

# Signs of the Times



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

## “Babylon Is Fallen”

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**A**nd another, a second angel, followed, saying, Fallen, fallen is Babylon the great, that hath made all the nations to drink of the wine of the wrath of her fornication. Rev. 14:8. ✻ ✻

¶ And I heard another voice from heaven, saying, Come forth, My people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues: for her sins have reached even unto heaven, and God hath remembered her iniquities. Rev. 18:4, 5. ✻ ✻ ✻ ✻ ✻ ✻







## With Our Inquirers

"If ye will inquire, inquire ye."

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

### 2192.—Members of What Body?

Do Matt. 5:29, 30 and Mark 9:43, 45, 47 mean members of the natural body of flesh, or do they refer to members of the "old man," "affections and lusts" (Gal. 5:24; Col. 3:5), or members of the body of Christ (Rom. 12:5)? If it means "putting off" the old man with his deeds, would not the memory of the works of the flesh such as are referred to in Gal. 5:19-21, prey upon the soul or mind or spirit, and in that way be symbolized by the "worm" (not worms) preying upon the natural body?

J. A. P.

The lesson will well apply both to the individual and to the church. Whatever there may be in our life, however necessary it may seem to our success, from a worldly point of view, if it causes us to stumble or offend, if it hinders us in God's work, cut it off. Better to pass thru this life in a seemingly crippled condition rather than to be eternally destroyed and retain what the natural man may most prize. There are many able, bright men who are nominally connected with the work of God, but who are so worldly, whose influence is so detrimental to God's work, that they prove positive stumbling-blocks to sinners. They may be able to teach, to exhort, they may be shrewd business advisers and give liberally for the support of church interests, yet are loads which sink the church. Because of natural ability they may seem as necessary as the right hand and right eye, and without them the church would seem crippled, but with a constantly deteriorating moral influence, the church is better if they are cut off or plucked out. The Christian church, the church of Christ, can bear any other load better than sin. The "worm" of Mark 9 has direct reference to the Valley of Hinnom, or Gehenna. It is used in the singular in a generic sense, including all such refuse-devouring vermin. The man who continually goes on in sin finds a continually hardening conscience, which disturbs him less and less as the time passes.

### 2193.—Then Shall the End Come.

It is written in the Bible that when the third angel's message is preached to all nations for a witness, then shall the end come. Has it yet been preached?

J. E. W.

This is not just what the Bible says. Read Matt. 24:14. "This Gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." Of course, it is clearly evident that "the Gospel of the kingdom" is the same as "the everlasting Gospel" of the great Threefold Message of Rev. 14:6-14. That message in its fulness has probably not gone, so far as man knows, yet it is rapidly going, and will soon be finished.

### 2194.—Keeping the Sabbath.

Can a man keep the Sabbath sacred and be a railroad agent or operator?

J. E. W.

That depends on what the operator has to do. If his work calls him to labor or do business on the Sabbath, he can not keep the Sabbath and do this work at the same time. If he has a position where he need do no work on the Sabbath, of course he can keep it. The first duty of the child of God is to obey Him. All other things should be subject to that.

### 2195.—Sunday and First Day of the Week.

Did God call Sunday the first day of the week, or did the governments say it was the first day of the week? W. H. P.

The Bible does not use the word Sunday, or any of the heathen names of the days of the week. God named all the days of the week with reference to the Sabbath: "the First Day," "the Second

Day," "the Third Day," "the Fourth Day," "the Fifth Day," "the Sixth Day," "the Sabbath." Therefore the Hebrews and other Eastern nations called the days of the week, "the first day to the Sabbath," "the second day to the Sabbath," and so on. The sixth day was called "Sabbath Eve." The whole week came to be called the Sabbath, because that was the crowning day of the week. The name "Sunday" was given to the first day of the week by sun-worshippers. That day was found to be the same in time, practically, but the world in general has used the heathen name.

### 2196.—The First-Fruits from the Dead.

If Moses was raised from the dead before Christ came to earth to die, how is it that Christ was the first-fruit unto God of those that slept? O. C.

The term first-fruits and first-born do not always denote priority, but preeminence, not first in point of time, but first in honor and position. Ishmael was Abraham's oldest son in point of time, but Isaac was made the first-born, or given the birth-right. Esau was Isaac's oldest son, but Jacob is called the first-born. Reuben was Jacob's oldest son, but God took Levi in the place of the first-born. Manasseh was Joseph's first-born, but God called Ephraim the first-born. So He declares that He will make Christ His first-born, higher than the kings of the earth. Ps. 89:27. Even so it is with first-fruits. God translated Enoch and Elijah, and broke the power of death in them, and raised the widow's son at Zarephath, and the son of the widow of Shunem, and still others before Christ was raised from the dead; but it was because of the virtue of Christ's sacrifice that all others were caused to live both before and after His resurrection. He is God's First-born and First-fruits prospectively from before the foundation of the world, and preeminently, because that in Him all the fulness dwelt.

### 2197.—The Second Commandment.

Is it not a violation of the second commandment to retain any kind of pictures or images? It seems a great stress is placed on it. O. C.

There is one injunction by the preacher, "Be not righteous overmuch." It would seem to apply well to those who are endeavoring to manufacture idolators out of their interpretation of the second commandment. The second great precept of the Ten forbids the making of graven images in order to worship. The commandment is not against the making, but against the making in order to worship. For, most certainly, God did not command the violation of this precept, and yet He did command the making of images of things both in heaven and in earth. The sanctuary and all its furniture were made from patterns of things in the heavens, and part of the ornamentations were images of things on the earth, as were the bells and the pomegranates. About everything that men make in this world is an image of something else. Does this make idolators of those who made God's tabernacle and its furnishings? It is well to make houses to dwell in, but many a man adores his house. It is well to compose beautiful music, but many a musician worships at his own shrine of genius and art. It is well to be faithful to God's word, but many a soul worships his own Pharisaic theories and daily bows in adoration at his own self-righteousness while he condemns his humble brother, who may be much better than he. It is not wise or right or good to lavish money on pictures of our poor selves or to worship the pictures of our friends, but we can not see wrong in simple remembrances of our friends, nor in using pictures and illustrations—one of the oldest forms of writing—to make truth

plainer. Worship God, and interpret His word by His word, rather than by the imaginations of humanity.

### 2198.—Able to Save.

Is Christ a complete Saviour from sins that are past? and after conversion, is He able, if man meets all the conditions by abiding in Christ, to keep him from sinning? Is that what the Scriptures teach, or are we still sinners and need to pray "Forgive us our sins"? In what sense are we sinners after conversion? If we sin after being born again, are we not sinners? And if we are sinners, can we be Christians? N. L. M.

1. Jesus Christ is a complete Saviour from the sins that are past. "Whom God set forth to be a propitiation, thru faith in His blood, to show His righteousness because of the passing over of the sins done aforetime, in the forbearance of God." Rom. 3:25, A.R.V. "If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. So much for the past. See also Isa. 1:18, et al.

2. "Thou shalt call His name Jesus; for He shall save His people from their sins." Matt. 1:21. "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus 2:14. "He is able to save to the uttermost them that draw near unto God thru Him." Heb. 7:25. He "is able to guard you from stumbling, and to set you before the presence of His glory without blemish in exceeding joy." Jude 24.

The above is the teaching of the Scriptures. "Are those still sinners who accept of this Saviour?"—In Him, no; of themselves, yes. Christ is perfect; in Him we are complete, made full. Col. 2:9, 10. And He calls such "saints," holy ones. Col. 1:2; Phil. 1:1; 1 Cor. 1:2; 6:9-11. But in ourselves and of ourselves we are not perfect; we still sin or "miss the mark," come short of His glory. Therefore we call ourselves sinners, saved by His grace. 1 Tim. 1:15. Not that "I was chief," but "I am chief." The Christian life is one of constant development. God's glory is constantly revealing new imperfections in our wisdom, in our knowledge, in our performance. And the humble soul will still pray that God will forgive these sins and imperfections and put them away; and at the same time God counts them His, and they have perfect confidence in Him. Thus they live perfect in the Lord's sight, because their heart and will are perfect, but in the light of His glory they see their imperfections still. "Not that I have already obtained or am already made perfect; but I press on, if so be that I may lay hold of that for which also I was laid hold on by Christ Jesus." Phil. 3:12, A.R.V. And so Paul tells us that he buffeted his body, died daily, constantly gloried in the cross, never boasting of his perfection, never counting himself a saint, but rejoicing in the blessed epithet, "Paul a servant of the Lord Jesus Christ."

### 2199.—In the Book of Life.

When are the names of the elect enrolled in the book of life—from times eternal, or at the conversion? And do the elect know their names are so enrolled? The Saviour says, "Rejoice that your names are written in heaven." N. L. M.

The names written from times eternal in the book of life are names of elect characters, characters marked out of God to inhabit this earth, and worthy of everlasting existence. Men in this world are called to those characters. When they accept that call by faith—when they are converted—their names are enrolled in the Lamb's book of life, as candidates of some of those characters, of those names, of the crowns. If faithful to the end, those eternal names become the new names, and the crowns are given. Rev. 2:17; James 1:12; 1 Peter 5:4. If they prove false, their own names are blotted out. Rev. 3:5. Surely, when one has given himself to God, he should know that the Lord is his, and that his name is written in the book of life; but to be among the eternal characters, he must be faithful to the end. Matt. 24:13; Heb. 3:12-14.



# SIGNS OF THE TIMES

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

For Terms, See Page 15  
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## Babylon—Its Meaning

By Milton C. Wilcox

**T**HE terms "Babel," "Babylon"—two different forms of the same word—mean "confusion." It is God's designation of man's attempt to save himself, of man's perversion of God's way.

The originator of it all is Lucifer, once a day-star of God, but who, in his exaltation, became instead of light-bringer, as his name indicated, the bringer of confusion into the kingdom of God. Therefore is he called "king of Babylon." Isa. 14:4, 12-14.

It goes without saying that wherever sin is there is confusion; and confusion has existed in this world ever since man sinned. But the origin of Babylon in this world in organized form dates from Nimrod. Then, as with Lucifer, was the organized attempt to exalt the creature above the Creator.

It came about on this wise: In the beginning man was told to multiply and fill the earth. Gen. 1: 28-31. They evidently did this, but went on in their selfish sinning till finally God destroyed that world, or cosmos, and swept from the earth every human organization. To those saved in the ark, God again gave the command to multiply, spread abroad, and fill the earth.

Men conferred together and said: "Come, let us build us a city, and a tower, whose top may reach unto heaven; and let us make us a name; lest we be scattered abroad." Read the account in the eleventh chapter of Genesis. It not only left God out of the question, but it was a defiance of His purpose concerning them. In other words, it was man's way of salvation set against God's way. It was glory to man instead of glory to God.

To show their estimate of their plan of salvation, they called that tower and city Bab-il, meaning "the gate of God." And they impressed the name on their thoroly burned bricks. They would save themselves from a future flood, that God promised would not come.

In the language of men, God "came down," "looked" upon the impious attempt, and called it what it actually and inevitably was, Babel, meaning "confusion." They called it what they hoped it would be.

And that is God's name for every such attempt of man to save himself or thwart the divine plan, or to pervert God's plan, from that time forth forevermore; and the confounding of tongues which followed that first attempt was the index of its inward working.

That attempt and the great city and empire of Babylon which followed became the typical generic head, the spiritual ethnological mother of all later attempts to "amend" (pervert) God's plan, frustrate God's purpose, set up a different standard from that of God's.

It may be safely affirmed that every false system of religion the world has known found its origin in that Babylonian apostasy, and may be traced in germ back to it. Every dead, cold, human creed is a different effort to divert or retard and so divide the religious world, and multiply confusion, worse confounded. All such creeds are diametrically opposed to the prayer of Christ, who prayed that His disciples might be one, even as He and His Father are one; and that this might be, they were to be sanctified, set apart, not by the theories or the creeds of men, but by the truth of the word of God. John 17: 17-19.

In Babylon, the political, the social, the educational, the religious world, stands to-day, divided as to principle, as to sentiment, as to standards, honoring men, fearing men, worshiping men, but ignoring God and His standards.

Take the religious world. There is absolutely no union as regards the inspiration, the integrity, the authority of God's word. There is no agreement regarding the binding character of His law, its immutability, its perpetuity. Some professedly hold to its integrity and admit change without one word of divine authority. Others believe in the abolition of the moral law of the universe and in a God requiring changeable character.

As regards the second coming of Christ, the immortality or non-immortality of man, the resurrection, the millennium, the atonement, and various other vital doctrines, there is great diversity of view. Confusion reigns supreme. Babylon is the fitting term—used by divine inspiration, used frequently by men at the present day.

To heal these divisions, to bring order out of chaos, unity out of diversity, and an orderly army out of warring factions, is the object of God's message in Rev. 14: 6-12, the positive part of which is found in verses 6 and 7 as follows:

"And I saw another angel flying in mid heaven, having eternal good tidings to proclaim unto them that dwell on the earth, and

(Continued on Page 8.)



# What Is Spiritual Babylon?

By R. C. Porter

THE Bible is the one Book which stands apart from all others as a revelation of spiritual truth. It is the only book that reveals the mystery of godliness. Its presentation is original and its lessons are fundamental. Its Author is the source of all spiritual truth. His words are, "I am the Way, the Truth, and the Life; no man cometh unto the Father, but by Me." His purpose in revealing Himself, thru His word, is the development of spiritual worshipers, who shall "worship Him in spirit and in truth."

## The Result of the Apostasy.

The book of Genesis opens with man standing in this relationship with God. The same book presents an apostasy, and a Babylon as the result of that apostasy. In the closing chapters of the book of Revelation, that Babylon of apostasy is still in operation. A warning is borne against it which is heeded by some. They are seen when the book closes, perfectly restored from sin to man's original spiritual relationship with God. The commandments of God and the faith of Jesus are presented as the only basis of perfect harmony in the universe. Rev. 14:12 and 22:14. Spiritual worship, then, consists in keeping the commandments of God and the faith of Jesus. Paul says, "I know that the law is spiritual." Since keeping the commandments of God and the faith of Jesus is the only spiritual worship, and this is the platform of all true Christian unity, it follows that an apostasy from this platform will develop confusion in the form and spirit of worship.

It is shown in the article on page three that the terms confusion and Babylon are used synonymously in the Scriptures. Spiritual Babylon must, therefore, of necessity be composed of a class of worshipers who have fallen into confusion by an apostasy from the commandments of God and the faith of Jesus. Spiritual Babylon could not refer to the infidel world, who say in their heart "There is no God;" for the whole of chapters fourteen and seventeen of the book of Revelation, where spiritual Babylon is specifically mentioned, contrasts true worshipers with those composing Babylon. Paul says of those composing this Babylonian system that they are "lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof; from such turn away."

It is therefore very plain that the Bible recognizes two great systems of worship. In one class are true worshipers, keeping the commandments of God and the faith of Jesus; and the other class, having apostatized from this platform, have drifted into formalism, and are lovers of pleasures more than lovers of God. Sadly it is said of them that they have a form of godliness without the power.

## The Head of Babylon in All the Ages.

Each of these systems has a head which

directs the movements of its body. Speaking of the Christian church, Paul says, "The head of every man is Christ," and "The head of Christ is God."

Isaiah, in chapter fourteen, verses four to fourteen, represents Satan as the king, or head, of the Babylonian religious system. This is very fitting. Satan was once a follower of Christ in heaven. He became the first great apostate. It is perfectly natural that he should be the leader of the apostasy which he has created. Isaiah now says of him, "How art thou fallen from heaven, O Lucifer, son of the morning." "Thou hast said in thine heart, . . . I will be like the Most High." It was not possible for him to take from Christ the leadership as head of the church, or he would have done that. Since he could not do that, he would take his place at the head of the great apostate religious system of Babylon, and thru it seek to direct civil governments to suppress Christianity. "How art thou cut down to the ground that didst weaken the nations!"

The dragon of Revelation twelve represents this satanic power as manifest thru empires and covering the history of all nations. In verses twelve and thirteen of this chapter, his purpose in seeking control of the nations thru this religious apostasy is declared to be to seek revenge against God for having defeated him in his purposes, and cast him out of heaven. The last verse of the chapter states the fact that all of his bitter hate now is against Christians who are sufficiently loyal to keep all of the commandments of God and the faith of Jesus. It reads: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." This is what we might expect from one who had been disappointed in his plan to obtain the leadership of the worship of the universe. It is the spirit of apostasy always.

## Under the Symbol of a City.

In Rev. 14:8, this Babylonian system is represented by the symbol, "that great city." And it is said that "she made all nations drink of the wine of the wrath of her fornication." That is, she compelled all nations to accept her false doctrines. In chapter seventeen, verses five and six, "Mystery, Babylon the great, the mother of harlots and abominations of the earth" is seen "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." And verse eighteen says: "And the woman which thou sawest is that great city, which reigneth over the kings of the earth." This war is no pretense. It is its purpose to exterminate the saints of Christ. It is not local. It operates to persecute all Christians in all nations during all time. 2 Tim. 3:2. The last verse of Revelation eighteen says of Babylon, "And in her was found the

blood of prophets, and of saints, and of all that were slain upon the earth." This Babylonian religious system can therefore be easily traced thru all history by her bloody trail of religious persecution. She always seeks to reign over earthly kings and control earthly governments.

Another point of identity is the city of ancient Babylon, used by the prophet to represent this great religious system. Its religion was pagan. History and Scripture agree that the religion of Babylon was forced upon the world by legislative enactments. Satan was back of the whole scheme with all his cunning and deception. This was Babylon in her early history.

## In Three Forms.

The Scriptures sum up the history of this Babylonian apostasy briefly in Rev. 16:19, 20. It reads: "And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found." The scene closes with the coming of Christ. His fierce wrath is then visited upon this Babylonish system. Before that time it must have presented itself to the world in three divisions, three great religious movements which are apostate.

## Paganism the First.

Paganism is easily recognized as the first division of this great apostate system. It operated thru empires compelling false worship and persecuting true worshipers.

The prophet Elijah was among those who met this pagan division, as recorded in 1 Kings 18:17-21. Because he was loyal to God and His law, he was accused of being a troubler in Israel. He denied the charge, and severely arraigned the pagan worshipers for following Baal in sun-worship, in place of adhering to the law and worship of God.

Ezekiel was brought in the visions of God to see this division of Babylon leading prominent men of Israel into the worship of Tamuz in the very temple of God. With their backs to the temple of the Lord, they worshiped the sun toward the east. Ezekiel 8. Chapters 18 and 22 declare that the priests of Israel had been so far carried away by this pagan apostasy as to violate God's law and profane His Sabbath day. It is easy to account for this. Sun-worship brought with it Sunday as its worship-day in place of the Sabbath of Jehovah. Webster voices the testimony of history in thus defining Sunday: "So called because anciently dedicated to the sun and its worship." This system was a complete rival of the Christian system. It had its priests, its temples, its forms of worship, and its worship day. To be wholly identified as a division of Babylon, it must persecute. Did Paganism persecute?—Ask Elijah as he flees before it three and a half years for his



life. Ask Jeremiah and hear his lamentable answer in the fiftieth and fifty-first chapters of his prophecy. Ask Isaiah and read the forty-seventh and forty-eighth chapters for reply. Ask Mordecai and his people, Daniel and the three Hebrew worthies, and, last of all, ask the Master and His disciples. Kingly decrees, the fiery furnace, the lions' den, the gallows, the prison, the judgment hall, and the cross of Calvary are their answers. Paganism clearly bears all of the marks of the first division of Babylon.

### The Papacy the Second.

Our inquiry after the second division needs only to be brief. The Papacy is the next great apostate religious movement this side of Paganism. It adopted almost bodily all of her forms and ceremonies of worship. It accepted and enforced the pagan Sunday as its day of worship and repudiated the Sabbath of Jehovah. Fifty millions of martyrs in mute silence witness that she was the most terrible persecuting movement the world has ever known. Revelation seventeen almost calls her by name while giving her photograph for her identification. The likeness is complete. Her name is "Mystery, Babylon the great, the mother of harlots and abominations of the earth." No

one will question but that the Papacy is the second division of Babylon. Her identity is unmistakable.

### Apostatized Protestantism the Third.

What, then, is the third division? The Papacy is called "*Mystery, Babylon the great, the mother of harlots.*" Who are her daughters?—They are the harlot daughters and must form the third division of Babylon. Lorenzo Dow answers: "It must be the corrupt national churches that came out of her." His answer is logical. Paganism, the first division, was a union of Church and State. The Papacy was emphatically the same. The third division must bear this union of Church-and-State stamp of its identity. The Protestant Reformation was the world's third great religious movement. It came out of the Papacy. Dr. Guthrie, Baptist, says, "Three hundred years ago our church, with an open Bible on her banner, and this motto, 'Search the Scriptures,' on her scroll, marched out from the gates of Rome." He then asks, "Did they come clean out of Babylon?—No, they did not. Sprinkling for baptism was retained. Sunday as the rival worship-day of Paganism and the Papacy was brought over in place of accepting the Bible Sabbath, and in some Protes-

tant nations a union of Church and State was retained. These distinctly Babylonian features identify the daughters as a part of the Babylonian system tho they be found in Protestantism. These Babylonian seeds are germinating in retrograding Protestant countries. Who are leaders in a demand for the enforcement of a Sunday sabbath?—Nominal Protestants. Who are demanding enforced teaching of the Christian religion in the public schools?—Nominal Protestants. Who are seeking to unite with Rome in Christian unity?—Misguided clergymen. Who are seeking to control legislation in the interests of religion, and thus unite Church and State?—The Protestant clergy and their membership. Revelation thirteen declares plainly that Protestants will apostatize and make an image to the beast, the Papacy, and the nineteenth chapter says she will unite with the Papacy in her closing opposition to the work of Christ. Protestantism, apostate, forming a union of Church and State, will form the third division. These three form spiritual Babylon, and unite to oppose the closing work of God. Loyalty will be tested now as ever by our relation to the commandments of God and the faith of Jesus. How shall we stand?

## God's Effort to Heal Babylon

By R. S. Owen

**B**ABYLON, where it is applied in the Bible to the last days, refers to confusion in religious matters. In the beginning of the world's history, men came together to build a high tower, to get to themselves a great name, and power in the earth, and there was a confusion of tongues. So in the religious world to-day, men are seeking to build a high tower (a union creed), and get to themselves a great name and wield a great power (the civil power by a union of Church and State) in the earth. But here is confusion. Men do not agree as to what shall be put into this tower (union creed); each one desires to build it with his own material so that his may be the great name, and his the great power.

### Self-Exaltation.

The spirit of self-exaltation in this latter effort, as in the former, is contrary to God's plan, for it seeks to gather to itself power to be used in coercing men in religious matters, thus invading man's free moral agency, which God intended shall not be violated, and which inviolate is necessary for man's highest good.

But God is not pleased with this condition of confusion. He desires that His people shall be one; and, in harmony with His will, Jesus prayed that we all might be one even as He and the Father are one. And the apostle Paul says, "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye may be perfectly joined together in the same

mind and in the same judgment." Yes, God would heal Babylon. O, if His divided children would but listen to His voice, saying, "Return, ye backsliding children," for "I will heal their backsliding, I will love them freely." "Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him."

### The Effort to Heal.

In Rev. 14: 8, we find God's announcement of the fall of Babylon, but a loving father would never proclaim the fall of his children until after he had put forth an effort to heal them.

In the preceding verses, we find a message which, if heeded, would have brought in harmony and healed Babylon. Reader, do you deplore the great confusion and the divisions which exist among God's people? If so, we earnestly entreat you to study carefully this message:

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

Here is a Gospel message which is to go everywhere, for confusion is everywhere. The Gospel is ever God's means of restoring His straying children, and this Gospel is the everlasting Gospel, and, indeed, there is but one, and those who preach it must proclaim the truths set forth in this message, the central thought of which is to

### "Fear God."

Not that slavish dread, but that wholesome fear which is mingled with sincere love, and which leads to cheerful obedience. O, how many to-day are not obedient to God because they have another fear which keeps them from His service. Some have a fear of losing their position; others fear the scoffing of their neighbors; some fear the loss of their influence; others fear their relatives; some fear they could not make a living if they should keep God's commandments. All of these forget this promise: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Ps. 37: 3.

But this message calls upon us to give God His rightful place; to exalt Him above all things else; to let Him be our fear; to be willing to face even death itself rather than to disobey or displease Him.

### "And Give Glory to Him."

Not only are we to recognize the power and love of God, but we are to proclaim it, saying, "Praise ye the Lord. O give thanks unto the Lord; for He is good; for His mercy endureth forever." "Let the redeemed of the Lord say so." "Let us exalt His name together."

### "For the Hour of His Judgment Is Come."

The apostle Paul said to the Athenians, God commandeth "all men everywhere to repent: because He hath appointed a day, in the which He will judge the world in



righteousness; and, when standing before Felix, he reasoned of a *judgment to come*.

But this message announces that the day appointed, the set time of the judgment, is come; that we are actually living in the time when the court of heaven is in session, and the eternal destiny of souls is being decided for weal or for wo.

The scene described by the prophet Daniel in chapter seven, verses 9 and 10, in which he saw the Ancient of Days sit, while thousands ministered unto Him and ten thousand times ten thousand stood before Him, and the judgment was set, and the books were opened, is actually passing in heaven to-day; and God, in His mercy, has sent the message, "The hour of His judgment is come."

### "Worship Him That Made Heaven and Earth, and the Sea, and the Fountains of Waters."

In this sentence, we have the descriptive title of Jehovah—that which is used in the Bible to distinguish the true from false gods.

Notice, when Jeremiah wished to turn the minds of men to the true God, he said, "He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion."

Paul exhorts the Lystrians to turn from vanities to serve the living God who made the heavens, and earth, and the sea, and all things which are therein. And this same descriptive title God has placed in the bosom of His law; for in the fourth commandment we read, "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." This, then, is the autograph of the true God, the Creator of heaven and earth, the Author of the moral law, which He spoke from the flaming top of Sinai, and transcribed with His own finger on two tables of stone.

### "Worship Him."

In all true worship, there must be the recognition of the superiority of the one worshiped, and the inferiority and weakness of the worshiper; there must be such a submission of the will of the worshiper as will

find expression in a prompt and willing obedience, for "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9.

If we substitute the will of any of His creatures for that of the Creator, our worship is spoiled. For "in vain do they worship Me, teaching for doctrines the commandments of men." Matt. 15:9. This message calls for a complete submission on the part of all to God's will, and, if all were thus submissive, how soon would Babylon be healed! How soon would all confusion cease!

Will you, then, dear reader, remember that we are living in the hour of His judgment, and while God has announced its beginning, He has not revealed the time of its close. Then, let us hasten to "fear God, and give glory to Him;" and worship the Creator in a way that will be pleasing and acceptable to Him by obeying fully and freely that law to which He has affixed His descriptive title, and thus we may be found in the company described in the 12th verse of this same chapter, who are said to keep the commandments of God and have the faith of Jesus.

## The Fall of Babylon

By G. W. Reaser

**P**ERHAPS, if there is one thing in which our world is unique among the numerous inhabited planets of the universe, it is in the fact that it is a *fallen world*, and it may be thus designated by the inhabitants of other worlds. Certainly, this is not an enviable title nor one in which we can find occasion for boasting.

The subject of the original fall of man is known, freely discussed, and, to some extent, comprehended by every one who has any knowledge of the Bible history of the race. Not so with the subject of our brief sketch, "The Fall of Babylon."

This article will not need to explain the meaning of words and names pertaining to the subject, as previous articles in this issue of the SIGNS OF THE TIMES define terms.

### The Ancient City a Model.

The literal city of ancient Babylon is a model of wickedness, pride, and corruption, as full, perhaps, as the world's history can furnish; in these particulars and in the fact of its utter ruin and final overthrow to rise no more, it is employed in Sacred Writ to illustrate, in parallel complete, the career of its infamous antitype, spiritual Babylon.

The query naturally arises, What caused the fall of Babylon?—Inspiration answers, "Because she made all nations drink of the wine of the wrath of her fornication." She intoxicates the nations by her false doctrines. A careful study of the history of "Babylon the great, the mother of harlots," must convince any candid mind that the description is not of a literal city, but rather of a religious body, or bodies, bound together by cherishing, in common, certain doctrines and

practises. Therefore, the fall of Babylon must be a spiritual, or moral, fall. Her fall immediately precedes her final overthrow, as a heavenly voice appeals to God's people who are found within Babylon, saying, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues."

### The Mother Church in Confusion.

The so-called "Mother-church of Christendom," is in a state of confusion, both in doctrine and practise, and yet she claims to be the one church approved of God, the only gateway to heaven. She is in possession of that which has power to heal—the life-giving word—but she refuses the remedy, and hence her fall is inevitable.

In reality the Papacy has, to a large extent, been in a fallen state ever since it became a church with a pope at its head and entered into a co-partnership with Paganism. The specific fall of Babylon must include the great so-called Protestant bodies, who have, all too fully, adopted the errors which caused the moral ruin of the papal church. Yet there are thousands of God's accepted children within the environment of Babylon, else a voice of mercy would not call them out.

### The Sins of Spiritual Babylon.

An entire chapter of the book of Revelation (chapter 18) is devoted to a description of the awful sins of spiritual Babylon, and, in consequence, her certain downfall and final punishment. With this descriptive chapter and numerous other clear Scripture references before us, we need make no mistake in our identification. Observe a few

of her cherished sins, even while sitting, in her own estimation, as a "queen," above all churches. She made traffic of the bodies and souls of men, the latter by selling indulgences and by granting absolution from sin, and thus imparting a false peace, professing to pardon sins, unpardoned still, and permitting her devotees to leave this "world secure to bliss, to find, too late, themselves deceived, him [the pope] fallible, and all their passports and certificates a lie." She reveled in corrupt fornication with the kings of the earth, deceiving all nations by her highly educated priesthood, her wealth, pomp, prestige, and false doctrines, and in her, under the scrutiny of the divine eye, is "found the blood of prophets, and of saints, and of all that were slain upon the earth."

What is the condition in the just application of the term "harlot" to a married woman?—She has left the home, protection, support, affections, and counsel of her lawful husband and illegitimately joined herself to another. Apply the definition and the principle to "Babylon the great, the mother of harlots." She professed to be the only true church of God in all the earth, the only lawful spouse of Jesus Christ. Yet she committed fornication with the kings of the earth, "and the inhabitants of the earth have been made drunk with the wine of her fornication."

### Is Protestantism Waning?

She has daughters. Would not the same course pursued by the daughters as by the mother give them the same character and entitle them to the same name as the mother?

May it not be possible that so-called Prot-



estant bodies are to some extent guilty of the sins of the mother, and thus included in the fall of Babylon? Was there not a time when there was less pride, less love of dress and display, less strenuous effort to secure the riches of this world, and more of the riches of Christ, than is found among the great Protestant churches of to-day? Do the Protestant bodies cherish the word of God as they once did? Are they true to the principle which was the key-note of the Reformation,—“The Bible and the Bible only” as the foundation of all faith, as opposed to the doctrine of the “mother church,” “the Bible and tradition,” and the latter more to be depended upon than the former?

Have not the Protestant churches fallen from grace in adopting many of the doctrines of the Papacy which have their foundation in the traditions of that church, and also in courting the power of the State instead of basing their faith and doctrine upon the word of God, and their dependence upon the power inherent in the Gospel, rather than upon the prestige secured by coalition with civil power.

As a significant example of departure from the word of God, let us inquire, Where is the Protestant authority for Sunday-keeping? Certainly there is no divine precept for it. Have they not taken papal authority for their faith and practise in this matter, and are they not, therefore, identifying themselves with that apostate body whose declaration is that “the pope has power of altering Scripture, of increasing it or diminishing it according to his will”?

Possibly we have discovered the reason for the woful announcement of the fall of Babylon, in that both mother and daughters are guilty of the sin of forsaking God's word.

### Result of Forsaking the Word.

Any church or individual who forsakes the living word for tradition, or who courts the arm of the civil law for the enforcement of religious tenets, is in a fallen condition in the sight of God, and the only hope for such is in prompt repentance.

The influence of the union of Church and State is not only corrupting to the church, but intoxicating to the State as well. Where can be found a nation to-day which is not tinctured with the corrupting influence of “Babylon the great”?

Since God attaches the same sacredness to His word as to His character and to the stability of His government, is it any wonder that He declares a church to be in a fallen condition which perverts His word, and gives all authority to the word of mortal man instead, even tho the man may bear the title of “pope”? What a heinous crime to corrupt God's truth and to make the nations drunken with pleasing fables.

### Message Rejected Results in Fall.

When Jehovah has a message, in fulfilment of prophecy or otherwise, to give to a people who claim to be His people, and they reject that message, then is their fall at hand. The rejection of the all-important message found in Rev. 14:6, 7 would result in the fall of Babylon.

The vital point for each individual who

lives is to be certain of the definition and identity of Babylon, and then to be sure that he will not be found within her shadow or under her influence when the judgment of heaven is visited upon this, the most guilty of all organizations masquerading under the livery of Christianity.

An important consideration for every one living is, Does the message, “Babylon is fallen,” have application in our time? If so, how shall we relate ourselves to it? Always, in the history of this world, there has been opportunity to rise again after a fall. The prophet said, “When I fall, I shall arise again.” When “Babylon the great” goes to her ruin, there will be no hope of a rise to righteousness and good works, for the Seer of Patmos saw in prophetic vision her hopeless overthrow in the figure of a mighty angel who “took up a stone and cast it into the sea, saying, Thus, with violence, shall that great city Babylon be thrown down, and shall be found no more at all.”

It will certainly be a terrible thing to be found identified with, and a part of, “Babylon the great” when she receives her doom already pronounced, as is written, “And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath.” Note the parallel. She “made all nations drink of the wine of the wrath of her fornication;” God in full justice gives unto her the cup of “the wine of the fierceness of His wrath.”

Thus is described her last resistless plunge into utter despair because the units which compose great Babylon are really found arrayed in battle against God and the government of heaven.

Fellow-pilgrim, are you in any manner in heart or church affiliation identified with spiritual Babylon? Have you in any degree forsaken the true Head of the church, Jesus Christ? Some of God's true children, honest in heart and having a desire to do His will, are to-day in Babylon, else the Lord would not sound the cry, “Come out of her, *My* people.” Are you in any degree intoxicated, infatuated, deceived, with the doctrines of “Babylon the great, the mother of harlots”? Then heed the call!

### Lawmakers—Herodians.

**A**ND the Pharisees went out, and straightway with the Herodians took counsel against Him, how they might destroy Him.”

In the days when the Saviour was on the earth, the Pharisees considered themselves to be *the* people of God, the only ones worthy of the favor of God, the only ones in fact who received the blessing of God. But Jesus taught the publicans and sinners, the low and the outcast, as well as the scribes and Pharisees and the great of the earth; therefore His doctrines displeased them.

The jealous Pharisees were utterly unable to meet the arguments of the new Teacher. With all their logic, backed up by tradition of long standing, they could not answer His charges or reply to His questions. The common people heard Him gladly, for He taught as one having authority, one who knew a

“Thus saith the Lord,” or an “It is written,” for every blandishment of the enemy; one who met all the accusations brought against Him with such skill and unerring truth and power that His enemies acknowledged themselves defeated.

One course lay before them—they would call another faction to help them. The Herodians were courtiers, or servants, of Herod, King of Galilee, and would therefore have no little influence with the Roman government; indeed, they might be said to represent the government. To these men the Pharisees gave the task of getting Jesus out of the way. They themselves were unable to do it, lacking the skill and authority, so the civil power was called upon to assist them. In the end they accomplished their purpose upon Him.

There is to-day a class of people who claim the presence and power of God, who worship Him with great show of devotion. The church, at ease and satisfied with the traditions of the fathers, rich and powerful, no longer seeks the Saviour for spiritual guidance; but as in the days of old when the Pharisees approached the Saviour to question Him concerning civil matters,—the paying of tribute,—they leave their sphere, the simple Gospel and its promulgation, and turn their attention to making laws for the nation. There is a form of godliness, to be sure, but it is in the form of legislation on religious matters—matters not in the province of the church at all.

Having lost the power of the Gospel, the professed people of God have turned to the arm of the law for power. They seek to confuse the Saviour, in the person of His people, thru the “Herodian” lawmakers; and thus their cry, as of old, is, “Away with Him! away with Him!” He does not teach according to the traditions of the fathers, therefore He must be silenced. They do not worship as we do, do not keep the “Lord's day” as we do, therefore they must be put out of the way. The parallel is a striking one.

God's institutions will stand, His truth will prosper and triumph. Tho every State in the Union, with the exception of two, has laws to compel men to observe Sunday as the Sabbath, the true light will shine, and men will stand for truth. That Sunday sacredness is founded on nothing more than tradition is evident from the very fact that its advocates dare not leave it to God Himself to protect, but must needs extend the puny arm of man to assist the God of the universe to sustain a day they call by His name!

MAX HILL.

**DURING** Tetzel's last illness in a Dominical cloister, Luther wrote him a comforting letter—an evidence of the nobility of soul and large-heartedness of the great Reformer.—*Rein.*

**HAVE** faith in God; think noble things of God; be sure that trust in the righteous God means the ultimate triumph of good over evil.—*Farrar.*

**CHARACTER** must be kept bright, as well as clean.—*Lord Chesterfield.*



# SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., AUGUST 28, 1907.

Manuscripts should be addressed to the Editor.

For further information see page 15

MILTON C. WILCOX

A. O. TAIT

EDITORS.

## Federating and Combining.

**T**HIS is preeminently an age of federations and combines, but can it be said to be an age of any real union? We have had our combines of capital for many decades, and we have seen how these combines have crushed the small property owner. This is a matter of fact and of history, and it needs no argument nor any further statement to elucidate it.

To meet these combines of capital there have been called into existence the combines of labor, and they have become strong and influential. They have reached the point where the capitalist is required to reckon with them. But has this combining and federating of labor produced industrial peace? The papers for the past few months especially have had daily accounts of the strikes that are threatened or that are in progress in the various parts of the country. The outlook is for anything but industrial peace.

Within the last few weeks this paper has contained some very significant reports from some of our special correspondents in regard to the federating spirit that is also taking hold of the religious bodies of the world, and furthermore an international federation is being strongly urged by influential persons at The Hague Peace Congress. The federation, the combine, the union, seem to be the war-cries and the watchwords of the hour.

The facts are everywhere apparent to show that the foregoing paragraphs set forth the conditions of this time. It is not necessary to present the evidence; all that is necessary is to call attention to it, for the evidence is to be seen on every hand in all the world.

The fact that we have in the world to-day so many combines and unions, and, furthermore, that the very spirit of the age is that of federation is a significant symptom. It shows that there are conditions that many good people are trying hard to remedy, and they hope that by confederating everybody they will be able to accomplish their ends. But they do not make any provision for those that they can not persuade to join with them in their confederacy, except it be that they exterminate them. And this is what makes the outlook anything but hopeful, looking at it from the standpoint of those who are engaged in this federating business.

Love to mankind, and the betterment of mankind is freely talked, but when any portion of mankind can not see its way clear to fall in with the prevailing spirit, it is immediately suggested that something should be done with such so-called offenders, which would suggest that there is more sentiment

than reality to this talk of the love for mankind.

There is an associating together that the word of God warns against, and it would be well to look to it that in our federations and unions we are standing on principles and foundations that God can approve, otherwise the whole scheme will, in the end, be brought to naught. The words of warning in the Bible are the following:

"Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand; for God is with us.

"For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, a confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread." Isa. 8: 9-13.

The foregoing words of the prophet bring before us a time when there will be a general call to a "confederacy" among the people. And the time when this prophecy applies is made plain in the statement in verses 16 and 17. They read:

"Bind up the testimony, seal the law among My disciples. And I will wait upon the Lord, that hideth His face from the house of Jacob, and I will look for Him."

God's law and His testimony have been so disregarded in the time of this general confederating that it is necessary for the exhortation to be given to bind and seal them among the Lord's own disciples. And, by the way, this is the only time that the word disciple occurs in the Old Testament Scriptures. Isaiah, who is called the New Testament prophet, is talking in the New Dispensation terms. Note, too, that the text directs our minds to a time when we may be looking for the Lord.

But, leaving every other suggestion to the side, we know that there was never a time when the spirit of confederacy and combine was so strong as now. And it should be no difficult matter to see that selfish purposes and personal ends are at the bottom of the most of it. And the God of heaven has said to all who will receive His word that they must not fall in with the confederacy idea, neither are they to be annoyed by the fear of the people who are calling for the confederacy.

We have entered days that will call for the most courageous work that the people of God have ever done in all the ages. We will have to meet great popular movements, and in doing it will run the risk of being constantly misunderstood. But the work must be done fearlessly, lovingly, and courteously. We must have no quarrel with the men we oppose, but we must rather do all in our power to save them from the results of the course that they have adopted.

T.

## Babylon—Its Meaning.

(Continued from Page 3.)

unto every nation and tribe and tongue and people; and he saith with a great voice, Fear God, and give Him glory; for the hour of His judgment is come: and worship Him that made the heaven and the earth and sea and fountains of waters." Rev. 14: 6, 7.

Note the important features of that message:

1. It is the message of the everlasting Gospel—good tidings. It is the one Gospel not after men.

2. It is sent to all the world—to every nation, kindred, tongue, and people.

3. It calls from the fear of man which "bringeth a snare," to the reverence of God, a thing wofully wanting in all circles.

4. It demands that glory should be given to God, not to man; to the Mighty One, not to the creatures which perish. Men are lauded and honored and glorified while God and His infinity are forgotten.

5. It is the closing proclamation of that Gospel; for it bears the burden of an impending judgment—"the hour of His judgment IS COME." Paul preached the Gospel and a judgment "to come" (Acts 24: 25), of a day in which God "will judge the world" (Acts 17: 31). But the last proclamation brings us to the judgment itself, God's judgment. Men can not evade His judgment, pack the jury, postpone the sentence, or corrupt the Judge. The rule of His judgment is His law, spoken with His own voice from heaven. Eccl. 12: 13, 14; James 2: 8-12. Men may set it aside now; but the heaven shall declare His righteousness then, and all faces shall pale at His presence. He would write that law in our hearts now, that we may have boldness in the judgment.

6. It calls men back to God's worship, the highest, truest form of which is service. Said Jesus, "Thou shalt worship the Lord thy God, and Him only shalt thou serve." "If ye love Me, keep My commandments," declares He who was one with the Father. Turn from the worship, the self-serving, the human slavery, to the worship, the service, of the living God who made heaven and earth, the Creator and Redeemer.

The rejection of that message means that the disease which afflicts Babylon will persist to her downfall and destruction. Sadly the Lord declares, "We would have healed Babylon, but she is not healed." And then follows moral fall and fornication with political power, out of which comes logically the beast and his image and the enforcement of the mark of his authority. The fornication of Babylon is sadly recorded by the message, but the warning against the beast and his image and the reception of his mark is heralded world-wide, and is awful in its import.

That message warns and saves against all which is contrary to the class it envelopes: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

That is unity, the unity of the apostolic church, unity in the eternal truth of God's word, the unity for which Christ prayed, the unity which will be ready to meet Him when He comes.

Reader, in that soon-coming day, where will you stand—with Babylon devoted to destruction, or with the saints of God who reign, immortal, forever?

Power is not measured by noise or display. The blare of a trumpet or the blast of thunder would not lift a stone that is thrust up by the growing plant; neither would it split the rock which the little wedge of wood and the little water rend apart.



### Notes by the Way.

WE left San Francisco, the morning of July 7, over the Southern and Union Pacific by the way of Ogden. Our mission was twofold; namely, to attend the convention of young people and Sabbath-school workers at Mount Vernon, Ohio, and to visit Eastern cities in the interest of this journal.

NOTHING of moment occurred on the way to Chicago. There were, however, two things quite manifest, not only on the first part of our journey, but thruout its course. The first was the demoralization of railway traffic and transportation. We have ridden over several great railway lines, over many miles, in many trains, and we recall but one or two trains which were not late, some so late as to lose their place in the schedule and be cut out for the next regular train. Then we have missed several important connections. The great roads centering in Illinois are needing thousands of men to operate the roads as they should be operated, and are putting many thousands of dollars into a school for the purpose of educating men for the railway service.

The second observable feature of note was the universal lateness and more than frequent lightness of the crops. The season is about a month behind is what we are told everywhere. The fruit and hay crop will not reach fifty per cent of general average in the sections where it is best, and in many places there is none at all. Some fruit growers in New York are confidently looking for five dollars a barrel for apples and pears, and it looks as tho they would get it. The old earth is, in the language of Holy Writ, waxing old like a garment, and the aberrant seasons may be expected more and more.

OUR YOUNG PEOPLE'S convention in Mount Vernon, Ohio, was a grand meeting, packed full of good things from beginning to end. Representative workers were present from all parts of the field, among whom were A. G. Daniells, president of the General Conference; G. A. Irwin, vice-president; W. A. Spicer, secretary of foreign mission work; G. B. Thompson, head of the department of Sabbath-school and young people's work, and others whom we have not space to mention; for it would be difficult to stop. Suffice to say, a detailed report of the good meeting will be published in printed form for general circulation.

THE papers and discussions in the convention covered all practical phases of young-people's and Sabbath-school work. They were generally thoughtful, able, instructive, and helpful. The consecration and devotional meetings were good and strong, and the reports from various parts of the field showed a coming up to the help of the Lord on the part of the young men and women among us, and the infusion of a missionary spirit, which are exceedingly hopeful. It was also clearly manifest that good, strong workers are developing among the young people thruout the field.

Two interests were united in this convention, both of which have been conducted under the one department of the General Conference. But it was thought best to create a new department for the young people's work alone, a wise thing to do. The head of this department is Prof. M. E. Kern, and the secretary is Miss Erickson, the address of both being Takoma Park Station, Washington, D. C. The local organization is to be known as the Seventh-day Adventist Young People's Society of Missionary Volunteers. This, as we remember. There were several forms suggested, forms for general, State, and local use, and the above term may not exactly express it. But the name for short will doubtless be, "Missionary Volunteers."

We look for great blessing and results in and from this better organization of our young people. Work for their associates, work for those who know not Christ, education in religious and missionary lines, and the inculcation and fostering of a truly missionary spirit will be the prime objects of the work of the future. Let them walk humbly and meekly with God, and He will lead in safe paths and give glorious results.

IN the Sabbath-school work much good was accomplished. Able papers were read, free and full discussions of methods and plans of Sabbath-school work and lessons were held, and plans for the future were approved. There are active workers who would very much like to have more ideal methods obtain in our lesson studies, and plans were suggested which would be almost ideal under certain conditions, but on fuller consideration they were felt to be impractical for the whole field, and the general plan was heartily approved. We look for union and hearty cooperation in the future.

THE writer spoke several times, and especially concerning the future of this paper, and the young people pledged us their hearty cooperation. It was a striking thought, emphasized by President Daniells, that while this convention for the furtherance of God's last great Threefold Message was holding, at Indianapolis the Roman Catholics were organizing under one control all the Catholic young men of America. It will be the sons of Zion against the sons of Greece, the weapons not carnal against the weapons which are. But the glorious outcome is assured. The very conflict ought to be an inspiration to zeal and devotion. The human forces may seem overwhelming in numbers, organization, and power, but they who fight with God are more than all who can be against them. The great conflict of the future is between the forces who range under the banner "Might makes right," and those in whose hearts are inscribed the eternal principle "Right is might." God is with the right.

### Decadent Society.

KINDNESS to the brutes is one thing; exalting them to the brotherhood of man is quite another; and where money is lavished upon them in life and death, which the poor creatures neither appreciate nor enjoy, to the neglect of suffering humanity, such kindness and devotion becomes positively cruel, not to say disgusting. Many is the "society" woman who would not be seen caring for her own children, who voluntarily acts as nurse-maid and lady-in-waiting to some wretched canine, with the same devotion that the ancient Egyptian followed the sacred bull Apis. Just recently cable despatches tell us that London "society" ladies have adopted a New York fad—that of taking one's pet dog out to dine. Some women, it is said, go so far as to refuse invitations to dinner when the honor is not extended to the canine pet. The despatch says:

"The intrusion of dogs in the dining-room is a source of much embarrassment to the butler and footman, while everybody who is not a devoted dog-worshiper scrupulously avoids houses where the four-footed guests are allowed at table."

We think we should adopt the poet's sentiment:

"Wilt with me abide?  
Leave thy dog outside."

Following the law of gravitation in the mental and moral world, things and minds sooner or later find their level. Yet many of these "society" women have no more useful work to do. They could find, most of them, doubtless, enough of it among the children of the poor in the very shadow of their own houses.

Just recently a dog was buried in a fine grave, and a monument erected to his memory. Another dog was buried at sea with the American flag wrapped round him. A pacing mare was buried with elaborate ceremonies, according to the *Louisville Times*, and "a burial service was read over her by a clergyman of the Methodist Episcopal Church." The pacing mare won \$2,500, it is said, and this was given to the M. E. Church Home Mission Board. The wretched morals and gambling of the race-track exalted with the poor, innocent mare. All these brutes may have been more worthy, or less unworthy than many humans, but that does not touch the case. The man who makes himself a brute is capable of more; he has within himself the glorious possibilities of God's promises. Low as he may be, he should be regarded above a brute. Then what shall we say to brute-worship?

In Germany the ease of wealth, the idle lives of even scions of nobility and royalty, have developed into unspeakable rottenness and infamy; and the German emperor, a family man, be it said to his praise, is endeavoring to purge his court of the unspeakable corruption. Some have been banished. Several have committed suicide.

It has been pointed out that these vices—the lowest and most degrading—flourish especially among the rich. So it was in Sodom. "This was the iniquity of thy sister Sodom: pride, fulness of bread, and prosperous ease was in her and in her daughters; neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before Me: therefore I took them away as I saw good." Eze. 16:49, 50. As it was in the days of Sodom, "after the same manner shall it be in the day that the Son of Man is revealed." See Genesis 19; Luke 17:28-35.

The corruption of society, the festering masses in our large cities connived with by the authorities, winked at by men in high position, more and more regarded indifferently by people in general, is rapidly bringing the world to Sodom's condition. We could not, if we would, print the constant evidences which come to light of the condition existing under the veneer of every-day life. We have no desire to do it. We point to it now as an evidence that God's word is true when it predicts just such conditions in the last days.

There is salvation from even this unspeakable, unmentionable rottenness, in Jesus Christ our Lord. He can and will save every repentant sinner who cries to Him with "the whole heart" "out of the depths." He will take the feet from the mire and the clay and set them upon the Rock and establish their going. O soul, whoever you are, in the chains and the slime of lust, will you not turn from corruption to the clean, mighty One, who longs to save you?

"Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven." Then why should they appeal to civil government to protect them from persecution? If all power in heaven and earth belongs to Christ (Matt. 28:18), and His followers are therefore to go into all the world with the Gospel, from what other source should they seek assistance in their work? "Be not afraid of them that kill the body, and after that have no more that they can do." Luke 12:4.

Central California has organized an intermediate school for those who desire to have their children taught the Bible and its principles of morality, as well as the usual branches of learning. The school has been in operation for the past year, and has met with success. It will soon be time for it to open again for its year's work. If interested, address, B. L. Howe, Armona, Kings Co., Cal.

A fanatical movement has sprung up in many different parts of the country over the "gift of tongues." The adherents of the movement claim that unless a person "can speak with tongues" he has not received the Holy Ghost. And while claiming that they speak with tongues, there is no evidence that any one of them has ever been given, in a miraculous way, a language that any one can understand. Rev. Jasper A. Huffman has analyzed the movement in a pamphlet, and has given the Scripture teaching upon the subject of "the gift of tongues." The little treatise is clear and plain, and it shows a good spirit of fairness and kindness in dealing with the fanaticism. As Mr. Huffman suggests, it is well-nigh hopeless to redeem any one from this delusion when he once gets into it; but his pamphlet is a splendid help in enabling any one to see the unscriptural and unreasonable grounds that are claimed, and hence will serve to keep people out of the delusion. And of course it will help those who have been ensnared by it to get out if they will only heed the plain teaching of the word of God that is presented. We are so well pleased with the pamphlet that we have ordered a supply and have them on sale at this office. Price, ten cents.





## Unrest in India and Its Causes

(By Our Own Correspondent on the Ground)

**T**HERE is at the present time unrest among the people of India. Mutterings of dissatisfaction with the government have grown into louder denunciations of the English, and in several places open riots have occurred, the rioters assaulting English officials and doing damage to property. During the last few months there have been riots in different places. At Rawalpindi, in the north of India, a Hindu mob burned buildings and destroyed property. At Allahabad, a local magistrate and other Europeans were assaulted. At Delhi, hatred toward the English Government was shown by defacing the statue of her late Majesty, Queen Victoria, and the crown of its head was broken off. In Bengal and in Madras disturbances have also occurred and the military has been called out.

The movement of unrest is wide-spread, and there is a feeling on the part of some that India is bordering on a revolution. The English Government, both at home and in India, is not a little concerned. The Secretary of India in the Home Government said in Parliament that disorders had assumed a very grave aspect and had created a feeling of uneasiness in all parts of India.

As to the causes of the present unrest, there seems to be no general agreement. The bureaucracy of the government, the partition of Bengal, the victory of Japanese arms, the awakening of the mental faculties of the people due to the extended facilities for education during recent years, are each assigned as reasons. The Prince of Wales in his Guild Hall speech pleaded lack of sympathy in the administration. In the words of Mr. Morley, he said: "The danger in India is the creation of a government of bureaucratism, competent, industrious, and faithful, but likely to become mechanical, lifeless, and soulless."

Undoubtedly Japan's success has awakened the whole East to new hopes and desires. The news of each Japanese victory in the late war went thru India like an electric shock. Never before has the East met and defeated the West. And the Indian says: "Why should India not be independent? If the Japanese with their own weapons have gained an honorable place among the nations, why can not Indians do the same?"

Perhaps the cause which lies back of all other causes is education. Schools and colleges provided by the government and various mission societies have produced a large class of educated Indians who want a voice in the administration. Their education has not had the practical turn. They have not been taught to be successful farmers and tradesmen, but to wield the pen at some clerical

profession. Hence the desire for office. Their place in the government has been hitherto subordinate. The administration of India, outside of the native states, rests almost wholly with the English Parliament, the Secretary of State for India, the Viceroy, and his advisors, who are mostly Englishmen. Educated Indians now demand a voice in governing the country and with how much they will be satisfied is a question.

### The Agitators.

Agitators are springing up in many places, and with voice and pen are taking strong positions. Articles of an inflammatory character have been written by men of influence against the government. At first the officials winked



The Ruling Princes of India. Those Governing Native States Have Some Power, Others Little or None.

at these dissemblers, but now editors of seditious papers are being tried, and in some instances their papers suppressed.

What the outcome will be is hard to say. The cry of Asia for the Asiatics is not a cry of peace. Should the winds of strife be let loose and the millions of India provide themselves with arms and ammunition, it would not take long to drive the few white faces of this country into the sea.

The native Hindu becomes a wild animal in time of war. That fact was shown in the Sepoy Mutiny of 1857, just fifty years ago. Then the uprising was among native soldiers, or Sepoys, who began at Meerut, slaying their officers, and made their way to Delhi, which became the headquarters of the uprising. Their first success led the Sepoys to think that they could throw off British rule. At

Cawnpore there was a terrible massacre. The history of that time reads like a hideous dream. In speaking of the outrages at Cawnpore and Lucknow in the days of the Mutiny, a writer in a current magazine makes the following statement: "At Cawnpore they succeeded by treachery in isolating the women and children. These they imprisoned in one building and sent in butchers with axes to cut them to pieces. Not one human being escaped; but the floors, ankle deep in blood, and the fragments of flesh told the awful story to the brave rescuers who arrived too late to prevent the massacre. At Lucknow, the women and a few soldiers and a number of faithful natives barricaded themselves, and, after a long struggle with hunger and plague, were saved by Colin Campbell and his brave Scotchmen. Delhi held out to the last, but thru the bravery of Nicholson and his little force, it, too, was taken."

May God now spare India from another like experience. His work is not yet finished. But few of India's millions have heard the Gospel, and scarcely any know of the second coming of Christ and the grand truths connected with it. The angels which stand upon the four corners of the earth must still hold in check the elements of destruction until the glad tidings of salvation are sounded in the farthest corners of India's heathenism.

British rule in India is, no doubt, serving the wise purpose of God in protecting His servants and furthering their efforts while advancing the knowledge of Christ in the strongholds of India's darkness and superstition. Thru her, peace has been maintained for more than half a century. Thru her, railways plying to all parts of the country have been built, a postal and telegraph system effected, and schools and colleges, turning out yearly thousands of youth, have been established. All these are for the advancement of knowledge, and are mighty agents in the furtherance of present truth.

As in centuries past, God sets up kings and removes kings to suit His own purpose. The Babylonian nation was granted power to take the Jews captive because of their disobedience, and Nebuchadnezzar, whom God called His servant, was sent to lead them into captivity. When the seventy years expired the time came for their return, and Babylon was overthrown and another nation was granted power to perform His will. "Cyrus," says Isaiah, "is My shepherd, and shall perform all My pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid."

So England is God's servant in India, and we may be safe in saying that no other nation could have done what she has done. Like sentries on commission, she holds at bay the elements of death while the sentinels of truth flash forth the light and complete the purpose of God in giving India the Gospel of Christ.

There is a time coming when the Orient will arise with the cry of war, and we are now hearing but faint mutterings of the coming storm. India is awakening from the sleep of centuries, she is coming in touch with the warlike spirit of the West which will terminate in the great struggle of the ages. The present hour of peace is but the call of God to His servants to finish the work. "The night cometh when no man can work."

Mussoorie, India.

J. L. SHAW.





Monument Della Concezione—Rome.



Campidoglio—Rome.



Statue of Marcus Aurelius.

## Clericalism in Italy

(From Our Own Correspondent)

**T**HAT the Catholic forces have taken the arena in a determined fight for political supremacy in Italy has become alarmingly evident. All the friends of religious liberty are more or less alive to the peril of the situation, but how to successfully meet the difficult issue is a problem not so easy of solution.

The church is powerful and has an unlimited amount of wealth and influence at its command. The men of the present generation are weak morally, and consequently lack that stamina which is indispensable in a fight for principle. We are all more or less familiar with the power of the money-king. The value of wealth as a factor for controlling and commanding men is not less known to the leaders of the Roman church than to the man of business or the politician. But if to this financial hold upon the bodies of men

we add the still stronger grip derived from the power of domineering the consciences, we can better appreciate the position of the Papacy.

Then we must consider that Italy is a poor country and that the strong middle class which is such a power in other countries is almost unknown here. The wealth of the country is largely in the hands of the nobility and the Jews. The former, as a general rule, are strong and even bigoted Catholics, while with the latter class religion plays so small a part that their personal and material interests to a large extent become the all-absorbing factor in deciding them for one side or the other. This latter declaration is fully verified in the present prime minister of Italy, who, notwithstanding his Jewish nationality, is lending his influence in a marked way in favor of the Papacy.

The poorer classes are either ignorant, superstitious Catholics, or out and out atheists. The former class marches blindly on under the lash of the domineering priest, while the latter class can not be depended upon in a fierce struggle for principle. The situation surely calls for some real reformers who are ready to stake their all for the cause of religious freedom.

The liberal parties make powerful demonstrations every so often, but these are not sufficient to cope with the persistent, steady, undermining influence of the Papacy, which, with its centuries of political experience, is making a life and death struggle to ostracize the enemy from its "home."

Just now Italy is celebrating the centennial of the birth of its great hero and patriot, Joseph Garibaldi. On this memorable occa-

(Continued on Page 13.)



Agra Fort, where the British troops and Europeans of Agra were shut up during the Mutiny of 1857. They remained in the fort until the capture of Delhi. This fort was built by Mogul rulers before the English got possession of India. Akbar began it in 1566 on the site of an older one constructed by Salim Shah Sur.





## If Trials Come

By Max Hill

If trials come to me to-day  
To lead my wandering feet astray,  
With enemies on every hand;  
If sickness comes to lay me low,  
And if the way I do not know,  
Will I be able then to stand?

If there should come a call to work,  
A call I do not care to shirk,  
Would I the voice of duty know?  
If to a foreign field He send,  
Mayhap to witness to the end,  
O will I answer Him, "I go"?

And if the day of God should dawn—  
Probation closed and mercy gone,—  
And judgment pass upon all men;  
If He should make His glory known  
And Jesus come to save His own,  
Would I be ready for Him then?

My soul, be ready for His call,  
To Him surrendering thine all,  
Come from thy choosing life or death,  
For when the foes of life assail  
Naught else for saving will avail  
But faith in Him of Nazareth.

## Chinese Students in Japan

By P. J. Laird

### Dress.

A RECENT statement by the Chinese minister at Tokyo puts the number of Chinese in that city alone at more than ten thousand. The absence of the queue and the wearing of a neat semi-uniform attire renders it quite difficult, if not impossible, at first to distinguish between Chinese and Japanese students. Those more conservative, or in Japan for a brief period, retain the queue in a shortened form, platted and rolled up on front of the head and secured with an ornamental lady's hairpin. Others have adopted the Japanese students' dress entirely. The latter are the most difficult to distinguish of all classes. It goes without saying that the new Chinese student, as seen in Japan, is much superior in appearance to the vast majority of his less fortunate brothers toiling at their studies in China. Physically they appear more robust, with sometimes a freshness even amounting to color on their cheeks. We heard with great thankfulness of the absence of blood-spitting among these men so often reported among the same class in China. No doubt the distance to be traversed going to and from schools and classes is indirectly a great benefit along these lines.

### Food.

The Chinese do not take very readily to the food prepared in Japanese style, but have to be content with it owing to the increased cost of following the Chinese style, only obtainable at the restaurants and higher-class Chinese boarding houses. Even the rice is much different from what they have been accustomed to eat in their own land. Curiously enough, if they eat much (three meals a day) of it, it seriously affects them and causes pain in the knees. At least such is the report given by not a few. The ab-

sence of salt, oil, and vegetables is a real trial for a time, but they take it all in good part. The smallness of the average meal partaken of by Japanese is a common topic with them.

Furniture may consist of a table, chair, and a small oil-lamp, if electric light is not laid on. A small bookcase makes up the catalog. Of course those having means deck their rooms out in grand style; but many have not even the things mentioned.

### Musical Talent.

A curious feature of their life in Japan is the development of their musical genius. Some of us had often wondered whether some of them ever possessed such a thing. Quite a number of them had organs and melodions in the rooms we visited. The tunes were often played fairly well, even if repeated a trifle too frequently.

### Literature.

Coming, as do the majority, from the interior of China, where foreign languages have hardly penetrated the dust of ages, they are all more or less well versed in the literature of their own land. Several hold the first degree. Their desire in going to Japan is more for up-to-date modern learning than to return to China as clerks and agents for foreign firms at large and remunerative salaries, as is common among so many who have had a little taste of foreign learning. The phenomenal influx of these Chinese students into Japan, in preference to going further afield to Europe and America, can be explained by the similarity of the Japanese to Chinese literature. It is surprising how readily the Chinese fall back on the written language when difficulties are met in the ordinary routine of life. A second cause is the much cheaper rate at which they can study in the schools of Japan, when once

they are admitted. This is not as easy as it might seem. Some schools have several hundred Chinese students in addition to several thousand Japanese. One for Chinese exclusively has approaching fourteen hundred in its classes. The classes are usually very large, a great drawback to good work.

### Apt Scholars.

It will not surprise many to know the Chinese are doing well at their studies. Very few take a year to learn sufficient Japanese to enable them to follow lectures in that language. Of course many do not stop that long in the country. A few thousands must be studying privately or in small classes awaiting their entrance into the regular institutions. The weakness of the system is felt in the fact that at least three-fourths, probably more, go to Japan without any preparation and without knowing a word of Japanese or English. Consequently only a few hundred are scattered in the higher institutions of learning, as the Imperial University and First Higher School; the remainder are for the most part at the elementary stages of work.

Students of technology, mechanical engineering, or medicine are not numerous. Hundreds may hardly get beyond the secondary stage, returning to China after a year or two of study in Japan. Many question the usefulness of such men in their provincial centers, or filling responsible posts under the government, to say nothing of the lack of economy in the whole system. There appears to be a real and urgent call for sound improvement of the home regulations for education in the Chinese Empire.

### Morals.

Remarks have been made about the morals of the Chinese students, many of which are manifestly unjust, unkind, and inaccurate. The same number of students of any one nation, dumped down in one large city with its terrible temptations, we fear would be no different. Some of these young men have fallen into the vortex of temptations, which must be seen to be realized, and are grappled by the foul curse. Altho drinking and drunkenness are far more prevalent among the Japanese than one had imagined before going to live in Tokyo, we have not seen a Chinaman intoxicated.

China's great sage, Confucius, was ever looking into the past. His successors, the students of China, are doing the same. He invented nothing fresh, neither do they. Great world-powers have long since risen and fallen into decay. China, like the brook, "goes on forever." Being shut in by sea, desert, and mountains, she has been led to think of those without as "barbarians" and as such, her "tributaries." "Her exclusiveness kept her ignorant, her ignorance kept her self-satisfied, her self-satisfaction kept her conservative." She is much the same to-day.

### Introduction of Christianity among Students.

"The Chinese must be a great factor." They are one-fourth of the earth's millions. Plant them where you will, while others succumb they thrive and multiply. Famine,



war, and plague have worked terrible havoc with China's millions; yet ere long their places are filled with new arrivals, who seem to have sprung out of the very ground. With this enormous concourse of people once awake, no nation or nations can afford to despise them as now.

As a result of the Shanghai Centennial Conference, a special committee has been chosen to deal with this great question that has long baffled the effort of missionaries in China; namely, to reach the student population, and to organize a church for those who are to become members. In the providence of God it would appear that the Chinese students in Japan would furnish the key to the situation. What are we going to do to bring present truth before this enormous concourse of students in Japan?

*Chang Sha, Hunan, China.*

### Our Work and Workers.

NINE new members were welcomed into the Aberdeen (S. D.) church early in July.

TWELVE have accepted the truth of the third angel at Dinuba, Cal., thru the labors of Brother H. C. Basney.

AN effort in Cherry County, Neb., conducted by Brother J. W. Beams, closed with the baptism of eight, July 21.

TEN additions to the ranks were recently gained by Brother C. W. Miller at Bellview, Texas, two English and eight German.

A CARD from Brother Jacob Wibbens states that there is a Sabbath-keeping church of twenty-seven in The Hague, where a year ago there were but two members.

BROTHER J. W. BOYNTON writes from Ponoka, Alberta: "Last Sunday I had the pleasure of baptizing six dear souls in the beautiful Buffalo Lake, north of Steller."

SIXTEEN adults, members of seven families, of Hamby, Texas, have signified their intention of keeping all the commandments of God. Brethren T. W. Field and H. B. French bore the message to them.

### Wanted for Missionary Work.

C. D. M. WILLIAMS, 767 Kinau St., Honolulu, H. T., desires supplies of all our denominational papers to use in prisons and on ship board.

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

Foreign Literature for San Francisco.—Tracts, periodicals, and books in French, German, Spanish, Italian, Finnish, Rumanian, or other foreign languages, are much needed in San Francisco. Brother J. P. Novak, care Hydratic Dispensary, 916 Laguna St., San Francisco, Cal., is engaged in self-supporting missionary work, and can use to advantage any literature in any language, including English publications. Always prepay transportation.

### Clericalism in Italy.

(Continued from Page 11.)

sion the veterans that helped to liberate the country from papal usurpation are reminded, by contrasting the present conditions with those of 1870, that the Papacy in the last years has retrieved much of its lost prestige and greatly strengthened its position. In fact, so strongly has this conclusion forced itself home to their minds that at the present time they have had large posters put up all over Rome which read as follows:

"The Joseph Garibaldi Society of Veterans of

Rome: In view of the program that forms the basis of this patriotic society; and in view of the fact that this program is and must be maintained and continued by this association; and that our lamented companion Menotti Garibaldi and the successive presidents have held themselves true to the same program, we declare that any concession or transaction with the Papacy shall be considered a violation of the natural rights of the people and a setting aside of the causes that contributed to the uprising of the Italian people in favor of liberty and union: and would create a certain peril for the internal peace and security of the nation. We further declare that United Italy can have nothing whatsoever in common with the program and aspirations of the Vatican. We recommend all sister societies, and, in fact, all Italians, to ever defend Italy from every influence and intrigue of clericalism, guarding energetically the civil rights of the great Italian family which should not be forgetful of its origin and its mission in Rome and in the world, neither ought we to lose sight of the sublime ideals for which an entire generation of martyrs has been sacrificed."

Such powerful and significant statements made by men who are not political agitators or alarmists, but those who have put their all on the altar of liberty and have fought the nation's battles until now they are gray in the service of their country, ought to have some weight in convincing us of the real seriousness of the situation.

At this present time also the municipal elections are taking place at Rome, and the fight is on for the political supremacy of the city. The clerical forces have for some time been in power in the municipal government, but on this memorable occasion when the country is celebrating the triumphs of the great leader and liberator of Italy, Garibaldi, the liberal forces are making a tremendous fight to gain control of the political situation in Rome. Great, flaming posters cover every available place on the public and private buildings. The liberals have posted extensively the following significant placard:

"The liberal party must not accept alliance with the clericals. If the ecclesiastical authority adopt spiritual arms for spiritual interests, I, confiding in the public conscience and the tradition of our forefathers, will find the power to maintain intact the civil liberty. Victor Emmanuel II."

Among other places, I saw this poster pasted on the walls of the great Jesuit church in which the body of Ignatius Loyola rests.

Another poster reads as follows:

"\*Voters, reject resolutely every alliance with the clericals. I can not conceive of a greater calamity that can befall a civilized people than to see the civil and the religious power united in the hands of its ruler. The history of every century as well as of every country demonstrates that wherever this union takes place, civilization almost always immediately ceases to progress, or, in fact, always retrogrades; and the most obnoxious des-

potism establishes itself; and the result is ever the same, whether a priestly caste usurp the temporal power or a caliph or a sultan grasp the spiritual power. Everywhere this fatal mixture has produced the same effects. God help us, therefore, that this may not take place in our country. Camillo Cavour."

This powerful agitation on the part of the liberal parties has not proven in vain, for the results show that the clerical party has been snowed under and that the liberals have won a splendid victory. The clericals made a desperate fight, and many priests and monks went to the polls to register their vote in favor of the church's choice. In one place as many as fifty priests voted. The results of the election were received with much bitterness by the Roman hierarchy, and especially by the pope himself, who has always taken a lively interest in the local politics of the city where he has been situated. This great interest taken in politics by the leaders of the Roman church together with the stir seen in the ranks of the priesthood during the recent election are indications of a mighty awakening on the part of the Papacy in favor of a more aggressive political policy in Italy.

And while the liberal parties arise and for the moment sweep everything before them, when the enthusiasm has passed, the agitation ceases. But the church keeps continually and everlastingly at it till it wins out. The leaders that form the heads of the political parties have their affairs to attend to and thus are also impeded from spending all of their time in the political arena. But the Church of Rome has an army of prelates and priests that have nothing else to do than to tend to the call and beck of the Papacy and consequently also it is in a position to keep everlastingly working away at a problem until it wins.

However, the fact remains that clericalism is stronger in Italy to-day than it has been since Italian liberty was declared.

C. E. MILTON.

### SALESMAN FOR OAKLAND.

Wanted.—A good man to introduce two good articles to the trade—wholesale and retail—in Oakland, Cal. Write for full particulars to Alfred Mallett, Sacramento, Cal. A good opening for an experienced man.

Help Wanted.—Young people for nurses' training class, and domestic work, also man to do chores and assist in milking. Address at once, Garden City Sanitarium, San Jose, Cal.

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

## CALIFORNIA

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### A Narrow Place.

O SOUL that's filled with discontent,  
Shouldst thou lament  
Because thy life in narrow bounds is pent?  
The land was small where Jesus dwelt.  
Yet he ne'er felt  
That God with Him had thus unwisely dealt.  
But rather, in His narrow place,  
He set His face  
To do God's will—and there redeemed the race!  
So, soul, learn this: thou hast a part  
Just where thou art,  
Which, if thou'lt do, will surely bless some heart.  
And not so much where thou dost dwell  
As whether well  
Thy work thou dost, at last thy fate will tell.  
—William P. Finney.

### Herschel, the Astronomer.

SIR JOHN FREDERICK WILLIAM HERSCHEL, Bart., only son of the astronomer, Sir William Herschel, was born at Slough, 1792, and educated at Cambridge. His first publication was a "Collection of Examples of the Application of the Calculus of Finite Differences," 1820. In 1822 he applied himself especially to astronomy, using his father's methods and instruments in observing the heavens. As early as 1826 the Royal Society had voted to him a gold medal for observations on double stars, but by 1833 his preeminence was beyond the necessity of being marked by acknowledgments. In 1836 appeared his "Treatise on Astronomy." At this time Herschel was at the Cape of Good Hope, where he arrived in January, 1834, with the intention of completing the survey of the sidereal heavens, by examining the southern hemisphere as he had done the northern. Here he established his observatory at a place called "Feldhausen," [in which identical house this extract is being copied] six miles from Table Bay. On March 5, 1834, he commenced his observations; and in four years, working all the time at his own expense, he completed them.

Quoting Herschel's own words on his work in Africa: "I resolved to attempt the completion of the survey of the whole surface of the heavens, and for this purpose to transport into the other hemisphere the same instrument which had been employed in this (the northern) so as to give a unity to the results of both portions of the survey, and to render them comparable with each other." In accordance with this resolution, he and his family embarked for the Cape on the 13th of November, 1833; they arrived in Table Bay on the 15th of January, 1834. "On the 22d of February, I was enabled to gratify my curiosity by a view of Crucis, the nebula about Argus, and some other remarkable

objects in the twenty-foot reflector, and on the night of the 4th of March to commence a regular course of sweeping."

To give an adequate description of the vast mass of labor completed during the next four busy years of his life at "Feldhausen" would require the transcription of a considerable portion of the "Cape Observations," a volume which probably is not surpassed in varied interest or astronomical importance by any scientific work in existence. It was published at the sole expense of the late duke of Northumberland, but not until 1847, nine years after the author's return to England, for the very cogent reasons assigned by himself—"The whole of the observations, as well as the entire work of reducing, arranging, and preparing them for the press, have been executed by myself."



HERSCHEL'S MONUMENT, SOUTH AFRICA, ERECTED 1841.

"Here stood from 1834 to 1838 the reflecting telescope of Sir John F. W. Herschel, Baronet, who during the residence of four years in this Colony contributed as largely by his benevolent exertions to the cause of education and humanity as by his eminent talents to the discovery of scientific truth."

There are 164 pages of southern nebulae and clusters of stars. There are then careful and elaborate drawings of the southern appearance of the great nebula in Orion, and of the region surrounding the remarkable star of Argo. The labor and the thought bestowed upon some of these objects are almost incredible; several months were well spent upon a minute spot in the heavens, containing 1,216 stars, but which an ordinary spangle, held at a distance of an arm's length, would eclipse. He confirms his father's hypothesis that these wonderful masses of glowing vapors are not irregularly scattered, and without apparent law, hither and thither in the visible heavens, but are

collected in a sort of canopy, whose vortex is at the pole of that vast stratum of stars in which our solar system finds its position.

Then follows his catalog of the relative positions and magnitude of the southern double stars; the double stars and their stately revolutions and lustrous colors dismissed. In the next chapter he proceeds to describe the observations which he had made on their varying and relative brightness. "The variations from time to time," he remarks, "in the luster of our sun to the extent of half a magnitude, would account for those strange alterations of a semi-arctic and semi-tropical climate, which geological researches have disclosed as having occurred in various regions of our globe."

Herschel returned to his English home in the spring of 1838. He died May 11, 1871, and after his death appeared his catalog of 10,300 multiple and double stars.

In private life, Sir John Herschel was a firm and most active friend; he had no jealousies; he never discouraged, and still less disparaged, men younger than, or inferior to, himself. It was said of him by a discriminating critic, "His was a life full of

the serenity of the sage and the docile innocence of a child."

His remains are interred in Westminster Abbey, close to the grave of Sir Isaac Newton.—*Cape History.*

OUR life is a flowing river  
That flows from the Fount above.  
We may keep its waters bright and clear,  
That the thirsty soul may drink with cheer,  
And learn of our God of love.

F. E. Y.

THE conscience is the most elastic material in the world. To-day you can not stretch it over a mole-hill, to-morrow it hides a mountain.—*Bulwer-Lytton.*



The Father's Work and Words

Entrance of Light

Creation of the Firmament

Creation of the Dry Land

Creation of the Sun, Moon, and Stars

Creation of the Animals

Creation of Man

The Sabbath

The Fall of Man

The Plan of Redemption

Message to Antediluvians

The First Destruction of Earth

Old Testament Characters

New Testament Characters

The First Advent of the Saviour

Later Message—Reformers

The Last Message and Messengers

The Second Advent of the Saviour

The Desolation of the Earth

The Final Destruction of Earth

The New Earth

### The Gospel Story Three Times Told

This is the list of Bible Lessons or talks outlined by the General Conference Educational Department to be presented during each of the first three school years.

The reading lessons in True Education Reader Series Nos. One, Two, and Three run parallel to these talks—each book covering the entire course. These readers contain the memory verse designed to accompany each talk; also the story upon which the talk itself is based.

With these readers the parent or teacher will find the task of interesting the child in Bible stories and of teaching him to read an easy one.

**W**HILE the special purpose of True Education Readers Nos. One, Two, and Three is to put the child in possession of a complete key to English reading, they also familiarize him with the most important Bible truths. Three times over they tell of God's plan for the earth in the beginning, the successive steps in the work of Creation, something about each of these steps, a sketch of certain selected Bible child biographies, including the life of the perfect Child, Jesus, His work, His sacrifice, the plan of salvation finished, and the new earth.

#### The First Time

In simple language, by attractive pictures and the best methods of teaching reading, True Education Reader No. 1 fixes upon the child's mind in his first school year an outline of the beautiful Gospel story from Creation to Redemption.

#### The Second Time

Enriched by many illustrations, enlarged by additional topics, made more interesting by sketches from the lives of insects, birds, and animals, the incidents of the Gospel story are given the second time in True Education Reader No. 2.

#### The Third Time

True Education Reader No. 3 tells it again, and in connection with it brings in a variety of other matter, such as poems, biographical sketches, Bible selections, our Saviour's parables, simple lessons on physiology, geography, and botany, and adapts it all to the growing intelligence of the child in his third school year for whose use it is intended.

#### How the Mind Is Prepared for This Thrice-Told Story

The oral Bible lessons which follow the same outline as the readers are given by the teacher or parent before (perhaps one or two weeks) the child comes to the subject in his reading, so when he does come to the lesson in his reading, he recognizes it and reads with greater interest and understanding.

#### And Then the Story Is Reviewed

The regular text-book for Bible study which is now being prepared for grades or school years four, five, and six, is developed from this same outline. Hence, the child's fourth, fifth, and sixth year's work in Bible will be in the nature of a review of the lessons, the general features of which he has been made familiar with during the preceding three years.

#### An Illustration

Suppose a child with his parents takes a trip across the continent. Before he reaches each point of special interest, he is told a story concerning it by his parents. When the point is reached he has developed an interest in it and is likely to remember something about it.

The next year the trip is taken again. The same method is followed by the parents. More points are visited and much more is learned about those seen the first time.

The succeeding year he takes the same journey but with various side trips and spends more time at each point. Old memories are revived and strengthened, new facts concerning familiar places are learned, and all is vividly impressed upon his mind by the thrice-told story to which he has listened and the threefold view he has enjoyed.

#### The Application

This is the kind of trip and the method of instruction enjoyed by the child who learns to read by use of the True Education Reader Series, books One, Two, and Three.

#### The Harmony of This Plan

So you see the True Education Reader Series harmonizes with the plans and methods adopted by the Educational Department of the General Conference in behalf of our church schools.

#### Description and Prices

These books are all durably bound in cloth

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No. 2 " 256 " "	75c
No. 3 " 304 " "	90c

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Just as we are closing up this issue of the paper, we are cheered by the smiling countenance of the senior editor beaming in upon us. His looks make it apparent that he is glad to get back home after his long trip thru the East. On page nine will be found the first instalment of his "Notes by the Way;" these and those that follow in succeeding numbers will give the salient points of interest connected with his journeyings.

## "Loss of Confidence," Not Helpful Words.

—A short time since, Mr. John D. Rockefeller was an optimist, talking continued prosperity. Now the course of law has reached him, and his company is assessed in court to the enormous extent of over twenty-nine million dollars; and yet not very large considering the offenses and the profits of the company. The extra profits during the last year in Standard Oil products, over and above fair profits, will meet the fine, which the company does not propose to pay unless compelled by the highest court so to do.

Is it revenge that changes Mr. Rockefeller's tone to that of a pessimist, in declaring that confidence in "the administration" is gone, "the country is beginning to drift toward the rocks of financial depression." He continues:

"Confidence is gone, and confidence is the basis of all prosperity. With confidence established there can be no stopping of the wheels of progress. Without it all is at a standstill. The investor, great and small, locks up his money and refuses to venture forth.

"I do not need your stock market reports, your editorials, your predictions and forebodings to prove to myself the truth of my words. I have another way of knowing absolutely—a way that has never failed me in the long years of my business career. That is the way I am judging the financial situation—from the attitude of the financial world toward myself."

But utterances from a few men in the financial world like that of Mr. Rockefeller are very likely to cause loss of confidence and precipitate a panic which will bring thousands to ruin. If he loves justice and equity, now is a good time to take his medicine and stand by the administration.

We would not be doing justice to our readers did we not appeal to them to invest their means where they know it to be safe. God's cause is ever sure.

## For Next Week.

THE paper this week deals with the question of what Babylon is, as presented in the Bible, and further that Babylon is to meet with a moral fall. The prominence that the Bible gives to this subject makes it essential for us to carefully study what the sacred Book teaches about it. We trust that our readers this week will be interested in the important articles that are given, and that this will lead them to look forward to the articles in the

## Next Paper,

which will tell the result of Babylon's fall and present God's last great protest against the work that leads to this fall. This protest is the most solemn message of warning in all the Bible, and the fact that the events of the time show that this warning is now due should cause the careful consideration of the subject by all. The fulfillments of prophecy and the additional Bible truth connected therewith that the Lord has caused to be written in His word for the people in the last days to especially consider, form a subject that can not receive too much attention. We are encouraged by the faithfulness with which our patrons are circulating these papers, and we know that the importance of the work demands our continued and most energetic efforts.

## Our India Mountain Mission Home.

SINCE our last report, we have received on our India Mountain Mission Home \$292.05. The names of the donors will be given in a later issue. This sum makes a total of \$720.37 toward the \$1,000 still needed to complete the buildings and make the place suitable for a refuge for our workers in the disease-laden portions of that country.

Our readers will remember that the plan is to have this Home in the cool, bracing climate of the mountains so that the worn or sick workers in the enervating, hot climate of the lowlands may go there for a short rest. Having this Home in the mountains will enable the missionaries when worn out to take a rest, rather than to remain where they are laboring to go down into their graves, or else return home. And every one knows that it is very hard for the true missionary to set his face homeward. He is much more likely to remain in the field till he succumbs to disease and goes down in death. But with the Home in the mountains, which he can reach with but little expense, and with people in that district for whom he can labor while resting, he can readily be persuaded to come apart to the retreat and recuperate.

It is desired to dedicate the building free from debt in October. And with the small sum needed which is still to be raised, we hope that those interested will come forward quickly and help raise this amount. Send your donations to the SIGNS OF THE TIMES, Mountain View, Cal.

**Unstable Conditions.**—This country has been enjoying a period of almost unparalleled prosperity. The outlook has been most bright and cheering for the last few years from the standpoint of the opportunity to make money. The earthquake and fire that destroyed all the great business section of San Francisco paralyzed this prosperity only momentarily, and then it took on new life and times seemed to be destined to be more prosperous than ever. But labor difficulties arose in Oakland and San Francisco that have kept business in this section almost at a standstill for the past two months, and more recently the dispute has widened thru the telegraphers and it looks now as tho the whole

country would become involved. For more than a quarter of a century this paper has been showing from the prophecies of the Bible that the people of these last days would become more and more excitable, violent, and revolutionary in their actions and sentiments. And at the same time society as a whole will be making the highest professions of the kind and tender feelings of brotherly love. And the situation will continue to grow worse till it will be brought to an end in the second coming of Christ. The only bright hope before the world to-day is the Lord's coming. But this is indeed a cheering and glorious hope. Have you studied the evidence so that you may know of a certainty that the event is near? The evidence is insurmountably clear. It is to your eternal interest to look into it.

## Life and Health.

*Life and Health* is the very appropriate title of our health journal, published at Takoma Park, Washington, D. C. The September issue is ready and is devoted exclusively to the subject of temperance. Among the useful and interesting topics considered are the following:

Alcohol and Crime; Alcohol and Consumption; Alcohol and Insanity; Alcohol and Natural Selection; Alcohol as a Destroyer of the Unfit; Alcohol as a Remedy for Disease; Alcohol—The Sanction for Its Use (comment on recent book); Alcoholism and History; Alarm of the Liquor Dealers (at the progress of local option, etc.); Physicians and Alcohol; Absurdity of Moral Suasion and License; Cause of Alcoholism; Beer Ashamed of its Company; Drink and Degradation; Fermented Communion Wine; God's Power to Save from the Drink Habit; Food Value of Alcohol; Dangers of Wood-Alcohol; Home Temperance; Temperance Beverages; Milk and Alcohol in Medicine; Patent Medicines as "Booze;" Where Chronic Drunks Come From; Uncle Sam a Partner in Crime; Why Alcohol in Patent Medicine Is Dangerous.

The friends and advocates of temperance will find in this number of *Life and Health* a most useful document, not only to read, but to circulate extensively. The retail price of this issue is ten cents a copy; to agents two to ten copies, one address, one order, five cents a copy; ten to twenty-four copies, four cents; twenty-five or more copies, three cents—all post-paid. Address, *Life and Health*, Takoma Park Sta., Washington, D. C.

**Union College Calendar Ready.**—The Union College Calendar is now being mailed. There was some delay in getting it out on account of its size. It makes a book of two hundred and thirty pages and is the most complete description of the work of Union College ever published. It has been almost entirely rewritten. The historical sketch contains new and valuable information. Full descriptions with courses of study are given of the departments of the college, the academy, the ministerial course, the preparatory medical course, the business course, the shorthand course, the German department, the Swedish department, the Danish-Norwegian department, the normal school, the school of music. All who are interested in these departments and desire a copy of the calendar, address at once the president, C. C. Lewis, College View, Neb.

**The Sabbath of the Lord** can not be destroyed by men any more than can Christ, its Author. It may be ridiculed, rejected, trampled upon, crucified between two thieves, and the devil and his allies may rejoice as it seemingly perishes and is buried under the rubbish of tradition, locked in its creed-bound tomb with papal keys; but it has in it "the power of an endless life." It does not need human laws to revive it, guard it, or keep it from desecration. It is above man's power. Its foundation is God's eternal throne.

"O come, let us sing unto the Lord; let us make a joyful noise to the Rock of our salvation. Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms. For the Lord is a great God, and a great King above all gods." Ps. 95:1-3.