a Christian woman from visiting a sinful woman and endeavoring to help her; nothing in this world to hinder a Christian man and woman visiting a sinful woman, and trying to help her. That is the business of Christians here, to help those who need help, to point to a better life those who are living a low life, to point to the One who is able to save to the utmost those who have found the sin that leads to destruction. In all this, wisdom should guide, and the Spirit of God and His heavenly messengers should go with the one who undertakes such mission for the Master.

2551.—A Matter of Probation.

In your answer to question No. 2489, it is not clear to me how the prolonged life of the resurrected wicked will demonstrate anything, unless they are on probation, that is, are actually having a chance with promises, Holy Spirit, and an encouragement to seek a change of life.

G. T.

The term "probation" is not found in the Bible at all. The word really means "on trial."

There are some great truths which will help us to understand this question:

1. The mercy of God endureth forever. "I am the Lord, I change not." "With whom is no variableness, neither shadow of turning." God is just as merciful in one age of the world as He is in another, just as willing to extend mercy to His fallen creatures. Settle that one great truth forever.

2. He has also revealed to us that the only way in which we can be saved is thru Jesus Christ. "For there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. Jesus has also told us that "no one cometh unto the Father but by Me." John 14:6. "No man can come to Me, except the Father which hath sent Me draw him." John 6:44. Yet the world-old contention is, and Satan taught it in the very beginning in the Garden of Eden, that man is divine, and can not die, but shall be as God. And that has been taught clear down to the present time, till religious evolutionists are teaching the "divine immanence," and Christian Science teaches "Christ in you the hope of glory," entirely apart from faith and from man's voluntary relationship to Jesus Christ. The whole New Thought cult is built upon the same idea, that man has the power within himself to lift himself above himself and develop character worthy of eternal life. Of course, God knows that this can not be, but the world does not know it nor do its people know it. We see very many of what are called good, moral people rejecting Christ all their life and dying without Him. There are those who teach that if many had a new probation they would do differently. If they had opportunity again to seek God, they would seek Him; that there is that

within man, apart from any outward influence, that would lead him to do that which is right, if he had light enough. God is going to demonstrate to the universe that all His plans are right, and have been right. Men have rejected His Spirit and have died without it; have rejected Christ and died without Him. Now God is going to give every one of these the privilege in and of themselves alone, according to their own plan and view, in the fullest of light to demonstrate just what they will do. And they will do just what the Bible itself declares; show that there is nothing, absolutely nothing within humanity which, apart from God, will lead men to do that which is right. Those who are raised in the second resurrection will reveal their character by attempting to take the city of God, and if possible dethrone God Himself. Of course, at the end of that season they die the second death. And the lesson is for the universe and for all eternity.

2552.—Gendering to Bondage. Gal. 4:23-30.

Will you please explain Gal. 4:23-30? Does "Agar" represent the Ten Commandments? Verse 24 says, "These are the two covenants; the one from the Mount Sinai, which gendereth to bondage." L.

See the SIGNS OF THE TIMES of June 17 on Galatians 4. "Agar" represented man's way of doing God's will, doing it by his own works, on his own plan; that gendered to bondage, knew nothing but bondage, and could bring nothing but bondage. But the birth of Isaac, "the child of promise," represents God's way. The one covenant is man seeking to do of himself; in the other, the Lord does the work by writing His own law upon the hearts of His children. It is the same law in both cases. With one it is endeavoring to keep it without; with the other it is the outworking of the law written within the heart. In one it becomes a source of bondage and labor, and in the other a source of strength and power.

2553.—Baptized with Fire. Luke 3:16.

What is meant by being baptized with fire in Luke 3:16? G. L. B.

The context is very clear in the matter. The verse in question reads: "John answered, saying unto them all, I indeed baptize you with water; but there cometh He that is mightier than I, the latchet of whose shoes I am not worthy to unloose: He shall baptize you in the Holy Spirit and in fire: whose fan is in His hand, thoroly to cleanse His thrashing-floor, and to gather the wheat into His garner; but the chaff He will burn up with unquenchable fire." We quote from the American Revised Version. By referring to the first part of the chapter, it will be seen that John had two classes to whom he was talking. There were those who came to hear him, who were sincere, devoted; there were others whom he denominated "offspring of vipers." He told them that it was necessary for them to repent and bring forth fruits worthy of repentance; for the time was coming when the very tree that brought not forth good fruit would be hewn down and cast into the fire. It is said in Isa. 61:1, 2, prophetic of Christ, that He would come to "preach good tidings unto the meek," bind up the broken-hearted, "proclaim liberty to the captives," "the opening of the prison to them that are bound," "the year of Jehovah's favor," "the day of vengeance of our God." He was amply a Saviour of His people, but His rejection became destruction to those who would have nothing to do with Him. We must, therefore, conclude from the illustrations which are given that the fruitless trees cast into the fire, the chaff burned up with unquenchable fire, represented the bap-

tism by fire into which the incorrigibly wicked will be cast and devoured in opposition to being baptized with the Spirit, fitted for the garner of God.

2554.—Keeping the Whole Law.

James 2:10 says, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." How could we offend if we kept the whole law?

B. A. M.

James is speaking after the manner of men. When Jesus referred to the commandments in instructing the young man what to do, the young man remarked: "All these have I kept from my youth up." So we find people in general parlance speaking of keeping the whole law, observing all the commandments of God; they think that one little thing makes no particular difference if the whole in a general way is observed. The Lord thru the apostle is teaching us that the observance of God's commandments means everything that the commandments call for. A man may have kept the whole law so far as he sees, yet if he relaxes in any way, or transgresses any one of the commandments, how small soever it may seem, he becomes guilty of breaking the whole law.

Another point which the apostle teaches is the law's unity. It is all *one* law. It is not something which man has a right to divide or dissect, and say, I will choose this, and reject that. It is the *one* law given by the *one* Lawgiver, and he who rejects or transgresses any one commandment becomes guilty of sin against God as truly as tho he transgressed them all. Of course men may do this in ignorance, with motives to do right, and God regards this, but he who openly, knowingly, does it in the face of the light of the word of the Lord becomes a transgressor.

2555.—Lucifer.

If Satan, or Lucifer, was one of the cherubim, who was the other, and also, who has taken Lucifer's place? C. K.

This we do not know. Such questions might satisfy our curiosity, but the Lord has not revealed this. It is expressly stated in Ezekiel 28 that "thou art the anointed cherub that covereth, and I have set thee so," but it does not tell us who was with him, according to the pattern of the ark given to Moses.

2556.—Genesis 1:1 and Genesis 1:2.

Could there not have been a long space of time between Gen. 1:1 and Gen. 1:2? It seems as tho this planet earth was in existence when God breathed upon it, according to verse 2. When was "in the beginning"? C. K.

Yes, it seems very reasonable to conclude that there was a space of time between verse one and verse two. "In the beginning God created the heavens and the earth." How far back that carries us, we do not know. "In the beginning," we read in the first of John's Gospel, "was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." Of course there are those who believe that the first verse refers simply to the atmospheric heavens connected with this earth. It seems to us more reasonable to believe that it is one great comprehensive statement covering all God's creation, showing that in the beginning of everything was God, then in a part of that creation was the earth, waste and void, and swathed in darkness, and the Spirit of God brooded upon it, and out of that chaos of darkness and waste came the cosmos, as the result of the six days' work or making.

Yes, "create" and "make" come from two different words. "Create" seems to have reference to bringing into existence those things which never existed before; "making," the formation of things from other existing things. Altho the latter term may cover what is meant by the former, there can be no question as to the six literal days of Genesis 1 if language means anything.

Sigmas of the Times

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

For Terms, See Page 15
Vol. 34, Number 28

Mountain View, California, July 8, 1908

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

That Imperial Story Again

By Emma Hildreth Adams

READER, have seat once more. Take in hand that sovereign of all books, the Bible.

Open it at the first chapter of Judges, where begins the recital of a new period in the marvelously varied—we wish we could say kaleidoscopic—history of Israel, once bitterly enslaved, oppressed, but now free.

FREE to continue their national life on a higher plain; free to choose the right and to avoid the wrong; free to march on in the safe, prosperous pathway of obedience or to stagger, stumble, fall, in the perilous highway of self-will; free to build character and institutions soundly, grandly, vitally; free to shape their national history into blessed lessons for all the world to learn and to practise; yes, and free to waste, to dissipate, character and opportunity foolishly, wantonly, with certain death to freedom awaiting. Free to become, with Jehovah for Leader, the pinnacle nation of the earth, or to become a people scattered, reproached, oppressed, slaughtered, to the end of time.

Note, in the very first chapter, at this telling crisis in their life, the number of tribes which failed to obey the repeated, emphatic command of the Lord to "drive out" the evil inhabitants of the land from the territory allotted to those tribes.

What saddening sentences are those which tell of their forsaking, almost immediately, "the Lord God of their fathers;" of their hasty turning to the gods of the peoples around them; of their refusing to harken to the counsel of their judges; of their quick infatuation for "Baalim and the groves"!

Then follows that startling sentence from the lips of Jehovah, the mighty Deliverer of their fathers: "I also will not, henceforth, drive out any from before them of the nations which Joshua left when he died: that *thru them I may prove Israel*, whether they will keep the way of the Lord."

Then, with but the turn of a leaf, we come upon that triumphant song of Deborah and Barak, wherein is rehearsed, exultantly, the strange part enacted by Jael, the wife of Heber, the Kenite, descendant of Hobab,

Moses' father-in-law,—in the deliverance of Israel from the pitiless hand of Jabin, king of Canaan, after a grievous oppression of twenty years.

Thence follow the intensely interesting records of the life of the chosen people during the many long, testing years after the death of Joshua.

One of the most touching of these histories treats of seven years of fierce affliction under the Midianites, Israel's half-brethren—the children of Abraham, like themselves. So extreme, so bitter, was the cup these cruel kindred pressed to the lips of unstable Israel

which portrays the destruction of the altar to Baal, set up by the father of Gideon, and of "the grove which stood by it"?

Then there follows, during the test by the fleece, the comforting, encouraging picture of God's patience with Gideon, who felt too weak to attempt a task so Herculean without help omnipotent.

Next there flash out, into clearest light, the diversified, limitless, and powerfully effective, resources of God—concealed often in seemingly little things—for accomplishing His purposes. Of this we have an illustration in the peculiar yet simple means employed to expel and punish the greedy Midianites, who "ran, and cried, and fled." Reader, put a study of fifteen minutes into that story. Gems of lessons flash in it.

In the eleventh chapter there stands out in fine relief another of the remarkable characters whose lofty deeds of self-denial enriched Israelitish history during that cha-



Samson, captive and blind, grinding at the Philistine mill, the sport and scorn of people he had conquered when walking with God. What a type was he of backslidden Israel!

that for shelter and for safety the latter fled to the dens, caves, and strongholds of the mountains.

The invaders "came upon the land with their tents and their cattle." They came as grasshoppers for multitude. Numberless were they and their camels. But God provided for the scattered fugitives a deliverance most impressive and characteristic. We are told in a style highly picturesque, yet very realistic, how this was accomplished.

Can any writer of fiction to-day paint from his imagination scenes more impressive, more pathetic, lighted up with coloring more exquisite, more vivid, than in that scene which the divine word presents in the interview between Christ and Gideon at the wine-press of Joash, in Ophrah? or one more purposeful, evincing finer zeal, than does that

otic period when "there was no king in Israel, and when every man did that which was right in his own eyes."

We refer to Jephthah, the Gileadite, three phases of whose character elicit admiration: First, the readiness, the heartiness, with which he forgave his brethren their hard, selfish treatment of him under circumstances truly unwelcome, and for which he was in no degree responsible. Secondly, the noble man's just and lofty dealing with the king of the children of Ammon when he declared war against Israel to recover territory which, he claimed, Israel had taken from Ammon three hundred years before. Note his fine grasp of the history of the case, his telling summary of the points in Israel's favor. Read chapter 11:23-27. Could argument be clearer, more conclusive, than that with

which he ends their parley before resort to arms?

Lastly, his absolute, unfaltering fidelity to the striking pledge he made the Lord, that if He would deliver, without fail, the children of Ammon into his hand, whatsoever should come forth from his house to meet him, upon his return, "should surely be the Lord's."

That vow cost the conqueror of Ammon the most precious thing he possessed. It was a vow, which, expressed in his own pathetic words, "brought him very low." It smote his very heart, but it brought him to the very summit of giving, to a surrender in the superlative degree. It was the giving up of an only child to perpetual celibacy,

and so depriving his name forever of continued posterity.

Can we think the act was at all typical of the yielding up of another only Child, eleven hundred forty-three years later? It may, at least, remind us of that imperial scene on Calvary, which for two thousand years has held supreme interest in the minds of mankind, and must continue to draw wider and deeper attention until it shall be said: "Behold, He cometh!"

Every chapter of the book of Judges portrays scenes of thrilling interest. Some teach lofty lessons in right-doing; others utter truths, which heeded, may save from endless death.

nounced to Mary the birth of the Child, whose name should be called Jesus, he added, "And the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end." Luke 1: 31-33.

There can be no doubt, then, that the "throne of David" is but the glory-throne of the second Adam, the Man Christ Jesus, who shall reign over the house of Israel forever; and that the place of that throne will be the same as that of the first Adam—the earthly Paradise restored.

A Brother-Born.

But the most wonderful feature of this wonderful plan of restoring to man his lost dominion is that Jesus Christ laid aside His glory and took upon Himself fallen human nature with all its liabilities and risks. He was therefore born "of the seed of David according to the flesh" (Rom. 1: 3), staking His right to the throne of David, the throne of earth-dominion, upon His ability as a mere man of faith to gain the mastery over self. As man thru loss of self-control had lost the dominion of the world to the enemy, so, as man, He would regain self-control and win back all to God.

"It is evident that our Lord sprang out of Judah." Heb. 7: 14. As "the Son of David" (Matt. 22: 42) Jesus Christ was heir to the eternal throne. How utterly incomprehensible is this! But, as we have seen, it is only as the "Son of Man," taking the place of the man who fell, that He will rule. He became the Son of Man, and the Son of Man He will ever continue to be. As heir to the throne He is now a Man-Priest upon the throne of the Father. In that position He will continue until God's power has brought all enemies under. Acts 2: 34, 35. That day is near at hand. And when it shall dawn, then the Son of Man will come in His glory, and will be seated upon "the throne of David," His own throne by right of inheritance and by right of conquest.

Thank God, brother, sister, for such a Son of Man. Let us elect Him *our* Ruler both for time and eternity. He who wills so to do can know His power, be made "more than conqueror" in the warfare against self, and so have an everlasting assurance of entering into the blessed rule of that kingdom which shall have no end.

GUARD within yourself that treasure, kindness. Know how to give without hesitation, how to lose without regret, how to acquire without meanness. Know how to replace in your heart, by the happiness of those you love, the happiness that may be wanting in yourself.—*F. W. Faber.*

"I have two reasons for total abstinence: First, I believe it is best for me; and, secondly, even if I thought I was strong enough to withstand the temptations of drink, I am not willing that my example as a Christian should lead others astray."—*William J. Bryan.*

Christ the Heir to the Throne

By Charles Lindsay Taylor

AS a part of God's great earth-plan, it was designed that Adam, the crowning glory of Creation, should be ruler over all the earth; under God, he was to occupy the throne of the world. Thus the Scriptures read: "One in a certain place testified, saying, What is man, that Thou art mindful of him? or the son of man, that Thou visitest him? Thou madest him a little lower than the angels: Thou crownedst him with glory and honor, and didst set him over the works of Thy hands: Thou hast put all things in subjection under his feet." Heb. 2: 6-8. At the very beginning the word was, "Let them have dominion." Gen. 1: 26.

But Adam failed. Sin entered, and sin meant subjection. "For of whom a man is overcome, of the same is he brought in bondage." 2 Peter 2: 19. From Adam the dominion passed to another, even to Satan, the prince of fallen spirits, the ruler of the darkness of this world. And so we read (Heb. 2: 8), "But now we see not yet all things put under Him."

But the entrance of sin could not thwart God's plan. The original purpose must be carried out. Man had been created and ordained to rule and, logically, only man could rule. The one man created to rule had become a sinner and so was incapacitated. A new Man, therefore, must be created, be put on trial, prove Himself master of the situation and, having done all that was required, take possession of the throne which had been abdicated by His predecessor and usurped by His bitterest enemy.

The Second Adam.

The Man chosen to restore man's rightful rule and under Jehovah to carry out His great and sovereign design was the "last Adam," "the Man Christ Jesus." After calling attention to the fact that at present man is no longer able to rule according to God's first appointment (See again Heb. 2: 6-8), Inspiration states, "But we see Jesus, who was made a little lower than the

angels." Verse 9. Yes, Jesus was the One; and please do not forget that like the first Adam, He, too, was made "lower than the angels." In order that the restoration might be accomplished in harmony with strictest justice, the second Adam placed Himself in the fallen Adam's position and condition. He would win back the throne not by force, but by love; and thus convince a watching universe that God's ways are right and wise, worthy of the loyal support of all. "For it became Him [Jesus], for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect thru sufferings." Heb. 2: 10. By the way of suffering and death the throne of the world to come would be put in subjection to Him. Verse 5.

Thruout all the Bible, reference is made to the time when the kingdom of God shall be established upon earth, when the great Creation-idea shall be realized. Patriarch, prophet, and apostle all wrote of the glorious day when the kingdom should be given back and dominion restored to man. And, carefully studied, it will be seen that all testify to this one truth; namely, that **humanity** is to be exalted, that fallen man is to be lifted up and given the right to rule.

It was to David, perhaps, that this plan of God's choosing was first specifically and directly stated. To him the Lord's message was, "I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for My name, and I will stablish the throne of his kingdom forever." 2 Sam. 7: 12, 13; Ps. 132: 11. Read also Ps. 89: 3, 4, 35, 36.

From the time that David received this wonderful promise and onward, the throne of the world to come, of the earth restored, is known as "the throne of David." Isaiah prophesied of the Son that should be born and who should sit "upon the throne of David." Isa. 9: 6, 7. Jeremiah speaks likewise. Jer. 17: 25. And when Gabriel an-

Roman Catholics and Church Federation

(Continued from Page 8.)

olic custom, has been growing for years among Protestants, and centering around the Sunday question; and the Sunday question itself is becoming not simply a local matter, but a state-wide, nation-wide, world-wide affair and even cropped up at the Peace Conference at The Hague.

Catholic Federation.

The next year, July 29 to Aug. 1, 1906, was held another federation meeting. That was for the purpose of the federation of all the Catholic societies of America into one body. With the same identical purpose as that of the Protestant federation, of making the Catholic Church felt regarding social and political evils, marriage, divorce, corruption in politics, and the Sunday question. In their objects they declare that "religion is to be fostered and inculcated in every department of education from the lowest to the highest." "We wish to make Christian principles to rule everywhere in the state, in business, in labor unions, in all the civic, social, financial, and industrial relations of men."

The official communication of Cardinal Merry del Val, conveying the pope's blessing upon the convention, states, "Finally, to endeavor to renovate public and private life in conforming with the teachings of Jesus Christ." Of course this means the teachings of Jesus Christ as interpreted by the Roman Catholic Church. This Federation of Catholic Societies declares that it is not connected with any political party. On the other hand, they state, "Yet we can not, and shall not, keep away from politics." They will work for the common good, but where "Catholic interests, religious and civil, are greatly affected," the whole power of the federation will be used to promote those interests. The objects are identical in both federations.

President Roosevelt.

It was President Roosevelt who expressed his "highest sympathy with the movement" for Protestant federation of churches, and it was President Roosevelt who addressed the Catholic Convention at Detroit the same year in these words: "I believe most heartily in the work you are doing in your American Federation of Catholic Societies." *The Catholic Union and Times* of Aug. 2, 1906, stated: "Federation is a magnificent organization that is bound to root out prevailing and ruling national evils; a patriotic undertaking in which Catholic and non-Catholic may join hands." It was the Protestant federation in New York City who voiced their earnest and ardent desire to unite their combined forces with that of the Roman Catholic Church; all of which shows very clearly that the purposes of the two are identical.

Differences Between the Federation.

There is this difference, however: in the

Protestant is the spirit of compromise. Just as soon as the Protestant ground is forsaken, of the Bible and the Bible alone as the norm of faith, Jesus Christ as the Head, the Holy Spirit as the power, compromise must necessarily follow. Having left the law of her very existence, the Protestant church becomes a shuttlecock between the two forces of tradition on the one side, and ritualism on the other. Whatever we may say regarding the Roman Catholic Church, it is consistent to its creed. It holds to the Bible, but it holds to the Bible as interpreted by Roman Catholic tradition, and they do not propose to depart from that. Protestants are solacing themselves that the Roman Catholic Church is changing; that her ultramontane doctrines are being discarded in this enlightened age; that she is no longer held by the decrees of popes and councils; but this claim does not come from Roman Catholics themselves. They declare that the church is unchangeable and that, in fact, she can not change.

Pope Leo XIII stated in his encyclical on Christian unity in 1896: "The fathers of the church are unanimous in considering as outside the Catholic communion any one who in the least degree deviates from even one point of the doctrine proposed by the authoritative *magistratum* of the church." And he declares in the same encyclical that "it is absolutely necessary that he [the pope] should have received real and sovereign authority which the whole community is bound to obey." In harmony with this, such stalwart Catholics, and so recognized by that church, as Father Phelan of the *Western Watchman*, the dean of Catholic editors, the ablest, perhaps, in the United States, declares that "Protestantism is dead." Here is one utterance in the *Western Watchman* of Jan. 30, 1908, in the sermon which Father Phelan gives for Sunday, the second of February. He declares:

"Heresies have devastated the Christian commonwealth. We list them."

It is thus he speaks of Protestantism:

"IT IS SURELY DYING; IT IS ALMOST DEAD; it lasted nearly 400 years. Protestantism was born in the sanctuary here; a priest started it; it lasted its allotted time; it was an effort of man to take from God's vicegerent his power to make the church of God a man's church; to bring the kings into the sanctuary; to bring the throne within the precincts of God's temple; it has lived its time, 400 years is a very short time; but it lived, and it made a tremendous amount of disturbance in its day. In the last 400 years Protestantism has caused the church a great deal of unhappiness. We hear more of its ravages than people who live in Catholic lands; but while in its day it has given a great deal of trouble, IT IS COMING TO AN END."

On the other hand we find Protestants continually championing the Roman Catholic Church, continually apologizing for it, continually defending it. Speaking of the Catholic Centenary, the *Homiletic Review* says: "The fanatical hatreds of the past

have been outlived and forgotten." "This great church has evidently proved to be a salutary factor in American life." "It still numbers upward of thirteen millions, with its chief strength in the great cities where its good influences are needed most."

The Independent of April 30, on the same great Catholic centennial, declares: "We can not afford to do without the Catholic Church; it is Christian; it teaches positively the great Christian doctrines." "Archbishop Farley may well feel a holy pride in the growth of his church." "A chief bishop in the Vatican can still be accepted as well as one in Canterbury Cathedral, each leading, and neither enslaving, his followers." "The Catholic Church in this country has a worthy history, and we hope for it its full part in holding our country to the Christian faith."

We would like to have some of our readers find one single utterance in Roman Catholic journals expressing the same sentiments regarding Protestantism. *The Outlook* of May 9 has an editorial along the same line stating the same sentiments. It declares:

"But America to-day stands in peculiar need of that contribution which the Roman Catholic Church is peculiarly fitted to furnish. . . . One of the chief lessons Americans need to learn is REVERENCE FOR CONSTITUTED AUTHORITY, AND WILLING OBEDIENCE TO LAW. THIS LESSON THE ROMAN CATHOLIC CHURCH IS PECULIARLY FITTED TO TEACH."

And just recently we have a noted Protestant minister, Dr. Newman Smyth, writing a book on "Passing Protestantism and Coming Catholicism." Of course he thinks that there will be a great change in the Roman Catholic Church; it will grow more liberal; but all this dream is on the part of Protestants and not on the part of Roman Catholics. Looking upon it from this view-point, noting the position where each body stands, the one in a compromising, apologetic, vacillating attitude, the other in that of uncompromising loyalty to its principles; the one accepting of Catholicism as a part of the Christian faith; the other utterly condemning Protestantism as heresy; and yet Protestantism continually pleading for unity in church federation for political purposes in which the Roman Catholic Church is the tried teacher for centuries—we would like to ask our Christian friends and candid readers if Mr. Maybell's cartoon has not some basis for existence, and that, if there be union at all between the Protestant churches and the Roman Catholic Church in church federation, it will not be the yielding of Protestantism to Roman Catholicism.

BUT light shone bright e'er the darkness;
And truth, e'er the lie was known;
And the scepter of right stretches out thru the
night,
From I Am, on His living throne.
FLORA E. WARREN.

REJOICE in hope! The day and night
Are one with God, and one with them
Who see by faith the cloudy hem
Of Judgment fringed with Mercy's light!
—Whittier.

MEN deal with life as children with their play,
Who first misuse, then cast their toys away.
—Cowper.

The Beginning of the Inquisition in Portugal No. 3

[The following article in four parts is not from some ancient tome written by some prejudiced Protestant; it is from the *Illustracao Portuguesa* of June 18, 1906, a popular magazine of Lisbon, Portugal. We do not print it because we have aught of enmity or ill-feeling against one single Roman Catholic in this world. We have warm friends among them; we pray for them all. Many of them are Christians, far better than their creed. We publish the article to show a logical outworking and legitimate fruitage of the union of church and state. The members of the Roman Catholic Church are like other men and women by nature—neither better nor worse. If that church had not assumed to legislate and execute for God and demand that the state should submit to her creed, she would not have authorized the Inquisition. The Inquisition was but the logic of the church's claim and demand for power to punish heresy. Let all men take heed. Let those "Protestants" who are seeking religious legislation in behalf of Sunday learn the lesson. The translation of the article is not finished English; it has too much of the idiom of the Portuguese, but it does not misrepresent the original.]

ONCE imprisoned, the penitent followed the various ways of the process. It was a long, tiresome and dolorous ceremonial. At times it lasted months and even years. The unfortunate one either died or killed himself without learning for what crime he was accused. Other times things passed summarily; after the denunciation came the information, after the information, the theological note of the qualifiers of the Holy Office.

Three sumptuous Dominicans examined the facts or faults of which the poor being was accused, and qualified them, in an increasing order of gravity, as suspects of heresy, by light suspect, vehement, most vehement, violent, or formal. On this subtle qualification of these theologians depended, in great part, the destiny of the one imprisoned,—*fogeira*, or as a culprit, who, confessing his faults, marches in the procession of the *auto de fe* to be gibbeted, confiscation of goods, perpetual imprisonment, or infamy. In great part, we say, that which truly decided the fate of a new Christian suspected of heresy was the confession or non-confession of his crime in the three audiences of judgment to which they subjected him. In these audiences of a gloomy, offensive ceremonial, in which presided either the inquisitor or his vicar, held in an oblong room with arched ceiling, where the words reechoed mournfully, and in whose inner wall an enormous crucifix opened its arms, the judges, qualifiers, and relators commenced by interrogating the culprit upon his genealogy, his personal antecedents, and at last about the note of unlawful suspicion that weighed upon him.

The summary of the accusation was read to him, the inquisitor, according to the practise of the tribunal, mixing with the crimes of which the poor being was really accused various others more or less grave, or more



A Heretic Nun in dress of penitent, reconciled.

or less scandalous, of plain fantasy of the ignorant and wordy relators of the Holy Office. It had this system for the end, not only to establish the confession of the penitent, already depressed in spirit, but to make clear the difference between the mode by which he denied the crimes that he did commit, and those he did not. If the denial of the crime of which they accused him was not so energetic or so quick as some other more shameful or revolting, which by artifice they mixed in the summary of the accusation, the holy inquisitors concluded that the culprit was *negative*, or *confessed diminutive*, that he refused to confess faults manifestly evident to the eyes of the Dominican theologians; so they proposed that the poor

sonages with large mantles and hoods over the face; and, lastly, the physician of the Holy Office, destined to watch so that the violence of the torture might not be unto death.

Then followed the torments, gradually, solemnly, with all the placidness and method that the holy Dominicans put into all the inquisitorial acts. They began by extending the *negative*, or *confessed diminutive*, upon an X-shaped cross, and breaking methodically the fingers one by one. On the snapping of each bone and the cry of pain that broke from the lips of the sufferer, the pallid face of a monk showed itself to him from the dark, illuminated by a torch, surprising him into a confession, promising him life, suggesting the words that he must pronounce, and



A Heretic going to die at the stake.



An "Auto de fe" (burning at the stake) in the square of the Ribeira. From an engraving in copper of the time.

being might descend to the "Torture Room" without loss of time.

It was the second act of the inquisitorial tragedy. On recalling it, already two centuries distant, our brain seems to freeze, and an instinctive feeling of terror benumbs us.

In the palace of the Estaos, as in the Inquisition of Madrid, Burgos, Sevilla, and many others, the "Room of Torments" was situated in the deepest and most sultry part of the subterranean dungeon, in a point corresponding to the center of the building, surrounded by thick walls and low, massive, monastic ceiling,—everything wisely and carefully disposed, so that the cries of pain and cursing screams of the unfortunates in the torture might not be heard either in the palace or from without. The inquisitor here awaited them, mitered, upon a tapestried chair; the qualifiers, the consultants, the Dominican confessors, with cross upraised; two or three scribes that reduced to writing, at times with how much falsity, the declarations of the accused; various per-

the imaginary crimes for which he ought to do penance. If this was not sufficient, if the sufferer persisted in denying with abhorrence and dignity the crimes that they attributed to him, they passed him to the suffering of the *pole*, or vertical rack. The hands of the culprit *negative* were violently tied behind the back by the end of a linen cord that passed thru a pulley attached to the ceiling; two attendants, garbed like monks, pulled at the other end, raising the prisoner to the top, then letting him fall halfway; the bones of the arms, wrenched with violence in the fall, snapped, unjointed and disarticulated themselves, and the poor being remained suspended in the air like a doll, writhing with pain, crying and screaming. When the person still resisted this torture with a courage sufficient to maintain himself in the first denial, they extended him anew upon the cross, subjecting him to the suffering of the water, breaking the spine, burning the feet slowly with red-hot pincers, carrying the torture to the highest

degree of severity; and if at the end of everything, the unfortunate persisted in that which the inquisition called the *enchantment of taciturnity*, they threw him like a rotten cloth into the darkness of the dungeon, bloody, crushed, writhing with pain, without force to scream, already without force to suffer, begging the death and the *fogueira* as the supreme relief and supreme mercy.

Then the holy inquisitor, mitered, solemn, indifferent, hardened in the continual intimacy of human suffering, dictated to the Dominican scrivener whose pen moved in the torchlight upon a large yellowed folio, "FORMAL HERETIC. NEGATIVE. SILENT MALEFACTOR."

Thoughts About Jesus.

JESUS, the First-Begotten of our heavenly Father, *chose* to be *born again* that sinful man might have the right to *choose* to be *born again*. Jesus became a babe in the first Adam that men might become babes in Christ, the second Adam. Jesus was born from *below* that man might be born from *above*. By a *birth* Jesus became a partaker of our human nature that by a *birth* we might become partakers of His divine nature. Jesus became obedient unto the *cross of death* that we might become obedient unto the *crown of life*. Jesus was lifted up on the cross that we might be lifted up on His throne. Jesus' incarnation was *His* humiliation; man's incarnation is *his* exaltation. Jesus was obedient unto *death* that we might be obedient unto *life*. Jesus was reckoned as a *sinner* that we might be reckoned as *saints*. Jesus suffered the death that was ours that we might receive the life that was His. Jesus was treated as we deserve that we might be treated as He deserves.

From birth to perfect manhood, Jesus grew in stature, wisdom, and grace, that man might, from the time he is born from above, grow in stature, wisdom, and grace, even to the measure of Christ. From childhood Jesus acted independently of rabbinical laws; so man, when born again, may safely disregard the inventions of men. Jesus never transgressed physical law. It is as truly a sin to violate the laws of our being as to break the Ten Commandments. Hence man should understand and cheerfully obey physical law.

Jesus was wise to discern evil and strong to resist it. He can make us also wise and strong. Jesus exercised no power in His own behalf that is not freely offered to man. Jesus was an example of what God designed all humanity to be thru obedience to His laws. Jesus never possessed or cherished a single thought or feeling that responded to temptation. Jesus was, and still is, an ideal Man, divinity and humanity perfectly and harmoniously blended. We may become like Him, eventually see Him as He is, and sit with Him on His throne in the kingdom of glory, and evermore reign with Him.

H. A. ST. JOHN.

"CHARITY becomes bribery as soon as you use it as a bait."

Life's Compass.

FOUR things a man must learn to do,
If he would make his record true:
To think without confusion clearly;
To love his fellow men sincerely;
To act from honest motive purely;
To trust in God and heaven securely.

—Henry Van Dyke.

The Riches of Revelation.

REVELATION enriches us with truths which reason never could have discovered, but which, being given, reason can accept without loss of dignity or remission of responsibility. To me the Bible is a divine revelation—a revelation of God, Providence, sin, atonement, faith, immortality. The Bible is not a book containing a revelation; *it is* a revelation. We assume an immense responsibility in claiming that any book is a final and authoritative standard in faith and morals. We place the book itself in an awful position. We separate it from all other books; we make skeptical criticism

a profane offense, and devout obedience an essential element of spiritual character. The mind has simply to receive, the will has simply to obey, the heart has simply to trust. The book is to us verily as God Himself.

There is only one book in the world which can prove the inspiration of the Bible, and that is the Bible itself. Let the Bible speak for itself. When inquirers come with their questions, objections, and difficulties, insist, as a condition of conference, that the Book itself be read thru and thru from end to end until the inquirer is thoroly acquainted with its contents. That reading will do its own work. That reading has made me an unquestioning and grateful believer in the plenary inspiration, the divine authority, and the infinite sufficiency of Holy Scripture; and therefore I can the more earnestly and definitely encourage others to impose upon themselves the sacred task. I now know that the Bible is inspired. It addresses itself to every aspect and every necessity of my nature; it is my own biography.—*Dr. Joseph Parker.*

Our Bible Reading

God's Intercourse with Man.

When God first made man, He spoke to him face to face.

"God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it." Gen. 1:28.

Sin brought a separation between God and man.

"They heard the voice of Jehovah God walking in the garden in the cool of the day: and the man and his wife hid themselves from the presence of Jehovah God amongst the trees of the garden." Gen. 3:8.

"Your iniquities have separated between you and your God, and your sins have hid His face from you." Isa. 59:2.

Then God manifested Himself to righteous men by visions and dreams.

"The word of the Lord came to Abram in a vision." Gen. 15:1.

Jacob "dreamed, and, behold, a ladder set up on the earth, and the top of it reached to heaven. . . . And, behold, Jehovah stood above it." Gen. 28:12, 13.

Later He sent messages to His people thru seers, or prophets.

"Beforetime in Israel, when a man went to inquire of God, thus he said, Come, and let us go to the seer; for he that is now called a prophet was beforetime called a seer." 1 Sam. 9:9.

"If there be a prophet among you, I Jehovah will make Myself known unto him in a vision, I will speak with him in a dream." Num. 12:6.

"No prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit." 2 Peter 1:21.

God designed that His people should be guided by His prophets.

"Believe in Jehovah your God, so shall ye be established; believe His prophets, so shall ye prosper." 2 Chron. 20:20.

The word of prophecy is more sure than sight and hearing.

"We were eye witnesses of His majesty; . . . this voice which came from heaven we heard . . . We have also a more sure

word of prophecy; whereunto ye do well that ye take heed." 2 Peter 1:16-19.

There were prophets in the Patriarchal age.

"Enoch, the seventh from Adam, prophesied." Jude 14.

In the Jewish age there were many prophets.

Moses, Samuel, Deborah, Nathan, Isaiah, Jeremiah, John the Baptist (who was the last of that age), and many others witnessed for God in their times.

The early Christian church also had the gift of prophecy.

Jesus was the first; "The woman saith unto Him, Sir, I perceive that Thou art a prophet." John 4:20. Paul, Philip's daughters, and John were others.

At the ascension, Jesus "gave gifts to men," among them the spirit of prophecy (Eph. 4:8).

"Now concerning spiritual gifts, brethren, I would not have you ignorant." "To one is given thru the Spirit the word of wisdom; . . . to another prophecy." 1 Cor. 12:1, 8-10.

Prophecy is established in the church by God Himself.

"God hath set some in the church, first apostles, secondarily prophets." 1 Cor. 12:28.

This gift is to continue to the end, the time of the "remnant" of God's people.

"The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. "The testimony of Jesus is the spirit of prophecy." Rev. 19:10.

In the earth restored, God will once more dwell with His people, and speak to them face to face.

"He shall dwell with them, and they shall be His people, and God Himself shall be with them." Rev. 21:3.

"There shall be no curse any more: and the throne of God and of the Lamb shall be therein: and His servants shall serve Him; and they shall see His face." Rev. 22:3, 4.

"It shall come to pass that, before they call, I will answer; and while they are yet speaking, I will hear." Isa. 65:24.



MOUNTAIN VIEW, CAL., JULY 8, 1908.

Manuscripts should be addressed to the Editor.

For further information see page 15.

EDITOR - - - - - MILTON C. WILCOX
 ASSOCIATE EDITOR - - - - - A. O. TAFT
 ASSISTANT EDITOR - - - - - MAX HILL

He Is Coming Again.

WHOM?—The Son of God, our Lord Jesus Christ. He who was in glory supernal with the Father before the world was! He by whom the worlds were created! He who left that glory, took upon Himself "the form of a servant," was "made in the likeness of men," and became obedient unto death, even the death of the cross! He is coming again!

He "gave Himself" for you. Among the millions of earth's needy ones He saw your need, your sin, your misery and wretchedness, your sure and certain death. He pitied you. He gave Himself to die upon the cross to save you. If you had been the only soul earth knew, He would have left glory to save you. All that Deity could do God did in giving His Son to bring you to Him. All that love could do it did when Jesus died upon the cross. He is coming again. Are you willing to meet Him who did so much for you?

If you are not saved, it is not His fault. He respects your selfhood, your individuality, the sanctity of your will, your choice. He longs that you shall choose the good, but Love can not compel, save by the compelling power of love. Why not yield to the plea of the Coming One?

Christian brother and sister, you know Him as a Friend and Saviour. How kindly, persistently, faithfully, He pointed out your sins and their sure consequence in order that you might be alarmed, and so induced to flee from the wrath to come. How tenderly yet heartily He welcomed your coming. "My son, thy sins are forgiven thee" fell as sweetest music upon the ears of your soul. The night of horrors fled; the day-spring of hope broke glad upon your darkened heart. How many times you have faltered and fallen, perhaps, and He has come not with harsh words of condemnation, but with words of infinite helpfulness and cheer. "If any man sin, we have an Advocate with the Father." He is a Friend who "abideth," "who ever liveth" to make intercession for us, who "sticketh closer than a brother." That Friend is coming again. Such was His parting assurance when He left. Such is His repeated message to His church militant. Are you not glad that He is coming? If not, get ready, get ready.

"The Survival of the Fittest."

LAWS for the protection of human rights are necessary; but class institutions, among which are all religious days and dogmas, must depend for their existence and promotion on their in-

trinsic worth and the loyalty, devotion, and zeal of their adherents.

If these institutions are worthy to live, if they are of benefit to mankind, if there is back of them real intrinsic value, if they are founded in truth, their worth will be recognized; and they will be perpetuated in the hearts and lives of their constant and multiplying constituency. But if these institutions can not thus be maintained, they deserve to die.

Above all classes, Christians should recognize the fact and indorse this sentiment. Jesus Christ declared: "Every plant, which My heavenly Father hath not planted, shall be rooted up." Matt. 15:13. A practical and vital question before the world to-day is the Sunday question, and the demand that the day shall be protected by legislation. Men may bolster up the Sunday by tradition and false teaching; they may put behind it all the combined power of civil government

the world over; but if it is not of God, it will surely perish, and will include in its destruction all those who have to the end identified themselves with it. But if it be of God, let its religious friends look to God with the calm faith of an Elijah.

The Rock, and all builded upon it, will endure. All the storms of infidelity and opposition may beat and break upon it, but the waves and winds will prove to be but harmless spray, which will whiten, harden, and polish its immovable strength.

We leave these queries with those of our readers who hold to the Sunday institution:

Is not the appeal to civil law a tacit confession that they know that the Sunday is not of Christ, that it is not of God's planting?

Or, if they believe the Sunday to be of God, does not their appeal to civil law show that they have lost faith in the "all power" of the Gospel?

Roman Catholics and Church Federation

ON our first page is a cartoon by an artist who for years has been connected with a great daily, and has furnished political cartoons, and cartoons portraying the times, which have been published and copied far and wide. This artist is a student of world-conditions from a religious outlook. He has been studying for a long time the church federation question and he has sent us, unsolicited, the cartoon on our cover-page. Cartoons generally exaggerate by making more prominent some already prominent feature; but in principle they are often strikingly true. Is this the case with Mr. Maybell's cartoon on church federation? It is a serious question; church federation is a living issue to-day.

Protestant Federation.

The great meeting held in New York City, Nov. 15 to 21, 1905, so fully reported in this journal, and the subsequent progress made in the general indorsement of that movement, demonstrate federation to be one of the great tendencies in the religious world of to-day. At that meeting was organized the National Federation of Churches, among the objects of which is the unifying of the efforts of the church in "all great movements" that make for righteousness. Among the things which make for righteousness are mentioned the question of saloons, marriage and divorce, Sunday desecration, the social evil, relation of labor to capital, moral and religious training of the young, and the concentration upon these of the united and concerted action of the church.

At that conference were represented twenty-eight of the great Protestant denominations of the country. President Roosevelt expressed "his highest sympathy with the movement;" and, showing that he considered it a movement toward national Christianity, he stated: "It is perfectly possible that the

movement may have very considerable effect in the Christianizing of Japan, which I feel to be retarded by the divisions among ourselves, and by the failure to recognize the fact that the Christian church in Japan must of course assume essentially a Japanese national form." Enthusiastic leaders in the movement have rejected the word "evangelical" so as to include all the religious forces in the movement, and they look not simply for county and state and national federation, but to international federation. Over and over it was stated in the great conference that the object of the federation was to make the united church felt in civic and political matters; as Bishop Goodsell stated it: "A church of many votes is sure of respectful interest." It was stated again and again in that convention, and it has been manifested in local matters in various parts of the country, that to this federation **Roman Catholics were welcomed.** While there was decided objection to Unitarians uniting with the federation, there is no objection to Roman Catholics, as they are considered Trinitarians. The same tendency has also been shown in the steady drift of Protestants toward ritualism. It would have been tantamount to a dismissal from the ministry a few years ago for a Presbyterian pastor to seek and obtain the blessing of Cardinal Gibbons upon a cross presented to a pupil of the Presbyterian Sunday-school of Washington Heights, D. C. Cardinal Gibbons, of course, blessed the cross. Instances are on record of Protestants dedicating their churches to saints, praying to saints, setting apart some particular day in honor of the saint to whom the church is dedicated. The tendency in the Protestant church to the keeping of traditional holy days is also shown; and the demand for a union of church and state, which is a peculiarly Cath-

(Continued on Page 5.)

Studies in Romans

Israel by Faith.

Rom. 9:27-33.

"And Isaiah crieth concerning Israel, If the number of the children of Israel be as the sand of the sea, it is the remnant that shall be saved: for the Lord will execute His word upon the earth, finishing it and cutting it short. And, as Isaiah hath said before, 'Except the Lord of Sabaoth had left us a seed,

We had become as Sodom, and had been made like unto Gomorrah.

"What shall we say then? That the Gentiles, who followed not after righteousness, attained to righteousness, even the righteousness which is of faith: but Israel, following after a law of righteousness, did not arrive at that law. Wherefore? Because they sought it not by faith, but as it were by works. They stumbled at the Stone of stumbling; even as it is written,

"Behold, I lay in Zion a Stone of stumbling and a rock of offense:

And he that believeth on Him shall not be put to shame." Rom. 9:27-33.

THE Israel of Paul's time, so far as outward appearance and profession went, was the Jewish church. But "they are not all Israel, that are of Israel: neither, because they are Abraham's seed, are they all children." Rom. 9:6, 7. Out of that great mass of professors of the religion of the true God there was only a remnant to be saved. The professors of the truth for that time were as "the sand of the sea," but they did not possess the thing that they professed. The very Lord of glory Himself came to that people, and instead of receiving Him they crucified Him. The Messiah that their prophets and priests had been pointing to for centuries as the One that was to come, actually appeared among them, but they did not recognize Him.

The Messiah had preached in person to the very generation of men to which the apostle Paul belonged. But out of all that vast multitude there was only a little handful of disciples comparatively that actually took the time to become acquainted with the teachings and the message of Christ. There were thousands who heard it, and like Felix they were made to tremble, but they put off the acceptance of the Gospel message of salvation. It was only the remnant that was saved in that time, and the remnant, which is a very small part as compared to the whole, is all that has been willing to accept Christ and truly devote themselves to Him in any of the generations that have come and gone.

Except the Lord had left a seed, unless He had nourished and specially cared for the few that would stand true to Him, the whole world would have gone into sin as did Sodom and Gomorrah of old. There has never been any lack of the forms and the ceremonies of religion. Even in times and places where there have been the grossest darkness and superstition, there have been forms of religion on every hand, and these forms were adhered to closely and most rigidly. In many instances, when individuals refused to pay homage to these dead

forms and ceremonies, they had to suffer the cruellest kind of persecution.

These things should be a lesson to us as individuals in this time. There is an eternity of happy existence at the right hand of God to be secured by every one who will seek for it after the Lord's own order. But we may cheat ourselves out of this valuable prize by following some dead form. Forms and ceremonies do not constitute the life and power of Christianity. The Christianity of the Christ is a life of right-doing—it is a life of right-thinking. For the thoughts must be made right so that the life may be made right. Right-thinking must be at the foundation of all right-doing. "Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Jehovah, my Rock, and my Redeemer." Ps. 19:14. Our meditations are the basis of our actions, and hence the necessity of heeding that other injunction—"Wherefore girding up the loins of your mind, be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ." 1 Peter 1:13.

The "girding up" of the mind is one of the great essentials of the Christian warfare. And this girding is not done by forming resolutions and bracing ourselves by certain mental efforts of human device and design. The bracing and the girding must be done by filling the mind with the words of Jehovah. The divine word will gird us and keep us if we cherish it in our minds continually. "Thy word have I hid in mine heart, that I might not sin against Thee." Ps. 119:11.

"The Gentiles, who followed not after righteousness, attained to righteousness, even the righteousness which is of faith." Thus are we again reminded in this Roman letter that the righteousness that is acceptable with God is the righteousness that comes of faith. This is the only righteousness that the sinner can hope to receive. For we read that the professed Israel did not attain to that righteousness "because they sought it not by faith, but as it were by works."

All the man-made religions have one great round of ceremonies and works. They make salvation depend upon pilgrimages, and upon afflictions of the body in various ways, and upon an endless round of things that have to be done. This is all summed up under the head of "works," as opposed to "faith." The individual who gets his righteousness on God's plan accepts it as a free gift by faith. And having accepted this righteousness by faith he does righteousness because God has made him right, and not because he is trying to drive himself to do right. God's plan is simple and powerful and effective to accomplish the work of giving the individual a righteous character. Which plan are you following? Are you with the many who are seeking righteousness by works, or are you with the remnant that

the Lord tells us are getting righteousness by faith, and seeking to live righteousness by faith, the only way that it can in reality be obtained, or lived? T.

"ENVIRONMENT may determine character, but it depends on you to determine environment."



Schedule for Week Ending July 18, 1908.

Sunday	July 12	Job 1, 2	Matt. 10
Monday	" 13	" 3, 4	" 11
Tuesday	" 14	" 5, 6	" 12
Wednesday	" 15	" 7, 8	" 13
Thursday	" 16	" 9, 10	" 14
Friday	" 17	" 11, 12	" 15
Sabbath	" 18	" 13-15	" 16, 17

Suggestive Notes.

A wonderfully interesting book is open before us in the next three weeks. The book of Job is thought by many scholars to be the oldest book in the Bible. It is conjectured to have been written by Moses when he was in the land of Midian. This, however, is not known. It is the oldest of all poetical books which have come down to us. It may be divided into four parts: (1) The prologue, chapters 1 and 2, written in prose; so also is the epilogue, or closing part of the book, chapter 42:7-17. (2) The debate between Job and his three friends on the subject of his afflictions (chapters 4 to 31) consists of three circles of speeches on the part of each. (3) The speeches of Elihu, chapters 32 to 37, and (4) the speeches of the Lord out of the storm-cloud.

The great subject of the book is the problem of human sufferings, and its relation to character. This has been a problem of wonderful interest thruout the ages. Job's friends contended that his affliction implied sin on his part, and God's disfavor, while prosperity implied God's favor and is a token of righteousness. While Job was led thru the severity of the condemnation of his friends and his intense sufferings to waver at times, yet his former experience with God holds him as an anchor in the storm of trouble thru which he is passing. He assures himself that he knows God, and that God knows him, and that he has witnesses on high; whatever darkness surrounds him now, he knows that his Redeemer lives and that he shall at last come forth to the light; but his longing now is that God should appear to him and tell him the reason of his afflictions. This God answers by revelations which Job had not before considered. The clear revelation makes him see that before he had only heard of God, but now he sees Him. Therefore he humbles himself before his Maker. God, knowing his heart, justifies him and forgives his friends because Job pleads in their behalf. Proving steadfast with God, his latter days were better than his first.

It is recorded of the eccentric old Scotchman, Thomas Carlyle, that he was asked to read at a friend's house in London at worship, that he opened to the book of Job and began to read, and read on and on and on for hours until he finished the book. The eminence of the man forbade his friends speaking to him while he was reading. He himself remarked, as he closed the book, that he never before had known of the wonderful wealth there was in Job.

Our readings in Matthew cover from chapter 10 to 17; of wonderful and marvelous interest are the stories of our Lord, the miracles which He wrought; His teachings in parables; the comfort of soul which He brought to the afflicted. To attempt to simplify or explain would be impossible in these limited notes. We will find almost every truth of Scripture either incidentally or objectively demonstrated in the Gospels of Christ.



THE OUTLOOK

"Watchman,
what of
the night?"

Japan and the United States

BURKE'S observation on the difficulty of framing an indictment against a nation applies with peculiar force when the nation judged differs from its critic in language, manners and customs, religious and ethical ideals, and historical traditions, as is the case with Japan and the United States. In any case the obvious difficulty is that of proving the charge against the nation as a whole, or even against a majority of its citizens. Is Japan a menace to the United States? Some Americans are answering this question in the affirmative, while others are returning as emphatic a denial, the reply depending upon the point of view. The Congressman, anxious to advance the naval expansion policy of his party, naturally views things in a different light from that of the sympathetic missionary who has spent his life laboring for the spiritual uplift of the people. It is possible that the view of each is more or less partial. But in all fairness it must be allowed that the man who has lived among the people the best part of his life is in far the better position to judge.

The present position of Japan before the world is certainly unique. For a generation past the Japanese have been engaged in a struggle to appropriate Western civilization, and to win the recognition of the Western nations as one of the world's leading powers. With the close of the war with Russia this recognition came, not in a mere sentimental way, but in a very substantial manner, from all the leading nations. This result has had its effect, both upon the Japanese and upon their critics. It is very human that some among the white race should still be unwilling to admit a nation of yellow people into the charmed circle of the world's great powers. And the industrial problem arising from Japanese immigration has helped to strengthen the feeling against the self-assertive Orientals. It is also quite human that the Japanese should feel elated over their successes in peace and war. The results are suspicion and adverse criticism on the one hand, and conceit and over-confidence on the other.

Thoughtful Japanese in the home country, men in responsible positions, are fully conscious of these conditions, and are doing what they can to improve the situation. The *Japan Times*, of Tokyo, a daily paper owned and edited by Japanese, tho printed in English, recently contained an editorial discussing the question of Japan's foreign critics. In trying to account for the feeling on the part of foreigners that "Japan is trying to make too much of her newly gained position," and to explain why foreigners "see an upstart in Japan and resent her self-assertion," the paper observes:

"And the vexatious part of it is that the Japanese, or at least some of them, are responsible for this mistake almost as much as the foreigners. For such of Japanese as are familiar with the material and intellectual civilization of Europe and America, it is impossible to have an extravagant idea of the greatness of their own country. But it is not always the writers of this class who take up pens for popular magazines and newspapers that reach the masses and the young. It happens that those who have the ears, or rather the eyes, of the untaught and raw minds are themselves men who can measure their country only by what it was, and to them Japan of to-day is the marvel of the world. . . . In turn, the effects thus produced are wrought into weapons of attack by their foreign detractors. Thus we have often to blame our own nationals for many of the weaknesses we are charged with unfairly as a nation. To our bitter experience we have had enough of sensational American journalism, and seen what mischief it can be capable of in international relations; and it seems high time that the publishers of our newspapers and periodical literature awaken to the importance of correctly selecting matter entering their columns,

especially in connection with the international position of this country."

Such an utterance fairly represents the attitude of the large class of Japanese who have either traveled abroad, or have breadth of mind to see beyond their own coasts. Of the great mass of the people who have never been outside their own country, their lack of perspective in world affairs is not so much to be wondered at. Time and the experiences it brings will gradually enable them to properly estimate themselves. The great Exhibition to be held at Tokyo in 1912 will be an educational factor of rare value in this direction.

Then there is the charge that Japan is secretly plotting against the United States in a struggle for the supremacy of the Pacific. The only basis for such a charge is unconfirmed suspicions. It is true that Japan is taxing herself to the utmost to build up her army and navy; but in this she is simply following the lead of her instructors, the great powers of the West. She is but paying the price of being reckoned among the great powers. Commercial competition among the maritime nations of the world is very keen; and no doubt some have felt annoyed at the rapid progress of Japan in the markets of the Orient. But these same foreigners stand ready to take any advantage of the Japanese that occasion offers. This is shown by the fidelity with which certain foreign firms in China seized the trade that the Japanese lost as the result of the boycott on account of the "Tatsu Maru" affair. It is simply the way of a selfish world, where even those who live in glass houses often throw stones.

While prominent Americans are indulging in violent criticisms of Japan, it is not to be wondered at that the Japanese are inclined to question the friendliness of Americans. The *Nichi Nichi*, a leading Tokyo daily, recently gave expression to this feeling. A translated summary of the editorial runs as follows:

"The 'Nichi Nichi' can not understand the persistent survival of anti-Japanese sentiment among certain sections of the American public. The violent speech attributed to an Alabama Congressman [Hobson] must be dismissed only as an attempt for advancing the naval expansion policy of his own party; but nevertheless, public expression of an opinion signifying hostile feeling toward the nation most friendly to his own should be denounced as extremely imprudent. Worse than this case, words put into the mouth of no less a person than Admiral Evans, declaring the necessity of advancing American trade interests even by force of arms, betray disregard of the possibility of rousing in the peacefully minded Far-Easterners the suspicion of ambitious intentions of America on the Pacific."

Thus does suspicion breed suspicion. And it is not difficult to predict the result if such suspicions are persisted in. This may all be looked upon as shrewd foresight and skilful politics; but should the predicted clash come, who can tell how much it might be due to the ill feelings and lack of confidence thus engendered?

Congressman Hobson charges the Japanese with being addicted to the war habit, as an inheritance from eight centuries of ancestors. And Dr. DeForest replies that for the two hundred fifty years prior to the recent awakening of Japan the nation enjoyed a period of profound peace. Very true; but that was the period of the supremacy of the Tokugawa line of Shoguns, and the peace enjoyed was due to the consummate skill of the early rulers of this line, by which the whole country was brought under one of the most absolute military despotisms known in history. The samurai class were the ruling class, and enjoyed privileges and were accorded honors denied the farmer, the craftsman, and the merchant; and the elaborate feudal code of honor applying to this class also helped to keep

alive the military spirit even in time of peace. And altho these class distinctions were abolished at the beginning of the Restoration Era, the military spirit of the nation was well preserved, and still survives. The accomplishments of the Japanese in their most recent wars is proof of this. And while it seems to me unfair to charge them with having the war habit any more than some other nations that might be mentioned, I think it would not be unfair to say that when war does come, the Japanese can be depended upon to act their part. The student of prophecy knows that the final clash of arms can not long be delayed, and sincerely prays that the war spirit may be held in check a little longer, till the Gospel of peace has done its work in the earth.

Tokyo, May 12.

KOSMIOS.

The Spirit of Confederating.

IN the one hundred and twentieth General Assembly of the Presbyterian Church, recently held in Kansas City, Mo., Rev. M. A. Matthews, a Seattle pastor, gave a talk on federation. The reporters say that his talk created a deep impression on the delegates, and that it was discussed favorably with a good deal of interest.

Mr. Matthews said that the church must agree on some kind of organization thru which it can speak as one man. He would not favor a Protestant popery, but would confine the actions of the church to questions of divorce, educational problems, the drink evil, civic righteousness, and such other questions as involve the whole people. The Protestant churches need a head, says Mr. Matthews, so that they can speak with authority and become a political power. He says that the federation of churches which has already been organized is not effective in its work, because it does not have a central body that can speak with authority when matters come up where the church might make itself felt in civic affairs. He recommends that the evangelical Protestant bodies should agree on a system by which delegates could be elected from all the various churches to form a central electoral college. This college should elect a permanent president, and the college itself should be the executive committee. The president and the executive committee should be vested with authority to voice the sentiment of the combined Christian world; to speak authoritatively on questions of civic righteousness, etc.

Mr. Matthews thinks that faith in Christ should be maintained; he believes that we are just as much in need of visions and miracles now as at any time in the world's history. This combination of the churches should be confined to political morality, and not be allowed to invade the realm of religion.

In 1829 a number of religious people combined to petition Congress not to allow the mails to be carried on Sunday. With the men living at that time the question of religious liberty was a real live issue. They had tasted of the very experiences of religious intolerance, and had fought the hard battle and won out against it. They were determined to put freedom, both civil and religious, on its proper foundation. A paragraph from the action of the Senate in response to those petitions is very much to the point here:

"Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. This first effort of the kind calls for the establishment of a principle, which, in the opinion of the committee, would lay the foundation for dangerous innovations upon the spirit of the Constitution, and upon the religious rights of the citizens. If admitted, it may be justly apprehended that the future measures of the government will be strongly marked, if not eventually controlled, by the same influence. All

religious despotism commences by combination and influence, and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequences."

That is the manner in which the men of a generation ago looked at "extensive religious combinations" that are formed to "effect a political object." When the church as such goes into politics, the church and not the state is the dominating factor. The politician who is always on the lookout for votes is ever ready to yield to the influences of the church in order that he may carry his elections and remain in power. The question of what ought to be done is swallowed up by the desire to please the church. This causes the church to feel its power, and then the downward course into religious despotism is natural and rapid.

God does not call for federations in His work. He calls for union. When Christ was about to make the great sacrifice of giving up His life for the sins of the world, He was surrounded by His disciples and praying earnestly to His Father. In that wonderful prayer is this petition:

"Neither for these only do I pray, but for them also that believe on Me thru their word; that they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in us: that the world may believe that Thou didst send Me. And the glory which Thou hast given Me I have given unto them; that they may be one, even as We are one; I in them, and Thou in Me, that they may be perfected into one; that the world may know that Thou didst send Me, and lovedest them, even as Thou lovedest Me." John 17:20-23.

Unity with Christ brings unity between the individuals who are thus brought into harmony with the Master. This is the only real Christian unity. This is the unity that Christ desires in each of us; this is the unity for which He prayed so earnestly to His Father. Instead of Christian people seeking for a plan on which they can combine or federate, Christ's method, as is clearly shown by His prayer, is for us to become one in Him. This can be done only by an earnest seeking of Him by faithful prayer and by an unprejudiced study of His word.

The trouble with the Christian world is that the majority of the people have settled down to the belief that all the various sects of Christians are necessary; that we could not believe alike, and, therefore, all the various religions of the Christian world are a necessity. But the prayer of Christ from which the foregoing paragraph is quoted shows this to be a fallacy of the worst kind. He prayed that they all might be one, and He desired this unity "that the world may believe" that the Father had sent Him. If we seek for this unity with Christ as He prayed that we should, we will have perfect unity with one another, and this will so clothe us with power that we will not need federations or anything of the kind in order to influence the state in political matters.

Christ not only prayed earnestly for our unity, but thru His prophet He has warned us against confederating:

"For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of Hosts Himself; and let Him be your fear, and let Him be your dread." Isa. 8:11-13.

The prayer of Christ for perfect unity between Him and His followers, and this warning thru the prophet against a confederacy make a very striking contrast with conditions in the state and church to-day. The warnings of Isaiah apply in the main to the Gospel dispensation, and certainly this one against forming a confederacy is most applicable in this our day.

It is always safe and desirable to seek the things for which Christ prayed, and it is

also desirable and safe to shun the things against which His prophets utter such pronounced warnings.

T.

Coming Together.

IT is frequently stated in liberal journals that Roman Catholicism and Protestantism are coming together; and there is no question but what it is true. Protestants comfort themselves in the dream that the change is in Roman Catholicism; Roman Catholics know that the change is in Protestantism. As stated by that doughty editor and consistent Catholic, Father Phelan of the "Western Watchman," "Protestantism is dead." As to the changed attitude of some of our Protestant journals, at least aforesaid Protestant journals, we take the following from "The Independent" of April 30, 1908, on the Catholic Centennial. Says that journal editorially:

"We can not afford to do without the Catholic Church; it is Christian; it teaches positively the great Christian duties and doctrines. If it teaches some other things, true or untrue, that is what other churches have done, with the result that the good overbears the evil. Compare the lowest Christian land in the world, Protestant, Catholic, Greek, or Abyssinian, with pagan countries, and the supremacy of Christianity is evident.

"The Roman Catholic Church in this country has had an extraordinary history. The Western Continent was discovered and then settled by Catholics. Catholics have the full precedence, for there was at first no Protestantism. . . . It is thus true that more than three fourths of our territory was preempted by Catholics; but that it was the greater virility of the English people which gave Protestantism the victory we may not claim, but we believe that religion is the greatest factor in the development of national character, and that the independent self-assertion of Protestantism implied in its name, its resistance to authority, has much to do with its past success, which now gives us forty-six states, from French Canada to Spanish Mexico, and from the Atlantic to the Pacific, and not one of them predominantly Catholic. But the days of Catholic decadence are ended."

Admitting this to be true that Catholics first settled in this country, and the logic of the present claim made by Protestants that whatever Christian sect may enter a heathen land should be left undisturbed in its position, the conclusion would be that Protestants should yield the country to Roman Catholic domination and let it indeed be what it is fast becoming, a Roman Catholic country. That is the logic of the theory upon which Protestants are now working.

As to the strength of the Roman Catholic Church, "The Independent" says that Catholicism proudly claims nearly fifteen million adherents. There are 250,000 children in the parochial schools of New York. "The old New England States, long strictly Protestant, are rapidly becoming Catholic, and Boston is a Catholic city, and Massachusetts and Rhode Island are very nearly Catholic. Archbishop Farley may well feel a holy pride in the growth of his church." "The Independent" closes its editorial in this way:

"What we do expect is a closer approach of Protestants and Catholics, due chiefly to the silent change in the Catholic Church thru the gradual sloughing off of those non-essentials but hitherto destructive superstitions among the illiterate, too often cultivated for financial advantage. In both branches of the church the essential Christian faith will be more and more emphasized, and the non-essentials will be minimized, with full liberty of more than tolerance. A chief bishop in the Vatican can still be accepted as well as one in Canterbury Cathedral, each leading and neither enslaving his followers. The Catholic Church in this country has a worthy history, and we hope for its full part in holding our country to the Christian faith."

It is a simple fact that the Protestant churches have left the essentials of Protestantism—an open Bible, as the authority in religion, the absolute non-interference of the civil magistrate; no other head save Jesus Christ. They stand now, uncertain, vacillating, drifting; one class tending toward German Rationalism, which is practical infidelity;

the other, toward a strong, centralized human church in which traditionalism is dominant. Roman Catholics stand just as clearly and strongly and steadily to the tradition and the Bible, or THE BIBLE INTERPRETED BY TRADITION, with the pope as the infallible head of the church. They have no idea of ever changing their position. To yield to Protestant principles in any way is to relinquish the claim to infallibility. It is true that of late there has been a drawing together of the two bodies, but the one which has yielded the ground has not been the Roman Catholic, but the Protestant.

And yet, there is a Protestantism which still holds to God's word. Some of its adherents are in error, but all are facing the right way. And just as surely as God led a church out of the formalism and traditionalism of Judaism, just as surely as He led His church out of the traditionalism of the Medieval Ages, just so surely God will lead His church out of the formalism and ritualism and traditionalism of the last days, a church which He describes in these words: "Here are they that keep the commandments of God and the faith of Jesus." Rev. 14:12.

Persia is in the throes of revolution. Despatches under date of June 23 tell of horrible butchery with sword, bomb and fire, in Teheran, the capital, in which scores and probably hundreds of men, women, and children were killed by Cosacks and soldiers, some of whom were also killed. The Shah reluctantly proclaimed a constitution two years ago, but sympathizes with the reactionists who oppose the constitution. It is stated that during the few years of warfare between thirty and forty thousand lives have been sacrificed.

Twelve deaths and a score of prostrations from heat is the record of June 23 in Chicago. The advice of Dr. Harvey W. Wiley, chief chemist of the Department of Agriculture at Washington, D. C., for keeping well in summer, is good: "Moderate eating, moderate drinking, moderate exercise in the open air, and cheerful friends, will keep any good man alive thru the summer."

Iola, Kan., is experiencing the results of Sunday closing as religious zealots demand. Our correspondent says "the citizens in general are raving mad to think a few councilmen governed by religious zealots are thus able to tie up the city and make life miserable on Sunday." Mass meetings have been held to remonstrate.

A bomb thrown into the midst of the congregation at the cathedral of Turin at Rome, June 24, caused a panic among the worshipers, and many were injured in their attempt to reach the doors. It is thought to be an attempt on the life of Cardinal Richelmy, who was celebrating mass at the time.

Many lives were lost in the wrecking of the Spanish steamer "Larache" off the coast of Spain, near Muros, June 24. In a dense fog the steamer ran on an uncharted rock, sinking in eight minutes. Of nearly one hundred passengers and nearly as many of the crew, not more than about seventy were rescued.

Floods in Kansas were reported from a number of cities along the Kaw River, Topeka and Kansas City suffering especially. June 6 and onward the river rose rapidly, destroying considerable property and endangering the lives of those living in the lower lands. Bridges were washed out and crops damaged by high waters.

Forest fires in northern Michigan are reported to have wiped out three villages, Presque Isle, Cheboygan, and Case. Hundreds were made homeless and the property loss reached \$200,000. June 20 the smoke was so dense that lamps were used in the day-time.

An explosion and fire in a coal mine in Monongahela City, Pa., June 19, killed six miners and imprisoned thirty others, all of whom, it is feared, will perish in the burning mine. The cause of the explosion is not known.

Oliver H. P. Belmont, well-known capitalist and former member of Congress from New York, died at his home in Hempstead, L. I., June 10, of appendicitis.

A son was born to Queen Victoria of Spain June 23. Salutes from a battery of artillery welcomed the little prince into the world.



Chinese Respect for Literature

By H. W. Miller, M.D.

P LATING back to the days when the kingdom of Babylon was in the height of her power, the Chinese have been characterized as a cultured and literary people. The doctrines of Confucius and Mencius continually keep before them the importance of preserving the records of the past. These records are preserved from generation to generation, and details are written with great verbosity. It is a Chinese proverb that "he who would know things ancient and modern must peruse five cartloads of books." Wealthy families have records extending back fifty generations. Even to this day the descendants of Confucius are carefully traced, and are allowed special privileges, and have for them a place set apart by the government in the province of Shantung.

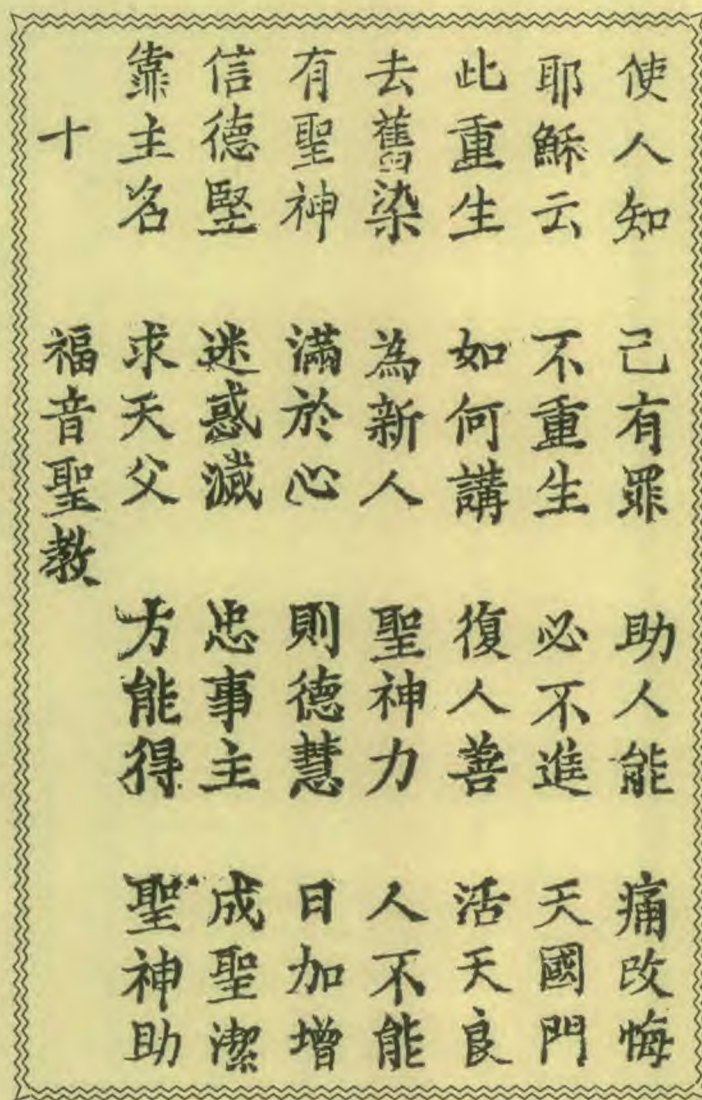
Destruction and Replacing of Literature.

While it is true that all the literature has been confiscated at intervals in China's career by rulers who wanted to blot out the illustrious name of some previous sovereign, still these records have at least partially been replaced. Chinese learning is characterized by memorizing entire books. So if the book should be destroyed they still would be able to duplicate it. So intent have the rulers been to preserve the classics that there is standing in Peking to-day what is known as the Stone Library. On mounted slabs of stone are carved the entire volumes of the classics. Students from all parts of the empire go to Peking to read the classics from this celebrated library. Books, altho greatly appreciated, are owned by few, since to possess a small library would often require the salary of a Chinese teacher for a whole year. Many of them do not so much as possess a copy of their own standard dictionary. It is not uncommon for a teacher to sit down and copy an entire book, or parts of a book, that he most desires to keep. No piece of paper with a few Chinese characters on it should ever be trampled underfoot if one would conform to customs of the Chinese. In every city at the gates, and in large cities at various street corners, will be found small boxes in which the public may deposit small bits of paper they may find flying about in the streets, and these are either carefully buried in the earth or burned.

An Encouraging Trait of Character.

The past history of China in regard to their respect for literature is one of the

encouraging features to those interested in the disseminating of literature, for they can safely feel that what goes out from their hands, especially if sold at a price within proper limits, will be read by some one and perhaps passed thru many hands until worn out. School-books are handed down from one child to another until they are often almost black and the ink so rubbed off that it is hard to tell where the character begins. One of the worst offenses a schoolboy could commit would be that of mutilating his school-books. If a Chinese teacher wishes



A Page from a Chinese School-Book, Printed from Black Letters, Reduced About One Third.

access to books, even the books he has himself studied, as a rule he must go and borrow from some one who is at the time studying from those books.

Printing in China.

While the art of printing was invented by the Chinese, it is not until the last few years that they have begun duplicating their literature by modern methods of printing. For many centuries the method has been that of writing the copy on very thin paper, into which the ink readily soaks, then pasting this on a smooth block of wood with the face of the copy to the surface of the block.

Then they carefully carve the characters. The method of printing is also a simple one: First brushing ink over the surface of the carved block, then laying a sheet of paper on the top of this, with another brush they press down, somewhat as we in America do when hanging wall-paper. But this method of duplicating their books has answered in preserving the writings of the sages, and every year of past centuries has witnessed hundreds of thousands of students presenting themselves for the examination leading to degrees in every provincial capital and prefectural city.

Medical Book Illustrated.

The illustrations in books, when there are such, are indeed very crude. Medical books with illustrations of men simply outline their principal parts by lines; the first line bounding the periphery of the body and extremities, then another line half way between the apex of the chest and the thighs divides the body into two parts, the upper containing the heart, and the lower, the stomach. The latter is supposed to be the seat of the mind. If the abdomen is prominent or less conspicuous, the range of thought is respectively profuse or slight. Another illustration often found in these books is that of a man outlined as above, with small crosses marked in various places where it is supposed to be safe to thrust in a long needle for the cure of disease in the various parts of the body, in order to rid the parts of an evil spirit which is supposed to reside there. A few of these places are the eye, just above the elbow, thru the cheeks, the lower end of the sternum, over the stomach, in the thigh, etc. With no method but the wooden blocks with which to produce their illustrations and their superstitions relative to the dead, this has been the best they could do to indicate their ideas.

The Old and the New.

The ordinary Chinese seem to have no ability whatever along the line of illustrating anything by a drawing. This they readily learn when taught by Americans or Europeans. Their drawing is limited to their characters. I have been surprised after sending a man to see a plot of land that he could not make any kind of a drawing to show the location of same. He could write a good description of it and give the boundaries and the directions of the boundaries, also remember the length of each side, but would have no idea how to represent these by a small diagram. Their ideas of illustrating are well shown by some of the maps they have of their own empire. The outline of the empire is a large rectangle, and the

location of the provinces and prefectures of the empire are indicated by ovals in juxtaposition containing within them the Chinese characters. From these they have studied their geography. Their knowledge of locations is therefore very indefinite. They will say this city is on the south side, that on the north, the other on the west, and still another on the east side, but to give the boundary and actual distances from one to the other would be quite impossible even to some teachers who have secured their degree. Their education consists in memorizing large numbers of characters, and that man who has the best education is the one who can explain the meaning of the largest number of characters and repeat line after line of the classics.

This old system of education has been replaced by the modern, and China is largely indebted, if not entirely so, for its modern literature to the efforts of missionaries who have been active in translating and circulating the more modern books. These conditions—the Chinese being a people who have a love for literature—add respect for all printed matter, and with such an inadequate method of reproducing their literature and illustrating it, speak in loud terms of the opportunities before us with modern methods to place before the millions of this empire the Gospel in clearness and in a respectable form. Certainly this cause is worthy of the assistance of every one desiring to see this people rise from their heathen superstitions and walk in the light to which God has seen fit to call us.

Shanghai, China.

A Double Portion.

THE "double portion" is often the only remedy for our losses. Nearly forty years ago a girl just stepping into womanhood, bade good-by to parents, friends, and home, and set off across the American continent to China, on the way to meet her missionary lover, who had gone out some years before to make ready for her. Several months went by, and the friends waiting in the old home received her first letter. She wrote: "I have traveled for seven months thru strange continents and over tempestuous seas to meet my beloved, and I have found the grass seven months green upon his grave." The missionary friends wished to take her to their own house, but she refused. "Let me go to the home he made for me," she said, and there she took up her abode. Thirty years after, visiting her native land for the first time, with a record of missionary work behind her such as few women have ever achieved, she said: "From some people I believe God takes away the pain of loss for the asking. With others of us He leaves it all unlighted, and only gives the strength to bear it. So it has been with me, that I might the better realize the desolation and the darkness of the lives of those Christless Chinese women." So she won her "double portion."—*Selected.*

"THE strength of the vertebra does not depend on the starch in the collar."

The Winds of Life.

(Isa. 27:8.)

THE zephyrs blow in childhood—
Those breezes, balmy sweet,
And stir the wild, pink rosebuds
That grow beside the street.

But, ah, the years are onward,
And East winds quickly rise,
And blight our cherished blossoms
While tear-drops fill our eyes.

And then all sobbing, moaning,
The rough winds with their blast
Sweep from our lives the chaff-dust
And leave that which will last.

God lets the wheat be sifted
E'en tho the wind be rough,
And when the chaff is scattered
He cries, "Be still, enough."

But East and rough winds never
Combine in fury wild,
For God has pity always
And loves the erring child.

O God of wind and tempest,
My character make pure;
And teach me, Lord, with patience
All chastening to endure.

ELIZA H. MORTON.

Our Work and Workers.

A NEW church building was dedicated at Iola, Kan., June 6 and 7.

SIX at Alexander, Texas, have accepted present truth thru the labors of Brother H. B. French.

ON Sunday, June 7, seven dear souls were buried with their Lord in baptism at Underhill, Wis., by Brother J. S. Shrock.

SEVEN new members were recently added to the church at Palco, Kan., where Brethren C. E. Peckover and A. R. Ogden have labored.

TENT-MEETINGS at Fresno, Cal., conducted by Brethren J. H. Behrens, C. L. Taggart, and J. W. Rich, resulted in a harvest of thirteen souls, who were baptized June 20.

BROTHER A. F. FRENCH, who has been laboring for some time at Nevada, Mo., reports that seventeen have banded together for the service of the Lord, twelve being new converts to the truth.

JUNE 7 the brethren at Compton, Cal., organized themselves into an aggressive band to be known as the "Graham Home and Foreign Missionary Society." Its object is to do all it can for the Master.

THE PACIFIC PRESS has just issued a complete tract list, including Bible Students' Library, Apples of Gold Library, Signs of the Times Leaflets, Religious Liberty Leaflets, Words of Truth Series, and Spanish tracts. Send for one.

WESTERN OREGON CONFERENCE has elected the following officers: President, C. W. Flaiz; vice-president, W. L. Black; executive committee: Brethren C. W. Flaiz, W. L. Black, T. H. Starbuck, P. A. Hansen, J. M. Cole, W. C. Emerson, H. J. Dirksen.

GREAT opposition at Lucky, Ark., has served to make the truth shine brighter. Brother M. H. Gregory writes: "Eighteen made a start for the kingdom. Eight were baptized, and ten united with the church, which makes a membership of twenty-five at this place."

BROTHER J. MILLS writes from Singapore: "In our school here we have a variety of students. There are two or three classes of Chinese represented, Japanese, Battaks, and Dutch. In connection with our school we are planning to print some small books in Chinese characters, Malay Romanized, Malay character, and later, Battak Romanized, and probably also in some of the dialects of the Philippines." And so the message is multiplying into every tongue, praise God.

Wanted for Missionary Work.

DENOMINATIONAL literature for city work. Address J. S. Killen, Asheville, N. C.

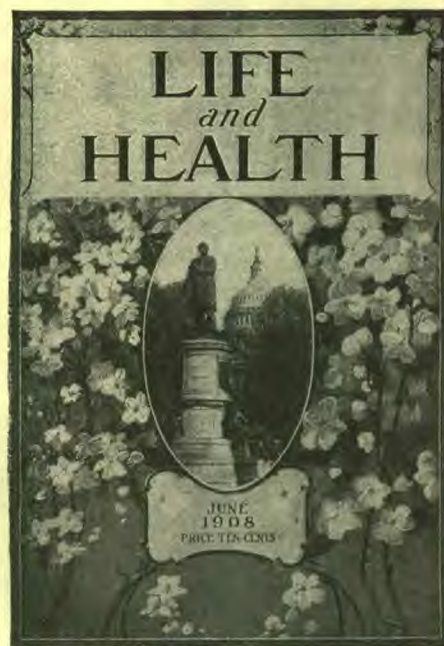
Change of Address.

THE Portland Branch of the Pacific Press Publishing Company has been removed to 61 N. Park St., Portland, Ore. The necessity for larger quarters for office room and for the handling of more stock is the reason for the change.

"The Watchman."

THE special Temperance number of the *Watchman* is enjoying a gratifying circulation. The contributors to this issue of the paper include such writers as A. G. Daniells, Mrs. Lillian M. N. Stevens, National President of the W. C. T. U.; Mrs. S. M. Holman, President of the Tennessee W. C. T. U.; D. H. Kress, M.D.; and G. I. Butler. The drink question is well handled. Printed in two colors—the temperance "Blue Ribbon" on the front page—the paper is attractive and pleasing. The price is five cents each for from one to four copies, reduced rates in quantities of five or more. The regular yearly subscription price of the *Watchman* is \$1.00. Address, Southern Publishing Assn., 24th Avenue N., Nashville, Tenn.

The Medical Evangelist.—The first number of this little sixteen-page paper, with cover, published by the College of Evangelists, Loma Linda, Cal., has come to our desk. Topics considered are, "Training for More Efficient Service," and "Established Prosperity." The departments include General Articles, the Visiting Nurse, and Science and Religion. For copy address the publishers.



Life and Health.

THE July number of *Life and Health* presents a wide range of subject-matter especially suited to the summer season, well illustrated, and pleasing in every way. "How to Live Twice as Long and Twice as Well," "Goat's Milk," "Fruits and Fruit-canning," "Infant-feeding During Warm Weather," "Kobe Sanitarium, Japan," and many other interesting themes are considered. The price is ten cents a copy. Liberal rates are offered to club-takers. Address, Review and Herald Publishing Assn., Takoma Park Station, Washington, D. C.

"A Little Book of Verse" has been received from the author, R. A. Gilstrap, Selma, Cal. A dozen poems on as many pages make up the booklet. The price is ten cents.

The Law of God as Changed by the Papacy.

Printed on good, white paper, size 5½ x 11, giving the law as changed by the Catholic Church, surrounded by extracts from Catholic works showing that the pope is considered above all laws, and the admissions of the change of the fourth commandment. Price, three cents; 50 cents per 100. Address Pacific Press Publishing Co., Mountain View, Cal.



Teaching Lessons of Purity.

By Mrs. E. G. White.

IT is the mother's privilege to bless the world by her influence, and in doing this, she will bring joy to her own heart. She may make straight paths for the feet of her children, thru sunshine and shadow, to the glorious heights above. But it is only when she seeks in her own life to follow the teachings of Christ, that the mother can hope to form the character of her children after the divine Example.

The world teems with corrupting influences. Fashion and custom exert a strong power over the young. From their infancy children should be taught lessons of purity. Mothers can not begin too early to fill the minds of their children with pure, holy thoughts. And one way of doing this is to keep everything about them clean and pure.

Mothers, if you desire your children's thoughts to be pure, let their surroundings be pure. Let their sleeping-rooms be scrupulously neat and clean. Teach them habits of order and neatness. See that they have a daily bath, followed by friction until their bodies are aglow. Tell them that God does not like to see His children with unclean bodies and ragged garments. Then go farther and speak of inward purity. Let it be your constant effort to uplift and ennoble your children.

Order is Heaven's first law, and the Lord desires His people to give in their homes a representation of the order and harmony which pervade the heavenly courts. Truth never places her delicate feet in the path of uncleanness and impurity. Truth does not make men and women coarse or rough or untidy. It raises all who accept it to a higher level. Under Christ's influence, a work of constant refinement goes on.

We are living in the last days. Soon Christ is coming for His people, to take them to the mansions He is preparing for them. But nothing that defiles can enter those mansions. Heaven is pure and holy, and those who pass thru the gates of the city of God must be clothed with inward and outward purity. They must be without "spot, or wrinkle, or any such thing." The charge to us is, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting in the fear of God."

Influence of Association.

God's word places great stress upon the influence of association, even upon men and women. How much greater is its power upon the developing mind and character of

children and youth! The company they keep, the principles they adopt, the habits they form, will decide the question of their usefulness here, and of their future eternal interest.

It is a terrible fact, and one that should make the hearts of parents tremble, that in so many of the schools and colleges to which the youth are sent for mental culture and discipline, influences prevail which misshape the character, divert the mind from life's true aims, and debase the morals. Thru contact with the irreligious, the pleasure-loving, and the corrupt, many, many youth lose the simplicity and purity, the faith in God, and the spirit of self-sacrifice that Christian fathers and mothers have cherished and guarded by careful instruction and earnest prayer.

Many who enter school with the purpose of fitting themselves for some line of unselfish ministry become absorbed in secular studies. An ambition is aroused to win distinction in scholarship and to gain position



Mother and Child.

Defregger.

and honor in the world. The purpose for which they entered school is lost sight of, and the life is given up to selfish and worldly pursuits. And often habits are formed that ruin the life both for this world and for the world to come.

As a rule, men and women who have broad ideas, unselfish purposes, noble aspirations, are those in whom these characteristics were developed by their association in early years. In all His dealings with Israel, God urged upon them the importance of guarding the associations of their children. All the arrangements of civil, religious, and social life were made with a view to preserving the children from harmful companionship, and making them, from their earliest years, familiar with the precepts and principles of the law of God. The object-lesson given at the birth of the nation was of a nature

deeply to impress all hearts. Before the last terrible judgment came upon the Egyptians in the death of the first-born, God commanded His people to gather their children into their own homes. The door-post of every house was marked with blood, and within the protection assured by this token, all were to abide. So to-day parents who love and fear God are to keep their children under "the bond of the covenant,"—within the protection of those sacred influences made possible thru Christ's redeeming blood.

Hygienic Care of the Mouth.

THE mouth of even the healthiest person is anything but wholesome on waking in the morning, and it is not enough to brush the teeth and tongue, tho this is important; the mouth should be given hygienic care as part of the morning toilet. Neglect will not only cause the teeth to decay, but will make the gums weak and unhealthy. Nothing should interfere with the morning grooming, and the thoro brushing, just before going to bed. Early neglect is the chief reason why ugly teeth are so frequently seen.

If a mother wants her children to form habits of personal cleanliness, she must provide them with the articles necessary to a refined toilet, especially a good tooth-brush and good tooth-powder. Teach them never to crack nuts or bite thread with their teeth. The mouth and gums can be kept in a healthy condition by washing the mouth out every night and morning with a strong solution of borax water, and some of the solution gargled as far down the throat as possible.

Thrush is a disease of the mouth, common to bottle-fed or delicate children, and this can be prevented by wiping the mouth out often with a lotion made of one half ounce of boric acid and one pint of water. For canker in the mouth, burn borax on the stove, and then powder, adding a little sugar. Sprinkle or blow on the cankered parts.

Decayed teeth mar the beauty of the face, no matter how fair. They not only cause much suffering, but are a menace to good health. See to it that you use only a pure antiseptic powder, also that after each cleansing all of the powder is rinsed away. This careful rinsing of the mouth is specially beneficial when the saliva has a tendency to acidity, to prevent the accumulation of tartar.

A. M. H.

THE increasing influence of the Bible is marvelously great, penetrating everywhere. It carries with it a tremendous power of freedom and justice, guided by a combined force of wisdom and goodness.—*Mori*.

THE boy who smokes cigarets is like a cipher with the rim knocked off.—*Burdette*.

A Confidential Chat with Our Subscribers

Last week we called your attention to the fact that we were about to issue a monthly **SIGNS OF THE TIMES** in magazine form, containing forty-eight pages and illuminated cover, and that this would be published entirely independent of the weekly **SIGNS**.

We were not quite satisfied with this arrangement, for from the very first we felt that our regular subscribers ought to have the privilege of reading this monthly number, but we did not see how this could be arranged without increasing the subscription price very materially; and this we did not want to do.

But in counsel over the matter a happy thought came to us which has helped solve the problem and enable us to furnish this monthly magazine to all our regular subscribers without extra charge.

The plan is this:

1. At the beginning of each month, issue the **SIGNS OF THE TIMES** as a forty-eight-page magazine, with cover, exactly in harmony with the announcement already made.

2. Each following week in the month issue a number of the **SIGNS** in the same form, without cover, containing sixteen pages.

3. Furnish both the monthly magazine and the weekly numbers to all our subscribers at the same price they are now paying for the sixteen-page paper.

4. Also furnish the monthly magazine and the weekly numbers in clubs at the same rates as at present. In this way there will be no change in our subscription price, and all our regular subscribers will receive the monthly magazine as well as the weekly.

5. The regular subscription price of the monthly magazine and the weekly issues will be \$1.50 per year.

6. If any should want to subscribe for the monthly magazine without the weekly issues, they can do so at the following rates:

Three months' subscriptions for the monthly\$0.25
Six months' subscriptions for the monthly50
Yearly subscription for monthly 1.00

The retail price of the monthly magazine will be ten cents per copy. To regular agents and in clubs, the **MONTHLY** will be furnished at the following rates:

Each.
5 to 25 copies, one address, .\$.005
25 to 500 copies, one address . . .04
500 to 1,000 copies, one address .03 1/2
Special rates on larger orders.

With this plan agents can be supplied with the monthly edition independent from the weekly.

This change in the form of the **SIGNS** will be made beginning with the August number, and the only essential difference our subscribers will notice will be in the size of the page. We feel confident that this plan will meet with the hearty approval of a large majority of our subscribers.

We might state that the special monthly issue will be divided into departments, covering about the same ground as at the present; but there will be some leading topic in each number. For instance, the leading theme in the August number will be the extensive preparations for war that are being made by the various nations, the building of mammoth battle-ships, and the expenditure of a vast amount of money. Taking these things all together they are truly alarming.

The leading theme of the September number will be the increase of destructive insects, etc., as spoken of in the prophecy of Joel. Millions of dollars are being expended by the United States Government and the various states in trying to combat these pests. We have some astounding facts and figures along that line.

The October number will be on the subject of finance, the heaping together of riches, etc. Here we shall present a formidable array of figures. Not only will facts and figures be given concerning these matters which will be very striking and intensely interesting, but attention will be called to the bearing they have on the fulfilment of prophecy.

We trust that as a result of this change we shall not only be able to retain all our present subscribers, but add many more to our large family. To this end we would ask our friends to call attention to this change and to the feast of good things which awaits all our subscribers. Subscriptions can be sent thru our various agencies, or direct to the **SIGNS OF THE TIMES**, Mountain View, Cal.
C. H. JONES, Circulation Mgr.



PUBLISHED WEEKLY

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

Manuscripts should be addressed to the editor. Address all business and make all money orders, etc., payable to the Signs of the Times, Mountain View, Cal.

Circulation Manager: C. H. JONES.

SUBSCRIPTION RATES.

Four months\$0.50
Six months75
One year 1.50
To foreign countries, including Canada 1.75

1. One new yearly subscription and one renewal, or two new yearly subscriptions, sent at one time, \$2.50.
2. Two new yearly subscriptions and one renewal, or three new yearly subscriptions, sent at one time, \$3.25.
3. Three new yearly subscriptions and one renewal, or four new yearly subscriptions, sent at one time, \$4.00.
Sample copies sent on application.

DATE OF EXPIRATION.

THE **SIGNS** wrapper bears date of last issue due on your subscription. Unless renewed in advance, paper stops with expiration date. If herewith is an order-blank, you will know you have overlooked sending renewal. You will not wish to miss a single issue. Back numbers often can not be furnished.

Story of Pitcairn Island.

The island, tho but a dot on the broad Pacific, being but two and one-quarter miles long by one and a half miles wide, is an interesting spot, and its history reads like a romance. Its location is a favorable one, being about two degrees south of the Tropic of Capricorn, for which reason the weather is never so intensely hot as in some of the islands of the south seas, and is never cold. Beautiful tropical trees,—the tall, graceful coconut palm—cover its surface from end to end. Refreshing breezes, cooled and moistened by passing over thousands of miles of ocean, constantly fan the surface of this lovely isle. It can be truthfully said of this island that

"Every prospect pleases."

The people who inhabit this little Eden are half-castes, their dark features and black hair plainly betraying their Tahitian blood, tho some of them have quite light complexions and blue eyes. At present there are but about one hundred and thirty of the inhabitants. The kindness and hospitality of this interesting people have been remarked by all who have ever called at the island.

We believe this little book will be read with profit and delight by all who are so fortunate as to secure a copy.

(Signed) E. H. Gates,

Supt. Polynesian Mission.

"Story of Pitcairn" contains 266 pages, and is illustrated with 26 engravings. Cloth binding, price, \$1.00, post-paid. Pacific Press Pub. Co.

The Law of God.

Printed on good, white paper, size 9 3/4 x 13 3/4, giving the law as found in Ex. 20: 1-17, surrounded by texts from the Old and New Testaments showing that the law as given at Mount Sinai was not done away with or changed, neither can be, but will stand forever. Price, five cents; \$1.00 per 100.

For Sale.—Five acres of rich, level land two miles from Santa Cruz, Cal.—a town of 12,000 inhabitants,—and one mile from the village of Soquel. A new, well-built cottage of four rooms, bath, pantry, and clothes-press; small barn; inexhaustible well; windmill, and 3,000-gallon tank; 100 full-bearing Bell Flower apple-trees; 35 early apple-trees; a four-year-old orchard of fine assorted fruits; also large patch of strawberries, blackberries, raspberries, logan berries, currants, gooseberries, and grapes. The climate is the best in California, and the surroundings most attractive. One mile from beautiful Monterey Bay, few miles from famous big trees. Price, \$2,800. Address G. O. Wellman, R.F.D. 2, Santa Cruz, Cal.

Imported Beauties

Special 100 Bible Cards \$3.00; 100 Heavy Paper Mottoes 12x16, \$6.00; (27,000 sold in April and first half of May). We have four languages: English, German, Danish, and Swedish. The more you buy, the less they are. 15 for \$1.00. Address with stamp.

HAMPTON ART COMPANY

Lock Box 257

Hampton, Iowa

FOOT-HILLS OF CALIFORNIA

The Most Beautiful Home Sites in the World

Why not live where the gold of the hills, the gold of the trees, and the gold of the sunshine combine to make life worth living?

COME WEST

For particulars write

C. S. Fee, Passenger Traffic Manager, San Francisco, Cal.

SOUTHERN PACIFIC RAILROAD COMPANY





MOUNTAIN VIEW, CAL., JULY 8, 1908.

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

Questions Nos. 2550 to 2556 - - - - - 2

General

That Imperial Story Again - - - - - 3
Christ the Heir to the Throne - - - - - 4
The Beginning of the Inquisition in Portugal, No. 3 - - - - - 6
Thoughts About Jesus - - - - - 7
The Riches of Revelation - - - - - 7

Our Bible-Reading

God's Intercourse with Man - - - - - 7

Editorial

He Is Coming Again - - - - - 8
"The Survival of the Fittest" - - - - - 8
Roman Catholics and Church Federation - - - - - 8
Studies in Romans - - - - - 9
Our Bible Band - - - - - 9

The Outlook

Japan and the United States - - - - - 10
The Spirit of Confederating - - - - - 10
Coming Together - - - - - 11

Missions

Chinese Respect for Literature - - - - - 12
The Double Portion - - - - - 13

The Home

Teaching Lessons of Purity - - - - - 14
Hygienic Care of the Mouth - - - - - 14

Poetry

Life's Compass - - - - - 7
The Winds of Life - - - - - 13

We call special attention to the announcement of the circulation manager, Mr. Jones, on the preceding page of this issue. It is important.

One of the great questions which faces us as editors is how to find space to lay before our readers the unfolding events of prophecy, the developments of great world-movements, and the crystallizing of principles of eternal import into national and international action.

Suicide Statistics.—According to statistics recently published by the Swiss government, there have committed suicide during the last thirty-five years 16,640 persons in Switzerland, 323,600 persons in Germany, and 274,000 persons in France. German official figures put the number of suicides in Europe yearly at 70,000. Cases in the German empire itself have risen from 10,510 in 1895 to 12,730 in 1905. In America the number is estimated at about 3,000 annually, and is increasing.—*Medical Record*.

He who slumbers in God's work now is in danger of sleeping till all opportunities are past. If ever God's message should ring in the ears of His children, "Awake thou that sleepest and arise from the dead, and Christ shall give thee light," it is in these days when everything is vibrant with the intensity of living principles. Never was there such a struggle in all the ages as now between the principles of right and wrong. Never were Satan's means of deception so clothed with robes of light, "to deceive, if possible, the very elect." There is but one sure safeguard, that is the rock of

God's truth, which is open as a refuge for all; and the sure promise comes to us, "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation which is come upon all the world to try them that dwell on the earth." Rev. 3:10. But to keep the word of God's patience, it is necessary that we, like the psalmist, shall hide His word in our heart that we might not sin against Him. Ps. 119:11.

Grover Cleveland, twice President of the United States, for many years prominent in political life, died at his home at Princeton, N. J., June 24, of heart failure complicated with pulmonary difficulties of long standing. The funeral was a quiet one, there being little ceremony as the ex-President was laid to rest by the side of his daughter Ruth in a little cemetery in Princeton, June 26. Mr. Cleveland is well known in the United States, and in other lands as well, as a statesman of unusual ability, having worked his way from law student to President, and the words of condolence from President Roosevelt, Secretary of War Taft, Mr. and Mrs. Carnegie, and scores of others prominent in public life, attest the real feeling of sorrow at his death. Mrs. Cleveland and four children constitute the immediate family of the deceased. They have the deepest sympathy of the American people everywhere in their bereavement.

Articles on Hand.

THE SIGNS OF THE TIMES has a corps of correspondents in foreign lands who ought to be appreciated by our readers. In this issue we present an article from "Kosmos," our correspondent in Japan, one who has been there for years; a clear, careful observer on "Japan and the United States." We have another from one of our India correspondents, the editor of *The Oriental Watchman*, on "Principles of Nihilism in India." We get occasional brief telegrams from that great field showing us something of the principles which are leavening the minds of the natives. This is an article written by an observer of events; one competent to measure them in the light of principles. Another from India by a former Trinidad editor, on "Some Congresses in India."

Two articles from our Roman correspondent setting forth conditions in Rome, Italy; a stirring article from our Swiss correspondent, situated in the very crown of Europe, where, like an eagle in his aerie, he can discern the various movements which are operating in Europe at the present; and right upon these comes our London letter, noting the conditions that are existing in the greatest power in earth, the British empire. And these are what our readers will get constantly. Events among the nations will grow in importance as the days go by. It isn't a world of entirely different nations now; the movements among the nations soon become great world movements. Wrong principles develop into wrong action, crystallize into wrong laws. Right principles cherished will bear fruitage in right action. Lowell has truly expressed both sides of the question in his wonderful poem, "The Present Crisis:"

"For mankind are one in spirit, and an instinct bears along,
Round the earth's electric circle, the swift flash of right and wrong;
Whether conscious or unconscious, yet Humanity's vast frame
Thru its ocean-sundered fibers feels the gush of joy or shame;—
In the gain or loss of one race all the rest have equal claim."

And it is true that
"Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right,
And the choice goes by forever, 'twixt that darkness and that light."

And so in these great world-movements at the present time which the SIGNS OF THE TIMES portrays and describes there are great, living principles

which demand action on the part of every individual and nation.

Apart from these reports of conditions in the great world by our correspondents, we have articles on The Great Day of the Lord, Its Character, Its Relation to the Close of Probation, and God's General Plan of Salvation.

Weekly articles from the pen of Mrs. E. G. White, for general and home, presenting great, deep, simple principles of Christian living. Articles from the pen of Mrs. Adams, home and general; articles on the prophecies of Daniel, by Prof. B. G. Wilkinson; articles on Man's Condition and Need, and How that Need and Condition Is Met in Our Lord Jesus Christ; articles on the True and False Church, and Biblical Evidences for Each.

These are only a very small part of what the SIGNS OF THE TIMES will present before its readers in the year to come. All our readers may not agree with us; many of them may be directly opposed to us regarding some Biblical teachings, such as the Sabbath and the nature of man. We only plead with them to study these questions with us further; but there are many other great questions with which the SIGNS OF THE TIMES deals, to which we would be glad to call their attention.

We hope that our readers will do what they consistently can to extend the circulation of the paper. The journals are so few which treat these great questions from the Biblical and prophetic standpoint, the only true view-point from which they can be treated or rightly seen and understood. Surely we should do all in our power to give the widest circulation to such papers.

Speaking of the "Catholic Centenary," the *Homiletic Review* says: "The fanatical hatreds of the past have been outlived and forgotten." "This great church has evidently proved to be a salutary factor in American life. Since 1820 over twenty-two million immigrants have come to us, far the larger part of them Catholics. That they and their children have mostly become good Americans is in large part due to the teaching of their church, which, stimulated by its Protestant environment, is incomparably superior to what it is in Spain and South America. In this environment it has naturally suffered losses, estimated by a Roman Catholic in 1893, at twenty millions. Nevertheless, it still numbers upward of thirteen millions, with its chief strength in the great cities, where its good influences are needed most." But it is our great cities which control the politics of this country, and here it is where Roman Catholics have shown their worldly wisdom.

"It Is the Last Time."—No hour more solemn than this in the mighty issues involved this world never saw. The world, the mass, may not so regard it. They are ignorant of the times. Judah and Rome knew not the awful responsibility of putting to death the Son of God. The great world is rushing on to death and the judgment, while human beings, involved in the doom which waits the world, are, like children, amusing themselves with bubbles, oblivious of what awaits them. Angels of God must sorrow at the sight. It is sad to see a man starve with food before him. It is sad to see a man walk off a precipice with clear words of warning ringing upon the air. Yet that is what the great world is doing now. To all the solemn warning sounds out: "Fear God, and give glory to Him; for the hour of His judgment is come."

The Day.—We can desecrate that day alone which God has made sacred. We can profane that day alone which God has made holy. We can dishonor only that day which He has honored. On the other hand, we can hallow only that day which God has sanctified. We can keep holy only that day which God has made holy. He has hallowed or made holy but one day; namely, the seventh day of the seven. It is but will worship to do or to attempt to do what He has not commanded. Well may He say, "Who has required this at your hands?"