



Signs of the Times



The Third Angel's Message

* * *

And the third angel followed them, saying with a loud voice, If any man worship the beast, and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. . . . And I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle. Rev. 14:9-14.

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

2200.—Wipe Away All Tears.

Rev. 21:4 seems to teach that it is after the thousand years that God wipes away all tears; but does not Isa. 25:8, 9 indicate that the tears are wiped away at Christ's coming? SUBSCRIBER.

Sometimes the coming of Christ embraces all that results from it, the judgments and the rewards, including the thousand years. It seems reasonable to believe that when the saints sit in judgment with Christ (1 Cor. 6:1, 2; Rev. 20:4), there will be tears shed as they see perhaps their own mistakes and how God's goodness has been slighted. But when that judgment is over and God's justice is vindicated by His mercy, all sorrow shall be banished forevermore.

2201.—Mortal or Immortal.

(1) Was man or angel created mortal or immortal? If immortal, when did man lose that condition? (2) "This mortal shall have put on immortality." 1 Cor. 15:54. When is this condition bestowed upon man and angels? G. W. B.

1. Man was created neither mortal nor immortal, but a candidate for immortality. God certainly did not create a dying man or one subject to death. He certainly did not create an immortal being whose character was untested. Man was created so that he could become immortal by perfecting an incorruptible character. He became mortal when he sinned.

2. Man in Christ will be made immortal at the last trump, when Christ shall come. See 1 Thess. 4:15, 16. The righteous dead are raised immortal and the living righteous changed. God gives the incorruptible character an incorruptible body. It was bestowed upon angels, if it has yet been bestowed when they passed the great test of character and proved true to God.

2202.—Eternal Life and Immortality.

Because John 5:24 says he "that believeth on Him . . . hath everlasting life" some argue that immortality is bestowed upon the Christian now. Are the terms "eternal life," "everlasting life," and "immortal," the same? G. W. B.

"Everlasting life" and "eternal life" are the same, and come from the same Greek words. Immortality is an altogether different thing. The life of God is eternal life, given in harmony with His righteous law or will. He who yields to that law in Christ Jesus, or in other words, believes in Christ, has eternal life. 1 John 5:11-14. But this life is not absolute; it is held by faith. God gives His children the *life* that they may have the *power* to overcome. To the overcomer is given the deathless condition immortality. The life is given that we may overcome while clothed with mortality. The immortality is given because we have overcome and are fitted for eternal existence. Then, in that immortal state, eternal life will be ours absolutely for there will be no more sin. It is God's response to our faith now in order that we may perfect the incorruptible character and be given the incorruptible body.

2203.—The Unpardonable Sin.

Can you tell us what is meant specifically by the unpardonable sin? O. O. P.

The unpardonable sin is the unrepentable sin. In one specific instance mentioned in the New Testament, certain Jews attributed to Beelzebub the miracles wrought by the Spirit thru Jesus. They declared that Christ cast out demons by Beelzebub, the prince of demons. Matt. 12:22-32; Mark 3:22-30. There are two agencies by which God saves men: the atonement of Jesus Christ, and the power

of His Spirit manifest thru His word and the miracles of His grace. When men persist in treading underfoot the blood of the covenant and doing despite to the Spirit of grace, there is no other means by which God can reach them. Heb. 10:26-30. They place themselves where they can not repent and where God can not save them. Their unrepentable sin becomes the unpardonable sin.

2204.—The Third Angel's Message.

How much does the "third angel's message" embrace? SUBSCRIBER.

Technically and strictly God's warning against yielding to apostate powers, and rendering homage to them instead of to Himself. Rev. 14:9-11. It is often used as embracing both the preceding messages in verses 6 to 8. Used in that sense, it embraces every saving truth of God. The class of people developed by this Threefold Message (the better term) "keep the commandments of God, and the faith of Jesus." Verse 12.

2205.—Closing Scenes of Sin and Sinners.

Please explain Rev. 20:10-15.

The passage is too long for an extended explanation in this column. When Christ comes the breath of His mouth kindles the earth and consumes the beast and false prophet, the organized earthly powers. Isa. 30:33; 2 Thess. 2:9; Rev. 19:20. At the close of the thousand years the wicked shall perish the same way in the fires of a burning world. The city of God descends from heaven on a place prepared for it. Zech. 14:4. Satan and his hosts will endeavor to possess it. God's throne will appear, and all creation marred by sin shall pale before Him. First of all, all the world appear before God in the records of their lives in the books of heaven. This occurs during the thousand years. Rev. 20:4, 12. Then at the close of the thousand years, all appear before God for the execution of their sentences. Verse 13. Then Death and Hades, the abode of the dead, this great earth of graves, will be purified by fire. 2 Peter 3:10-13. Those who suffer this fate will perish forever in the second death. See Mal. 4:12; Matt. 3:12. From that death there will be no resurrection. "Tormented forever and ever" is fully explained in the tract by that name, No. 111, in "Bible Students' Library." Price, two cents. See also editorial on page 8.

2206.—The Worm and the Fire.

Kindly explain Mark 9:44, "Where their worm dieth not, and their fire is not quenched."

Jesus was pointing to the ultimate punishment of sinners. To show how effective that punishment was, He used for an illustration a fact perfectly familiar to His hearers. Outside of Jerusalem was a valley which was used for the worship of Moloch and for other horrible rites. It was degraded and made a dumping-place for the offal and decay of Jerusalem. Upon this worms constantly preyed, and constant fires were kept burning to consume what the worms did not eat. The object of both worm and fire was utterly to destroy forever the refuse. So God declares the worm shall eat the wicked, and they shall be utterly burned with fire. See Isa. 51:6, 7; Matt. 3:12, and many other passages. Jerusalem, because of her wickedness, was burned with fire which God declared should never be quenched. Jer. 17:27. This meant that it should not be quenched till it did its work. See the fulfillment of this in 2 Chron. 36:19-21. The name in Hebrew of this valley was the "valley of the son of Hinnom." See Jer. 7:31-33; 19:4-6. In Greek this is "Gehenna," translated "hell." It was a figure of utter destruction.

2207.—What Did He Mean? John 14:2.

What did Christ mean in John 14:2 when He said, "I go to prepare a place for you"? Can we reasonably conclude from 1 Thess. 4:17 that Jesus will come on this earth made over and cleansed after it has been burned up, and receive His people unto Himself? or will they be caught up together in the clouds to meet the Lord in the air, and accompany Him to the place which He promised He would go and prepare? F. J. R.

When Jesus went away, He went to "the third heaven" where God dwells. There the capital city of the new earth, the New Jerusalem, will be prepared, with mansions for all God's children. John 14:1-5; Revelation 21. When He comes the second time, His children will meet Him in the air, and go to those mansions and that city He has prepared. After the thousand years of judgment and its execution, that city and the saints will descend to this earth, the earth will be cleansed, and the new earth with its glorious capital will be the abode of the people of God forever. So, then, while it is true that "the meek shall inherit the earth," and "dwell in it forever," it is also true that in heaven we have also "a better and an enduring substance." Heb. 10:34. Read the tract, "The Great Day of the Lord." Price, post-paid, five cents.

2208.—What Killed Jesus?

Did what the soldiers did to Christ kill Him? T. J. R.

What they did to Him would have resulted in His death. Acts 2:23; 3:13-15. But Jesus would have lived much longer in the natural course of events. The death by crucifixion was cruel but lingering. This is why the legs of the malefactors were broken. Pilate marveled that Jesus died so soon. Mark 15:44. What hastened His death?—He died of a broken heart. "He poured out His soul unto death, and was numbered with the transgressors." Isa. 53:12. He gave His own life, yet to all intents and purposes was killed by the Roman soldiers as guilty of sedition.

2209.—Habakkuk and Labor-Troubles.

Does not the book of Habakkuk refer to the conflict between capital and labor, and also to the labor unions? H.

That short prophecy refers primarily to the oppressions of the proud and rich in his own day, and the Holy Spirit uses those conditions as a prophecy of later and similar conditions culminating in the last days. It draws a graphic picture of last-day conditions, the intemperance, the grasping after wealth, the disregard of the poor. It also predicts that then will many rise up against these spoilers and with mighty wrath execute vengeance. The Scriptures speak of these forces in general terms; they may take various forms. The character of movements and men are portrayed in the Bible, not generally specific forms. It is the duty of God's children to be patient and serve Him whatever man may do. James 5:1-8 refers to this very time.

2210.—A Sabbath Day's Journey.

We live ten miles distant from our church. Are we violating the Sabbath commandment by traveling so far on the Sabbath, when the Bible tells us a Sabbath day's journey is less than a mile? L. B. S.

There is no Bible rule for a Sabbath day's journey, nor has any such instruction been given us. The Jews' tradition was that it was about three-fourths of a mile. That term is used once in the Bible, not to teach any duty, but to indicate distance. We can see no wrong in going ten miles to join in the worship of God if we have only His glory in view. The Sabbath hours could be spent in a much worse way in idleness. Let the ride be cheered by sacred song and conversation.

2211.—The Black Race.

Can you tell me the origin of the black race of people? E. S.

The black race are descendants of Ham. Gen. 10:6-20. Centuries of environment and inbreeding have doubtless had the effect of deepening their color of skin.

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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Primitive Christianity The Doctrines It Held

By Milton C. Wilcox

THERE are many who are dissatisfied with present religious conditions. They recognize the lack of power, and long and pray for the power manifest in "primitive Christianity," or the Christianity of Christ and the apostolic church. It is worth while to consider some of the fundamentals held by that early church. Their study may be practical. If we wish to reap the results, we must be willing to comply with the requisites. Among many characteristics of primitive Christianity we note the following:

1. Primitive Christianity respected the Scriptures. Said its Author, "The Scripture can not be broken." John 10:35. Thrice He met victoriously the assaults of Satan by a weapon drawn from God's great arsenal, "It is written." Matt. 4:3-11. He declared of the Scriptures: "They are they which testify of Me," and therefore should be searched. John 5:39.

Paul, Christianity's great apostle to the Gentiles, declares that the "Holy Scriptures" "are able to make thee wise unto salvation thru faith which is in Christ Jesus," and continues of them: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroly furnished unto all good works." 2 Tim. 3:15, 16. Peter declares of those who wrote the Scriptures, that the Spirit of Christ testified thru them, that "holy men

of God spake as they were moved by the Holy Spirit," and that that word is the Gospel which he preached. 1 Peter 1:9-11, 24, 25; 2 Peter 1:16-21.

Even so did primitive Christianity regard the Holy Scriptures of what we call the Old Testament.

2. Primitive Christianity had respect to the great

moral law of Ten Commandments. Hear its Author again: "If thou wilt enter into life, keep the commandments." Matt. 19:17. "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot [the smallest letter in the Hebrew alphabet] or one tittle [a little distinguishing point of a letter] shall in nowise pass from the law, till all be fulfilled." Matt. 5:17-19. The prophets will not all be fulfilled till eternity is in the past; and God's commandments are founded forever. Ps. 111:7, 8.

Declares the apostle Paul: "By the law is the knowledge of sin." "Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 3:20; 7:7. He declares that the Jews

possessed the outward form of the truth in the law, but did not know the law in the heart (Rom. 2:17-23), while faith in Christ placed that same true form and righteous law in the heart. "Do we then make void the law thru faith? God forbid; yea, we establish the law" (Rom. 3:31). Another declares that whosoever

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Thrice He Met Victoriously the Assaults of Satan by a Weapon Drawn from God's Great Arsenal, "It Is Written."

Result of Babylon's Fall

By Prof. J. A. L. Derby

THOSE who read last week's issue of this paper understand the prophetic significance of the word "Babylon." Ancient Babylon fell, not because her mighty walls crumbled in decay or because her soldiery was the less valiant. The mystic handwriting appeared on the wall, "Thou art weighed and found wanting. Thy kingdom is given to the Medes and Persians." Not because in times of peace she had failed to provide herself for war, but because her iniquity arose as a stench to heaven, and God could no longer endure her. No nation ever fell because of its physical weakness. Its first fall is a moral fall. Righteousness is the strength of a nation. "The throne is established by righteousness." Prov. 16:12. It is a sad short-sightedness of moral vision that relies on armies and navies.

There seems to be a dim consciousness of this fact, or a clear consciousness with a very dim conception of its bearings, in the minds of many religious persons to-day. For, flying to the opposite extreme, they conclude that governments should directly support religion if not enforce some of its precepts. We do not impugn their sincerity or their patriotism; but the age is such as to freight this sentiment with consequences dangerous to government and destructive of true religion. Let us reflect on the situation.

International Apprehension.

On the one hand we have everywhere national apprehension. There is no genuine international faith or comity. The nations are angry. Rev. 11:18. What nation, as a government, do we trust as influenced by justice instead of by selfish policy?—Not one. What nation does England, France, Germany?—Not one. Every government is suspicious of every other. Each one is straining every resource to arm and equip itself to fight.

Domestic Apprehensions.

Then, added to this fear of things from without, there is everywhere apprehension concerning domestic evils. What with terrorism, labor troubles, socialism, political corruption, increase of crime, drunkenness, lynching, divorce, factional strife and the rest, thoughtful men are at their wits' end. It is times like these that have driven despairing men and women into monasteries and convents in hope of finding a calm and peaceful refuge from the troublous times.

Religious Decline.

Over against this dread of impending national disaster, or, perhaps, concomitant with it, there is on all hands religious decline. Old faiths and creeds have almost ceased to hold or restrain men. A false species of science has been laboring for years to destroy the old religious concepts. And it has quite succeeded. Not that there is not much that might as well be let go forever; but

along with the useless has gone the foundations of true religion. When, for instance, there is no ultimate end or basis of morals than social utility, when this life is practically the be-all and end-all of existence, we may be sure that no very strong cords will bind men's consciences. When, along with some exploded religious notions foisted on the Bible in dark ages, there goes the belief that it is only a book among books, instead of a revelation of God to men, we may as well make up our minds that lawlessness will rule society. The fact is, our very system of public education has assumed the work of leading the rising generation to reject the Bible as man's rule of faith and practise, to regard it as of no more authority than Homer's Iliad or the Vedas of India. A little over a week ago the writer received a letter from a young lady attending one of the higher institutions of public instruction in Boston. She was very much puzzled to know what to do. For months one of her teachers has been laboring as if it were his duty to bolster up the theory of evolution with supposed evidences from every possible source—embryology, morphology, paleontology, comparative anatomy, rudimentary organs, and so forth.

The Consequences.

Now this sort of thing is not the exception in our public schools; it is the rule. The result is that society is rapidly approaching the state of mind and morals where it has absolutely no religious foundation. The consequences are already manifest—"Men's hearts failing them for fear, and for looking after those things that are coming on the earth." Luke 21:26. The reign of violence, crime, lawlessness, and passion is appalling. In this extremity men turn to their leaders in religion for help. What do they find?—Vagueness, speculation, higher criticism, drifting—confusion—Babylon.

The Bible Foretells It.

Long ago the Book that is being rejected as an antiquated volume of moral maxims, would have told us that all these things are signs that the course of evil has reached its climax, that to prolong the course of time would be to perpetuate iniquity to no purpose. The final warning, based on the infallible word of God, is now being given. But will Babylon heed? Will the apostate Christianity of these perilous times turn from her worldliness, her pride, her vanity, her self-sufficiency? Will she listen to the message? She has already rejected it. And what is the result? Something must be done. Everybody admits that. If the churches are powerless, what hope is there for the age?

The Two Sources of Power.

We are not left in uncertainty as to how Babylon will attempt to meet the emergency. The things written aforetime for

our learning, again instruct us clearly. If the churches are powerless, they must have power. There are two ways of seeking this; one is to get it from God; the other is to get it from man.

The Lesson of Prophecy and History.

Now prophecy and history coincide in teaching us that just in proportion as religion has lost the power of God, it has sought the aid of civil government. And of all the abominations in God's sight, the Scripture reveals this to be one of the worst.

Agnes ago the prophet of the Most High made known how He regards the act of His followers looking to the civil arm for aid: "Wo to the rebellious children, saith the Lord, that take counsel, but not of Me; and that cover with a covering, but not of My Spirit, that they may add sin to sin; that walk to go down into Egypt, and have not asked at My mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! . . . Now go, write it before them in a table, and note it in a book, that it may be for the time to come forever and ever; that this is a rebellious people, lying children, children that will not hear the law of the Lord." Isa. 30:1-9.

The Cause of the Apostasy.

Here the cause of this apostasy is made plain: it is the rejection of the law of God. Do we see this to-day?—We certainly do. For years the definite call has gone forth for the Lord's people to return to His law by keeping His Sabbath—the seventh day. His people have refused. Babylon is fallen. Deserted of God, she seeks worldly power to enforce a false sabbath—Sunday.

Of His church, the Lord says: "Thy Maker is thine husband; the Lord of hosts is His name." Isa. 54:5. He uses the dearest relation that mankind knows to illustrate His tender love for His people. "Turn, O backsliding children, saith the Lord; for I am married unto you." Jer. 3:14. And when His church joins itself to another, the Scriptures call her a harlot. Read the third chapter of Jeremiah. Again, the church is likened in its purity to a chaste virgin. The purity of chaste womanhood is probably the mightiest force in society outside of the Bible. It is not the nun's religious garb or the sacred sanctions of her church that give her immunity anywhere. It is her vow of purity. When a vestal virgin despised her oath, the Romans showed their abhorrence by burying her alive. So it seems God expresses His repugnance to the illicit connection between the church and the world—both in adopting its ways and in seeking its aid—by using the strongest symbol of shameless perfidy and lewdness which language knows. Well may men stand mute with terror when their course calls forth the denunciation so awful in its plainness, "Babylon the great is fallen, is fallen, and is become
(Continued at bottom of next column.)

The Beast and His Image

By Geo. A. Snyder

scribe to the established creed were counted heretics and punished as prescribed by law.

A Striking Utterance.

History records the following striking reply of Theodore Beza, a leading heretic, to a persecuting ruler: "Sire, it is the lot of the church of God, which I represent, to receive blows, and not to give them; but may it please you also to remember that it is an anvil that has worn out many hammers." As we near the close of the medieval night, and behold the gray dawn of the modern age, we find so-called heresy making a desperate struggle for the right to worship according to the dictates of conscience. We also find most of the great nations striking terrific blows on the anvil of heresy, which answers the shock by sending out its ringing impulses for freedom until they echo round the world.

The dawn of the modern age witnessed the old medieval idea of Church and State, with its intolerance and despotism, symbolized by the beast which rose up out of the sea and made war with the saints, gradually on the decline. At the same time the new idea of religious liberty and equality was coming up out of the earth where it had so long been trampled into the dust. What could be more natural than that the prophet should see something to represent the rise and



The Ten-Horned Beast of Revelation Thirteen.

IN all the Bible there is no more fearful penalty pronounced than that to be visited upon the worshipers of the beast and his image. See Rev. 14:9, 10. "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation." In order to understand what is meant by the beast and his image, it will be necessary to consider briefly the prophetic symbols in chapter thirteen.

The Symbol of Persecution.

In the first part of the chapter the prophet beholds a beast rise up out of the sea, making war with the saints, and speaking blasphemies. This prophetic symbol is quite generally understood to represent that condition of affairs which characterized the Middle Ages, during which so many millions of so-called heretics were put to death because they dissented from the teachings of the self-styled orthodox church.

The political rulers of those times conceived it to be their highest duty to enforce the dogmas of the State-church upon all their subjects, and those who refused to sub-

Result of Babylon's Fall.

(Continued from Page 4.)

the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her. . . . Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God has remembered her iniquities." Rev. 18:2-5. Let God's people seek the power of their God, and have nothing to do with the unholy demand for State aid in enforcing religious dogmas.



The Two-Horned Beast of Revelation Thirteen.

progress of the long-buried principles of religious freedom?

The Symbol of the Image Power.

Chapter thirteen, beginning with verse 11, supplies the very symbol we should naturally expect to see: "I beheld another beast coming up out of the earth, and he had two horns like a lamb." Nothing could better symbolize the rising power of the principles of civil and religious liberty than this lamb-like beast coming up out of the earth. Just about the time that the rapidly growing spirit of freedom began to need more room for expansion, the New World was discovered, and became first an asylum and then a citadel for the refugees who fled from the intolerance and despotism of the Old World. It was not the opening up of the New World that gave birth to liberty, but rather the expansion of liberty in the Old World that made the opening up of the Western Hemisphere a necessity.

When the Netherlanders, the Puritans, and the Huguenots laid the foundation for a new nation in the New World, they used material which had already been fashioned in the quarry of liberty and tested by the pressure of persecution. When the great American nation started on her track of destiny, the two great rails of civil and religious liberty underneath the train had already been forged in the furnace of affliction. The soundness of the great principles of political and religious freedom, which we have just likened to two great steel rails, has been duly attested by the wonderful progress of the train; but "eternal vigilance is the price of liberty," and if the rails of freedom are unspiked, or warped, or twisted, there is danger of a wreck. That the prophet foresaw just such a danger may be seen by the further description of this second beast.

He Changes His Character.

After noting that this second beast "had two horns like a lamb," the prophet immediately says that "he spake as a dragon;"

LIBERTY! O ancient hero
Of the world-wide battle-field!
On thy head shines Hope's bright helmet,
In thy hand Faith's ample shield.
On thy brow I see imprinted
Many deep and lasting scars
Made thru time's succeeding ages
In thy foe's unholy wars.

Tyranny, thy pale oppressor,
Tho of later birth than thou,
Ever watches thee for evil
With a frown upon his brow.
Strong art thou with constant struggling
'Gainst thy unrelenting foe
Who with subtlety hath ever
Compassed thee with pain and wo.

Thou must keep eternal vigil
To escape th' oppressor's ire,
As he hurls at thee his javelins,
Forged in Envy's raging fire.
Deep he digs thy silent dungeon,
Strong he welds thy binding chain;
But his rule will soon be over,
Then shall dawn thy peaceful reign.

Thou must often be derided
While a cruel crown of thorns,
Shaped by Tyranny's devising,
Thy pale, bleeding brow adorns.
Thou may'st even be deserted,
Hanged upon a cruel cross,
Buried in a cold sepulcher,
While we mourn our fearful loss.

But the day is fast approaching
When thy wounded form shall rise
Over Tyranny triumphant,
And be carried to the skies.
Then shalt thou thru times eternal
From all strife at last be free,
Gladly will we share thy struggles
On this road to victory.

G. A. SNYDER.

and a little further on he says that this same beast says "to them that dwell on the earth, that they should make an image to the [first] beast." To make an image to the first beast would be to repudiate the principles of civil and religious liberty, and return to the dreary paths of intolerance and despotism.

It is a well-known fact that even in this country there is a strong and rapidly growing tendency to make religious observances a subject of State and national legislation. But whenever any government attempts to regulate anything pertaining to religion by human legislation, it thereby commits itself to the old medieval idea of Church and State union, and just to that extent is helping to "make an image to the beast."

The first beast is represented as receiving

his power from the dragon, which is a symbol of Satan. See Rev. 12:9. The second beast has two horns like a lamb to represent the principles of liberty which came from Christ, "the Lamb of God." What a contrast! After all the plainly written warnings on the pages of prophecy and history, shall we retrograde from the principles of the Lamb, back to those of the dragon? God forbid!

World-Wide Apostasy and Deliverance.

Let us thank the Lord that while this prophecy clearly points to a world-wide apostasy from the principles of Christian liberty, it also clearly points to the eternal triumphs of a few who choose to remain faithful to those principles while the many

are engaged in making "an image to the beast." Returning for a moment to the warning message quoted at the beginning of this article and recorded in Rev. 14:9, 10, we find a little further on in verse 12 a people of whom it is said: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Just a little further on the prophet beholds "a white cloud" bearing the Son of Man with a sharp sickle in His hand, coming to reap the earth's harvest. Still further on, in chapter 15, he sees the faithful little company on the sea of glass, victorious at last over the beast and his image. God grant that the readers may all meet the writer there where liberty will at last triumph over tyranny.

The Seal of God

By Asa O. Tait

EVERY power that promulgates a law must have authority to do so, and the law, in order to be operative, must have a seal upon it or within it that shows the territory of the one giving the law.

Does the law of Ten Commandments contain such a sign of authority? Does the law that was given by the Lord Himself contain a seal or a sign by which all the world, yes, by which all the universe of worlds, may know of His power to give the law in the territory of which He is the rightful ruler?

The law of the Lord as proclaimed by Him from the top of Mount Sinai is to be found in the first part of the twentieth chapter of Exodus. The last five of the commandments of this law do not contain at all the name of the Lord Jehovah who gives the law. Each of the first five makes mention of the Lord, but if you will take out the fourth, or Sabbath commandment, you will see that none of the other commandments give a description of the One making the law, nor tell the territory over which He rules, nor define His power. The fourth commandment, however, is ample and clear upon all these points. Let us read it together and note what it says:

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord [Jehovah] thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord [Jehovah] made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord [Jehovah] blessed the Sabbath day and hallowed it." Ex. 20:8-11.

First, we are called upon to "remember the Sabbath day;" then we are told that the Sabbath is the "seventh day," and further we are told that neither ourselves, our family, nor our beasts are to work on that day. Then follows the sublime declaration that the One who proclaims this law is no less a personage than He who is the Creator of all things; He made the heavens and the earth. And being thus the mighty Creator,

He tells us that this is the "wherefore" of His giving this commandment to observe the Sabbath, and His authority to give the Sabbath commandment is His authority for giving all the rest of the law.

When a general law is promulgated in this country, the law itself states it was made by the Congress of the United States of America; when England proclaims a law, it is said that it is done by her king, and so on thru all the nations. And when the great God of the universe proclaims His law, He upholds His right to do it by directing our attention to the fact that He is the Creator, and therefore He has the right to be the Lawgiver.

And so He says in His word, "Verily ye shall keep My Sabbaths; for it is a sign between Me and you thruout your generations; that ye may know that I am Jehovah who sanctifieth you." Ex. 31:13. And thru His prophet Ezekiel He twice over repeats the same thought that the Sabbath is the sign of power by which we are to know the Creator. He says, "Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." "And hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Eze. 20:12, 20.

Observe that the Scripture tells plainly that the Sabbath is God's "sign" by which we may know Him. This fact is repeated and emphasized. God does not repeat and emphasize things that are of only ordinary importance. It must be that only special things are thus to be emphasized.

The Sabbath is much more than a mere day of rest. It is the "sign" of God's authority and of God's power. It is the "sign" by which we may know that He has the ability to sanctify us and fit us for the joys of eternity. The Sabbath is much more than a religious dogma or part of a creed. It is the sign of God's power, it is the seal of His authority. Then, when under the proclamation of the third angel's message,

a people is developed who "keep the commandments of God, and the faith of Jesus" they will of necessity be keepers of the true Sabbath of Jehovah. For, as recently shown in this paper, they are to be worshipers of "Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:7.

Sabbath-keeping, then, is far beyond and much broader than the mere resting from labor on a given day of the week. True Sabbath-keeping brings us in touch with the creative power of the Creator Himself. For Sabbath-keeping is God's sign to us that He doth sanctify us. His word says it and it is so.

"For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10. We are "created in Christ Jesus." The converted man is a new creation. "Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new." 1 Cor. 5:17.

Then when we receive the Sabbath as the memorial of God's creative power it becomes much more to us than a memorial of the creation of the heavens and the earth; it is a sign to us of the power of God in creation, and that He is therefore able to and does create us anew in Christ Jesus. And thus do we see when we accept the Sabbath upon God's plan as given in His word that it has a broad, soul-satisfying and soul-lifting power and significance in it.

But do not fail to note that if we would enjoy the blessings of God's plan of Sabbath-keeping we must be created anew; we must have the seal of the Sabbath truth impressed upon us by the Lord's great Sealer, the Holy Spirit of promise. "In whom [Christ], having also believed, ye are sealed with the Holy Spirit of promise." Eph. 1:13. "And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption." Eph. 4:30.

(Continued on Page 13.)

Origin and Meaning of Babylon

By Charles M. Snow

THE origin of Babylon was entirely outside the purpose of God. It was conceived in selfishness and brought forth in sin. If we wish to carry its origin back to its primal cause, we must look for it in the insurrection of Lucifer and his disloyal legions in heaven itself.

Confusion.

Babylon means confusion. Satan instituted confusion in heaven when he instigated rebellion against its government, and sought to exalt his "throne above the stars of God," and be "like the Most High." Isa. 14:12-14. Exaltation of self and distrust of God were the two germs out of which grew Babylon—both the Babylon that was created in heaven and cast out of it (Eze. 28:16), and the Babylon that was set up in this earth by that same wicked spirit that kept not his "first estate."

The Babylon of Nebuchadnezzar.

Nebuchadnezzar seems to have been the chief builder of the ancient city of Babylon. Concerning his part in its construction, he said, as he looked over its wonderful palaces, its hanging gardens, its colonnaded streets, and its mighty walls: "Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty?" Dan. 4:30.

Nebuchadnezzar was thinking only of his own glory, his own pleasure, his own exaltation. That was the same spirit that had actuated Satan in heaven; and as God cast that spirit out of heaven, so He cast this king out of his rulership until he should learn the lesson of his humiliation.

The beginning of earthly Babylon was back of Nebuchadnezzar, however. The world had been destroyed by a flood. God had promised that the water should not again cover the earth. The people distrusted Him, even tho they saw the bow of His covenant in the clouds. They must guard against the destruction of the world's inhabitants by another flood in spite of God's promise that there never would be another. Here is their reason for doing so:

"And they said, Go to, 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 upon the face of the whole earth." Gen. 11:4.

They Built a City Instead.

God had given directions to the descendants of Noah that they should go forth upon the earth and people it. But they said, We will build us a city and a tower here, "lest we be scattered abroad upon the face of the whole earth." In other words, they would defy Heaven, and make such an arrangement that God's express purpose could not be carried out thru them. Not only that, but they would build a tower that would reach into the very heaven itself

and enable them to reach heaven by their own efforts without regard to the design of God, and in spite of Him. That is why they named their great tower Bab-il, or Bab-iln, the *gate of God*. Having in their control the very gate to heaven,—the "keys of the kingdom,"—the people would refuse to scatter abroad upon the whole earth, and the greatness of the city and the name of the nation would be assured. Surely he who holds the keys to the gate of God holds the destiny of the people in his hands.

Satan Wished to Be Gatekeeper.

But with all this God was not well pleased. Satan had conspired to control the kingdom of God and put himself between the creature and the Creator, and he had been cast out as a "profane and wicked prince." Now he inspires man to aspire to the position of gatekeeper on the road from earth to heaven, admitting and refusing whom *he* would, assuming to dictate even to Heaven itself, and placing himself between man and his Maker. This tragedy on the plain of Shinar (Genesis 11) had in it all the cunning ingenuity of the arch-deceiver; but God would not be thwarted in His purpose to people the earth. One word of His, dropped in that sea of people that surged around the base of Bab-iln, sent forth concentric waves of stammering people to the borders of the earth. They turned their backs upon their monument of defiance, and went out to subdue the wilderness and the desert, and to wage a battle for bread with the rocks, the thistles, and the thorns. Like Adam and Eve, they had found that to disbelieve God is to court sorrow and wed hardship and death.

Satan Was Cast Out.

The cohorts of Michael had hurled Satan and his hosts out of heaven; the flaming sword of the angel had fenced Adam and Eve out of Eden; and a jibbering speech now drove the descendants of Noah away from the fancied gate of heaven which their calloused shoulders and horny hands had reared to the sky. What *they* named "the gate of God," God Himself denominated "confusion," and smote and shivered its head with His thunderbolts. Should not this be enough to teach men that God will not permit any being to stand between Him and His creatures; that there is but one gate and that is Jesus Christ, "the Way, the Truth, and the Life"?

The Propaganda of Confusion.

But men have not learned this lesson yet. The descendants of the Babel builders went out into all the earth, carrying with them the doctrines taught around their tower. So in every part of the earth the propaganda of confusion has been carried on, and men have been seeking to save themselves by works which they might do—building little

towers of their own by which to climb the skies or scale the walls of the eternal city. So men have undertaken works of penance that they might wipe the record of their sin off the books of heaven, forgetting that "there is none other name under heaven, given among men, whereby we must be saved." The Babel teaching has given us works of penance, absolution, purgatory, and "the keys of the kingdom," and so we find a great religious body denominated in the Bible "Babylon," confusion.

A terrible name is given her—written upon her forehead—"Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth." She has carried on her work of sin and confusion with the utmost cruelty so that Inspiration could say of her, "I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Rev. 17:5, 6. She has not been content with self-salvation, but has insisted that salvation must be by her formula, and has carried her insistence to the point of demanding and taking the lives of those who preferred to seek salvation in God's appointed way. That has brought in confusion of the darkest kind. They who claimed to be the representatives of God on earth have sought to change the very constitution of God's government, turning wrong into right, and substituting human ordinances for those Divinity had established.

Where Spiritual Babylon Originated.

The Babylon of the spiritual world had its origin in the Babylon of the temporal world; for spiritual Babylon to-day sits upon her throne and teaches a religion of penances to purge away sin, and traffics in the souls of men (Rev. 18:11-13). Babylon of old sought to make herself mistress of the very gates of heaven; spiritual Babylon to-day claims possession of the keys to the gate of heaven—claims power to open and shut heaven. Babylon of old reveled in a host of idols; spiritual Babylon fills her sanctuaries with them, and her votaries bow down to images and pictures of saints and perform painful and arduous tasks to cleanse their souls from sin. The cities of ancient Babylon had their patron saints; the cities of those countries dominated by spiritual Babylon have theirs. Ancient Babylon mocked Heaven with her infractions of the law of God; spiritual Babylon claims the right and authority to change that law itself, and of the wrong to make right. Ancient Babylon oppressed the people of God even to the death; spiritual Babylon has written her history in the blood of "heretics."

All this that has grown up in spiritual Babylon was germinant in Babylon of old, and all is alike contrary to the law of God and the Gospel of Jesus Christ.

SIGNS OF THE TIMES

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Manuscripts should be addressed to the Editor.

For further information see page 15

MILTON C. WILCOX }
A. O. TAIT } EDITORS.

“Tormented with Fire and Brimstone.”

“Forever and Ever.”

WHAT fearful thoughts are expressed in the above words! Looking at them in any way we will, if we believe them to be true, they express possibilities fearful to contemplate. What do the words mean?

They are found in Rev. 14:10, 11, and are there used to express the penalty to be visited upon those who worship the beast and his image and receive his mark. Of him who does this it is said:

“He also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of His anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment goeth up forever and ever; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark of his name.”

To him who truly believes God’s word, there must be the most diligent care not to incur this awful penalty.

It has been held that this meant indescribable, unending misery, torture, world without end. It has been said that it meant remorse of soul and torture of a guilty conscience to all eternity. Yet such punishment is not like God. It is vindictive, and God is not vindictive. His punishment is merciful and vindicative.

Let the “forever and ever” stand as meaning to all eternity, to the ages of ages, altho good scholars argue that it may refer to limited tho unknown duration. We will not discuss it here.

What does “torment” mean?

The word “torment” comes from the Greek *basanos*, defined by Liddell & Scott as “the touchstone,” Latin, *lapis Lydius*, a stone from Lydia, which rubbed upon gold would show, it is supposed, whether it was pure or not. The word *basanos* came to be used to mean “a trial whether a thing be genuine, solid, or real.” *Basanizo*, the verb, meant “to rub upon the touchstone; to try the genuineness of a thing;” “to make proof of;” to try, to examine, sometimes, tho not always, with torture. But as the ancient heathen often used torture to try to elicit truth, the word came to be used in a secondary meaning. This meaning our translators and theologians have tried to thrust into the New Testament, yet it seems evident that it is used by Inspiration in its primary meaning, to try or test, and *basanos* as the thing by which we try or test.

What is God’s touchstone?—Let the word speak: “Every man’s work shall be made

manifest: for the day [of judgment] shall declare it, because it shall be revealed by fire, and the fire shall try every man’s work of what sort it is.” 1 Cor. 3:13. “The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously and speaketh unrightly.” Isa. 33:14, 15. God’s test then is by fire.

Satan has led men to believe that they are immortal, that no material agency can destroy them. God will demonstrate that only those worthy of immortality can endure the test of His eternal and infallible touchstone.

Of God’s own immediate presence and glory it is said: “Dwelling in the light which no man can approach unto.” 1 Tim. 6:16. “Our God is a consuming fire.” Heb. 12:29. “The glory of Jehovah was like devouring fire.” Ex. 24:17. “For Tophet is ordained of old; . . . the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it.” Isa. 30:33. “That Wicked . . . whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming.” 2 Thess. 2:8. Putting these scriptures together, it is evident that the unveiled presence of God destroys sin and those permanently allied with it. Before man sinned he walked and talked with God. When man sinned, God veiled the glory of His presence lest men should look and die. When sin was cast out and the presence of God came into the heart, man could talk with God, as did Moses, “face to face.” When Israel had confessed their sin, and laid it all upon the altar in their substitute, the goat, God’s presence consumed the goat, and the people rejoiced. Lev. 9:24. But when two of God’s priests went in before His presence with sin upon them, identified with the sin, fire came forth from His presence, and “devoured them.” Lev. 10:1, 2.

Sometime God will come into His own, with the undimmed glory of His outshining righteousness, before which all of sin will wither and burn. Those who have His righteousness within will change from glory to glory, from the glory of eternal life and incorruptible character to the glory of immortal sons of God. Those who do not know His righteousness will consume as a part of the sin with which they have identified themselves.

The consuming glory of God’s presence, which will kindle and purify a sin-corrupted world, is God’s great touchstone, or test (not torment) of character. Then shall “the sinners in Zion” be “afraid;” then “fearfulness” shall surprise “the hypocrites;” then “trembling” shall seize “the godless ones.” All vain boastings of human, inherent immortality die upon every lip. Instead is raised the cry, “Who among us can dwell with the devouring fire? who among us can dwell with everlasting burnings?” Isa. 33:13, 14. Then will God’s “might” be acknowledged. Then will all wickedness perish at the forthshining of His presence. Spontaneously shall the sin-cursed earth burn

to its lowest depths of iniquity, and all marks of the curse shall be consumed.

That testing (not torment) shall be forever final. Misery then doubtless will be of mind and body, night and day, till it ends in surcease of existence; yes, it is forever, and forever and ever. When the last curling column of smoke shall ascend from this sin-corrupted earth, it is forever. “The wicked shall perish, and the enemies of Jehovah shall be as the fat of lambs: they shall consume; in smoke shall they consume away.” The falsehood and challenge of the devil (“Ye shall not surely die; . . . ye shall be as God,” Gen. 3:4, 5) has been met in the mills of inevitable justice, in the ripening fruitage of age-long sin, and righteousness and God’s goodness, mercy, and justice are vindicated in the eternal death of the incorrigibly sinful and rebellious.

Then shall the universe be clean. “Affliction shall not rise up a second time.” “And there shall be no curse any more [where the curse rested on this earth]; and the throne of God and of the Lamb shall be therein; and His servants shall serve Him.” “Forever and ever” wickedness is tested and destroyed. “Forever and ever” righteousness shall reign triumphant.

Primitive Christianity.

(Continued from Page 3.)

shall “keep the whole law, and yet offend in one point” is “guilty of all,” because one God gave it all and he concludes: “So speak ye, and so do, as they that shall be judged by the law of liberty.” James 2:8-12.

The beloved disciple declares: “This is the love of God, that we keep His commandments; and His commandments are not grievous.” 1 John 5:3. And as Jesus kept the commandments of God (John 15:10), so John enjoins: “He that saith he abideth in Him, ought himself also so to walk even as He walked” (1 John 2:6).

Even thus primitive Christianity regarded the holy law. Why do men who profess to be seeking primitive Christianity trample it under their feet? “Blessed are they that do His commandments.” Rev. 22:14.

Primitive Christianity believed and taught the second coming of Christ, declaring that when that event was near, the children of light would know it.

“For the Son of Man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works.” Matt. 16:27.

“WHEN the Son of Man shall come in His glory, and all the holy angels with Him, THEN shall He sit upon the throne of His glory.” Matt. 25:31.

“Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him. Even so, Amen.” Rev. 1:7.

“But ye, brethren, ARE NOT IN DARKNESS, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness.” 1 Thess. 5:4, 5.

“And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men’s hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And THEN shall they see the Son of Man

COMING IN A CLOUD with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

"And He spake to them a parable: Behold the fig-tree and all the trees; when they now shoot forth, ye see and know of your own selves that summer is nigh at hand. So likewise ye, WHEN YE SEE THESE THINGS COME TO PASS, KNOW YE THAT THE KINGDOM OF GOD IS NIGH AT HAND. Verily I say unto you, This generation shall not pass away, till all be fulfilled. HEAVEN AND EARTH SHALL PASS AWAY; BUT MY WORDS SHALL NOT PASS AWAY." Luke 21: 25-33.

And in the closing words of the Book are these:

"He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus." Rev. 22: 20.

Primitive Christianity believed and taught that the hope of the Christian centered in the literal resurrection of Christ, and in the resurrection of the dead by virtue of Christ's resurrection.

"Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? But IF THERE BE NO RESURRECTION of the dead, THEN IS CHRIST NOT RISEN; and if Christ be NOT risen, then is our PREACHING VAIN, and YOUR FAITH is also VAIN. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ; whom He raised not up, if so be that the dead rise not.

"For if the dead rise not, then is not Christ raised; and if Christ be NOT raised, YOUR FAITH IS VAIN; ye are yet in your sins. THEN THEY ALSO WHICH ARE FALLEN ASLEEP IN CHRIST ARE PERISHED. If in this life only we have hope in Christ, we are of all men most miserable. But now is CHRIST RISEN from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead." 1 Cor. 15: 12-21.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:14-18.

Primitive Christianity believed and taught the vicarious atonement and salvation of men thru the substitution and death of Jesus Christ.

"Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." Isa. 53: 4-6.

"Even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." Matt. 20: 28.

"Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you FIRST OF ALL that which I also received how that CHRIST DIED for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures." 1 Cor. 15: 1-4.

"But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath thru Him. For if, when we were enemies, we were reconciled to God by the death of His Son; much more, being reconciled, we shall be saved by His life." Rom. 5: 8-10.

"And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconcilia-

tion; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as tho God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. For HE HATH MADE HIM TO BE SIN FOR US, WHO KNEW NO SIN; THAT WE MIGHT BE MADE THE RIGHTEOUSNESS OF GOD IN HIM." 2 Cor. 5:18-21.

Primitive Christianity did not believe that man possessed eternal life or immortality in himself, but that they are the gifts of Jesus Christ, the former now by faith, the latter absolute at His coming. Now God "only hath immortality." 1 Tim. 6:16. The righteous put it on at Christ's coming. 1 Cor. 15: 51-54. While in this world, they are to seek for immortality, and God gives them His life to enable them to obtain it. Rom. 2: 7. Only in Christ and character is there continuance in the life to come. All centers in the Master and our acceptance of Him.

Primitive Christianity believed and taught union and unity, not thru federation nor creed nor resolution nor political action, but *life union* thru the truth and Spirit of God. Here is the prayer of the Master and the exhortations of His apostles:

"And this is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent. . . . They are not of the world, even as I am not of the world. Sanctify them thru Thy truth; Thy word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified thru the truth.

"Neither pray I for these alone, but for them also which shall believe on Me thru their word; that they ALL MAY BE ONE; AS THOU, FATHER, ART IN ME, AND I IN THEE, THAT THEY ALSO MAY BE ONE IN US; that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." John 17: 3-23.

"Now 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." 1 Cor. 1: 10.

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of ONE ACCORD of ONE MIND." Phil. 2: 1, 2.

Primitive Christianity neither had union with the State nor sought its power. It depended wholly on the power of the weapons not carnal. All union of the Church and the world constitutes spiritual fornication and alienation from Christ.

"And Jesus came and spake unto them, saying, ALL POWER IS GIVEN UNTO ME in heaven and in earth. Go ye therefore," etc. Matt. 28: 18-20.

"Then said Jesus unto him, Put up again thy sword into his place; for all they that take the sword shall perish with the sword." Matt. 26: 52.

"Jesus answered, My kingdom is not of this world; if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews; but now is My kingdom not from hence." John 18: 36.

"Not for that we have dominion over your faith, but are helpers of your joy; for by faith ye stand." 2 Cor. 1: 24.

"Knowing therefore the terror of the Lord, we PERSUADE men; but we are made manifest unto God; and I trust also are made manifest in your consciences." 2 Cor. 5: 11.

"Ye adulterers and adulteresses, know ye not that the friendship of the world is en-

mity with God? whosoever therefore will be a friend of the world is the enemy of God." James 4: 4.

"For tho we walk in the flesh, we do not war after the flesh; (for the weapons of our warfare are not carnal, but mighty thru God to the pulling down of strongholds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10: 3-5.

Such was primitive Christianity. Such will be the Christianity of the renewed, reformed, regenerated church which greets her Lord at His coming. Of that church it is said: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12.

Reader, are you in doubt, perplexity, fear? Why not come back to the true, tried word of God? Jesus said: "If any man willeth to do His [the Father's] will, he shall know of the teaching, whether it is of God" (John 7: 17); and, "Every plant, which My heavenly Father hath not planted, shall be rooted up" (Matt. 15: 13). Why not leave the poisonous upas-trees of error, the exotics of a day, and find shelter and sustenance in God's tree of life?

Notes by the Way.

WHILE at the convention in Mt. Vernon, O., the American Catholic Federation meeting was held in Indianapolis. Not being able to attend at the beginning, Brother C. M. Snow, formerly of the SIGNS editorial staff, now of the *Review and Herald*, kindly consented to report the meeting for both papers, our readers know with what excellent success. Of this great movement we shall have more to say hereafter.

LEAVING Mt. Vernon the evening of July 20, for the capital of the nation, the dark part of the journey was passed in Ohio and West Virginia, the light part down the historic Potomac Valley, past Harper's Ferry, thru the great gap in the Blue Ridge, seemingly made by some great convulsion of nature, as tho the pent-up waters of the confluence of the Potomac and Shenandoah had ruptured the mountains to make a pathway to the sea. We reached Washington shortly after noon, and enjoyed greatly the warm hospitality of friends, as we did not the warm weather, while we were there.

WE visited the beautiful new sanitarium in Takoma Park, recently finished and already enjoying good patronage. Dr Kress is physician in charge, and Mrs. G. A. Irwin is the matron. Within it is pleasant and genial, and the environments are beautiful and restful. It is entered on all sides, the most imposing of which overlooks the Sligo, whose silver clear waters wind thru the wooded valley. There is rest and help in the Sanitarium for the sick and weary, and we were glad to learn that it is already, even at this season, on a paying basis. We are not saying this for entertainment, for we neither ate, slept, or took treatment within its peaceful walls.

SCHOOL, of course, was not in session. The buildings are waiting for a new program this fall, the opening of the Foreign Mission Training Seminary, designed solely to better fit otherwise qualified, devoted men and women in the shortest possible time to enter the mission field they have chosen. This is a new, great step, and we believe great results will follow for God and His message. This school will take the tried and valued products of our other schools, and help, by especially qualified teachers, to pass them on better fitted to the great, needy fields in the "regions beyond."

(Continued on Page 11.)



General View of Geneva.



Chateau of Chatelard.



Montreux and the Dent-du-Midi.

Our European Letter

(From Our Own Correspondent)

The Burial of Calvin's Church in Geneva.

SADNESS fills the hearts of Geneva patri-
cians. Their beloved old national church
has ceased to exist. On June 29 and 30,
a popular vote of 7,653 against 6,823 cut off
all State support from the churches in that
canton. A bill to this effect had been ad-
opted June 15 by the Legislature. A "ref-
erendum" was immediately called for, and
the law was submitted to the people with the
result just stated.

This was not accomplished without a des-
perate fight on the part of the State-church
party. For a week or two before the vote,
lectures were going on faithfully in the city
and in the twenty villages which make up
the canton. Large posters warned the people
against the fatal law. Tracts and leaflets to
the same effect were circulated everywhere.
The defenders of "Calvin's inheritance" could
not think that they could be defeated. On
the other hand, the advocates of the law made
a vigorous campaign in its favor, hardly dar-
ing to hope that success would be theirs.

The news that the bill had become a law,
altho by the small majority of 830 votes,
could scarcely be believed by either party.
Consternation filled the hearts of the old Gene-
vans; tears were shed in many a home. At
first, some desire of renewing the battle and
undoing its results was manifested. But this
idea was soon given up, and made room for
the wiser plan of accepting the new situation.

Geneva Then and Now.

More interesting, perhaps, than the fact
itself, is the history of how it came about.
Geneva is far from being what it was two and
three hundred years ago. Then, the whole
city, with scarcely an exception, was made
up of staunch Protestants. A goodly number
of them were exiles from France and Italy
who had fled persecution, some of them leav-
ing great wealth behind. For nearly two
hundred years, Geneva was the leading asylum
of that sad procession of victims who sought
a refuge from the horrors of the Saint Bar-
tholomew, the dragonades, and the revocation
of the Edict of Nantes. Geneva was the near-
est point of safety, and nobly did this little
city, having then only 13,000 or 14,000 souls,
do its part in receiving its persecuted breth-
ren. Again, Geneva was the great educational
center of the French and Dutch reformation.
Hundreds and hundreds of preachers were
sent out from here into neighboring countries.

All this helped in making Geneva a consist-
ent, self-denying, austere, religious commu-
nity.

But a change came. Persecution ceased.
Prosperity, worldly fame, and worldly cus-
toms did their baneful work. In the eight-
eenth century, we find Genevan theologians
gradually becoming unitarians, and in the be-
ginning of the nineteenth, their religion had
fallen to the low level of deism such as Rous-
seau taught.

Then came (1830-1850) the great revival
under such men as Nalan, Merle d'Aubigne,
Gaussen, and Bost, who were driven out of
the national church, and whose faithful teach-
ing and preaching rekindled the old candle-
stick of Gospel truth in Geneva. A new
school of theology was founded, and from it
hundreds of Bible preachers were again sup-
plied for the needy fields in France and other
lands. But this revival was not to last long,
and the old apostasy, apparently checked,
went on its way. Controversy with Rome was
abandoned. Priests reentered Geneva, and
swarms of Catholics from Savoy settled in the
city and neighboring towns. At this writing
the population of Geneva, city and canton, is
64,000 Protestants to 75,000 Catholics.

A Deadlock with Catholics.

Danger was approaching. Many Catholics
were becoming citizens and thus acquiring a
right to mold city affairs, including the af-
fairs of the church. Things came to such a
point that alarm took hold of the Genevans.
Having given up the word of God for their
weapon, they resorted to the arm of flesh.
Under the guidance of a political leader, Car-
teret, a series of shrewd and violent measures
were taken against the Catholic Church, by
which it was hoped that its influence would
be permanently killed. In 1870-72, a party
refusing to accept the infallibility of the pope
had seceded from that church in several cities,
both in Switzerland and Germany. In 1873,
the Genevan leaders took advantage of this,
and passed a law recognizing this faction as
the real Catholic Church. As a consequence,
State support and several church buildings
were withdrawn from the Roman Catholics
and given over to the "Old Catholics." But
these measures were only destined to be a
ditch in which the Protestant church would
find its grave.

Catholics and Socialists.

Prompted by a feeling of revenge and self-
preservation, the Catholics went to work and

organized into a solid political party, ready
to take advantage of the occasion. This oc-
casion was not long in coming. The Socialists
had, in the meantime, become a party op-
posed to all religion, and especially to State
religion. In 1880, a bill asking for the sep-
aration between the State and the churches
was presented to the Legislature and was
defeated. A similar bill came up again in
1897 and was also defeated. This year the
union of Catholics, Socialists, and a growing
class of Protestant dissenters carried the day.
It is worthy of notice that this victory was
gained notwithstanding the fact that the
Protestants own 18,000 ballots while the
Catholics have only 9,000.

Clear-sighted Pastors.

An interesting fact in this contest is the
open stand taken in favor of the separation by
eighteen pastors, to the present in the employ
of the national church. These pastors made a
clear and convincing statement in favor of the
principles at stake. And it must be recog-
nized that the law is animated thruout by a
liberal spirit. It is not the work of the
Catholic party, altho it would not have been
carried thru successfully at the polls without
its help. It is the work of Protestant deputies,
and makes it easy for the churches to change
their mode of support. Pastors are to receive
pensions, and the church buildings are given
to the parishes outright. St. Peter, the cath-
edral of Geneva, is to be exclusively and for-
ever the property of Protestants. In fact,
many Protestants in Geneva feared that had
the separation been delayed, St. Peter might
have passed over to the Catholic Church.

Bible Protestantism Dead Long Ago.

The lessons from this event are few, but
obvious:

First, on the Catholic side: The separation
of Church and State is forbidden by the En-
cyclical called the Syllabus; it was again con-
demned by Pope Pius X two years ago. How
is it that Catholics were allowed to vote for
it in Geneva? How can the same thing be
bad in France and all right in Switzerland?
Does God change? Does He suit His laws to
circumstances? Or does not the pope care?

Secondly, on the Protestant side: Liberty
of conscience, liberty of thought, the separa-
tion between the Church and the State, are
Protestant principles because founded on the
Bible. Of course, the Reformers had not seen
that light in their day. But all Protestants

see it now as clear as daylight. Why then should they be so ferribly afraid of carrying it out to its legitimate consequence—the separation of the Church from State control and State aid? Why should they cling to an alliance which is a stumbling-block to unbelievers and a constant temptation to persecute?

Why?—Because the Protestant church in Geneva, and elsewhere, has lost the source of its power—the Bible, the word of God—and is clinging to the arm of flesh. This fact is painfully evident from the arguments advanced in favor of maintaining the State church in Geneva:

1. "We shall lose the theological department at the national university, and thereby the high scientific standard of our pastors." The fact is that the teaching given at said department wholly overthrows the authority of the Bible!

2. "We may lose our cathedral, the sanctuary of our faith and liberties." The preaching now done at the cathedral ignores the fundamental truths of the Bible such as the divinity, vicarious death, resurrection, and second coming of Christ!

3. "We want to be a church of the multitude, including the whole nation, with State recognition." A clear rejection of the New Covenant church, which is made up only of professed believers and consistent Christian members. This rejection has made the Geneva National Church for the last thirty years a church in which different pastors preach from the same pulpit opposite views on the fundamental doctrine of the Bible.

4. "The two parties—orthodox and unitarian—in our church, which were living in peace, will split and new controversies will arise." Yes, would to God that the good fight for the faith once delivered to the saints, and which made Geneva the bulwark of Protestantism, might be resumed! But the Protestant church, being dead, can not claim this honor. Others will therefore have to be called to the blessed and painful privilege of following in the footsteps of the Master and the apostles and the martyrs. They will not fail to appear, and their work will be done and well done, tho without the university, the cathedral, the gold, or the police of the State, but only by the power of the word of God which liveth and abideth forever.

JEAN VUILLEUMIER.

Notes by the Way.

(Continued from page 9.)

THE printing plant of the *Review and Herald*, an imposing building of three stories and basement, is full of work to overflowing. In this we rejoice. It is good to see every press of our publishing houses engaged in doing the most important work of the times, that of giving to the world God's great Threefold Message of Revelation 14. We were glad to meet here old friends and fellow workers, and to partake of their hospitality.

IN Washington we secured very fine photos, views, information, etc., of public buildings, which we shall use in future issues of the SIGNS for the benefit of our readers; and this is also true of Philadelphia, New York, and other cities at which we called. At New York we visited a tent-meeting which Elder C. H. Edwards, the president of the Greater New York Conference was holding, assisted by able ministerial help, at 149th Street and Amsterdam Avenue. In many of these lectures stereopticons are used with good effect. There are, if we remember rightly, four such series of meetings holding in New York City at the present time. But what are these among so many? Surely this conference needs support and encouragement in its great, needy field.

WE visited two churches in New York State; namely, South Russell and Oleott, and spoke twice on each occasion. Our heart was burdened for these souls whom we had known for long years, and we have been deeply impressed with these thoughts:

Three of the great desiderata of the Christian life, three essentials to its success, are the daily feeding on the word of God, the seeking of Him by earnest prayer in all times of need, and the using of His blessings in helping others. If we fail in these, the cares and pleasures of this world will harden the heart and leave it barren, despairing, and hopeless. Another thought ever forced itself upon us as we recalled the scenes of boyhood days, and that is, that everything in this sinful world is subject to change. Men are born and live and die. They may have acquired riches and competence; they die, and it is left to others who spend it. One old friend and neighbor so labored, finding life so full of cares that he had little time to give to the life beyond. Yet he was a good man and respected as the world goes. The only daughter married a man unworthy, and recently committed suicide. How much better would have been a tranquil life with trust in God, even tho possessing little of this world's goods, than to possess all this world can give, yet die poor of the true riches.

LEAVING Chicago, August 8, we reached Boulder, Colo., August 10. Passing thru Kansas City, we had a half-hour's conversation with Brother W. R. Beatty of our Kansas City branch. Everything there was flourishing, all were well, and the office full of work. We greatly appreciated this meeting.

Sunday evening we spoke to a large and attentive audience on the faith necessary for this time. Here also we visited the large sanitarium of the Central West. Great improvements have been made since we visited it about seven years ago. Efforts have been put forth to destroy it thru its enemies and ill-advised friends, but it is to-day stronger than ever—stronger financially, stronger medically, stronger morally. The efforts against it have met with disastrous defeat.

All the rooms in the main building and cottages are filled with a splendid class of appreciative guests, many tents are full, and several rooms are rented from private parties. There are about 125 guests at present. Its mountain-water supply is pure and abundant. Its great green lawn, with its pond of living water, is a constant beauty to the eye and an enjoyable rest to the weary. Its atmosphere is of the best which the Rockies affords, and its service by devoted, skilled, willing Christian men and women is most excellent. Said one gentleman who had been to Battle Creek and elsewhere, "I think I know the sanitariums very well, but I never had better treatment than I am getting here." A short time ago a lady was sent to Boulder physicians given up by the experts of Denver. She was then sent to the sanitarium to die on their hands. That very night an operation was performed which greatly relieved her. As soon as she was strong enough, another was performed. In a few weeks she returned home well. This case, more critical than the average, is yet typical of many. Boulder Sanitarium deserves support. May it continue to prosper.

IN Denver, we called upon Elder and Mrs. Mead McGuire, at the tract society. Found there also the State agent, Brother Job. The book work is prospering finely, and the courage of all the workers is good. We were urged to remain to the camp-meeting soon to be held, but work for the coming numbers of the SIGNS prevented.

IN Denver there was agitation over the labor troubles. The telegraphers' strike was already greatly affecting business, and the strike of railway men for an extra two cents an hour on the Colorado Southern centered in Denver, and when we left was threatening to involve the country, tho hoping it would be checked by the Denver and Rio Grande. Boulder is a town on the Colorado Southern. The night before we reached there a fire was kindled about midnight in an empty car by some evil-disposed person, and it spread rapidly, burning the freight depot and many freight-cars. Two cars loaded with dynamite stood on the track, one containing about 2,500 pounds and the other about four tons. The fire reached the former, exploded the dynamite, and well-nigh wrecked the town. All surrounding buildings were greatly damaged, many cars blown to pieces, nearly all the plate-glass windows

in the business section of the town broken, and four deaths, at last account, resulting. The second car at a little distance, strange to say, was not exploded by the detonation of the first, and daring men ran it out of the yard some distance away.

Most of the citizens of Boulder, when the explosion occurred thought it an earthquake, and the lighting up of the hills by the giant powder, wonderfully grand and beautiful, those describe it who saw it, impressed some with the thought that the day of judgment had come. But not so the children of light.

This loss of life and awful loss of property were the result of twofold lawlessness. According to law, no such an amount of dynamite should have been in the town. "Not to exceed a hundred pounds in any one place," reads the municipal ordinance, a citizen told us. Yet here were five tons stored right in the town limits by the law-breaking railway corporation. This might have done no harm had not equally lawless enemies, declared by some to be the strikers, by the strikers, the detectives of the railway, set fire to the cars. The next night but one another incendiary fire occurred, consuming a large cement and brick factory, while close by were great oil-tanks, which, if they had caught, would have greatly menaced the city. There is had blood and plenty of it in the Rocky Mountain region. In the fierce struggle between labor and capital, men have grown desperate and devilish. This has been clearly elicited by the Haywood trial, wherever the guilt may lie.

ONE of the sad things connected with these strikes is that at this writing there seems no door of relief. The *Denver Post* frantically calls upon the chamber of commerce of that city to act, do something, and in the interest of the public, endeavor to bring the various parties to terms. This of the railway strike. Of the telegraphers' strike it says:

"The country has never faced a more dangerous predicament. Men are wondering when and how the danger is to be passed. There seems to be no effort to bring about peace. Officers with the telegraph companies are stolidly indifferent to action. No overtures have been offered; none anticipated. And all the while the operators stand unyielding. They were never more earnest, they say."

A few weeks ago conservative men were telling us there could be no panic or financial setback in the path of prosperity we were so placidly pursuing. A few non-union laborers in a telegraph-office and the business of the country is paralyzed. What the end will be, we know not. It may mean government interference. It may mean a dictatorship or a practical monarchy. It may mean revolution. But this it does mean: Man has all thru the ages demonstrated and is demonstrating that he can devise no government worthy to persist or that can persist. Soon Christ will come and take to Himself His great power, and reign in righteousness over a people "all righteous." All others will perish with the governments in which they continued to hope. "The fittest will survive." "Right is eternal might." "The true gain is the long gain." "Hope thou in God."

The Double-Hearted Nations.—While France sends her delegates to talk peace at The Hague, she sends her captains and soldiers to massacre the Moors. A missionary, W. T. Bolton, who has reached England from Morocco, declares that Casa Blanca would have opened to the French, and the assassins and outlaws been punished without a struggle if it had been desired by the French, but that they purposely provoked the Moors to fight in order that the planned massacre might be consummated. Atrocities unprintable were committed by the French and Spanish soldiers. Cruelty and lechery went mad. One respectable Moorish merchant declared after the massacre: "My son is dead; my three daughters are worse than dead." Peace delegates may talk till doomsday, there can be no peace among the nations of unregenerate men. True peace, permanent peace, can only come thru Jesus Christ.



Our Mountain Mission, Annfield House, Mussoorie, India.

A Visit to Pitcairn Island.

IT was my privilege to visit Pitcairn Island from June 9-13 of this year. In company with Brother Carey, who has been teaching our school at Raratonga, we left Tahiti, June 2, on the "Torch," a British gun-boat. We had a good trip both ways.

Arrangements were made whereby the Pitcairn Islanders are to have a cutter of about fifteen tons, which will open up communication between Pitcairn and the Society Islands. It is expected that this boat will make a trip to Tahiti about once in four months. All the islanders seemed to be enjoying fairly good health. Brother Carey remained there to help them in their school and in the church.

On account of so few ships passing the island of late, the women especially were quite destitute of clothing.

While there, I held meetings every day, and all seemed to appreciate the help given. Brother Thursday October Christian is now eighty-eight years old, and seemed quite well for such an old man. He said to me, "Brother Cady, ask me for anything you want, and if I can I will give it to you." I told him I would like something that he could give me. He seemed pleased and said, "What is it, Brother Cady?" I told him that I would like him to pray for me and for the work of God in these islands.

When we knelt down and prayed I thought of the old patriarchs, Abraham and Jacob, as they prayed for the younger members of their families. Truly God is pleased with His old

and tried servants. This brother, like God's servants of old, is looking for a better country. Moses Young and wife are a few years younger. But tho the outward man is growing old, the inner man is filled with joy at the good news of Christ's soon coming.

There are not less than sixty children and youth on Pitcairn Island that ought to be in school. Brother Carey will find plenty of work to do for them. We hope that his stay there may be a great blessing to all, both old and young.

It is expected that Brother McCoy and other Pitcairn Islanders will come to Tahiti

on their cutter about the first of September.

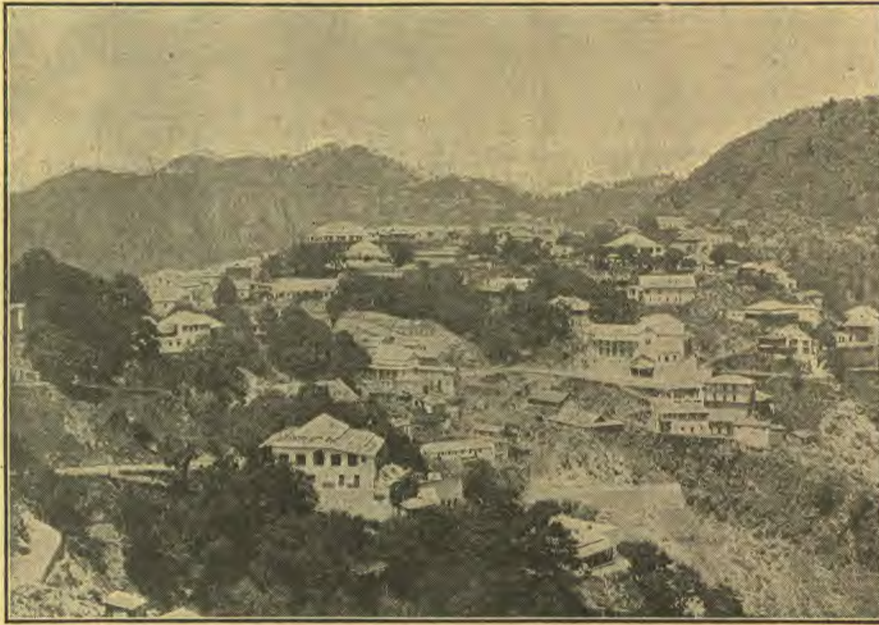
All seemed glad of our visit, and I trust that this short meeting was the means of encouraging many. We thank our kind heavenly Father for sending us such a good ship to help us make this trip in eighteen days. On my previous visit to Pitcairn, I had to be away from home for three months and a half.

B. J. CADY.

Annfield House, Mussoorie, India.

THE above heading is the address of our "Mountain Mission" in India.

Brother J. L. Shaw, the superintendent of our work in India, says, in a recent letter, "I wish that I could have sent you a picture showing the property to a better advantage than the one sent you last, but that seems almost out of the question owing to the way the estate is situated on the spur of a mountain by itself. It is very difficult to get a good picture of the property from points where it shows off to best advantage because of the distance." The picture on this page was taken from a spur of the mountain opposite the mission and about a quarter of a mile distant. The house shows



Mussoorie, India.

quite small, but the cut will give a better idea of the surroundings than the one previously published, as that was designed to show the house more particularly.

During the last six weeks three converts have been baptized at the Mountain Home. These are the first-fruits of the work in the mountains, and show that the missionaries can be accomplishing good work for the Lord while they are resting in the cool and bracing climate of the mountains and away from the depressing and health-destroying heat of the lowlands, where they work most of the time.

Brother and Sister Burgess are "resting" at the Mountain Home while they are translating and preparing some literature for the great field of India. This is another good example of how the tried workers there can keep right on with their work and still have a rest and vacation at the same time. Surely the hand of our Father led in the establishing of that home in the mountains of that great, needy mission field.

Brother Shaw says that his health is better than it has been for three or four years. When we consider that he had to return to this country two years ago on account of his health, and remain here for quite a time taking medical treatment before he felt equal to cope with India's climate in the lowlands, this also says to us that we made no mistake in establishing the mission. All who have had a part in it will certainly rejoice.

T.

The Cause Advancing in Fiji.

IT is now less than ten years since direct work was commenced for the natives of Fiji. Just previous to that time, and just after having arrived from New Zealand, the writer can distinctly remember what his feelings were in commencing work among a strange race in a strange land.

Early Labors and Difficulties.

At that time there was not a Sabbath-keeper in the group, excepting ourselves. We were at first without a knowledge of the language or the customs of the people for whom we had come to labor. These must first be learned. There were a great many hindrances, which at times almost amounted to discouragements. We could hardly explain some of these to our brethren far away, and I am certain many misunderstood our situation altogether. Those early days of labor in Fiji were days of toil. We are glad that by connection with the Australasian Union Conference, and also having the frequent visits of Brother Gates, our needs and conditions became better appreciated.

Ten Years Later.

After about a decade of labor in Fiji, it is most interesting to review the history of

God's work in this group of islands. The Lord has moved before us in a most wonderful manner. Our work has now opened up in a number of islands in the group and we now have ten organized churches and a number of companies. Calls are coming in from many parts for labor, and there seems to be indications that there is still to be a goodly harvest of souls.

We have recently held a most interesting council meeting at Buresala, where our missionary training-school for natives and also headquarters for our mission in Fiji are now located. We had about one hundred and forty natives present at this gathering. There were thirty-seven delegates from the ten churches and unorganized companies. A great interest was taken in the meeting, and I am sure that our brethren who are readers of this paper will be glad to hear that the good Spirit was present. There was not a jar in all our business meetings. Our native brethren went away greatly strengthened by the instruction. Some who had been in the background were helped forward, and the meeting closed with an excellent feeling.

The Foreign Mission Spirit.

Our missionary work at home and in the "regions beyond" was held before our natives, and they were enthusiastic over plans to carry forward the work of the closing message. They showed themselves willing to sacrifice for its advancement. Of their own free will, without even a suggestion from us, they proposed in the meeting that in every place in Fiji where a church or company is raised up, a piece of native land be donated to the work, and in one place where we have been renting land of the natives, the natives of that place took the initiative in proposing that that land be given over to the mission without remuneration to them.

The Publishing Work.

They also desire to take hold of the circulation of our Fijian literature. We now have a paper published monthly, a number of tracts, and two bound books for general circulation, and a small hymn-book. A number of tracts are now called for, some of the old ones being about exhausted, and some needing revision, and new ones being demanded. It is most encouraging to hear the reports from the brethren who have been brought into the truth thru the instrumentality of literature. Even a little calendar which we prepared years ago was referred to by one of our students as being what had led him to the truth. This little tract, for it was a tract, had a page for every month with a Bible-reading on each, as well as the calendar for the month.

The School Work.

The school work under the supervision of Brother and Sister Carr is progressing nicely. This is a great factor in our work. Brother Parker, who has charge of the mission, is full of hope and courage. His wife, who has been very low, is better. Brother Smith, who has recently connected with the mission, is taking hold of the new work with energy. Our native laborers are doing good work. We wish we had more, but the school is here for the purpose of training workers.

Old Pauliasi Bunoa, our ordained native minister, is well, and we were rejoiced anew at the conference to see how helpful he is in our work. May God bless the work and workers in Fiji.

J. E. FULTON.

Our Work and Workers.

A SERIES of meetings held in Bridgeton, N. J., last winter by Brother Carl Haynes resulted in the baptism of eleven, August 11.

CAMP-MEETINGS always prove a harvest-time of souls. At Eureka, Cal., eight were recently baptized at the close of a good meeting.

THE India Mountain Mission Home has been the scene of the baptism of converts to the truth, a native man and his wife, and more are being shown the way of life.

BROTHER J. F. OLMSTED writes to the Indiana Reporter that his labors in Durban, Natal, South Africa, have brought fourteen to the Saviour, all of whom he has baptized.

BROTHER K. C. RUSSELL writes of the Fort Worth (Tex.), camp-meeting: "There were a thousand or more people in regular attendance. Last Sunday it was estimated that there were eighteen hundred or more people at the meeting. Over seventy were baptized and fifty-five new converts."

Wanted for Missionary Work.

DENOMINATIONAL literature will be carefully used in reading-racks by Lizzie M. Manzer, Box 527, Childress, Texas.

SIGNS OF THE TIMES, Little Friends, and tracts. Address, J. K. Owens, Butts, Mo.

The Seal of God.

(Continued from page 6.)

The Holy Spirit is the agency that God uses in sealing us, and the sign or seal of His power of creation—His creation of the universe and His creation of us as individuals anew in Christ Jesus—is His Sabbath that He Himself has instituted. He is the Creator, and He has given a memorial of His creative power. Will we receive it for all that it is?

With these thoughts before us we can readily see the force of the following prophetic utterances: "Bind thou up the testimony, seal the law among My disciples. And I will wait for Jehovah, that hideth His face from the house of Jacob, and I will look for Him. Behold, I and the children whom Jehovah hath given Me are for signs and for wonders in Israel from Jehovah of hosts, who dwelleth in Mount Zion." Isa. 8:16-18. Heb. 2:13 quotes a part of the foregoing verses and makes the application to the Christian dispensation. Then one work for Christ's followers in this dispensation is to restore the seal to His law, and we have already learned that the Sabbath commandment is the sealing portion of that law.

And, coming as the grand climax, we find that in the view that John had of the remnant church that would pass thru the struggles incident to the stubborn efforts of Satan in the last days, he "saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor

the trees, till we have sealed the servants of our God in their foreheads." "And I looked, and, lo, a Lamb stood on the Mount Zion, and with Him an hundred forty and four thousand, having His Father's name written in their foreheads." Rev. 7:2, 3; 14:1.

Bibles.—Remember that we are headquarters for anything in the Bible line. We shall be pleased to send you our catalog of Bible selections on application.

PACIFIC PRESS PUBLISHING CO.

How the National Forests Serve the Public.

"THE Use of the National Forests," a publication just printed by the Department of Agriculture, is a brief, clear manual for public information as to the forest policy of the national government.

Many people do not know what National Forests are. Others may have heard much about them, but have no idea of their true purpose and use. It is the object of this publication to explain just what the National Forests mean, what they are for, and how to use them.

Their direct use and value are shown from the point of view of the home-seeker, the prospector and miner, the user of timber, the user of the range, the user of water, and other users of Forest resources. It is shown how the Forests are intended for use, for the production of usable products, and for the establishment and maintenance of homes.

The book is written by Mr. Frederick E. Olmsted, whose intimate knowledge of conditions in the West and the policy under which the National Forests are managed especially fits him to deal with the subject. Address, The Forester, Forest Service, Washington, D. C.

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Weary of Sin

Isabel McDonald

WEARY of sin, I cried for rest,
O to escape this sinful state!
Where could I flee, while on my breast,
Crushing my soul, this weary weight?—
But list—"My child, fear not the rod;
Behold the bleeding Lamb of God."

Looking to Him of Calvary,
O could I doubt His love for me?
Giving His life that I might be
Ransomed from death, from sin set free?
Who on earth's thorny pathway trod
To reconcile my soul to God.

Fulness of mercy, height of love!
Seeming as arms of God to me,
Wrapping me close in His righteousness,
Speaking a pardon full and free.
And so, with Him enthroned within,
I lost the burden of my sin.

How do I know my soul is free?
How do I know Him to be true?—
Because He has kept His word with me,
Bringing salvation to my view.
And O, His words for aye endure,
His promises are always sure.

Our Influence

By Ida Nelson-Nethery

AS we go on our daily rounds doing our daily tasks, do we realize the extent of our influence on the people with whom we come in contact? Do we realize that by our words, deeds, and actions we are casting shadow or making sunshine wherever we go? Each one of us, no matter how rich or poor, how high or lowly may be our station, has an influence which affects all we meet no matter what their station. We can not be independent of each other. God has ordained it so, and it is a responsibility from which we can not free ourselves.

So, likewise, are we ourselves influenced by those with whom we come in contact. Especially are we influenced by those whom we have learned to love and respect—those whom we count older and wiser than ourselves. Is it not then a fact that our influence is great, either for good or for evil, over the children in our ranks? They will imitate our manner of speaking, our dress, our habits, and in short everything they see done by those older than themselves. Especially is this true of the little ones. If you write, they want paper and pencil. If you sew, needle and thread they also must have. If you hoe, chop, or sing, the children will go and do likewise. It is their greatest desire to be like those who are older, to be grown-up, to be a *man* or a *woman*.

I once knew a minister, a missionary to one of our foreign fields, who had a little boy whose greatest desire was to be like his father in every way. The little fellow was to have his hair cut one day, and very imploringly requested that it might be cut just like his father's. This was not done, however, his father being very baldheaded. Does this not affirm that older ones have a great influence over the children? How it behooves us, then, to be careful in all our habits. How easily children will pick up slang, a habit easily acquired but not so easy to cast aside.

How little we realize the influence of our words!

"Boys flying kites haul in their white-winged birds,
But you can't do that way when you are flying words."

The Lord knew how easy it was for us to sin in this when He said, "If any man offend not in word, the same is a perfect man."

The Lord has given us the grand talent of speech to be used in His service. Let us use it, then, in cheering up the children with whom we come in contact. Give them a kind word; encourage them to do their best, their very best, in whatever they undertake. If they do well, tell them so. A word of praise is not flattery, and like a medicine it will tone up the children. It benefits the giver as well as the recipient. Try it, if you have not already, and see the pleasing effect it has upon the children. Let us stir up every good quality in their lives. Let us by our influence create or encourage a desire in their little hearts to be missionaries for Jesus, to be all that Christ desires that they should be. Let us use our whole influence for good. We will be greatly blessed in so doing; for everything that one does in life has a reaction, an echo which either applauds or condemns the deed, and is ever afterward a lasting reminder of nobility or baseness. Wherever we are we will hear echoes of what we have done; whether pleasant or disagreeable, they will be continually coming back to us in memory waves and will tend to make us happy or miserable. If you have said a kind word that helped lift a life out of unpleasantness, if you stirred to action the sleeping energies of some noble life, then will this echo speak to you:

"Sunshine-making is a blessed task;
Cheery hearts, like lovely wide blue sky,
Banish weary gloom and give fresh hope,
Check the rising tear or thoughtless sigh."

"Put the golden sunshine in each day;
Others need the cheer that comes thru you—
Need it most when outer sky's dull gray
Leaves the sunshine-making yours to do."

It is not always the most talkative who are most influential. A star does not talk, but its calm, steady beam shines down continually out of the sky and is a benediction to many. A flower can not sing bird-songs, but its sweet beauty and gentle fragrance makes it a blessing wherever it is seen.

"Be like a star in your peaceful shining, and many will thank God for your life. Be like a flower in your pure beauty, and in the influence of your unselfish spirit, and you may do more to bless the world than many who talk incessantly."

Let us make these few lines our daily prayer:

"If any little word of mine
May make a life the brighter;
If any little song of mine
May make a heart the lighter,
God help me speak the little word
And take my bit of singing
And drop it in some lonely vale
And set the echoes ringing."

Sheridan, Wyo.

Sun Up.

LAST Sabbath morning, as I stood on the doorstep of my little shack in southwestern Kansas, I looked over the brow of the low-lying hill to a narrow strip of cloud stretched straight across the eastern sky just above the horizon. It was a very straight cloud, like the horizon line of a calm sea. It was the only cloud in the east; and it was broad daylight, but the sun not yet up.

The vapor of which the cloud was composed was so dense that it looked black against the narrow strip of liquid beryl sky just between it and the straight black earth edge below, while above it shone the lovely morning hues possible only in the dry, clean, cold air of a land of far distances.

It was the time of sunrising and I waited to watch the beauty of the scene. Soon, as if an angel had touched it with his fingertip, came a speck of fire on the under side of the cloud, rapidly spreading into a line of fire. This lingered until I found myself growing impatient; but still it continued to glow. Then, it grew brighter and brighter and brighter; just a clear, definite but glowing spot of burning, pulsating liquid gold. Gradually it assumed a round shape downward, appearing to touch the earth, then to melt into it, and I thought the sun up, when, as if by magic, I saw the reflected sun change shape again, assuming the horizontal, and the upper edge of the real sun appeared as a tiny, growing speck above the horizon.

My eyes were aching with the glory of the scene; but I gazed as one entranced until the real sun, kissing the reflected sun away, passed thru the cloud on another day's mission of blessing, when I closed my aching eyes for a moment, then came into the house to perform my own humble mission.

But I am sure some of that glory shone into my soul, and the heavenly Guest said, So is My church of believers in the third

angel's message, stretched straight in eternal righteousness and purity of faith across the horizon of this world's destiny. She is lying black against the daybreak of My coming; but soon shall appear the sign of the Son of Man touching her with glory. The pure will reflect this glory, illuminating the earth until "He come whose right it is." "Surely I come quickly. Amen. Even so, come, Lord Jesus."

ELSIE J. KLOSTERMYER.



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

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Read the article in our Outlook Department on the condition of things religiously in one of the great battle-grounds of religious warfare, Geneva.

Do you know of any religious newspaper in the United States which is giving its readers so much of Biblical truth, so much of the great, molding movements of the present day, with their setting in prophecy, so much of all that is truly vital and essential, as the *SIGNS OF THE TIMES*? If this be so, and it is not boasting to say it, ought not its circulation to be greatly extended?

Brother Wilcox, the senior editor, was with us for a few days this week, after his extended trip thru the East. By the urgent request of the president of the Southern California Conference he has gone to spend a few days with them in their camp-meeting at Los Angeles. On his return he will devote himself to finishing the work on our big Missions Special that we have promised for this fall, and also to perfecting the plans for the important numbers that we have promised for the six months following the special. A part of the report of his trip thru the East was given in last week's paper. The conclusion of it is in this issue, and will be found beginning on page 9.

We had scheduled for our issue of last week an article from our former associate, C. M. Snow, on "The Origin and Meaning of Babylon." An extra pressure of exacting duties, and a little misunderstanding in regard to the exact date when we wanted to use his article, conspired to have it reach us just too late for the paper for which it was designed. It is to be found in this issue, and you will miss a valuable article if you do not read it. The origin and meaning of Babylon is told in a little different way from what it has been presented by any of our other contributors, and the lesson drawn from the Scripture facts will be most edifying and helpful.

Federation Considered Next Week.

Those following the Outlook Department of this paper for the last several weeks have observed that "Federation" is one of the prevailing sentiments of the time. The Hague Congress, as reported by M. E. Olsen, is desirous of federating the *political* world; the Christian Endeavor Convention, as reported by J. S. Wightman, is desirous of federating the *Protestant* world; the Catholic Federation Convention, as reported by C. M. Snow, is working to federate the *Catholic* world. What do these powerful movements mean? What will be the outcome? Will they succeed? The next issue of the *SIGNS* will be the first of two numbers that will be devoted to this subject. No more important issues of our paper have been published. We bespeak an especially wide circulation for them.

Home Department for Next Year.

We can not tell it all—we can only suggest some of the good things to appear in our Home Department in the year to come. We know that our readers will be greatly helped by them. For instance, here is a list of twenty-one articles on

"The Building of the Home,"

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

1. Home, What It Means.
2. Honorable Young Manhood.
3. Beautiful Young Womanhood.
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5. Honorable and Proper Courtship.
6. Marriage and Its Meaning.
7. The Husband in the Home.
8. The Wife in the Home.
9. The Family Altar.
10. The Father.
11. The Mother.
12. The Son.
13. The Daughter.
14. Reading in the Home.
15. Order in the Home.
16. Simplicity in the Home.
17. Economy and Thrift in the Home.
18. Mutual Helpfulness.
19. Gatherings in the Home—Associations.
20. The Master in the Home.
21. The Outshining of the Home.

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

"Observations on Home Life,"

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

Besides these, there will be talks to the young, talks on health and hygiene, interesting information, and occasional helpful stories and sketches.

The first series will begin in two or three weeks, and continue fortnightly, probably, till they close. The Home Department alone will be worth the price of the paper for a year.

A Good Day for Mountain View.—Sabbath, August 17, was an especially good day for the church at Mountain View. Brother Reed, president of the Pacific Union College, spoke in the forenoon and evening, and Brother Sharpe, in charge of the Normal Department of the college, spoke in the afternoon. The college enjoyed an exceptional year of prosperity during its last session, and the prospects for the coming year are the brightest ever. Calendars for the college can be had by addressing Pacific Union College, Healdsburg, Cal.

War with Japan.—Is there danger?—Yes; but not immediate. Japan is not able to go to war at present. She has not recovered from her Russian conflict which left her impoverished in men and means. Russia would be of no help to Japan, and China is not yet sufficiently trained. This nation has no desire to go to war, for the "jingos" are in a decided minority. I wrote our representative in Japan as to the feeling over there, and he writes:

"There is a 'jingo' element in Japan, the same as in America; and it is from this element that the disquieting reports and statements have emanated. Count Okuma is a man of considerable influence and ability, but, being of pronounced opinions, is very free to put himself on record in the public press and by public speeches. But, as the party with which he affiliates is not now in power, he is all the more free to express his mind on all occasions and subjects, without the restraint that is expected from statesmen in power. It is his following that has been most pronounced in their anti-American sentiments. A recent number of *Tokyo Puck* was devoted very largely to the agitation of this question between America and Japan, and some of the cartoons were very suggestive. One represented American missionaries hurriedly returning home to convert the heathen in their own country. Another showed General Kuropatkin on his visit to Japan while he was Russian Minister of War, and the prospective visit of Secretary of War Taft to Japan; and underneath the pictures was written somewhat as follows: 'After General Kuropatkin's visit we had the Russo-Japanese War. After Secretary Taft's visit we shall have —.' One reporting the situation here might easily dwell upon this warlike phase of the matter, and make out quite a case. But I have carefully watched the papers; and while there have been occasional 'jingo' outbursts, the Tokyo press as a rule have shown restraint and good sense in discussing the situation. All practically agree that the real solution is the removal of the present restraints which interfere with the Japanese freely migrating to, and living in, America. As to the responsible statesmen of the country, the men now holding the reins of government, they have been very careful not to say anything to stir up this feeling against America. Marquis Ito has been especially solicitous, apparently, to quiet the feelings of his countrymen by pacific utterances."

Altogether too much has been made of the San Francisco incidents; if it had not been for the papers, both troubles would soon have blown over. Americans have suffered more from the hoodlums of their own land than have the Japanese, and San Francisco was disposed to do the right thing in education. It never ought to become more than a local issue. But it is questionable whether unrestricted immigration of Japanese will be allowed. There is much war-blood in each country, and sooner or later it may be tested, but there is no immediate danger. Now is the time, as our correspondent remarks, to proclaim the Gospel of peace.

The Southern Publishing Association announces that beginning with October 1, the price of the *Watchman* will be \$1.25 instead of \$1.00, as it now is. Six-month subscriptions, 65 cents; three-month, 35 cents; clubs of five to one address, \$1.00 each, a year. All subscriptions received before the first of October will be entered at the present rates. Address, Nashville, Tenn.

THE PICTURES ON PAGE TWELVE

are of our India Mountain Mission Home and of the town of Mussoorie, near which the mission is located. The readers of this paper have sent us the funds with which to build this mission. For this we are thankful, especially when we know of the good work that is being done for the Master thru the facilities that have thus been provided. But, as stated in our last issue, there is still lacking a few hundred dollars in order to have the mission dedicated free from debt in October. We hope that all who have not availed themselves of the privilege of donating to this worthy enterprise will render what financial assistance they can right away so that the work can be finished up. Send your donations to the *SIGNS OF THE TIMES*, Mountain View, Cal.