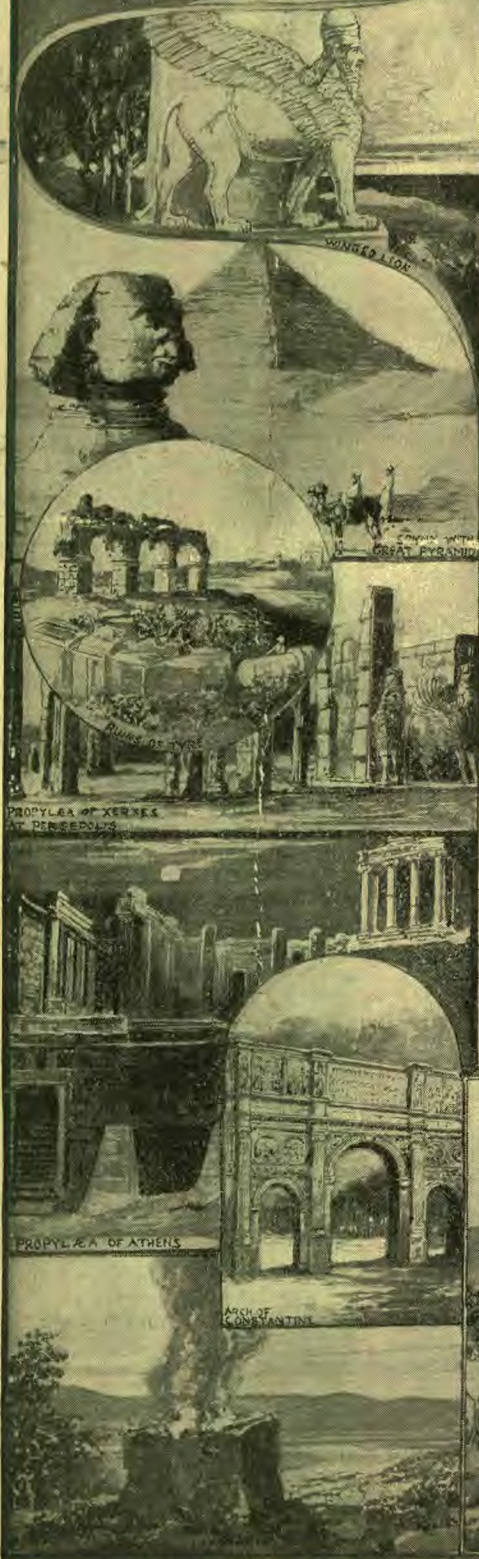


SIGNS OF THE TIMES

IN THIS ISSUE

WITH OUR INQUIRERS		Page
Questions 2084 to 2094	- - - - -	2
SECOND ADVENT SYMPOSIUM		
The Second Coming of Christ	- - - - -	3
What Christ's Coming Means to the Ungodly	- - - - -	4
The Great Day of the Lord	- - - - -	5
The Appearing of the Kingdom of Christ in the New Earth	- - - - -	6
Straight Up Before	- - - - -	7
Search the Scriptures	- - - - -	7
EDITORIAL		
Christ Our All in All	- - - - -	8
The Old Paths	- - - - -	8
Peaceful, Wise, Harmless	- - - - -	8
The Coming of Christ	- - - - -	9
The California Sunday-Law Advocate Again	- - - - -	9
Chinese Famine Fund	- - - - -	9
Growth of Imperialism	- - - - -	9
OUTLOOK		
America's Great Peace Parliament	- - - - -	10
MISSIONS		
Christian Influence in China	- - - - -	12
HOME		
Studies in the Christ-life at Brother Eldred's	- - - - -	14
POETRY		
Shall We Know Each Other?	- - - - -	7
The Christ-Child in the Temple	- - - - -	14



With Our Inquirers

"If ye will inquire, inquire ye."

[All questions to this department will be answered which to the editors will minister to the general good of the readers and to the mission of the paper. The same question can not be answered repeated in the same volume. The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable. It is well always to enclose a stamp for reply.]

2084.—Matter of a Creed.

Have the Seventh-day Adventists a creed?
If so, what is it? B. N.
The only creed the Seventh-day Adventists have is the word of God. They have no other; they desire no other.

2085.—Question Concerning Mr. Gamble.

Was Mr. Gamble at one time a Seventh-day Adventist? B. N.
No; he was not. He has been a regular orthodox Methodist, so far as we know, all his religious life, and yet there are a great many orthodox Methodists who can hardly approve his aberrative views on the Sabbath question.

2086.—Sodom and Gomorrah; Is Their Punishment Completed?

"Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven" (Gen. 19:24; Luke 17:29); "and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly" (2 Peter 2:6); "are set forth for an example, suffering the vengeance of eternal fire" (Jude 7). In view of these scriptures and Rev. 20:9, have not the inhabitants of the cities of the plains that were alive and consumed with their overthrow met their punishment? H. P. F.
No. Passages in Eze. 16:53, 54, and Matt. 11:23, 24 would indicate that the people of those cities are coming into judgment in the last day. The cities themselves are utterly destroyed and will never be restored. In that way they show an example to the world of what the eternal fire will do; it will consume all that upon which it preys. The final punishment of the incorrigible is in the second death. Rev. 20:12-14.

2087.—Cursing the Fig-tree. Mark 11:13, 14.

Please explain Mark 11:13, 14. Why would the Saviour curse a tree for not having fruit when it was not the time for fruit? S. A. S.
The very appearance of the tree indicated that it bore fruit. It had leaves, and the fact that it had leaves indicated that it ought to have fruit, as the fruit on the fig-tree appears before the leaves. In other words, it made a profession of fruit-bearing, but bore no fruit. In that way it was a type of the Jewish Church, and as a type of the Jewish Church it was cursed by our Lord. In fact the very curse was in it in the very nature of things, not in the fig-tree but in the church, and what Jesus did to the fig-tree shows just what would come to a church which made high professions but bore no fruit.

2088.—The Resurrection.

Is it correct to say that the resurrection of Christ did not establish the resurrection of the dead, but was the evidence of it? Was Christ's body immaterial after the resurrection? S. A. S.
What established the resurrection of the dead was not the resurrection of Jesus, but the power that was behind that resurrection, and that is the righteous life. "In the way of righteousness is life." Prov. 12:28. He was raised from the dead because it was not possible for the grave to hold Him. Acts 2:24. And all that were ever raised before Him were raised by virtue of what Christ did and was doing—the offering that He made. So, taking His resurrection to stand for the power over sin, as set forth in Rom. 1:1-4, it did establish the resurrection of the dead; and thus the apostle Paul argues in 1 Corinthians 15, "For if Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also that are fallen asleep in Christ have perished."

In answer to the second question we would say that it depends altogether on what is meant by immaterial. If by material is meant this gross, earthly, sinful, mortal body, Christ's body was not material. If by material is meant composed of substance, then Christ's body was material; it was a substantial body. He could say, "Handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have." Sometimes we would be able to agree with people if we knew just what they meant; so one of the first things to learn is the meaning of the terms used. In heaven we have a more "enduring substance," and those who enjoy that substance are themselves substantial, more so than the corrupt, material earth; but when this earth shall have been freed from sin, it will be material in the sense of having substance, but it will not be corruptible material; it will be a living earth.

2089.—The Holy Spirit.

Do Seventh-day Adventists believe that the Holy Ghost is the third person in the Godhead, and is therefore God, as the Methodists believe, or do they believe that the Holy Spirit is only an essence or attribute? Which does the main body believe? S.
It is impossible for us to define the belief of the Seventh-day Adventists in regard to the Spirit of God. Without question they believe the Holy Spirit to be the third person of the Godhead, but as to just how that person is to be understood is a question we can not answer for the body. There has been no definite, formulated belief regarding the Spirit. In broad terms Seventh-day Adventists believe the Bible and what the Bible says of the Spirit of God. Wisely they have not attempted to define just exactly what that great, infinite Power is. The great anxiety of Christians ought to be to be possessed of the life-power of God thru the Spirit.

2090.—The Moyer-Haywood Case.

Is it the duty of a Christian to refrain from expressing sympathy for the accused, who, it would seem, are being persecuted for the sake of principle, rather than prosecuted for crime? Being ourselves a liberty-loving people, I feel as if every man's liberty is equally dear. V. S.
It is very difficult to say anything on such a question as this without being misunderstood. As to the guilt of the men named we do not express any opinion. We do not know. We believe they ought to have a fair trial before the law. They are presumed to be innocent until they are proved guilty. It would seem that the way they have been taken and held is altogether irregular. On the other hand the inflammable utterances made by the organization to which they belong, before and since their arrest, does not tend to a peaceful settlement of the question. We have personally heard men talk who are in sympathy with the organization to which these men belong until one's blood would run cold as to what they think should be done to this one and that one and the other one who were possessed of money or who differed from them. With such sentiments as that no true Christian can sympathize. It was at a time when the worst of the Caesars were ruling that the word of God came to Christians, "Fear God; honor the king." We believe of the men that they ought to have a fair trial, the same as every other citizen, and as truly as any other we sympathize with them in their suffering, and especially with their families. We have no sympathy with principles which would overturn government in general and weaken proper authority. The worst of governments is better than anarchy. But the Socialists and anarchists have just as much right to express their principles as have the Antinomians in religious circles, for really the

worst of all anarchists is the one who contends that God's law is abolished and that man is law to himself. Presumably this will not help our inquirer, yet we can not take sides in the matter.

2091.—The Serpent of God. 3:1.

Does the word of God really teach that Satan employed a beast of the field as a medium in the temptation of Eve? Rather, is it not one of the names given to Satan himself, indicative of his low, beastly, and dangerous character? A SUBSCRIBER.
The account of Genesis clearly indicates to us that the serpent was used as a medium. In that way the woman was thrown off her guard. Yet it was not the serpent but the devil behind the serpent who did the work. In using the serpent as his first medium, however, the term is applied to him, and is so used in Rev. 12:9, as "that old serpent," because he was the real tempter.

2092.—The Archangel.

Is not the Archangel Michael the executive of the Holy Spirit, the one that overshadowed the virgin Mary, etc.?
If you will read the account in the first chapter of Luke it was not the angel Michael but the angel Gabriel. Michael means "who is like God." Archangel means "chief of all the angels." Such was the Son of God before He became man. He "who is like God" became the Archangel, and then stepped lower down and became the Lord Jesus among men. Jude 9; 1 Thess. 4:16, and Dan. 12:1 show very clearly that Michael is Christ. Gabriel is doubtless His angel (Rev. 1:1-3), the one who instructed the prophets. But as to saying that any one angel is executive of the Spirit of God, that is limiting it to the capacity of that angel. All God's angels are ministers, and all God's children upon whom and in whom is placed His Spirit are also ministers or servants, just the same as every member of the whole body of man is the executive of the mind of man.

2093.—Is It Right to Buy Smuggled Goods?

I have seen professed Christians buy goods that were smuggled from foreign countries to this country, getting them so much cheaper than if they purchased them at the store. Now is it right or is it wrong to purchase such goods? D.
The word of the Scripture is, "Render to all their dues; tribute to whom tribute is due; custom to whom custom." "Wherefore ye must needs be in subjection [that is, to earthly powers], not only because of the wrath, but also for conscience' sake. For for this cause ye pay tribute also." See Rom. 13:5-7. "Be subject to every ordinance of man for the Lord's sake." 1 Peter 2:13. There are those who do not count smuggling crime, and yet the government has so made it, and Christians ought to heed the ordinances of the government and pay to the government the tribute, unjust tho it may seem, that is due. We may buy smuggled goods not knowing, and in such a case we are not responsible, but if we buy smuggled goods knowing that they are smuggled, we are by that made partakers of the crime.

2094.—A Matter of Tithing.

Is it the duty of a wife who has an unbelieving husband to tithe the funds put into her hands for general use when he bitterly opposes it?
No. If she has funds that are her own she has a right to tithe them. Funds which are not her own, but are considered her husband's and for the general use of the household, it would be a great deal better for God's cause to leave untithed rather than bring unnecessary strife in that way. While the loyal heart is always pleased to render to God that which is His own, and feels deprived of a blessing if it can not do it, at the same time it is not wise for a wife to go contrary to the will of her husband in these respects. God's cause can better get along without the small amount of means that would thus be given than to have the duty made compulsory. Of course it is the duty of every one to render to the Lord the tithe, but for that the husband is chiefly responsible, and the Lord does not demand it of him against his will.

SIGNS OF THE TIMES

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

For Terms, See Page 15
Vol. 33, Number 21

MOUNTAIN VIEW, CALIFORNIA, MAY 22, 1907.

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

The Second Coming of Christ

What Does It Mean to the Righteous?

By Abdiel

IT was clearly set forth in our last issue that the second advent of Christ is a literal, personal, visible coming. "This same Jesus will come again;" He will come as He went away. A cloud of angels received Him as He ascended. When He returns, He will come in a cloud, with all the holy angels. At His first advent He came in the lowliness and weakness of humanity, to suffer and die. When He comes again, He will come in all the transcendent glory of the Godhead, increased by the myriads of angels who reflect and refract and augment that glory. The covering which in mercy has veiled the glory of God and the presence of His angels, so that men might not perish in the insufferable splendor, will be removed, Christ will come as a conqueror, and men shall "see Him as He is."

"There is a King of glory,
Ere long on earth to rise,
Sung in prophetic story,
Descending from the skies;
The Babe of Bethlehem, 'tis He;
It is the Man of Calvary,—
Not crowned with thorns and gory,
But crowned with glory now;
Not crowned with thorns to-day,
Not mocked and led away,
But crowned with everlasting glory now."

That coming has been the hope of the church from dying Adam and translated Enoch to John on Patmos and the waiting church who keep the sayings of John. Why should they thus look to that event. Why should it be called "the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ"? Titus 2:13. Why should Jesus assure them so positively, "I will come again"? John 14:1-3.

Because at Christ's coming all the hopes of the Christian shall meet their fruition. They are blessed here by the presence and power of His Spirit. The earnest of the future, God's pledge of future inheritance, His sealing of sonship, are ours here. But the pain, the sin, the sorrow, the tribulation, the utter sadness of life, the separation of death, are here also. The better world lies beyond. The "reward" is

at the end of earth's probation when the harvest is reaped. For not till then do God's children of all ages, with few exceptions, find the joy of His glorified presence. But then, when Christ comes, the righteous dead will be brought back from the sleep of the grave; the righteous living, who have through grace formed an incorruptible character, will receive from the glorified Master an incor-



"Through the open scroll of heaven that shall fold and roll aside,
We shall see the Man of Sorrows, who for love was crucified,
'Mid the untold hosts of heaven, King of Kings, and glorified."

ruptible, immortal body. And therefore it is written:

"For the Son of Man shall come in the glory of His Father with His angels; and THEN HE SHALL REWARD EVERY MAN according to his works." Matt. 16:27.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. . . . For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord

shall not prevent [precede, go before] them which are asleep. For the LORD HIMSELF SHALL DESCEND FROM HEAVEN WITH A SHOUT, with the voice of the archangel, and with the trump of God; and the DEAD IN CHRIST SHALL RISE first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and SO SHALL WE EVER BE WITH THE LORD. Wherefore comfort one another with these words." 1 Thess. 4:13-18.

"Now this I say, brethren, that flesh and blood can not inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, AT THE LAST TRUMP; for the trumpet shall sound, and THE DEAD SHALL BE RAISED INCORRUPTIBLE, and WE [the living] shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, THEN shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15:50-55.

How clearly do these Scriptures tell the story! When the Son of Man comes, the rewards will be given. When the heavens shall be aflame with His glory, and His mighty voice and trumpet shall resound thruout the earth, those who sleep in Him shall arise to immortality, and those who live in Him shall be immediately changed to the same glorious condition, and together they will rise to meet Him in the air, physically triumphant over the power of earth's attraction as they have triumphed over the sins of the world. Then will be seen more of the fulness of the victory of Jesus Christ ringing forth in the triumphant shout, "O death, where is thy sting? O grave, where is thy victory?"

To that glorious event looked the patient Idumean patriarch. His longing that His words of faith might be recorded, God has answered. In his deepest affliction he cried:

"O that my words were now written! O that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my REDEEMER LIVETH, and that HE SHALL STAND AT THE LATTER DAY UPON THE

EARTH; and tho after my skin, worms destroy this body, **YET IN MY FLESH** shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another [a stranger]." Job 19:23-27.

No, not to one child of His will Christ be a "stranger." We may never have seen Him as He walked the earth, healed the sick, unstopped deaf ears, cleansed the leper, comforted sin-sick souls. But we shall know Him. Men have tried to paint Him; and beautiful conceptions have been given. We have as a consequence beautiful Jewish, Italian, German, Dutch, Russian, Flemish, and English faces. Probably not one looks as the Master did, but He was a Saviour to every race and nation. And divine grace will write upon the heart of him who will yield to Christ the Master's image. We may not outline it or limn it upon canvas; but when we see Him, if we are faithful,

we shall know Him as our great, infinite best Friend.

With prospective kingdom and God's constant blessing even amid trials, the world brought no satisfaction to David; for only Christ's coming could:

"As for me, I will behold Thy face in righteousness; I shall be satisfied, **WHEN I AWAKE, WITH THY LIKENESS.**" Ps. 17:15.

Isaiah, the great evangelical prophet, sings of the hope of Israel:

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26:19.

Paul writes to the children of God:

"For our citizenship is in heaven; whence also we **WAIT FOR A SAVIOUR**, the Lord Jesus Christ; **WHO SHALL FASHION ANEW THE BODY OF OUR HUMILIATION**, that it may be conformed to **THE BODY OF HIS GLORY**, according to the working whereby

He is able even to subject all things unto Himself." Phil. 3:20, 21.

And this is the assuring testimony of the "beloved disciple:—"

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but **WE KNOW THAT, WHEN HE SHALL APPEAR, we shall be LIKE HIM**; for **WE SHALL SEE HIM AS HE IS**. And every man that hath this hope in Him purifieth himself, even as He is pure." 1 John 3:2, 3.

That is what Biblical hope in Christ's second coming will do. It will not lead to time-setting or fanaticism. It will not lead to worldliness, or dishonesty, or insincerity, or impurity, or sin in any form. It will not make good politicians, but it will make better men and women, better boys and girls, better citizens, better neighbors. It will give calmness and peace amid all earth's trials and turmoils. It is an anchor to the soul both sure and steadfast.

The Second Coming of Christ

What Does It Mean to the Ungodly?

THOSE who do not love Christ do not wish to see Him. This is a fact which every soul will appreciate. The little boy who has disobeyed his father does not care to see his father. The criminal does not care to meet the sheriff. Adam, after sinning, endeavored to hide from God. So men who are not acquainted with Christ do not care to meet Him in His transcendent glory.

Yet there is no cause on His part why they should feel thus. God loves the sinner, tho He hates the sin. He loved the sinner so much that "He gave His only-begotten Son," in order that the sinner might be saved. Listen to what the unchangeable God, who "is no respecter of persons," said to sinners of old:

"Say unto them, As I live, saith the Lord Jehovah, I HAVE NO PLEASURE IN THE DEATH OF THE WICKED; but that the WICKED TURN FROM HIS WAY AND LIVE: turn ye, turn ye from your evil ways; for why will ye die."

Jesus was manifest not only to destroy the devil, but the works of the devil—sin. Heb. 2:14; 1 John 3:8. All mankind are sinners; all have come short of His glory. Rom. 3:23. It is sin and sin alone, which has marred God's image in them; and it is the purpose of Christ's mission to destroy sin in the sinner and to save the sinner.

There is but one alternative to salvation, and that is destruction. Righteousness only is fit to survive forever. "In the way of righteousness is life." Prov. 12:28. No man possesses that righteousness in himself; therefore, Christ brings it to him in the Gospel—"the power of God unto salvation," because it brings righteousness. Rom. 1:16, 17. "Sin, when it is fullgrown, bringeth forth death." James 1:15. "The wages of sin is death." Rom. 6:23. "The soul that sinneth, it shall die." Eze. 18:4. This is the universal testimony of Scripture and history. Men may teach and imagine

and fancy otherwise, but the declaration of God's word stands; the finished fruit of sin is death.

God gives the sinner the choice between life and death—in the choice between God's way and sin's way. If the sinner chooses the way of God, our Lord Jesus Christ, Christ comes into the heart, and dwells there. Gal. 2:20. Thus the erstwhile sinner comes to know the Master—know Him as a Saviour from sin, a Friend in trouble, a Counselor in difficulty, a mighty Helper all along the way. Surely he will love Christ's coming; and will say, as the Master appears, "Lo, this is our God; we have waited for Him, and He will save us." Isa. 25:9.

But if we have chosen sin, what hope have we when Christ comes. If we choose Him, we identify ourselves with Him, and become a part of His body, a member of His church. If we choose sin, we become a part of the "body of sin," and must perish with the sin.

His desire is that we shall welcome Him in His truth into our hearts and lives, and let His presence—the glory of His goodness—destroy the sin therein. If we will not let Him destroy sin in us, we identify ourselves with the sin, and when He comes in all His burning glory, all that is of sin shall perish, and we also, by *our own choice*.

And this is what Christ's coming means to the ungodly. Therefore we read in His word:

"For the wages of sin is death; but the gift of God is eternal life thru Jesus Christ our Lord." Rom. 6:23.

"For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; **WHOSE END IS DESTRUCTION**, whose god is their belly, and whose glory is in their shame, who mind earthly things." Phil. 3:18, 19.

"And then shall that Wicked be revealed, whom the Lord **SHALL CONSUME WITH THE SPIRIT OF HIS MOUTH, AND SHALL DESTROY** with the **BRIGHTNESS OF HIS**

COMING [the forthshining of His Presence]." 2 Thess. 2:8.

"And these shall go away into **EVERLASTING PUNISHMENT**; but the righteous into life eternal." Matt. 25:46.

"And to you who are troubled rest with us, **WHEN THE LORD JESUS SHALL BE REVEALED FROM HEAVEN** with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; **WHO SHALL BE PUNISHED WITH EVERLASTING DESTRUCTION** from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe, (because our testimony among you was believed), in that day." 2 Thess. 1:7-10.

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh **REAP CORRUPTION**; but he that soweth to the Spirit shall of the Spirit reap **LIFE EVERLASTING.**" Gal. 6:7, 8.

Much more testimony might be given; surely these will suffice to the Bible believer, unsaved sinner, tho he be. When Christ comes, He will not come in one way to the wicked and another to the righteous. It will be the same Jesus, with the same merciful, unchangeable character. In His children He will meet His own image morally, and they will be changed from glory to glory. The wicked will then have rejected every overture of mercy, and in his life will be only sin and the love of sin. The same sun that ripens the wheat ripens the tares. The same light which heals the living flesh, sloughs off the dead tissue. The same glory of Christ which changes the righteous to immortality brings death to the sin-loving wicked.

Sinner, Jesus died to save you from that sin; died that you might give up the sin, and that He might live in your life; died that you might be victor over sin; died that His coming might be to you a joy and blessing, infinite and eternal. Receive Him *now*, that He may receive you *then*. "Behold, *now* is the acceptable time; behold, *now* is the day of salvation." "To-day, if ye will hear His voice, harden not your heart."

The Great Day of the Lord

The Millennium

THE expression "the day of the Lord" or "the day of Jehovah," as given in the American Revised Version, is found in a number of places in the Bible. Some very impressive things are said of "the day of the Lord," and it might be well to raise the question, What does this "great day" signify? What is the day of the Lord, and what takes place in that time? The Scriptures, speaking of the event, are our only source of information, and so a few texts will be presented. One from Isaiah reads thus:

"Wail ye; for the day of Jehovah is at hand; as destruction from the Almighty shall it come. Therefore shall all hands be feeble, and every heart of man shall melt; and they shall be dismayed; pangs and sorrows shall take hold of them; they shall be in pain as a woman in travail; they shall look in amazement one at another; their faces shall be faces of flame. Behold, the day of Jehovah cometh, cruel, with wrath and fierce anger; to make the land a desolation, and to destroy the sinners thereof out of it. For the stars of heaven and constellations thereof shall not give their light; the sun shall be darkened in its going forth, and the moon shall not cause its light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more rare than fine gold, even a man than the pure gold of Ophir. Therefore I will make the heavens tremble, and the earth shall be shaken out of its place, in the wrath of Jehovah of hosts, and in the day of His fierce anger." Isa. 13:6-13.

Iniquity, sin, crime, in all of their multiplied forms, have had their sway in the affairs of this world. Oppression and cruelty have stained the records with untold and indescribable suffering and by the shedding of vast oceans of blood. It has thus been made plain to all the universe what the results of wrong-doing are. And the time comes, according to the foregoing scripture, when the mighty Creator will take things in His own hands to "punish the world for their evil, and the wicked for their iniquity." He "will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible." Then the "day of the Lord" covers the judgment period when wickedness shall meet its doom.

In harmony with the foregoing are the following words from the prophet Joel:

"Alas for the day! for the day of Jehovah is at hand, and as destruction from the Almighty shall it come." "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain; let all the inhabitants of the land tremble; for the day of Jehovah cometh, for it is nigh at hand."

It is perfectly apparent to all that there are many things in this world that are grossly wrong and wicked, and that they need to be destroyed. This scripture points us to the time when Jehovah shall arise in His majesty to visit "destruction" upon every thing that is out of harmony with the standard of divine righteousness. And note also that our God has ordained the decree that an alarm shall be sounded in regard

to that approaching day that will cause "all the inhabitants of the land" to "tremble."

Men's Minds Impressed by the Judgment Decree.

This decree has been blazing out from the word of God in a strikingly strong manner before the men of this generation. And there is a deep impression made by it upon the minds of all. Not merely the ignorant and the naturally superstitious class have been affected, but the most educated and enlightened have an inner consciousness that can not be shaken off that the "great day" is one of the assured events that will certainly occur. Let any unusually great disturbance of nature's course occur, and immediately is heard the instinctive utterance, "The judgment day is at hand." The God of power has issued the decree, "Let all the inhabitants of the land tremble!" and you may seek to disguise it as you will, yet there is the indisputable fact that this trembling is in the hearts of all men. And, incidentally, this is one of the strongest evidences to you, reader, that God is true, and that His Bible is true, and that He is giving you a message in this very time to prepare for the great judgment day, which is one of the important events in the "day of the Lord."

Another scripture upon the subject of the "day of the Lord," giving more of the detail of the events to occur, is the following:

"But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise, as some count slackness; but is long-suffering to you-ward, not wishing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up. Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? But, according to His promise, we look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:8-13.

In the foregoing text the apostle refers to the "promise" the Lord has made. That this promise is the promise of the "day of the Lord" that will put an end to sin and misery, is made plain by the fact that "the day of the Lord" is immediately referred to as the event that will surely come. Even tho the Lord gave the promise concerning it thousands of years ago, the great day will surely come. The promise of the Lord that is a thousand years old is just as good as the one that is but one day old. The "Lord is not slack concerning His promise." His apparent delay is all for the purpose that men should not perish, but come to repentance.

The Earth to Be Dissolved.

In the "day of the Lord," observe that the "heavens shall pass away with a great noise;" observe also that "the elements shall be dissolved with fervent heat, and the earth also," and "the works that are therein shall be burned up." This text from Peter makes it clearly strong that the "earth" and the "heaven" are to "melt," to be "dissolved;" the term "heavens" signifying the atmosphere that surrounds the earth.

Such are some of the momentous things that are to take place in the great "day of the Lord." And it is evident upon the face of it, that the term "day" here signifies a period of time. "Abraham rejoiced to see my day," is an expression that the Master used in addressing the people of His time, and any one knows that He had direct reference to the whole period of His life and ministry on earth. The many events to occur in the "day of the Lord" would also show that it covers a period of time.

The Earth Not to Be Annihilated.

The earth is to "melt" and to be "dissolved;" "but, according to His promise, we look for new heavens and a new earth, wherein dwelleth righteousness." The dissolving of the earth, then, does not mean its annihilation. This melting, dissolving process reduces the earth to a gaseous condition that burns up all the sin connected with it, and, sin and sinners being thus destroyed, the heavenly Father brings forth the new heaven and the new earth for the dwelling place of the righteous.

Another very interesting event is connected with the "day of the Lord." This important event is the millennium. And hence we should inquire,

What Is the Millennium? Where Does It Fit into the Great Day of the Lord.

A very plain scripture tells us what we may know of the millennium, and it reads:

"And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand. And he laid hold on the dragon, the old serpent, which is the devil and Satan, and bound him for a thousand years, and cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years should be finished; after this he must be loosed for a little time."

"And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshiped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; over these the second death hath no power; but they shall be priests of God

and of Christ, and shall reign with Him a thousand years. Rev. 20: 1-6.

Note especially the following points in the foregoing scripture:

1. An angel lays hold on Satan, binds him, and casts him into the abyss for a thousand years.

2. Satan will deceive the nations no more till the thousand years are finished.

3. At the close of the thousand years, Satan is loosed for a little season.

4. Those who had been beheaded for the testimony of Christ, and who had refused to obey the powers of darkness that sought to lead them into rebellion against God, are seen on judgment thrones, and they live and reign with Christ in this capacity during the thousand years that Satan is bound.

5. "The rest of the dead," or those who are not thus reigning with Christ, and who did not have a part in the first resurrection, live not again till the thousand years are finished.

The word rendered "abyss," and that is rendered "bottomless pit" in the Common Version, is the same one that the Septuagint translators chose to give the Greek version of the expression "waste and void," in Gen. 1: 2. The expression in Genesis refers to the earth when it was first spoken into existence; when it was still an unorganized mass of matter, and before God formed it into the thing of beauty that it was when He pronounced His work completed. Hence it would seem that the earth will be shaken back to chaos by the upheavals predicted as signs of the last days and by the further mighty manifestation of power at the coming of Christ that will shake not only earth, but heaven also; and into this chaotic "abyss" Satan will be cast for a thousand years. And there will not be a soul for him to visit or tempt in all that time, for the wicked have all been destroyed by the brightness of His coming (see 2 Thess. 2: 8), and the righteous dead have been raised and the living translated and taken to the New Jerusalem.

"The rest of the dead," or those who were wicked, and who were not fit to live and reign with Christ, "lived not till the thousand years should be finished." Satan is also released from his prison at the end of the thousand years, showing that the resurrection of the wicked dead is what releases Satan by giving him back his subjects that served him during their lives; he at once takes charge of them, and, as shown in verses seven to ten of this same chapter from Revelation, he arouses their instincts for war that he had so prominently implanted in their minds during the period of their probationary lives, and proceeds to march against the "camp of the saints." The saints of God, as the Scripture teaches, return to earth along with the New Jerusalem when the wicked dead are raised to life, and thus it is rendered possible for Satan to march his forces against their camp.

On Judgment Thrones.

During this thousand years, the saved of Christ are sitting with Him on thrones of judgment. It would be absurd to say they are judging themselves; and, besides, they

have already passed the judgment and are safe with their Lord in glory. Hence the only persons left for them to judge during this period are the wicked who are locked in death, awaiting the second resurrection, and Satan and his evil angels who are aimlessly roving in the abyss of this chaotic earth. If it seems strange to you that the saints of God should be engaged in this sort of judgment work, read the following from the Bible, and think upon the reasonableness of it:

"I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Dan. 7: 21, 22.

The Scriptural interpretation of the foregoing prophecy has been frequently set forth in the pages of this journal, and it will suffice for the present to call attention to the fact that the text directs us to a time when judgment is given to the "saints of the Most High," and this at a time when they are about to take their eternal kingdom. Another text reads:

"Know ye not that the saints shall judge the world? And if the world is judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more, things that pertain to this life." 1 Cor. 6: 2, 3.

The saints shall judge both the world and angels, as this text plainly states. And the text already quoted from Revelation shows that they will sit on these thrones of judgment during the thousand years of the millennium, and while the wicked are all in their graves awaiting their call to life in the second resurrection.

The Confidential Plan of the Judgment

How reasonable and how considerate is this plan of our divine Father! The wicked people with whom His children in all the ages have come in contact are not called to their eternal doom until the righteous are allowed to examine their judgment rec-

ord. The true and accurate account of all the inner life of each has been kept under the direction of the Lord Himself, and His saints, or righteous ones, are called to examine this record, and to see for themselves just why the Lord has judged as He has in not calling any of the wicked to the honors and joys of the "first resurrection." And even farther than this does our Father take His people into His judgment counsels. Satan and his fallen angels are made to pass before this court review, and the intricate depths of his rebellion and plottings of evil are all exposed before the open tribunal of the redeemed and immortal host. And it will be with the earnest thrill of intelligent enthusiasm that all the redeemed throng will finally in united voice acclaim, "Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints." Rev. 15: 3.

The "day of the Lord" is ushered in by the second coming of Christ in the clouds of heaven. The righteous dead are brought out of their graves in the thrilling joys of the "first resurrection,"—the resurrection to immortality and eternal life,—and the righteous living are immortalized and translated without having to taste death. The wicked, living at the second advent, are slain by the brightness of Christ's coming, and, along with all the wicked who have died before, they remain in the tomb till the second resurrection. And during the thousand years that intervene between these two resurrections, the saints of God sit on thrones of judgment to learn from the records of the court of heaven why the sentence of death is passed upon wicked men and fallen angels. And when this vast tribunal arises from its completed work, and when the wicked dead are brought forth to meet the judgment that has been passed upon them, then are we brought to the grand finale, the kingdom of Christ, upon which the following article briefly treats.

T.

The Appearing of the Kingdom of Christ in the New Earth

By Asa Oscar Tait

WE have the promise that "evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37: 9-11. And one of the opening utterances of the Master in His Sermon on the Mount was, "Blessed are the meek; for they shall inherit the earth." Matt. 5: 5. The earth is the promised inheritance of the followers of Christ. But it has been temporarily polluted by sin, and so, as seen in the preceding article, it will pass thru its baptism of fire to cleanse it and make it a fitting abode for the righteous. A text from Revelation and another from the epistle of Peter throw additional

and corroborative light upon the subject:

"And when the thousand years are finished, Satan shall be loosed out of his prison, and shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war; the number of whom is as the sand of the sea. And they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down out of heaven, and devoured them." Rev. 20: 7-9.

The words from Peter on the same subject read:

"For this they wilfully forget, that there were heavens from of old, and an earth compacted out of water and amidst water, by the word of God; by which means the world that then was, being overflowed with water, perished; but the heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men." 2 Peter 3: 5-7.

The foregoing scriptures taken together are perfectly plain in their statements. They

show that it is the Lord's plan to have the righteous inhabit this earth. They show that the earth in its present condition is being reserved for its baptism of fire at the time that ungodly men are to be destroyed. The thorn and the thistle, the disease-laden germ, and every other thing that has cursed this earth because of sin, will all be swept away in the ocean of fire. And when sinners, together with all the effects of sin upon the earth, are burned away, there will come forth, under the masterful power of the Infinite, a new earth, embellished in all the beauty of immortal perfection. For we read following the description quoted from the prophet, in the article preceding this in which he tells of the fire that comes down to devour the hosts of Satan as they encompass the saints, that his view shifts and he says:

"I saw a new heaven and a new earth; for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, New Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His peoples, and God Himself shall be with them, and be their God; and He shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. And He that sitteth on the throne said, Behold, I make all things new. And He saith, Write; for these words are faithful and true." Rev. 21: 1-5.

What a grand climax this is! The great "day of the Lord," with all its sublime events, has swept away every vestige of sin; the tyranny that has wrought oppression; the violence that has spread terrors; the desolations of wars that have filled heart and home with sadness and wo; the pain-racking sickness; and all the rest of the multitude of evils that have distressed and saddened the hearts of men are forever gone. And unfolded before the redeemed of the Lord is "a new heaven and a new earth."

The most beautiful spot that artistic taste has ever developed on this sin-laden earth is but a very feeble conception of the unsullied beauty that shall adorn all that wide domain of the immortal sons of God. In this brief article only a few of the many statements and promises of God concerning the new earth home that He will give His people could be noticed. But it is hoped that enough has been said to set every heart who reads this athrill with an unconquerable desire to be among those that will enter into the possession of our Father's estate. For when that great climax is reached, eternal joy will be upon every head. Mark it! that joy will not be for a brief, passing moment to be followed by days and nights of disappointment and pain, but age upon age will roll on and on and on to swell deeper and higher and stronger the immeasurable emotions of satisfying joy that is vibrant in every soul. T.

"DIRT, sunshine, and water make a beautiful rose; when this process can be explained, then we can explain how God can take a piece of useless humanity, which is stumbling along, and by and by translate it into the kingdom of God."

Shall We Know Each Other.

AND shall I e'er again thy features trace,
Beloved friend; thy lineaments review?
Yes: tho the sunken eyes, and livid hue,
And lips compressed, have quenched each lively grace,
Death's triumph; still I recognize the face
Which thine for many a year affection knew:
And what forbids, that, clothed with life anew,
It still on memory's tablet holds its place?—
Tho then thy cheek with deathless bloom be seen,
And rays of splendor wreath thy sun-like brow,
That change I deem shall sever not between
Thee and thy former self; nor disallow
That love's tried eyes discern thee thru the screen
Of glory then, as of corruption now.

—Bishop Mant.

Straight Up Before.

AND the people shall go every man straight up before him." Thus the Lord instructed Joshua to do when the walls of Jericho were to be scaled. Not a man was to advance upon the walls, not a man was to shout until just the proper time, when as one man their voices were to be raised in a mighty shout of victory. Then as the walls fell, every man was to go "straight up before him." No one was to look for an easy way. No one was to seek a way that seemed to him to be the better way, but straight up before him, to certain victory.

"The wall fell down flat." Nothing else might be expected, for the people had followed the instructions of Jehovah. Having thus followed Him, they found the way miraculously opened before them, and "the people went up into the city, every man straight before him." The record continues, "And they took the city."

In this experience are at least two great lessons: a lesson in faith and trust, and a lesson of practical work,—"Go up, every man straight before him." A city has been encompassed many days; the time has come to shout, to shout victory. Walls of superstition, of doubt, of sin, are falling before the shouting band. Go up, every man straight before him. Victory lies before! But victory comes only in God's own way, and tho to us His way may not seem the best, and tho the way our brother may find before him may seem easier than our own, for us there is but one true way—God's way, "every man straight before him." MAX HILL.

He Obeyed Orders.

At a time of great danger Napoleon once gave an order to the pickets stationed at the outposts of his camp not to allow anything to pass them. The long, dark hours of the night wore slowly away, and the faithful sentinels kept close watch for the appearance of an enemy, when, just before daylight, a large dog was seen approaching one of the guard. The animal was ordered back, but, with every demonstration of affection, he persisted in passing the forbidden boundary. True to his trust, the soldier raised his gun and fired, and the poor creature fell dead. The report of the shot echoed along the lines, and the camp was awake in an instant to meet the impending danger. But when it was found to be only a dog, and the missing dog of one of the officers, do you

think that sentinel regretted obeying his order?—No, indeed; and when a dead spy was found nicely concealed beneath the skin of the animal, he was doubly thankful that he did his duty. So it may be hard to withstand the temptations that approach in friendly guise but conceal deadly foes; but the only safe way is to meet them with the same firm and unwavering principle which prompted Napoleon's sentinel to do his duty.—Selected.

Search the Scriptures

Second John.

THIS epistle is "short and sweet." Of its sweetness we take only a taste. David says: "How sweet are Thy words unto my taste! yea, sweeter than honey to my mouth!" 2 John 8 is a sweet morsel of this kind. "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward." To begin a work and not be able to finish is a sad experience. How unwise to expend all in a line of work, in some enterprise, and then lose all. Thru Christian diligence and earnestness this may be avoided and "we receive a full reward." Happy thought!

Third John.

This epistle is very familiar to those who are interested in the subject of health, for perhaps there is in the entire Bible no more pointed declaration on this subject than is found in verse 2: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." Health, then, is not second in importance to any other blessing. This is a matter too much overlooked by professors of religion today. Christianity includes the proper care of the body as well as of the spirit, and those who are preparing to meet their Lord in peace will seek for a physical as well as a spiritual preparation, that the "whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5: 23. In Isaiah 58 we are told how that health shall spring forth speedily as a result of benevolence, and obedience to God's commandments, especially the command concerning the Sabbath. The Sabbath was given to man to be a spiritual and physical benefit. The subject of health is a vast one indeed, and if the timely message concerning it, found in this book, may but awaken an interest in this vital question, the reader will be abundantly rewarded for the attention given it.

The restoration of health, healing of the body, was inseparably connected with the forgiveness of sins in the work of our Lord when He was upon earth. The matter of diet has much to do with our health. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." This will go far toward insuring health. F. D. STARR.

"THE religion of Jesus calls men not to the higher, but to the highest things; . . . He wants our best—He gives His best."



MOUNTAIN VIEW, CAL., MAY 22, 1907.

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

MILTON C. WILCOX

A. O. TAIT

EDITORS.

Christ Our All in All.

HE who was called Jesus the Christ in the flesh was with the Father "before the world was." John 17:5. His "goings forth have been from of old, from the days of eternity." Micah 5:2, margin. By Him were created the glorious suns and systems of suns, and countless worlds, wheeling their endless cycles in ilimitable space. From His hand came forth all the creatures of intelligence which people these worlds; "without Him was there not anything made that was made." He not only made all these things, but the same word which called them into being upholds them in their varied paths; "for by Him do all things consist," and He upholdeth everything "by the word of His power." In all this He was only exercising His own royal prerogatives,—infinite wisdom, love, and power,—received by inheritance from the Eternal Father. All this was the Godhead manifested thru God the Son.

But one of the shining worlds which came forth from His hand in perfection marred that perfection by sin, and from sin came its inevitable results, wo, misery, and death. Man yielded to the Dark One who had rebelled against Heaven, and united with him against God.

It would seem, faintly as we can comprehend even "the parts of God's ways" which are visible to the eye, faintly as we can comprehend the wisdom and love which ordered and established such a home for men, that God's wisdom and love were exhausted in the creation. But no; their most wonderful manifestation is yet to be revealed. Infinite Pity stooped down to poor, fallen humanity, saw and was touched by his weakness, his wo, and his misery; and Infinite Love became a substitute to die for man, an enemy. Christ "emptied Himself" that God might fill Him with His own fulness, in order that He might show to the rebel world how much God loved them, how terribly they had sinned against that love, and how earnestly God wanted them to return and share that love. All this and more was revealed by our Lord Jesus Christ. His death was but the climax of the sacrifice of all that had gone before. Love and sacrifice marked every step of the way from the first giving of Himself before Christ came to this world, to His words upon the cross, "It is finished," and His life was offered a ransom for guilty man.

But Jesus is not a dead Saviour. His death marked the measure of His love. The mighty Creator of the universe dies for sinful, rebellious man. But He has power as well as love. In emptying Himself He gave

room for God to work. "For it pleased the Father that in Him should all fulness dwell." "For in Him dwelleth all the fulness of the Godhead bodily." He laid down His blameless life, but the grave could not hold Him. Acts 2:24. The mightiness of His righteousness triumphed over death, and He arose, a living Redeemer.

And now His infinite wisdom, power, and love are exercised for all who will trust Him, who will walk in His paths. Such is the wondrous wisdom of that plan that it can not be overthrown by art, deceit, or subterfuge of all the craft opposed to it, and yet it is so simple that the little child may grasp it. Its wondrous power has triumphed supreme over the prince of opposers. His love transcends all love. Where sin abounds, grace does much more abound.

All that He asks is that we shall do as did the eternal Son of God,—yield ourselves, renounce self, and choose Christ, give up the sins, the ambitions, the temptations, the all in all of self, and accept in its stead Christ Jesus. For your best garment, which is "filthy rags," He will give you His own spotless robe of righteousness; for the ashes of humiliation and disappointment He will give His glorious beauty; for mourning He will give the oil of joy; for the spirit of heaviness He will give the garment of praise; and the crown of thorns we may here wear for His sake will be transformed into a crown of life and glory.

"For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him." "Not in ourselves?"—No; not in ourselves. In ourselves must be emptiness. We can do nothing, we have nothing, we are nothing. In Christ is the fulness, the completeness. All we can do is to believe and choose Christ in preference to self. This is all He asks. All can meet His requirements. What more do we wish? What more can we ask? Wisdom infinite, riches untold and eternal, power all-triumphant, are found in Him. Will you not choose Him? He longs to be all in all to you; will you not let Him?

The Old Paths.

THE SIGNS OF THE TIMES stands for the "old paths." It knows no other guide to life save the Holy Scriptures.

It can find no other moral standard than that spoken of God by His own voice, engraved with His own finger on tables of stone, the Ten Words of His government. Prophets, apostles, and Jesus Christ found that standard sufficient, why is it not sufficient now?

The SIGNS OF THE TIMES knows no other salvation than that of Jesus Christ, the atoning Sacrifice for men, the Saviour of men. Redeemed by His blood, saved by His life, kept by His power—He is an all-sufficient Saviour. In His preexistence, in His incarnation, in His vicarious atonement, in His literal resurrection, in His effective priesthood, in His coming again to gather His own, and to take to Himself His great power and reign, we find "the old paths," "the good way."

"The old paths" were paths of life to those

who walked in them. They developed great, strong, glorious characters. They led from the slime of sin and want and wretchedness and wo and misery of this world to the glorious upland heights of the kingdom of God, where glows the eternal sunshine of His love. They have borne the test of the ages, and not one trusting soul has been deceived. It is God's living, vitalized truth still, able to create, if necessary, all things needful to the doer of God's will. "Thus saith Jehovah, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." The good way is found in these days, as of yore, in "the old paths." Blessed are they who heartily respond to the Master's call.

Peaceful, Wise, Harmless.

IN His commission to His followers, the Master says to them, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." Matt. 10:16.

If ever in the history of the world this injunction of the Master was needed, that time is right now. The world is rapidly filling with violence. Men are becoming more and more turbulent and hot-tempered, and their irritable dispositions are making the times perilous.

In view of this situation, Christians must learn to walk in the light of the Lord's words with particular carefulness. To have the wisdom to stand firmly, unyieldingly, and yet have the docility of the sheep and the harmlessness of the dove, is the clear problem before the follower of Christ.

It is very easy to get into heated discussions about the right and wrong of strikes and other broils that the warring factions of society are engaged in. These discussions, dissensions, and strifes may seem very necessary for the men who are wholly of the world, or even for the Christian who has not studied the prophecies of the Bible that he may know the meaning of this turbulence. But the Bible student that has stood under the lamp of prophecy until he knows the meaning of these things and what they will ultimately result in, will see a striking significance in the Saviour's admonition to seek the wisdom that will enable him to stand with harmless self-possession in the midst of wolfish conditions.

The peace of God that passeth all understanding is the only thing that will enable a person to be peaceful and harmless in the midst of warring and violent conditions. And this peace of God can only be secured by a close study of His word, and by carefully and prayerfully and resolutely doing the things that we learn from the study of the inspired Book.

The exercise of the fierce destructive instincts of war is the world's great ideal of the highest type of manly courage and greatness. But that which the Christian seeks to attain is a vastly different and broader courage. His is the courage of gentleness—the gentleness that is so conspicuous in the life of power lived by the Master. The beautiful poetry of the psalm expresses it in

this way: "Thou hast also given me the shield of Thy salvation; and Thy gentleness hath made me great."

The greatness of gentleness must ever be the Christian's lofty aim. This has always been the only right course; and in these times of extreme peril it is doubly true that it is the only safe course. T.

The Coming of Christ.

What the Bible Says.

1. What did God do when the proper time came?

"But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4, 5.

2. When the fulness of time comes, what shall we again see?

"And there shall be signs, . . . and then shall they see the Son of Man coming in a cloud with power and great glory." Luke 21:25-27.

3. Will He not come by proxy?

"The Lord Himself shall descend from heaven." 1 Thess. 4:16.

4. Will it not be a spiritual coming?

"This same Jesus . . . shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

5. How did they see Him ascend into heaven?

"He was taken up; and a cloud received Him out of their sight." Acts 1:9.

6. How will He come again?

"In a cloud with power and great glory." Luke 21:27.

7. How many shall see Him?

"Behold, He cometh with clouds; and every eye shall see Him." Rev. 1:7.

8. How great will be the glory of that coming?

"In the glory of His Father with His angels." Matt. 16:27. "In His glory and with all the holy angels with Him." Matt. 25:31.

9. How will His people receive Him?

"And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:9.

The California Sunday-Law Advocate Again.

Is it ignorance or blindness or misunderstanding? We have taken occasion at different times to notice some of the arguments or reasons of the *California Christian Advocate* for its advocating of a Sunday law. We have endeavored to do this courteously and Christianly. We have pointed out some of the gross errors and mistakes which that paper has made, not in theories which the editor would probably in nowise admit, but in facts. It has seemed to us that Christian courtesy, to say nothing of ordinary journalistic ethics, would have led him to say that he was probably mistaken in the statements which were made, and that the alleged facts were utterly denied; but not one word of this; in no way has he attempted to answer the arguments against a Sunday law. With colossal egotism he represents Seventh-day Adventists who have opposed the law as being "childishly stubborn." In the issue of April 18 it declared, "We can't make out these good people. We can not see how they can line up with all the saloons, the race tracks, the gamblers, the toughs, the hoodlums, and exploit all rascaldom for signatures against a day of rest and religious

education and have the face to ever mention the 'Gospel of Jesus Christ.'"

In the first place, all rascaldom has not been exploited "for signatures against a day of rest and religious education." Not one single thing has been done in any way against the editor or his friends and associates keeping Sunday and educating the people so far as the people will listen to them. We would not use one single grain of force to compel them to do otherwise, but we do deny their right to compel others who do not believe their way to act as tho they did.

In the second place, the signatures sent by the opponents of the recently defeated Sunday amendment in the California Legislature were from all classes of citizens. They included first-day keepers almost wholly, members of churches of all kinds. Presumably there were among them Methodist ministers. There certainly were Baptist ministers. There may have been saloon-keepers' names. No special effort, however, was put forth to secure them, nor any class as a class. We do not know of any persons at all who signed the petition who were saloon men or race track habitués or gamblers. Many of this class belong to the Roman Catholic Church, however, from whom the *Advocate* received its Sunday, a purely pagan institution, baptized into a perverted Christianity.

Thirdly, the Gospel of Jesus Christ which we preach has first of all to do with truth. He Himself was incarnate truth. He Himself observed the seventh day. He Himself taught that there was no connection between God and Caesar, that civil government had nothing to do with religion. He Himself was charged with being the friend and associate of publicans and sinners. Judging from what He did when here upon the earth, we can easily understand that He would be placed in durance vile very quickly by some of the rigid Sunday laws as an enemy of the State if He walked the earth now as He did eighteen centuries ago. The editor of the *Advocate* need not worry. There will come a time when sufficient pressure is brought to bear, that will bring all the toughs and hoodlums and similar classes with him, on the Sunday-law question. Men without conscience are bound to take the path of least resistance. We hope by that time the editor's conscience will lead him to follow Christ.

Chinese Famine Fund.

We have not felt especially called upon to make great appeals for this fund because there were so many other papers thruout the country doing it, especially the *Christian Herald* of New York. It has been putting forth extraordinary efforts for the relief of China, and has sent many thousands of dollars. Presumably many who have seen notices of it in the *SIGNS* have sent thru that channel. Some, however, has been forwarded to us, and we have sent it on as it has come. Up to March 31, \$47.53 has been sent. Since that time, up to and including April 30, we have received the following:

Previously reported	\$47.53	L. Chas Tamm . . .	5.00
F. W. Gotterke, . .	5.00	Castana, Iowa . . .	5.00
Lily B. Sterling . .	.10	W. M. McCarty . . .	5.80
Mrs. B. K. Carr . .	1.77	A. L. Gilmore . . .	2.50
Mrs. J. A. Likes . .	2.00	M. L. Higgins . . .	2.50
Mrs. Mary Switzer .	1.00	Rosa Nickline . . .	5.00
Mrs. E. Mattoke . .	5.00	S. A. Anderson . . .	2.50
F. H. Bulpitt	5.00	A Friend, Oregon .	1.00
B. M. F.	1.00	Mrs. H. Hertz . . .	2.10
Mr. and Mrs. Peter		J. L. Longshore . .	1.25
Peterson	5.00	In His Name	1.00

Total to April 30 \$107.05

There are still coming from time to time small amounts on the Japanese Famine Fund, which we ourselves closed months ago, stating previous to the time of closing that whatever funds might be received later would be forwarded to our superintendent of missions in Japan, Mr. Field, for him to make such disposition of as would be in harmony with the requests of the donors. We would say again that whatever funds are received on the Japanese Fund, the famine of which long ago ceased, will be forwarded to the mission in Japan. But Russia and China are still suffering, and suffering greatly, and to those who wish to contribute thru the *SIGNS OF THE TIMES* to these great fields

we shall be glad to forward it. However, if it is desired on the part of the donors to send it thru other channels, that will be just as satisfactory to us. The needs of the souls in these fields is as great or greater than those of their bodies. May God bless those whose hearts go out in sympathy for the needy in other lands.

Growth of Imperialism.

[Editorial in the *San Francisco Chronicle*, of March 16, 1907.]

It is astonishing how easily Washington correspondents adopt expressions once considered alarmingly monarchical or at least imperial. "Colonial" and "dependency" come as pat to most of them in speaking of the Philippines as words of true democratic origin, and now they are glibly talking about Roosevelt arranging the "Presidential succession." The talk about colonies was followed by action which leaves nothing to be desired by the advocates of a system of dependencies, and before we know what we are doing we shall be taking kindly to having a succession neatly arranged for us which will only need indorsement at the polls to make it as effective, or even more so, than some designed by potentates of the Louis XIV class.

A gentleman writes us from Radersburg, Mont., under date of April 2, as follows:

"Please discontinue *SIGNS OF THE TIMES* to my address. I have no use whatever for a paper that is ashamed of the name of its religious denomination. If ever I become a Seventh-day Adventist, I shall not be ashamed to own it. J. M. TULL."

Now that is a straightforward letter, even if the charge is not true. The *SIGNS OF THE TIMES* is owned and conducted by Seventh-day Adventists, but it is not published to exploit the name of the Seventh-day Adventists. It is not published to build up a denomination. Those things are incidental. It is published, first of all, to preach God's word, to hold up the light of the entire Gospel of Jesus Christ, to help to restore the breaches which have been made in God's law, and present before the world the unpopular truth of the second coming of our Lord and Saviour Jesus Christ. The restoration of the breach in God's law means the observance of the seventh-day Sabbath. Preaching of the near coming of our Lord Jesus Christ is responsible for the term, Adventist, and the two together make Seventh-day Adventist. The name simply emphasizes those truths which the paper has made equally prominent with all others, and always, of course, seemingly more prominent because of the fact that so little is said of them in other publications; but we are not ashamed of the truth, nor the name which grows out of the truth. We thank Mr. Tull for his letter. We are not so solicitous of his becoming a Seventh-day Adventist in name, but we do hope that he will accept of the truth of the Lord Jesus Christ in all its fulness. The rest will care for itself. We shall then welcome him as a coworker to push forward God's message.

A despatch from The Hague declares that official declaration has been made by the Government of Netherlands that it will be in readiness to receive the delegates to the second Peace Conference about June 1. The *SIGNS OF THE TIMES* will have two representatives at that conference. In connection with the peace talk, the following words from Hon. Leslie M. Shaw, ex-secretary of the Treasury, before the Worcester, Mass., Board of Trade, May 2, said: "I do not wish to pose as a prophet, but do you suppose that the Pacific will always be a peaceful ocean?" After saying that we have not supplies on the Pacific to last forty-eight hours, he continued, "There are many ships in the merchant service of foreign countries under contract to leave the path of commerce at a moment's notice to enter that of war. We have not one such as these. Some day, so sure as Anglo-Saxon blood runs red, there is to be an awful war. There are two nations that can contest for the Pacific, and this war will be settled at an awful cost." There may, in a short time, be three nations which can contend for the supremacy of the Pacific, and possibly four, Great Britain, America, Japan, China.

America's Great Peace Parliament

By Our Own Correspondent

The Close of the Meeting.

WEDNESDAY, the 17th, was a busy day for the Conference. During the morning there was the business session and reports of committees, and resolutions were adopted voicing the will of the Congress.

The recommendations are five: (1) that conferences at The Hague shall be held not occasionally, but periodically, with a permanent court there open to all the nations; (2) that the coming conference shall draft a new general arbitration treaty providing for the reference to The Hague courts of international disputes which can not be adjusted by diplomacy; (3) that when a dispute arises whose subject-matter does not fall within the terms of an arbitration convention, the disputing nations, before resorting to force, shall invoke the services of an international commission of inquiry or the mediation of one or more friendly powers; (4) that private property shall be as inviolate on sea as on land; (5) that the British proposals for the consideration of armament limitation at the coming conference shall be supported.

In the afternoon there was a great meeting in the hall addressed by many eminent men, the last of which was Mr. William Jennings Bryan, twice a candidate for the Presidency of the United States. He said: "War is not a necessity, and I could not worship God with all the ardor I do if I believed that He had made my advancement depend upon my taking my brother's life. I prefer to build society upon the foundation of human brotherhood rather than upon the doctrine of hatred and ill-will."

Some Pertinent Statements.

"We all expect a great deal from the coming Hague Conference, but what does a great deal mean? Perpetual, universal peace, disarmament?—No, nothing, alas, of that kind. Progress goes only step by step forward knowing that many other steps will be the work of the future. Other generations, other conferences, will follow with new aims, new successes."—*Baron D'Estournelles.*

"I have come to hate the word disarmament as the devil hates holy water. No government will propose it at The Hague Conference. All that will be asked for is that the reckless increase of armament should stop."—*Editor W. T. Stead.*

"With the individual sinner a declaration of reform is often conclusive evidence of a sincere change of heart, but with the chanceries of the world, works meet for repentance must be brought forth before they can be believed. It is not so much a matter of world importance what those

taking part in international conferences agree to do or not to do, as it is whether or not after adjournment they really try to keep the peace."—*Hon. Geo. B. McClelland.*

"Washington must lead out in the peace movement of the world."—*Dr. Rickart.*

"The best way to establish peace is to have an international force that punishes the nation that disturbs the peace."—*Andrew Carnegie.*

"You can no more secure universal peace by resolution than you can make mankind perfect by an act of Congress."—*Geo. B. McClelland.*

"We are going to have international peace even if we have to fight for it."—*Judge George Gray.*

"War will pass away and the Prince of Peace at last stand upon the mountain-tops."—*Judge Morrow, of San Francisco.*

"The world to-day is burdened with armament until armed peace has become more expensive than actual war was a generation ago. These vast armaments on land and water are being defended as a means not to wage war, but to prevent war. It is one of the purposes of this great Congress to show that there is a safer way, a more economical way, and a way more in harmony with the culture and enlightenment of the twentieth century, to preserve the peace of the world and secure it on a more permanent foundation. This way is as simple as the 'Yea, yea,' of man, and it requires only the consent and the good-will of the governments. To day they say: 'Si vis pacem, para bellum!' If you want peace, prepare for war. This Congress says in behalf of the people: 'Si vis pacem, para pactum!' If you want peace, agree to keep the peace."—*Hon. Richard Bartholdt, President of the American Group, Interparliamentary Union.*

"If the scholars of America, the men who shape



A Proposed Statue of Mr. Carnegie for the Peace Palace, which we reprint by Courtesy of the New York "Times," an illustration of how the Secular Press views the matter. The cartoon by Mr. Mayer speaks for itself.

public opinion, do their duty, every one of those measures will be embodied in a Hague convention before our next college year opens in September. American public opinion is able in this thing to tip the balance."—*Edwin D. Mead, of the American Peace Society.*

"The day is here for a universal republic which shall bring peace to all the earth. The question then arises: What nation should be the leader in this universal republic? What nation is best fitted to be the executive power enforcing the laws of The Hague Tribunal? My countrymen, there is only one nation in all the world fitted to assume this position. It is the United States."—*Capt. Richmond P. Hobson.*

It was plain to be seen that the UNITED STATES GOVERNMENT was to be made to play the leading role in the DRAMA of peace—for such it will be, a veritable world drama, if peace is to be fought for—and in the event of a federation of nations based upon a constitution of the world, the NATIONAL HEAD of the federated nations, as must result from A PERMANENT TRIBUNAL of the nations. We, of this generation, are evidently destined to see the fulfilment of Bishop Berkeley's poetic prophecy:

"Westward the course of Empire takes its way:
The first four acts already past,
A fifth shall close the drama with the day.
Time's noblest off-spring is the last."

Surely, we are living in a day of startling climaxes and peculiarly significant events! To see a FIFTH universal kingdom consequential to the setting up of a permanent and constitutional tribunal at The Hague, a world-government and still further on a world-church,

should surprise no one! For everything indicates it as a near possibility, a rapid development! "A FIFTH SHALL CLOSE THE DRAMA WITH THE DAY!"

A despatch from the Washington Bureau



Sir Edward Elgar

of the New York "Evening Telegram," date of April 13, states: "It is said by many that the President might possibly become the President or Chairman of the great 'World's Arbitration Court,' which is in the minds of many diplomats of many countries, if he would LEND THE INFLUENCE OF THE UNITED STATES at this time to the things in which Europe is concerned. It is AN ALLURING PROPOSAL that is being laid before the President, and his leadership of the world in international affairs, especially in movements for international peace, is said TO BE CONCEDED BY THE GOVERNMENTS OF EUROPE since his intervention to settle THE RUSSO-JAPANESE AFFAIR."

Ah, indeed, it is alluring—this offer of the supreme arbiter of world affairs to a SINGLE HUMAN BEING. For who can fail to see that to be the president of a WORLD'S COURT means to be THE PRESIDENT OF THE WORLD, and PERHAPS EVEN MORE THAN THAT! Already we have the United States of America, and rapidly do we see the formation of THE UNITED STATES OF SOUTH AMERICA; all see the UNITED STATES OF EUROPE swiftly assuming CONSTITUTIONAL SHAPE; and then with a world court, and a WORLD ARBITRATOR, we shall see

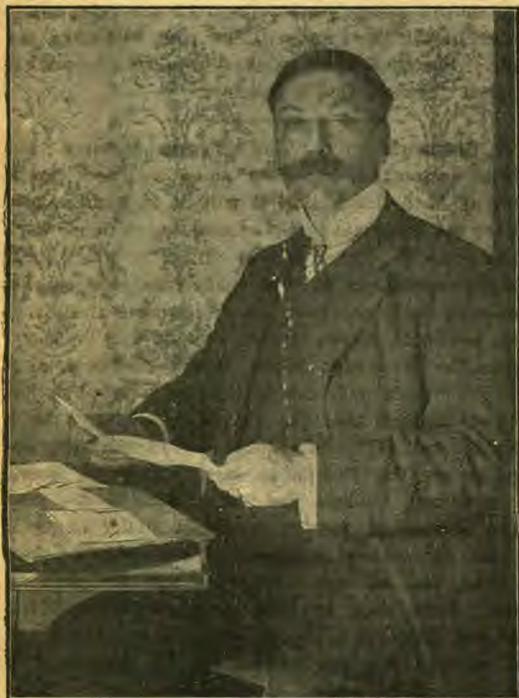
THE UNITED STATES OF THE WORLD!

And all this is federation, indeed. More than CHURCH FEDERATION; more than FEDERATION OF CATHOLIC SOCIETIES; more than CIVIC AND LABOR FEDERATION: IT IS ALL—THE FEDERATION OF THE WHOLE WORLD! The outcome of the universal peace movement, according to Bible prophecies and the trend of the times, WILL BE THE ESTABLISHMENT OF A CONFEDERACY MIGHTIER THAN THE WORLD HAS EVER YET KNOWN!

Mr. Stead, the great London editor, and one of the foremost advocates of peace among nations, is an authority for the insincerity of its best exemplars. He says:

"If you had attended as many peace conferences as I have, you would know how sick I am. They are the most impractical I ever saw. I sometimes think the Lord endowed them with so much goodness of heart that he didn't have anything left for common sense."

Theodore von Moeller, German Minister of State, who was at the dedication of the Carnegie Institute at Pittsburg, and guest of the steel manufacturer, says, as reported in an Associated Press Despatch, of April 16:



Stereograph, Copyright 1907, Underwood & Underwood, New York
"Maarten Maartens" (Mr. J. M. Vander Poorten-Schwartz), the noted Dutch Publicist.

"I have attended a great many such conferences and nothing has ever resulted, and I do not think that this one will amount to any more than the others."

The fallacy and generally unpracticality of the idea is quite fully observed by the American press. In an editorial under the caption, "Pretenses of the Peacemakers," the "New York Press" says:

"Indeed, the prevailing note of the whole anti-war campaign is insincerity. We doubt if the most fanatic of the prophets of peace are really confident that the peoples of the earth ever will arrive at the federation of the poet's dream. A majority of the delegates to The Hague are

the arbitrary, mechanical act of universal disarmament **EVER** secure universal peace. If men's minds could be wiped clean of all military knowledge and experience, the cause of universal peace would not be forwarded one hair's breadth. Wars would not cease. Wars never can cease until that "new heavens and new earth," "wherein dwelleth righteousness," is here. **ORGANIZED PEACE** on earth is not a **POSSIBILITY**!

Two items of the New York press aptly illustrate the incongruity of the peace movement, that I must mention: A cartoon that ap-

peared in the New York "Times," of Sunday, April 14, representing Mr. Carnegie seated upon an immense canon made out of U. S. steel (Mr. Carnegie's cor-

poration) and drawn by the Angel of Peace heavily manacled and chained to the vehicle of death! And a humorous article on Mr. Dooley by F. P. Dunn that appeared in the New York "Times," and which in a few paragraphs describes the fallacy as books upon the subject might not. In closing, Mr. Dunn makes Mr. Hennessy and Mr. Dooley say:

"'Phwat is Carnegie Peace?' said Mr. Dooley. And upon learning from Mr. Hennessy what it was, Mr. Dooley continued:

"'Tis the gr-r-and idea, Jawn. Tin years from now peace will be so sthrong that nothin' in th' wor-ld can shake it.' 'Ixeiptin' war,' said Mr. Hennessy."

How true that humorous reply: "**EXCEPTING WAR.**" Nothing ever has marred the peace in the past nor in the present **EXCEPTING WAR**—war in the home, in the community, in the nation, **IN THE WORLD!**

In interviews had by your correspondent



"Dumdum" bullet, sometimes used in the British army, where it is styled "Mark IV." The leaden core is left uncovered, and the nickel casing is weak, so that when the bullet strikes a bone it spreads out, penetrating and mangling the body, in different directions, usually with fatal results. Pronounced barbarous by the Hague Peace Convention of 1899, but not by England, who has used it against savages because of its greater "stopping" power.

with Mr. Carnegie, George S. Peabody, Mrs. Lucia Ames Mead, and others, we must conclude that no such thing as universal **PEACE**, or even universal **DISARMAMENT**, may be looked for in **OUR GENERATION**; the most that can be looked for is a permanent court of arbitration, a world tribunal of which the American Government shall be the head! This much they look for in our day, **AND NO MORE.** Then in view of these facts—that there is no probability of disarmament or real international peace—what may we conclude from the universal peace movement in which the nations and the creeds are one? With all nations engaged in the intellectual **WAR** for **PEACE**, working intently upon an abstract and futile proposition, with the "peace-and-safety" cry arising from a multitude of throats until a world stands and listens, and anxiously awaits the outcome of the second great conference at The Hague, may we not ask, with utmost propriety,

What Do These Things Mean?

Reader, **IT MEANS** the coming of Christ and the end of the world! It means, and presages **NOTHING ELSE!** The apostle Paul, in his very remarkable epistle to Timothy, relates the "peace-and-safety" cry of **THE LAST DAYS** to the coming of Christ. "For the Lord Himself shall descend from heaven with a shout, with the voice of the arch-

angel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

The Congress closed with banquets in two of America's most palatial hotels—the Astor House and the Waldorf-Astoria. A thousand souls, invited by Mr. Carnegie, sat down to eat and drink, and be merry, but not over prospective peace. In great ball-rooms with lavish and splendid surroundings, a magnificence unexcelled anywhere, all that untold wealth could procure, the guests of Mr. Andrew Carnegie feasted for the sake and for the success of **UNIVERSAL PEACE!** And the news went out to all the world—over land and under sea: "**PEACE! PEACE! PEACE!**" None saw the handwriting on the wall! Still it was there—on walls more enduring than those that enclosed the palaces of Belshazzar. The hand has been writing on the wall—in all languages, to all nations—"**WHEN THEY SHALL SAY, PEACE AND SAFETY: THEN SUDDEN DESTRUCTION COMETH UPON THEM, . . . AND THEY SHALL NOT ESCAPE.**"

Belshazzar and a thousand of his lords, drank, too, from golden goblets, and they saw the handwriting on the wall—yet **TOO LATE! TOO LATE!** That night Belshazzar died, and his kingdom passed away.

JOHN S. WIGHTMAN.

New York City, April 20, 1907.

"Other republics have fallen," said President Roosevelt in the opening speech at the Jamestown Exposition, "because the citizen gradually grew to consider the interests of a class before the interests of the whole; for when such was the case it mattered little whether it was the poor who plundered the rich, or the rich who exploited the poor; in either event the end of the republic was at hand." And yet it is not the consideration of the interests of the whole that will preserve the republic; that is Socialism, pure and simple. When the republic fails it will be because the interests of the *individual* are not conserved, the guarding of these rights of the individual against the mob and against the plutocracy. It is strange that men taught in republican principles can not see that the conservation of the rights of the individual, be he poor or rich, let his politics or religion be what they will, is the conservation of the rights of the whole; but the doctrine of the whole against the one or the class, means the tyrannizing of those who may in all conscience and right feel the opposition the most. The President further declares: "This great government of ours shall never become the government of a plutocracy, and it shall never become the government of a mob." The New York *World* adds, "There is no surer way of making it the government of a mob than by first permitting it to become the government of a plutocracy." The average politician, and that means the majority of them, is controlled either by money or by threat. Money purchases him, and the mob or the class organizations overawe him. In the constantly multiplying revelations of increasing iniquity there certainly seem to be no prospects of rejuvenating the republic.

Idiosyncrasies and Inconsistencies of Sunday Laws.—The Toledo *Blade* notes that the "Sabbath" is observed in Toledo in a queer fashion. While it is impossible for a man to get shaved, even for church, saloons are running full blast, and gambling is practised openly. Theaters are also open. The simple fact is that no Sunday law that ever was bore equally on all classes, and that very thing of itself ought forever to convince understanding, thinking men that such a monstrosity never ought to be placed upon the statute books of civil law.



THE HOWELL AUTOMOBILE TORPEDO.

An instrument of destruction having a speed of 28 knots, with almost perfect directive force. The improved Whitehead torpedoes now surpass this. It is a tremendous weapon against ships.

practically pledged to decline even the mere discussion of the subject of putting a limit on the making and carrying of weapons."

The New York "American" says:

"**Corrupt Peacemakers Unable to Stop War.**

"Coincident with the opening of the International Peace Congress in New York, Great Britain has launched, at Newcastle-on-Tyne, the Invincible, the greatest cruiser afloat. Propelled by turbine engines, it is designed for a speed of twenty-five knots, and in powers of destruction is equal to two battle-ships.

"Since the first Hague conference there has been fought in the far East a naval battle, which, in the annihilation wrought, was unprecedented in the history of war. Almost an entire squadron of ironclads was destroyed.

"The Peace Conference in New York convening shortly before the second Hague Congress, at which nearly fifty nations are to be represented, is already provoking in Europe manifestoes from the Powers announcing that they will not permit their representatives officially even to discuss the proposal to limit armaments.

"It was significant of the unconscious recognition of the military strength of nations that the interior of Carnegie Hall yesterday was brilliant, not only with the Stars and Stripes, but with the flags of all countries.

"Every one of these emblems is a symbol of some kind of fighting strength. No flag of truce was there. That sign of surrender does not appeal to even the leaders of peace.

"And when the distinguished advocates of disarmament ceased speaking, the organ thrilled the large audience with strains of 'The Star-Spangled Banner.'

"To-day all the civilized powers are constantly improving their military equipment. The one great country that has not prepared itself for war is China, and it has paid dearly for its indifference. Even the Celestial Empire now is drilling a new army and creating an up-to-date fleet."

The New York "Globe" says:

"The complete working out of this plan, especially the idea of international coercion, is, of course, remote—is not a matter merely of decades, but probably generations, and maybe centuries. In the meantime, it will be necessary for the nations to be armed. . . . Those who assume that disarmament can be achieved first attack the problem from the wrong direction—are wasting time and effort. There must be law or armaments."

So much for the **FALLACY.** Peace Congresses are looking to kings and emperors, courts and legislators, presidents and counselors, and in the last analysis of the arrangements—**TO A PERMANENT TRIBUNAL AT THE HAGUE**—for the peace that after all, is not, and never has been, a subject of human legislation; for the peace that subdues hard hearts and takes away the spirit of strife, war, and oppression, comes alone from Him who had power to speak peace to the repentant soul, and to work such a transformation of character that the individual might reflect "the image of Jesus," in which there was no room for hatred, revenge, and war! The millennium can not be improvised. Universal peace can not be secured by any arbitrary, mechanical process, it must be the outcome of a gradual spiritual development. Nor could



Christian Influences in China.

Early Christianity.

CHINA'S unyielding exclusiveness and much of her national pride and conceit are of comparatively recent times, being a part of the settled policy of the present dynasty, which is itself foreign to China and the Chinese national spirit and civilization. It is a mistake to think that the Chinese people have had no dealings with the nations of the West, for history gives abundant evidence to show that this race was known to the Jews and the Greeks, and that the Romans and Chinese had commercial relations before the Christian era.

Isaiah's wonderful prophecy of the land of Sinim, centuries before the birth of Christ, and the scattered Jewish colonies in different parts of this empire, lead us to the conviction that China was permitted to enjoy at least some of the blessings of Abraham, even before the coming of Him who "brought life and immortality to light." How much of the light of God's self-revelation was shining on this race during those early ages, it is, of course, quite impossible for us to say, but the very fact that some rays from the one true God fell upon this people is indeed in itself very significant.

The apostolic age was one of unparalleled missionary enthusiasm and activity. The Acts of the Apostles is an inspired record of how the Gospel of the crucified and risen Lord was projected into the very heart of Europe, invading the strongholds of the nations then dominating that continent. The glad message of salvation was for all the nations, and we may well believe that it was carried in all directions, and that, too, by the very men who had seen and handled the Word of Life. Mosheim, the church his-

torian, says, "We may well believe that at an early period the Christian religion extended to the Chinese, Seres, and Tartars. There are various arguments collected by learned men to show that the Christian faith was carried to China, if not by the Apostle Thomas, by the first teachers of Christianity."

It is now known that the apostle Thomas, the doubting one, carried the Gospel to India, and there is a church legend that he penetrated into China, and possibly some day the very earth will give forth evidence corroborative of this.

In the Early Centuries—the Nestorians.

The next trace of Christian influence in China was exerted by the Nestorians who are said to have been in China as early as A.D. 505. Sing-an-fu, the place of refuge for the empress dowager when she fled from Peking upon the coming of the allied forces in 1900, is also famous in Chinese history



Old Water Clock, Canton, Flow of Water from Bronze Tank to next Is so Regulated that the Rise on the Graduated Rule Indicates Time of Day.

to act a leading part for the reason that printing had not yet been discovered. This

scanty use of the Bible and the perpetual desire to gain the favor of the emperor no doubt account in a large measure for the downfall of Nestorianism in China.

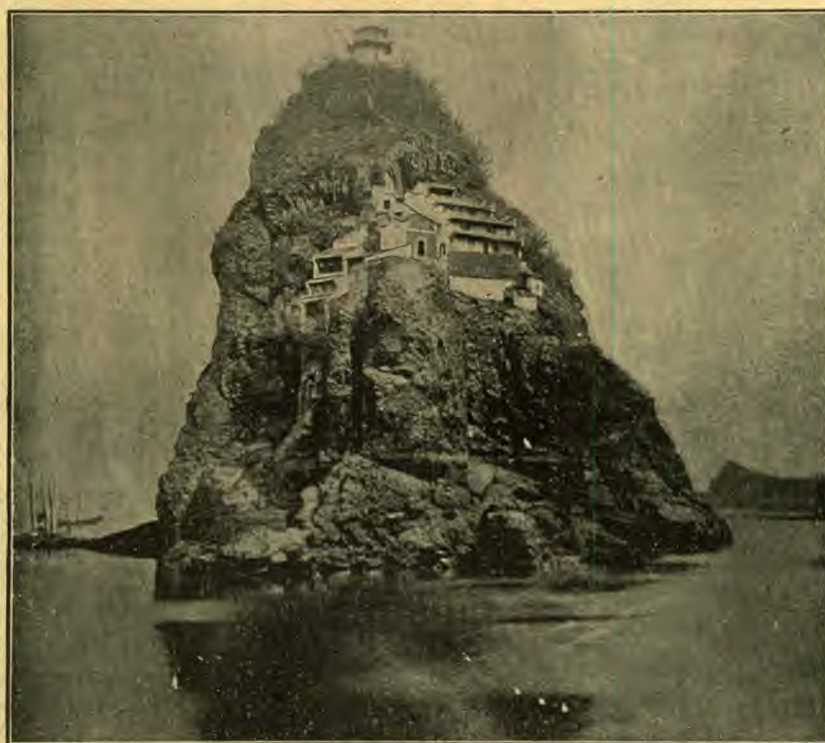
J. N. ANDERSON.

[This interesting article will be concluded next week. What Catholics and Protestants have done will be told.]

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things

whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen."

FREELY ye have received of Christ; freely give to those for whom Christ died.



Little Orphan, an Island in the Yang Tse Kiang, Showing the Monastery of Native Hermits.

as being the center of great missionary activity on the part of the Nestorians. Here in the year 1625 was found a remarkable monument, dating from the year 781, on which was inscribed in Syriac and Chinese an account of the missionary labors and success of these Nestorians, whose "religion spread thruout the empire, favored by the fostering care of the monarch."

Gibbon, speaking of Nestorian Missions to the East, says, "In their progress by sea and land, the Nestorians entered China by the port of Canton and the northern residence of Sigan."

It is doubtful if they ever translated the Bible into Chinese. If they did no trace of it has as yet been found; nor is it probable that it could in those days have been made



Typical Street in Hong Kong.



Farming with Water Buffalo.

Two Trees.

A LITTLE tree, short but self-satisfied,
Glanced toward the ground, then tossed its
head and cried:

"Behold how tall I am! how far the dusty
earth!"

And boasting thus, it swayed in scornful mirth.

The tallest pine tree in the forest raised
Its head toward heaven, and sighed the while
it gazed:

"Alas, how small I am and the great skies
how far!"

What years of space 'twixt me and yonder
star!"

MORAL.

Our height depends on what we measure by:
If up from earth, or downward from the sky.
—Saint Nicholas.

Our Work and Workers.

THERE were six additions to the Kansas City, Mo., church April 21.

AT Rochester, Ind., six were recently added to the church, three on profession of faith.

BROTHER F. M. ROBERTS reports seven additions to the little company at Petersburg, Ind.

A CLASS of nine nurses graduated from the Nebraska Sanitarium, College View, Neb., April 7.

FOUR of Sister Eva A. Jenks' Bible readers in Lockport, N. Y., have taken their stand for the truth thru her labors.

BROTHER A. R. OGDEN reports the baptism of four at Canton, Kan., the fruit of the labors of Brother A. S. Bringle.

THE little company at Flagstaff, Ariz., was augmented by the baptism of three, March 23, by Brother J. Ernest Bond.

BROTHER C. A. WOOD has organized a church of eight members at Pontiac, Ill., six of whom have come into the truth thru recent labors.

THRU combined efforts of Sister Edith Hiatt and Sister Dora Roberts, Bible workers, and Brother F. C. Clark, eleven have united with the company at Kansas City, Kan.

THE general camp-meeting for central and northern California will be held in Merced, May 23 to June 2. Merced is on both the Santa Fe and Southern Pacific Railways.

A REPORT from Sister Mary A. Millington, Albany, N. Y., in the Indicator says: "We had a precious meeting Sabbath. Four new Sabbath-keepers were present, making seven in all who have embraced the truth."

BROTHER S. G. HAUGHEY reports in the Missionary Worker, from Brigham City, Utah: "We have now baptized twelve in all. Three others are keeping the Sabbath. We have a Sabbath-school of twenty-two members."

A TEN-DAYS' meeting at Indian Harbor, N. S., conducted by Brother Wm. Guthrie and Brother W. H. Thurston, March 7-17, resulted in bringing the truth to two young ladies and renewing the consecration of two other discouraged ones.

THE president of the Utah Conference, S. G. Huntington, reports thru the *Pacific Union Recorder* that twenty have been baptized since the last camp-meeting season, and that ten or fifteen more are keeping the Sabbath and learning more of present truth in that state.

IN two years the Wyoming Mission Field has been strengthened by ten new churches, making fourteen in all, and about one hundred and fifty new members, making a total of about three hundred, nearly a third of them being recent converts to the truth of the threefold message.

THE Latin Union field has been strengthened during the past year by the edition of a goodly number

to its ranks. The Roman-Swiss Conference added forty-eight; France, thirty-eight; Spain, eight; Portugal, nine; French Belgium, three. This is encouraging for so difficult a field, with but few workers.

Foreign Papers.

It will be of interest to our readers, especially those who are conversant with foreign tongues, or have foreign relatives and acquaintances, to know that the same special Gospel series presented in this paper will also be translated and presented in our Swedish paper, *Sions Vaktare*, and also in the German and Norwegian papers published by the International Publishing Association of College View, Neb. The first issue of the special series in those papers will be dated May 7, and for six months they will continue the same as the SIGNS OF THE TIMES. Prices on the German paper, 50 cents; Swedish and Norwegian papers, each 65 cents. In connection with this we show the beautiful cover design of the three foreign papers.



"HERALDS OF THE MORNING"

The appalling loss of life by murder and suicide, political and social troubles, dissatisfaction between employer and employee, strikes and fires, wars and rumors of wars—all these are of daily occurrence. What do they mean? and is there any significance to these things at this particular time? To the close observer, all these are evidences that there is a nearing social vortex into which all unsettled factions, and the world at large, will be plunged. When and how this will be brought about is revealed in "Heralds of the Morning." By appealing to the "sure word of prophecy," the author clearly shows that these conditions were to exist just before the Lord's return, and points out many other signs that the Scriptures tell us are certain heralds of the glad morning when strife shall cease, and peace and happiness reign forever. That the reader may understand these events, and be prepared for the final outcome, is our reason for calling attention to this valuable work. More than 150 illustrations vividly portray that upon which the subject-matter treats. A live book upon a live subject.

Bound in cloth, with marbled edges, \$2.00.

PACIFIC PRESS PUBLISHING CO.
Mountain View, - - - - - Cal.

Bible Text-Book.—By O. A. Johnson. A pocket edition of Bible-readings on 49 subjects, covering in a concise and complete way the prophecies, the Third Angel's Message, Two Covenants, Law of God, Sabbath Question, and many other kindred topics. 208 pages. Cloth, net, \$0.30; leather, net, \$0.50.

Bible-Nature Studies.—By M. E. Cady. The aim of this volume is to illustrate the fact that the Book of books is the foundation of all true science. From this standpoint the author has carefully prepared two hundred and sixty-seven lessons, and classified them in sixteen leading chapters, as follows:

1. The Earth in the Beginning. 2. Light and Heat. 3. Air and Sound. 4. Water. 5. The Dry Land. 6. Plants. 7. The Sun, Moon, and Stars. 8. The Water Animals. 9. The Air Animals. 10. The Land Animals. 11. Man. 12. The Sabbath. 13. The Fall of Man. 14. The Flood. 15. The Earth's Final Destruction. 16. The New Earth.

In these chapters the learner is taught to behold the Creator in His creation, and to know that the power and life of true education is a "knowledge of God and of Jesus Christ whom He hath sent." It fills a long-felt need as a text-book in our church schools and colleges, and in a beautiful way connects Bible study with that of the sciences. Parents will find its use valuable in the home training of their children. Price, net, \$1.00.

Bible Object-Lessons and Songs for Little Ones.—By Lillie E. Affolter and F. E. Belden. This book contains fifty-two illustrated lessons, accompanied by thirty original hymns and songs, and thirty-one large engravings from the famous "Hofmann Series." The steps in the teaching are natural and progressive; the music is good and pleasing, and adapted to little children, and the illustrations are beautiful. Blue cloth, ink titles, white edges, 7½x10 inches, \$2.00. Bible kindergarten material (3 boxes) to illustrate lessons, \$1.75.

MOUNT OF BLESSING.

We have a limited number of that grand book, "Thoughts from the Mount of Blessing," by Mrs. E. G. White, bound in paper covers, which we can sell at 30 cents net, post-paid.

It is printed on a fine grade of book paper, and nicely illustrated, but the printed sheets were rescued from our fire and were slightly damp and wrinkled. But the print is nice and clear, the books are neat and clean, bound in paper covers, and just splendid for missionary work, to loan to friends and neighbors, or to read and study in your own home.

It is a valuable, beautiful, and instructive present to give to the older children and youth, or to mail to a friend. While they last, we will send them, post-paid, for 30 cents net, or six for \$1.50. Address, Pacific Press, Mountain View, Cal. "Do it now."

Mica Axle Grease

lengthens the life of the wagon—saves horsepower, time and temper. Best lubricant in the world—contains powdered mica which forms a smooth, hard coating on axle, and reduces friction.

If you want your outfit to last and earn money while it lasts—grease the axles with Mica Axle Grease.

STANDARD OIL COMPANY Incorporated

Wanted, at once; ten waitresses. Address, Vegetarian Cafe, 214 Union St., Seattle, Wash.

Wanted at Once.—Twenty-five young ladies, fifteen young men, all consecrated Seventh-day Adventist Christian workers, to make immediate arrangements to enter the Glendale Sanitarium Training-school for Missionary Nurses. Class begins June 1. Exceptional opportunity to secure a practical missionary training that will fit you for any field in the world. Address Dr. Winegar Simpson, Glendale Sanitarium, Glendale, Cal.

Studies in the Christ-Life at Brother Eldred's

Mrs. L. D. Avery-Stuttle

Fourth Evening's Study.—Jesus in the Temple.

BEFORE going further," said Sister Eldred, "let us listen to the verses Alice has learned thru the week, about the Christ-child in the temple;" and without further ceremony, Alice began:

O'er Judah's plains sweet spring had thrown
Her flowery robe of living green,
And Nature in her gala robes
Was mantled like a fairy queen.
The day was balmy, bright, and fair,
And flowers blossomed everywhere.

High o'er the temple's burnished towers,
The sunshine fell like molten gold,
And flamed and flashed from glittering spire,
From pinnacle and turret old;
While thru the city's busy street,
Echoed the tread of countless feet.

Afar o'er Judah's hills they came,
From shepherd lad to stately priest;
To ancient Salem's gates they hasted,
To keep the sacred Paschal Feast.
Look, who is He, that youthful Lad,
Standing within the temple fair?
Why do not Israel's sages know
That He—the Paschal Lamb—is there?

Strange blindness! that they knew Him not,—
Those gray-haired men, those learned seers;
Useless the Rabbi's studied lore,—
The vain philosophy of years.
From out those sacred, youthful lips
Flowed wondrous words of heavenly lore,—
Such words of purity and grace
As man had never heard before.

And now, a kind obedient Son,
No thought had He of earthly fame,
But 'mong the hills of Nazareth
A humble carpenter became;
He took our fallen nature, He
Who made the hosts which roll above,
Of Abraham's frail seed partook
In Godlike sympathy and love,—
O, depth of love beyond degree,—
That gave a Christ for you and me!

"That is true, Alice," said her father, "we shall never be able fully to comprehend this great love. Now, Jack," he continued, "will you tell me where Joseph and Mary lived when the Child Jesus was found in the temple, and why they went up to Jerusalem at this time?"

"I think they lived at Nazareth, father, and they went to Jerusalem because they wanted to attend the feast."

"What was the name of this feast, Florence? You may read the forty-first verse of the second chapter of Luke."

"Now His parents went to Jerusalem every year at the feast of the Passover."

"Who can tell me when and where the very first Passover feast was kept, and what is the real meaning of the word *Passover*?"

"I can tell that, papa," declared little Margaret, raising her chubby hand very high, "Tillie told me all about it. They called it 'Passover' because when the angel saw the blood on the doorposts, he passed over the house and did not slay the oldest child; but I can't tell when it happened, nor where, because that's all Tillie told me."

"You have done very well for a little girl," replied her father, gently laying his hand on the curly head, "one of these days you will be able to read the story your-

self, in the eleventh and twelfth chapters of Exodus. But we will ask Jack to give a few more facts about the first Passover."

"I'll do the best I can, father," smiled Jack. "The very first one was held just before the children of Israel all marched out of the land of Egypt to go into the land of Canaan. But I forget the name of the city from which they started,—Tom knows —"

"Rameses," prompted Tom.

"Yes; then the first Passover was held at Rameses, Egypt, on the night when the Israelites were led out of bondage."

"Tom, can you tell me why there is no record of the Child Jesus ever attending these yearly feasts at Jerusalem before He was twelve years old?"

"I think it is because this was the first time He ever attended the Passover. Jewish boys were not expected to attend these feasts until they were twelve years old. At this age they received especial instruction in the Jewish law, and in the religion of their fathers."

"But, father," interrupted Alice, "do you not think that Jesus received instruction at any of the schools, before He was twelve years old?"

"He was certainly instructed by His mother, but I think we are plainly given to understand that He received no instruction at the schools of the rabbis. Indeed, upon one occasion they asked, 'How knoweth this Man letters having never learned?' They knew that the wonderful Child had never attended their classes, and so they were puzzled to know how He had gained such a thoro understanding of the sacred Scriptures."

"Do you think our Saviour had brothers and sisters?" asked Alice.

"If you will read Matt. 13: 55, 56, your question will be fully answered, my child," replied her mother.

"Is not this the carpenter's Son? Is not His mother called Mary? and His brethren James, and Joses, and Simon, and Judas? and His sisters are they not all with us?"

"Do you think, Jack, that these brothers believed in Jesus as the Messiah?"

"Really, father, I suppose they must have believed, because, you see, they never saw Him angry, and they never knew Him to do a wrong act. They must have seen that He was not like them."

"Indeed, I am sure they must have acknowledged this," replied Brother Eldred, "but we read that 'neither did His brethren believe in Him.' But even tho their cruel words of unbelief must have pained Him deeply, the divine One never uttered one word of complaint. Do you think, Tillie, that Jesus understood His divine mission at the time of His first visit to Jerusalem to attend the Passover?"

"I think so, father, from the reply which He made to His mother, 'Wist ye not that I must be about My Father's business?' I think He well realized that His Father's business was something which would make His life-work quite different from that of other people."

"Yes," interrupted Sister Eldred, "we are given to understand that the wonderful mission of the holy Child gradually unfolded to His mind, and that, as He for the first time witnessed the solemn rites of the Passover, the Holy Spirit was leading Him, and He was being taught of God." Brother Eldred continued, "Can you tell me what happened, Florence, when the Passover feast had ended, and Joseph and Mary started on their return to Nazareth?"

"I know," declared Margaret, her dimpled cheeks flushing, "I know, papa; mama read it to me. They got to visiting so fast—I mean Joseph and Mary and the other people who were acquainted—that they traveled all day long before they really missed their Son! I don't believe my mama would ever be so careless as that—you wouldn't lose me and never even look for me all day long, would you, mama? and it's a good deal worse to lose Jesus than it would be to lose me," concluded Margaret sagely, as she slipped down from her chair and crept into her mother's lap.

(To be continued.)

Mother.

[Robert J. Burdette, in S. S. Times.]

IHAVE known many women who have brought the picture of the Christ into my thought as I noted their daily work. Smiling over the humblest service. That's mother. Cheerfully doing the things of which the rest of us have said, "You catch me!" That's mother. After the long, long day's work,—five or six to seven hours over union time,—girding herself and kneeling to wash the feet of guests that were unworthy to cross the threshold of her sweet home. That's mother. Sinking into a chair, weary and faint, only to rise from it with the un-failing smile on her dear, tired face, to wait on some man who has worked eight hours that day; or to mend a jacket or catcher's mitt for a boy who has played all day; or to sew on a bit of lace or adjust a ribbon or change something about a gown for a girl who has had such a good time all day that she can't stop, but must go out for a better time in the evening. That's mother. Staying at home that the others may go out and enjoy themselves. That's mother. Sacrificing this hope, that comfort, and that rest, for people who forget to say "thank you." That's mother. Laying off her wraps and staying home from prayer-meeting or church because somebody else danced herself or played himself into a headache. That's mother. Getting accustomed to hear the rest of the family say, as they get ready for the evening's entertainment, O, no; mother doesn't care to go. Church and prayer-meeting are mother's only dissipation." Well, those are about all some families allow her. They don't cost anything, and the rest of the family don't want to go.

Winter in California at the California Sanitariums

Where the charm of country life at a high-class health resort, with your comfort and perfect rest, is the aim of the management. Medical attention if desired. Rates, \$15.00 per week, and upward.

ST. HELENA SANITARIUM (Napa County)



Reached by Southern Pacific Railroad from San Francisco or Oakland. Write for free booklet 16. Address, St. Helena Sanitarium, Sanitarium, Cal.

LOMA LINDA SANITARIUM (Redlands)



On main line Southern Pacific Railroad, near Redlands. Write for free booklet "A." Address, Loma Linda Sanitarium, Loma Linda, Redlands, Cal.

GLENDALE SANITARIUM (Los Angeles)



Take electric car at Pacific Electric Building, Los Angeles. Write for free booklet "A." Address, Glendale Sanitarium, Glendale, Cal.

PARADISE VALLEY SANITARIUM. (San Diego)



Reached by Santa Fe to San Diego or National City. Write for free booklet 23. Address, Paradise Valley Sanitarium, National City, Cal.

Where the same methods are used as at the Boulder, Colo., Portland, Ore., Melrose, Mass., Battle Creek, Mich., and nearly a score of other successful sanitariums. Christian physicians and employees attend to the needs of each guest.

Open Every Day in the Year

GIPSY SMITH'S MISSION HYMNAL

Including CHURCH HYMNS and GOSPEL SONGS
The newest Sacred Songs, the famous Welsh Revival Songs, and 400 others used by the Great English Evangelist
Boards \$25, Cloth \$30 per 100; 30c and 35c by mail
THE BIGLOW & MAIN CO., - - New York or Chicago

A GOOD PROPOSITION

to men and women. Send four ten-cent stamps for one dozen packages of E-Z Washing Tablets and instructions, post-paid. This may start you in a good, easy business as it has many others. E-Z Washing Tablets remove the dirt and stains without rubbing and positively without injury to clothes. Want agents in every State. Good profits. Address,

ALFRED MALLET

Elkridge, - - - - - Baltimore, Md.

INDIVIDUAL COMMUNION CUPS

Send for FREE catalogue and list of over 4,000 churches using our cups.
Sanitary Communion Outfit Co.
64th Street, Rochester, N. Y.



For Sale.—Ten-acre fruit farm in the beautiful Santa Clara Valley of California. The main crop of fruit is cherries, apricots, and prunes, with a few trees each of various other kinds for family use. The place has a seven-roomed house, with bath, hot and cold water, and the usual modern conveniences; good well, tankhouse, tank, windmill, barn, chicken houses, 190 trays for drying fruit, 60 fruit boxes, etc., etc. The crop last year sold for \$1,350, cash. This year's crop goes with the place. Will sell for \$5,700; \$3,500 cash down, the balance can be had on long time, if desired, interest at eight per cent., and the person holding mortgage pays the taxes. It is a very desirable place, in a good community. The owner has a large family of small boys, and desires to move to newer country where he can get a large tract of cheap or government land. Address, F, care Pacific Press, Mountain View, Cal.

SIGNS OF THE TIMES

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.)

C. H. JONES - - - CIRCULATION MANAGER.

Per Year, post-paid\$1.50
Six Months, 75 cts. Three Months, 40 cts.
To Foreign Countries, per year, \$1.75

SPECIAL RATES.

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.

BOOKS FOR ALL AGES.

Abiding Spirit, By Mrs. Henry, cloth\$0.40
Best Stories from the Best Book, board50
Bible Nature Studies, By M. E. Cady, cloth .. 1.00
Bible Object Lessons for Kindergarten, cloth . 2.00
Bible Readings for the Home Circle, plain, .. 1.00
Bible Text Book, cloth, 30 cents; leather50
Christian Patriotism, cloth50
Christ Our Saviour, board, 50; cloth75
Colds, Cause and Cure25
Coming King, the, cloth, plain 1.00
Consecrated Way, the, paper25
Daniel and the Revelation, cloth, plain 1.00
Desire of Ages, small type, cloth 1.50
Early Writings of Mrs. E. G. White, cloth75
True Education, By Mrs. E. G. White, cloth .. 1.25
Empires of the Bible, By A. T. Jones 1.50
Empires of Prophecy, By A. T. Jones 2.00
Fathers of the Catholic Church 1.00
Friend in the Kitchen, cook book, cloth25
Good Form and Etiquette, paper25
Gospel in Creation, board25
Great Second Advent Movement 1.50
Gospel Primer, board, 25, cloth50
New Testament Primer, board, 25; cloth50
Our Paradise Home, board, 25; cloth50
Helps to Bible Study, paper, 25; cloth,..... .50
Heralds of the Morning, old edition, 1.50
Here and Hereafter, Cloth 1.00
His Glorious Appearing, board, 25; cloth50
History of the Sabbath, cloth 1.00
House We Live In, cloth 1.00
How a Little Girl Went to Africa 1.00
Home and Health, cloth 2.50
Last-day Tokens, paper25

Address your state tract society, or
Pacific Press, Mountain View, Cal.

COOPERATION CORNER.

Our brethren engaged in missionary work both in the home field and in foreign lands are continually in need of literature. There are many who would be glad to furnish back numbers of the papers, but who, perhaps, have used all they have on hand. Quite a large number of the SIGNS issued during the winter have not been called for, and we are glad to furnish these at the rate of one cent each. Postage is one cent each on same to foreign countries. By a little cooperation, in a short time we can put all of these truth-filled papers into circulation. Address, SIGNS OF THE TIMES, Mountain View, Cal.



MOUNTAIN VIEW, CAL., MAY 22, 1907.

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

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

We have been having for some weeks more matter than we can possibly find room for in our Outlook Department. We thank our friends for their contributions and facts. We will endeavor to give our readers the cream. In the next three issues will be presented the history and present relations of the Vatican and French Government. We are sure that our readers may rely on the statement of the case, whether they agree with our contributor's views or not.

The strike and other troubles in San Francisco and other cities are ominous. They grow out of conditions which, in the light of Bible and history, are striking signs of the times. "Lawlessness" sums up the whole. Graft, perjury, blackmail, tyranny, crime of all sorts, are but different manifestations of lawlessness. When men disregard God's law, human law is of little worth. Fashion, pride, conventionalism, self-interest may demand its observance, but if it bar the way to self-interest, human law is set aside, overridden, mocked. Jesus, in speaking of the last days, declares that "iniquity [lawlessness] shall be multiplied," and Paul declares: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous."

Why?—Our esteemed contemporary, the *Watchword and Truth*, which stands for "the old Gospel," complains and laments the disregard of Sunday in the United States, that "holy" is no longer applied to the "sabbath-day," etc., etc. If the editor were not bound by Catholic tradition, he would see the reason for it all. First, men do not believe in Sunday sacredness. It does not have any; it never had any. As a religious day in origin, it is pagan pure and simple. Secondly, It has no more Biblical right to the titles "Sabbath," or "Lord's Day," than has Monday or Wednesday, and the people know it. Why continue to uphold the old counterfeit, when its falsity has been demonstrated thousands of times, and its unscripturalness admitted by scholars of all denominations? Is not God's word worth as much as regards the day as it is concerning the proportion of time. Are not His eternal law and the example of Christ sufficient?

Man's Personal Responsibility to God.—Daniel Webster once said that the greatest thought which ever came to him was that of man's personal responsibility to God. To God we owe life, intelligence, existence, aye, all that we have. To Him we are responsible for the use of His gifts. Men may do what they will; they may seek to tie us up in organizations, brand us as traitor and heretic; this should not affect us. "Ye were bought with a price; become not bondservants of men." "For we are debtors not to the flesh [of ourselves or others] to live after the flesh;" our duty is to God. Therefore "we shall all stand before the judgment seat of God." And we shall not stand then as a fraction of a race, or in our nationalism, or in church, or society, or family capacity. How the particular organization to which we belonged

was regarded by men, or how highly our family was esteemed, will not be a question in that Court of Last Resort. Naked and alone must every soul stand before the Throne, for "each one of us shall give account of himself to God." Rom. 14:10-12. It is important, isn't it, to have the Judge as our Friend? But that means harmony with the Judge, love of Him and the law which is the standard of His court. Do you love Him?—love Him so much that the keeping of His commandments is a delight? Then, indeed, you may "have boldness in the day of judgment;" then, indeed, you shall welcome the Lord Jesus Christ when He comes to reward His people according to their works. 1 John 4:17 to 5:3.

OUR NEXT TWO ISSUES.

NUMBERS 5 and 6 of our Special Issues will be on the signs of the times. What mean the abnormal conditions seen in the political world, in the religious world, in the social world? What mean the increasing frequency of earthquakes and seismic disturbances, the great federations, the immense war preparations, the tremendous increase of wealth? What does Jesus say about these things? What does the Bible teach? Among the subjects discussed will be

The Physical World.

The Religious World.

The Social World.

The Political World.

These two issues will be of great interest and importance, as will each one of the twenty-six numbers. A superior-court judge in California wrote the other day on examining a copy: "It is one of the finest publications I have seen in many a day, and should be read by every citizen of the State." It is not too late to obtain all of the twenty-six special numbers, but subscriptions must be in soon. Seventy-five cents for six months.

The Bible in Cuba.—The American Bible Society's agent in Cuba reports that "the island is freer of access than ever before to the circulation of the Bible. Colporteurs do not meet the bitter opposition that they once did, and the Bible is gradually finding its way into the most remote corners of the land. The Protestant evangelical churches are making rapid and substantial progress. We are entering upon an era of spiritual awakening that promises to be of incalculable benefit to the people. The most important events that are occurring on the island are not of a political character. They have nothing to do with the pulling down of this man or the setting up of that other. The events of the deepest significance and of the most far-reaching results are the conversions that are taking place as the result of the entrance of the Bible into the heart. These are the events that will have the most direct bearing upon the future history of the 'Pearl of the Antilles;' and it is a more glorious work to be engaged in disseminating the Bible than it is to be building railroads, tunneling mountains, bridging rivers, or even directing the political affairs of the island."

A Misrepresentation.—An article in the Great Falls (Mont.) *Tribune* of May 4 tells a story of certain persons setting time for the world to end, selling furniture, etc. Some of these persons, it is said, left the Seventh-day Adventist Church because they "have figured a time for the last trump some time between the date set by the — and that set by the present members of the Seventh-day Adventist Church." No Seventh-day Adventist sets the time for the last trump. In the very nature of the case he can not do it. The very fundamentals of the Biblical testimony on which their faith is based forbids it. Whenever one who sets time for the Lord to come declares himself a Seventh-day Adventist, or is declared to be, the declaration is not true.

The great editor of the Hearst papers, Mr. Arthur McEwen, is dead. McEwen, in a worldly sense, was a great journalist. His death will be a decided loss to the whole Hearst syndicate.

We have received from the Government Department of Agriculture the "Statistics of Forest Products of the United States," by R. S. Kellogg, Forest Inspector, and H. M. Hale, Forest Assistant. It is certainly not an encouraging report. Statistics clearly show that the cutting of lumber is far in excess of the growth of lumber in the United States. It was remarked by Samuel Bowles, of the *Springfield Republican*, in 1866, after viewing the great forests of the Northwest, "It is impossible to calculate the time when, cut and saw as we may, all these forests shall be used up." But the country is using every year between three and four times as much wood as the forest area can reproduce by growth. This is certainly a serious condition, which may be overcome in part by using concrete and steel, and steel and glass in the construction of buildings. The railroads use an immense amount of timber for railroad ties. It is suggested that steel be further experimented with so as to be used for ties. Very much lumber is used for cooperage in the production of barrels and casks. As the forests have disappeared spring floods have increased. It certainly is a question that ought to be wisely but decisively and vigorously handled, even to the admission of foreign lumber and wood in raw materials, tariff free.

The General Passenger Department of the Southern Pacific Railway Company is putting forth earnest efforts, as it has been doing for months past, for the rejuvenation of San Francisco. Beginning with March, they are publishing a monthly magazine, entitled, "San Francisco's Hotels and Reconstruction." The one of April contains several fine photo-engravings showing what is being done in the rebuilding of immense properties, and giving also a list of the hotels which are open to the public, with the prices asked. Some of these are immense structures. For instance, the Fairmont Hotel, burned as to the woodwork but with walls unharmed, has since the fire had \$1,800,000 expended upon it in the repairing and decorating. The new Palace Hotel will cost \$3,500,000, in addition to \$700,000 more for furnishings. Any one desiring to secure this monthly publication can address Mr. Chas. S. Fee, Passenger and Traffic Manager Southern Pacific, San Francisco.

The "Youth's Instructor," of Takoma Park Station, Washington, D. C., issues a special number, its first special, in fact, on May 14, 1907. This certainly will be one which ought to appeal to the subscribers and friends of the journal. It is on a very much needed subject, that of temperance. Some of the questions which will be discussed in that paper are, Why Not Use Alcoholic Drinks? Connection of Crime and Liquor, Degradation Following Alcohol, Is Alcohol a Food or a Poison? Vegetarianism and Alcohol, Tobacco and Liquor, Students and Tobacco Using, What Has Been Said About Boys and Tobacco and other phases of the great question. Its retail price will be five cents a copy, twenty-five copies to one address, two cents each. Less than twenty-five copies, two and one-half cents. Address, *Youth's Instructor*, Takoma Park Station, Washington, D. C.

The "Life Boat" for May, 1907, is the eighth annual Prisoners' Number, containing some very striking, hopeful articles to those who may be in duration vile, articles which will help to a life of spiritual freedom if it does not to the freedom of the physical man. The publishers plead that each state society may place it in the prisons of the state. Single copies, five cents, in quantities, less; address, Hinsdale, Ill.

Our thanks are due Hon. E. A. Hayes for a copy of the Congressional Directory, fifty-ninth Congress, second edition. It gives a biographical note of all the various senators and congressmen, with the various departments of the government, and the officers and minor officers connected therewith, besides much other information.