

Signs of the Times

THE CHURCH TRIUMPHANT

BY MRS. L. D. AVERY-STUTTLE

Methought I stood, one summer night,
Upon a hoary mountain side;
I'd journey'd far on wings of light,
A heavenly messenger my guide.
Like favored seer whose mortal sense
Has gazed on mysteries sublime,
With Heaven-anointed eyes I looked
Adown the changing stream of time.

Methought I saw the church of Christ
Adrift upon the whelming flood,
The hosts of hell beset her path,
Her streaming banners dripped with blood.
And through the ages drear and long,
I heard her sad and mournful cry,
As 'mid the hosts of sin and wrong,
She bore her blood-stained banners high.

I looked again, the scene had changed;
I saw the church of Christ once more;
A diadem was on her brow,
A robe of righteousness she wore.
Her cruel foes no longer proud,
Had fallen 'neath the conquering feet.
Fair as the sun, she stood arrayed
Her triumph and her joy complete.

The din of war I heard no more,—
Instead, fair Zion's glorious notes,
The song of Moses and the Lamb,
Through heaven's arches sweetly floats.
Behold, the marriage feast was spread,
I saw the Bridegroom blest and fair.
His church, in royal dress arrayed,
An honored guest, was seated there.

Then loud and long through endless space,
Angelic heralds bore the word,
Where suns and systems blaze and race,
Till vast infinity has heard:
"Lo! here are they who've spotless come
Through tribulation's crimson flood,
Who've washed their robes and made them clean
And pure and white in Jesus' blood."
And through the ceaseless ages long,
They shout redemption's wondrous song.

SIGNS OF THE TIMES



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As the most of our readers are aware, this is the last in a series of four Special numbers of the SIGNS OF THE TIMES. These numbers are very closely connected, and are sold as a series only. For the convenience of those who desire to deliver them all at once, we have bound together Nos. 1, 2, 3, and 4, the prices of which will be as follows:

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THEY ARE BETTER

Chicago, Ill., Oct. 31, 1905.

Elder M. C. Wilcox,
Mountain View, Cal.

Dear Brother:

For a number of days I have been going to write you concerning the two special SIGNS I have received. I am greatly pleased with them; in fact, taking everything into consideration, I think them altogether the best Specials you ever issued. There is an appropriate getting together of illustrations and matter that renders these Specials both attractive and instructive. I hope they are receiving a large circulation.

Your brother in the work,
W. S. SADLER.

UNCLE BEN'S GOLD MINE

Not less than 30,000 children have read "Uncle Ben's Cobblestones," stories and will be glad to know that he is writing many more.

He calls these new ones "Uncle Ben's Gold Mine," or "An Australian Story."

His nephew, Tom, leaves his city home in America, and goes across the ocean to Australia. Uncle Ben's brother, who has been a successful miner, invites Uncle Ben and Tom to visit him.

Uncle Ben's well-known ability to tell many good and profitable stories seems to grow with his age, and as he has a real gold mine, and finds real gold, the interest in these stories becomes more and more absorbing.

And then, Uncle Ben's brother has a daughter who tells good stories, too. She is particularly interested in writing and printing, and tells where our A B C's, which to us seem so common, came from.

But we can not stop to tell you all the good things about these stories. We can not tell you how many different places, and in how many different forms Uncle Ben taught Tom to find gold.

But we invite you to read the stories, which will begin in OUR LITTLE FRIEND early in January.

MORE STORIES

Some years ago Vesta J. Farnsworth wrote about the home talks of three children and their mother, and called it "The House We Live In." OUR LITTLE FRIEND readers liked these talks so much that they asked to have them put in book form. The book has been read by more than 20,000 children, and many others are still calling for it.

Altho Mrs. Farnsworth has been very, very busy, she has finally found time to write another series; this time on such common things as flies, mosquitoes, bugs, caterpillars, etc. She has not sent us all these stories yet, but those we have read are first class. Just listen to a little talk between the Water Boatman, which is a kind of water bug, and Harold and Glenn, who with their mother are the principle speakers in the story:

Harold: And do you row about *under* the water?

Boatman: To be sure. As I told you before, I am like a boat, a submarine, I think that is what you call a boat that goes about under water, and yet I can fly as well as swim.

Glenn: Do you have wings as well as oars?

Boatman: Yes, four of them, and cases to put them into. When tired of rowing I open my wing-cases half way, push out my wings, and sit on top of the water by the hour.

Harold: But you can not fly in water. How do you get out of it when lying there on your back?

Boatman: Just as easy as you can say one, two, three. I go down deep in the water, make several quick strokes with my oars which bring me up into the air, then I spread my wings and fly away.

Mrs. Farnsworth plans to have a great many pictures to help her make these stories so interesting that all the little folks will want to read and re-read them. She hopes to have the whole series ready so that we can commence them early in January.

OTHER THINGS OF INTEREST

Besides the stories above mentioned, OUR LITTLE FRIEND will contain a large number of articles that will help the children to become better boys and girls, and will interest them in the blessed truths of the Bible.

It will continue to give the International Sabbath-school Lessons for Primary and Kindergarten Divisions, and more care and attention will be given to its general contents than ever before.

What will please your boy and girl, or some one else's boy and girl, better than to receive a subscription to OUR LITTLE FRIEND for a Christmas present? Fifty cents will send it to one of them for a whole year—fifty-two weeks. Address,

OUR LITTLE FRIEND,
Mountain View, Cal.

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."

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What It Means

By W. A. Spicer

THE spirit-filled church will be a practical, warm-hearted, sensible, working church.

There is need for emphasizing this side of it, for somehow, too many people think of the power of the Holy Spirit as manifesting itself in strange, erratic, sensational, or spectacular experiences. There is a craving for the sensational in these times. Much that is unbalanced and strained is set down as of the Spirit. Good, healthy, common sense is one of the fruits of the Spirit not to be despised.

Here is one of Paul's definitions of the outworking of the gift of the Holy Ghost: "For God hath not given us the Spirit of fear; but of power, and of love, and of a sound mind." 2 Tim. 1:7.

There is power—the spiritual strength to stand against the evil, the power that lays hold of the things of eternal life, that sets the soul free, and reaches a long arm after the perishing. This is the power that dwells in the Spirit-filled church.

"And of love." Power must be used in love. The Holy Spirit sheds the love of God abroad in the heart. And love teaches the way of service. It is love-directed power that we need.

"And of a sound mind." It means good sense, a well-balanced judgment. There is the tact and evenness that only love and power can give. With every wild and extravagant movement abroad in the world, and multitudes ready to be deceived by strange and extraordinary manifestations, this gift of "a sound mind" by the Holy Spirit is earnestly to be coveted. The Spirit-filled church will possess this gift and breathe an atmosphere of divinely natural, wholesome, spiritual life.

Where Illustrated

We see it all illustrated in Christ's life. All fulness dwelt in Him. The power of divine goodness was there. There was no swerving. His heart was fixed. His face was set like a flint for truth and righteousness. Yet there was the loving grace, the tender tactfulness, that enabled power to come helpfully close to weakness. He was divine love itself. And through it all gleams the spirit of the sound mind. In Christ's life is seen nothing of the fanciful and visionary, none of the arts of the fanatic, nothing savoring of the strained or unnatural. It was the model life of power, and of love, and of a sound mind, by the indwelling Spirit.

As the Light of the World returned to His Father, He left the promise that this Spirit, which had been given without measure unto Him, should be poured out upon His church. In the prophetic Word the candlestick is used as the symbol of the church. God's design for His church is shown in Zechariah's vision of the golden candlestick, with the two olive trees emptying their golden oil through golden pipes into the candlestick. The church is the light of the world. The oil of the Holy Spirit would cause the light to glow brightly, for no dimly-burning wick can represent the glory of heaven's light.

The Promise of Pentecost

On that very Day of Pentecost when the Spirit's power fell upon the little church in a visible down-pour, the Lord renewed through Peter the promise for all time:

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:38, 39.

The Lord has poured out the gift. It is for the church to ask for it, to seek for it, and to receive it by faith, as every promise of God is to be claimed. The individual believer may thank God for the gift of the Spirit even as he thanks God for the gift of

MY SACRIFICE

Laid on Thine altar, O my Lord divine;
Accept this gift to-day for Jesus' sake.

I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make;
But here I bring within my trembling hand
This will of mine—a thing that seemeth small—
And Thou, alone, O Lord, canst understand,
How when I yield Thee this I yield mine all.

Hidden therein Thy searching gaze can see
Struggles of passion, visions of delight;
All that I have or am or fain would be,
Deep loves, fond hopes, and longings infinite.
It hath been wet with tears and dimmed with sighs,
Clenched in my grasp till beauty hath it none.
Now from Thy footstool where it vanquished lies,
The prayer ascendeth—May Thy will be done.

Take it, O Father, ere my courage fail,
And merge it so in Thine own will that e'en
If in some desperate hour my cries prevail,
And Thou give back my gift, it may have been
So changed, so purified, so fair have grown,
So one with Thee, so filled with peace divine,
I may not know or feel it as mine own,
But gaining back my will may find it Thine.

—Selected.

forgiveness of sin. And as the early rain of pentecostal blessing fell upon a church unitedly seeking God for a fitting for service, so must also the latter rain of blessing come in its fulness to make a Spirit-filled church.

The church that was Spirit-filled at Pentecost was a company walking in the light. They had obeyed the truth, and with the world and a worldly church arrayed against them, they asked only for power to witness to the truth as it is in Jesus. To such a church came the power to bear the message.

The Promise to Whom

The promise of the Spirit is to the obedient only. The apostle said: "We are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him." Acts 5:32. The Holy Spirit is not given to lead men contrary to the word of God or to make them independent of the written Word, which is the voice of the Spirit.

Never did men need the Spirit's guidance more than we in these last days. Voices are crying, Lo, here, and Lo, there. The noisy clamor of selfishness and worldliness increases. Men are greedy of gain. It is in many quarters counted foolish simplicity to be true to religious conviction and to principle. Scoffers abound, saying, "Where is the promise of His coming?" Of just such a time as ours we read:

"Wisdom crieth aloud in the street;
She uttereth her voice in the broad places;
She crieth at the head of the noisy streets;
At the entrance of the gates,
In the city, she uttereth her words;
How long, ye simple ones,
Will ye love simplicity?
And scoffers delight them in scoffing,
And fools hate knowledge?
Turn you at My reproof;
Behold, I will pour out My Spirit upon you;
I will make known My words unto you."

(Prov. 1:20-23.)

Thus to-day the Lord's Spirit pleads according to the prophecy: "And it shall come to pass afterward, that I will pour out My Spirit upon all flesh." Joel 2:28. To such as receive the Spirit, the Lord will make known the truth of His holy Word for these last days. And to the church obedient to His Word is promised the fulness of the latter rain by which the final harvest of souls will be ripened for the coming of the Lord in power and glory.

"Ask Ye of the Lord Rain

in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." Zech. 10:1. "Be glad then, ye children of Zion, and rejoice in the Lord your God; for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain. . . . And I will restore to you the years that the locust hath eaten." Joel 2:23-25.

More ready to give His Spirit to those that ask than a parent to give good gifts to his children, God longs to bestow abundant blessings upon the last-day church. Lost time will be restored. The work of bearing the witness to the world will be quickly accomplished. The Spirit-filled church of apostolic times was a missionary church. They were "all at it and always at it," as John Wesley said. By the power given them to carry the message, the Gospel was heralded to every part of the known world within a generation. Now that we have reached the last generation and the time of the latter rain, we must see a similar work accomplished. "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. A Spirit-filled church will do it.

REMEMBER to judge of the spirits, not by the pretense which they make, but by the fruit which they bring, trying all by the "more sure word of prophecy," and you will be able to distinguish the spirits and to know whether the Spirit of God is in you. The Holy Ghost works this mind and sentiment in the heart, that man wants to err in nothing, but wants to be guided into all truth; that he wants to transgress in nothing, but wants to walk in all righteousness.—Rev. F. Kuegele.



The Need—the Conditions

By A. G. Daniells

THE greatest need of this sin-stricken world is a Spirit-filled church. And the greatest need of the church is to be filled with the Spirit.

"Receive ye the Holy Spirit," said Jesus to His disciples. And to the Ephesians Paul wrote, "Be filled with the Spirit." Eph. 5:18. To the Romans he declared, "If any man have not the Spirit of Christ, he is none of His." Rom. 8:9.

The question of a Spirit-filled church is one of primary importance. It is fundamental. It vitally affects every professing Christian, and concerns every unsaved sinner. The continual presence of the Holy Spirit is as necessary to spiritual life as a constant supply of food is to physical life. Its abiding presence is of as much greater importance than bread as the realm of the spiritual is greater than the realm of the physical.

The Conditions—What Are They?

Like all other proffered blessings of the Gospel, there are conditions to be complied with in order to receive and retain the Holy Spirit in all its fulness. These conditions are clearly expressed in the Scriptures. Note the following:

1. **Obedience.**—In his defense before the Jewish council, the apostle Peter said: "We are witnesses of these things; and so is the Holy Spirit, whom God hath given to them that obey Him." Acts 5:32, R. V. Obedience is therefore a condition upon which the Holy Spirit is given. This is the first, the most comprehensive and all-inclusive, condition. Taken in its fullest and broadest sense, it might be said to be the only one, tho the emphasis given to some of the varied phases of obedience seem to place them before us as separate and specific requisites.

There can be no baptism of the Holy Spirit, no Spirit-filled church, when obedience to known duty is refused. "Obedience is the great foundation law of the Christian life. If you turn to Scripture, you must read almost every page if you would get all the statements and illustrations of obedience and its opposite."

"If ye love Me, keep My commandments," were the words with which Christ prefaced the promise, "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth." John 14:16, 17. Three times in this same conversation with His disciples about the promise to send the Spirit to the church, the Saviour directs their attention to the obedience that must be rendered in order to receive the promise.

2. **Righteousness.**—That Spirit, which is holy, must have a holy dwelling-place. He can not, and will not, abide in a sin-polluted heart. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God?" "If any man defile the temple of God, him shall God destroy." 1 Cor. 6:19; 3:17. In order to be filled with the Spirit, the heart must be emptied of sin. It is the glory of the religion of Christ that it provides complete and continued victory over sin. Before there can be a Spirit-filled church, there must

be a sin-cleansed church. The believer in Jesus must know that each day he is washed from his sins. One sin cherished will hinder the Holy Spirit in His operations, and ultimately exclude Him from the heart. Because Christ loved righteousness and hated iniquity as no one else did, He was anointed with the Holy Spirit above all His fellows. Heb. 1:9. To Him the Spirit was given without measure.

3. **The Denial and Crucifixion of Self.**—Perhaps the most searching and testing of all the requisites to a Spirit-filled church is the denial and crucifixion of self. "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." Matt. 16:24. "They that are Christ's have crucified the flesh with the affections and lusts." Gal. 5:24. "Self is Satan's personal representative in every human heart." That which Christ calls "self" is described by Paul as the "flesh," the "carnal mind," the "old man," "the body of sin."

Self and the flesh are the same thing. As another has pointed out, the "flesh" is "self" spelled backward, with the letter "h" prefixed. Self must be denied, the flesh must be crucified, "that the body of sin might be done away, that so we should no longer be in bondage to sin (Rom. 6:6, R. V.); and this "because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). The fact that self, the flesh, the carnal mind, is at enmity with God, and can not be brought into subjection to His law, is the reason why it must be surrendered, denied, crucified. The "old man" must die.

Paul said: "I die daily." "I am crucified with Christ." 1 Cor. 15:31; Gal. 2:20. This must be the experience of every believer if there is to be a Spirit-filled church. "In every heart there is a cross and a throne, and each is occupied. If Jesus is on the throne, ruling, self is on the cross, dying. But if self is being obeyed, and so is ruling, then it is on the throne. And self on the throne means that Jesus has been put on the cross," and is thus being crucified afresh.

4. **Grieve Him Not.**—The Holy Spirit does not come as a Sovereign, but in the humble form of a helper, to teach, guide, remind, prompt, and assist. The Spirit does not take His rightful place by force, but by hearty, cheerful invitation. If the Spirit is to be retained as a constant, abiding helper, the blessed presence of that Spirit must be recognized and cherished constantly. Every day we must ask anew His presence in our heart. His divine teaching must be received, His safe guidance followed, His most tender promptings obeyed, and His proffered help made use of by earnest co-operation.

Unless this is done, to what purpose is His presence? Of what service can He be? Why should He remain? This is a vital consideration. It is just here that many professing Christians grieve the Holy Spirit, and lose His abiding presence. When the Spirit's kindly, gentle help in the way of teaching, guiding, prompting, and serving is either not appreciated, or is positively disregarded, He quietly departs. Then come blindness, confusion, a seared conscience, bondage to sin, and a Spirit-less, instead of a Spirit-filled, church. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4:30.

5. **Thirst, Drink, Believe.**—"If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him should receive." John 7:37-39. The church that would be Spirit-filled must be a thirsting, drinking, believing church. To thirst is to desire intensely. Thirst for the Holy Spirit is created in the heart by communion with God through reading the Scriptures, by prayer, and by the operation of the Spirit upon the heart. To drink is to take, to appropriate. Those who thirst and come to the fountain of the water of life must drink. It is not enough to desire, nor to ask. There must be a conscious, definite reception. Jesus says, "Receive ye the Holy Spirit." John 20:22, R. V. To believe is to receive. Faith is active. It is the evidence of things not seen. It appropriates. When we truly thirst for the Spirit, and earnestly pray that the Lord will fill us, we must believe that He does. Then there will be a filling and flooding that will send forth rivers from us that will help and bless others.

6. **Consecration to Service.**—One of the highest and most important purposes of the church of Christ is service. "Follow Me, and I will make you fishers of men." "I will bless thee, . . . and thou shalt be a blessing." Gen. 12:2. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." 1 Peter 4:10. *Saved to serve* is the divine arrangement. It is thus that the church is the "light of the world," the "salt of the earth."

It is the Holy Spirit that enables Christ's followers to render effectual service. He first gives them victory over their sins. He then uses them as witnesses for Christ to those who have not experienced what they have. No phase of the Spirit's ministry in the church is made so prominent in the Word as this. In His parting instruction to the church, Jesus said, "Ye shall receive power, when the Holy Spirit is come upon you; and ye shall be My witnesses." Luke 24:47-49; Acts 1:8, R. V.

Nothing could be plainer than that a most essential requisite to a Spirit-filled church is the consecration by the church of its time, talents, and means to the service of God for the redemption of a lost world. It is idle for the church to pray to be filled with the Spirit if she declines, or even neglects, to make this consecration. The Spirit is Christ's invisible ambassador to this world to finish His work. The church is the Spirit's visible medium through which He is to bear witness for Christ to all men to win them to Him. The church that does not understand this and consent to the plan can not be a Spirit-filled church.

As the church of Christ includes all the individual believers in Christ, all that pertains to the church as a whole affects each member personally. "To have a Spirit-filled church there must be Spirit-filled pastors, church officers, and individual members. The conditions with which the church must comply in order to be filled with the Spirit, are precisely the conditions with which each individual believer must comply in order to be filled. This whole question, then, is intensely personal. It is of no special value as a theory. Nothing less than personal experience will answer.



“He Hath Set Some in the Church”

By J. N. Loughborough

A CHURCH blessed with the fulness of the Spirit of God is entitled to the gifts of the Holy Spirit. These gifts are the outward manifestation of the Spirit—the way in which the Lord by that agency works upon believers.

The apostle Paul verifies this when he says:

“The manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the selfsame spirit, dividing to every man severally as he will.” 1 Cor. 12:7-11.

These are ways in which the Spirit of God works on the human heart, and are denominated the gifts of the Spirit. These may not all be manifest in one individual, but are the privilege of the church when standing in the clear light of the Lord.

The apostle compares the church of Christ to the human body where all of the members are acting without “scism,” and these gifts of the Spirit are members of that spiritual body.

“Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts; and yet show I unto you a more excellent way.” 1 Cor. 12:27-31.

Not a more excellent way than to have the gifts of the Spirit, but a better way than simply to covet them—that is to select some particular gift and determine that it would be a good thing for us individually to be in possession of that gift. The more excellent way is to have our hearts imbued with that charity which the apostle has so clearly set before us in the thirteenth chapter, that charity which will remain when the perfect state shall come in (1 Cor 13:10), when these gifts by which we now “see through a glass, darkly” (verse 12) shall be done away.

An Important Gift

After exhorting to the obtaining of the indwelling love the apostle continues the subject of the gifts, saying:

“Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.” “Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.” “Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.” 1 Cor. 14:1, 12, 39. Instead of seeking gifts for honor or self-aggrandizement, the desire should be that the Lord’s will be done, and the church built up. Therefore seek charity and full consecration to the Lord, and let Him impart the gifts of His Spirit “as He will.”

The Spirit which manifests itself in the ways above



“When He ascended on high, He . . . gave gifts unto men.” Eph. 4:8.

specified was promised to the church until Christ should return again.

“I will pray the Father, and He shall give you another Comforter, that He may abide with you forever.” “But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things.” “Howbeit when He, the Spirit of truth, is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come.” John 14:16, 26; 16:13.

On the Day of Pentecost

As promised, the Holy Spirit was poured out, and there began a working, in fulfilment of the prophecy of Joel (Joel 2:30, 31), in such manner as the Lord designed for His people even down to the “great and terrible day of the Lord”—the day of His second coming. To those inquiring on the Day of Pentecost as to what they should do, the apostle Peter said:

“Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call.” Acts 2:38, 39.

As the Spirit is promised to all who respond to the Lord’s call, so the gifts of that Spirit were to be manifest through this age, as it should please the Lord. To deny the possibility of their manifestation

would be virtually denying the work of the Spirit. Speaking still farther on the establishment of Christ’s church on earth the apostle said of Christ:

“When He ascended up on high, He led captivity captive [a multitude of captives, margin] and gave gifts unto men. . . . And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.” Eph. 4:8-16.

Here we learn that the Lord in establishing His church on earth placed in it the gifts of His Spirit for the upbuilding and perfection of His people. There is still the same need for this kind of work to be accomplished for His people in order to save them from the scores of spurious theories of the present day.

Early and Latter Rain

As the Lord, on the Day of Pentecost, poured out His Spirit in the “early rain” to cause the Gospel seed to germinate, so He has promised showers of blessings in the ripening-off of the harvest of the earth, preparatory to His second coming, and thus brings in the completion of the prediction in Joel’s prophecy of what was to take place just before the “great and terrible day of the Lord.”

The apostle James speaks of this refreshing on this wise:

“Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh.” James 5:7, 8.

The prophet Hosea, in speaking of the same event, says:

“Then shall we know, if we follow on to know the Lord; His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth.” Hosea 6:3.

The predictions of the Scriptures concerning the perils of the last days show that the mighty power of God will be manifest to keep His people; for “when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.” Isa. 59:19, 20.

Of the same time (the last days) and the false workers the apostle Paul wrote, “Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. But they shall proceed no further; for their folly shall be manifest unto all

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Its Effect upon Spiritual Gifts

By W. W. Prescott

The Distinguishing Mark of Christianity

THE essential principle in Christianity, which distinguishes it from all false religions, is the union of Divinity with humanity actually realized through the incarnation of the Son of God. The eternal Word, who was in the beginning with God, "became flesh, and dwelt among us." When the Son of God thus took upon Himself our human nature and became the Son of Man, He was made the Head of a new humanity. As the second Adam He regained what the first Adam had lost. The divine-human family became a fact in Jesus, Son of God and Son of Man.

In His life upon earth the Son of Man revealed the efficacy of the covenant which He was to ratify with His own blood. He was tempted in all points like as we are. He was constantly beset by Satan and his emissaries. He was "despised, and rejected of men." And yet through all this experience He voluntarily made Himself wholly dependent upon His Father to keep Him, saying, "I can of Myself do nothing." To such an extent did He identify Himself with the weaknesses of humanity.

The Secret of Christ's Power

It will surely be profitable to study the life of the Son of Man that we may learn if possible the secret of His power to meet and to conquer temptation, and to reveal the divine character. And first, we note that He was born of the Spirit. Said the angel to Mary: "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee; wherefore also the Holy Thing which is begotten shall be called the Son of God." Being thus born of the Spirit He was kept by Him upon whom He had cast Himself before He gave Himself to become one of the human family. Thus the prophetic psalm reads: "Thou art He that took Me out of the womb; Thou didst make Me trust when I was upon My mother's breasts. I was cast upon Thee from the womb; Thou art my God since my mother bare Me. Be not far from Me; for trouble is near; for there is none to help."

Again we mark His experience at the time of His baptism just before He entered upon His public ministry. "Now it came to pass, when all the people were baptized, that, Jesus also having been baptized, and praying, the heaven was opened, and the Holy Spirit descended in a bodily form, as a dove, upon Him." This was the sign given to John the Baptist who testified: "I have beheld the Spirit descending as a dove out of heaven; and it abode upon Him. And I knew Him not; but He that sent me to baptize in water, He said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon Him, the same is He that baptizeth in the Holy Spirit."

After His baptism "Jesus, full of the Holy Spirit, returned from the Jordan, and was led in the Spirit in the wilderness during forty days, being tempted of the devil." Later He "returned in the power of the Spirit into Galilee," and in the synagogue at Nazareth He read Isaiah's prophecy, "The Spirit of the Lord is upon Me, because He anointed Me to preach

good tidings to the poor," and declared, "To-day hath this scripture been fulfilled in your ears."

So filled was Jesus with the Holy Spirit and so fully was He subject to His working that "God was in Christ" and the Son could say, "He that hath seen Me hath seen the Father." Thus God was manifested in the flesh, Divinity was united with humanity, and the mystery of the Gospel was revealed.

The Gift of the Spirit

When Jesus was about to take His bodily presence from the earth and to return to His Father, He comforted the troubled hearts of His disciples with some most wonderful assurances. He said: "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever, even the Spirit of truth." "I will not leave you desolate; I come unto you." "If a man love Me, He will keep My Word; and My Father will love him, and We will come unto him, and make our abode with him." "The Comforter, even the Holy Spirit, whom the Father will send in My name, He shall teach you all things, and bring to your remembrance all that I said unto you." "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall bear witness of Me." "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send Him unto you." "He shall glorify Me; for He shall take of Mine, and shall declare it unto you."

"The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally." Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. Because of this provision Jesus could say, as He was being taken up into heaven after His resurrection, "Lo, I am with you always, even unto the end of the world."

The promise was made to the disciples before the ascension, "Ye shall receive power, when the Holy Spirit is come upon you; and ye shall be My witnesses." On the Day of Pentecost "they were all filled with the Holy Spirit" and testified of Jesus so effectively that "there were added unto them in that day about three thousand souls." The power of God was so manifested in the ministry of these humble men that even their opposers "took knowledge of them, that they had been with Jesus."

The Gifts of the Spirit—the Head of the Church

After Saul's remarkable experience on the way to Damascus, Ananias was sent unto him with this message, "The Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit." In the power of that Spirit he labored more abundantly than they all, and in him were revealed most fully the gifts of that Spirit.

Thus in the apostolic church the Holy Spirit, the representative of Jesus upon the earth, was given His place in the hearts of the believers, the church was a Spirit-filled church, and Christ was the Head

of the church. This was manifested in the fact that the work which Jesus began was carried forward by the disciples and attended by the same signs through the working of the Holy Spirit. Of this the apostle Paul wrote in these words: "Unto each one of us was the grace given according to the measure of the gift of Christ. Wherefore He saith, When He ascended on high, He led captivity captive, and gave gifts unto men. . . . And He gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ."

It must always be remembered that the true church is the body of Christ, and that it continues to be the true church only so long as it is the body of which Christ is the Head. When Christ is no longer given His place as Head of the church, then the church itself becomes a body without a living head—a dead thing. In such a church the gifts of the Spirit need not be expected, inasmuch as the Spirit is rejected who worketh all these.

The Falling Away—Substitutes for the Divine

Before those men who shared in the Pentecostal blessings had all passed away there began to appear indications of that "falling away" or apostasy which, when fully developed, substituted the mystery of iniquity for the mystery of godliness, set aside Christ from His place as Head of the church, and robbed the church of those gifts which had been bestowed through the presence of the Holy Spirit, the representative of Christ.

This change was not wrought in a day. Step by step men departed from the simplicity of the faith, "speaking perverse things, to draw away the disciples after them." Little by little the traditions and commandments of men were added to, or put in the place of, the commandments of God. Gradually was developed "the man of sin, . . . the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God." This is the divinely-drawn picture of the Papacy. In this organization, according to the definition of the Council of Florence (1439) "the Roman Pontiff is . . . the true Vicar of Christ, the Head of the whole church." This is explained by Cardinal Gibbons to mean that "the pope is the organ of our Saviour, and speaks His sentiments in faith and morals. . . . The pope is the representative of Christ on earth."

According to these authoritative definitions it is perfectly plain that in the great apostasy another representative of Christ has taken the place of the Holy Spirit, and that a so-called vicegerent of the Son of God has assumed to be the head of the church. As an inevitable result the gifts of the Spirit disappeared in this apostate church, while false signs and pretended miracles were resorted to to maintain the appearance of divine authority. This has been true for many centuries and is true to-day, and by the formal declaration of the infallibility of the pope the Roman Catholic Church has effectually closed the door of reform and set its seal upon its own apostasy.

(Continued on page 14.)



The Ark of God's Covenant

By J. O. Corliss

UNDER the Levitical priesthood, the center of all religious service was the sanctuary. This building consisted of two apartments, the first wherein was the altar of incense, the table of showbread, and the seven-branched golden candlestick. The other apartment contained the golden censer, and a chest, overlaid with gold (Heb. 9:2-5), which was called by different names, *is*, The Holy Ark (2 Chron. 35:3), The Ark of God (1 Sam. 4:17), The Ark of God's Strength (2 Chron. 6:41), The Ark of God's Covenant (Deut. 10:8), The Ark of God's Testament (Rev. 11:19), and The Ark of God's Testimony (Ex. 30:6).

By these several, yet similar, designations, it is at once discovered that the ark was the most important of all the vessels of the sanctuary. But the names by which this piece of furniture was distinguished do not alone point out its exalted position, or its noble import. In order to learn this, one must trace the sanctuary service through its various forms. Let us do this very briefly.

How the Sinner Became Free

When a sinner desired pardon for his transgressions, he brought a lamb to the door of the sanctuary, and, after laying his hand in confession on the victim's head, thereby transferring his sin from himself to the offering, he slew the lamb. Then by a certain process, the attending priest conveyed the sin thus received by the lamb into the first apartment of the sanctuary. Lev. 4:27-31; 6:25, 26. At the proper time, this sin was taken upon the high priest and conveyed by him into the second apartment, before the ark, where the atonement for that sin was completed. No sin was fully atoned for unless thus brought before the ark, and the service of the high priest there performed.

There was a sufficient reason for this service in behalf of sin before that ark within the sanctuary. That which gave it the title, Ark of God's Strength, was the law of God's government which it contained. It was the ark of God's testimony because the law it held testified of God's greatness, centering in His creative power. It was the ark of God's covenant, or testament, because the law therein was, and is, the basis of all God's promises to man. To violate any principle of that law was to deny the testimony of God concerning His greatness, to repudiate all claim to His covenant of grace, and to defy the greatness and power of His throne.

What the Transgression of That Law Is

In view of this it is not strange that the transgression of that law should be called sin. 1 John 3:4. Indeed, such a heinous thing should be called by a name more expressive of extreme wickedness if it were possible to find such a term. The fact is, however, that the word "sin," of itself, expresses the strongest condemnation known in the language of Inspiration. True, man has associated himself so much, and so intimately with sin, that the term has come to mean something only common, and of no very great consequence. But when one stops to think of what is involved in the transgression of a

LO, HE COMES!

By C. M. Snow

Through the twilight, through the gloaming,
Of the swiftly passing day,
God is flashing to the nations
Signals of the coming fray.
Men may read it in the judgments
That are falling on the world
For the deeds that quench the Spirit
Where Sin's banners are unfurled.

They may read it in the wreckless
Race for riches, place, and fame,
While the racers crush the helpless
In their Mammon-maddened game.
It is written in the records
Of the strivings of the soul
That has bartered all of heaven
For a gilded, crumbling goal.

Weary wasting, wanton wooing,
Deep conspiracies of fraud,
Can not still the mighty chorus
That is crying up to God.
Faithful witness is not wanting—
God's own angels testify
Of the deeds the strong are doing,
Who God's holy law defy.

And the nations, how they wrestle!
How they strive for place and power!
Greedy, hungry, full of venom,
Armed, they wait the fearful hour
That makes battle-fields of meadows;
Dyes the river and the plain;
Drenches hill and vale and forest
With its warm, red, rushing rain.

God is waiting, sternly waiting,
Justly balancing the scale;
And no power of man's devising
'Gainst that justice can prevail.
Sure as shines the sun above us;
Sure as rivers seek the sea;
God will soon declare, "'Tis finished—
Time is now eternity."

Then the kingdom of Messiah
Every throne will overthrow,
Every power crush and scatter,
Every battlement lay low.
From the glory of His presence
Wicked men and demons fly,
Vainly seeking now for shelter
From the Christ they did defy.

Heed, ye careless! Heed the warning
God is flashing forth to-day!
Earth and heaven are loudly telling
That our God will not delay.
He is coming, say the prophets—
Shout it till the welkin rings!
He is coming—earth declares it—
Lord of Lords and King of Kings!

law which is the direct transcript of the infinite mind of Jehovah, he may then get some faint idea of the enormity of the first approach toward such transgression.

A step of this nature is, by the Word of God, designated sin. It was accounted the same in the days of the earthly sanctuary service. It was this character of sin which required the guilty Israelite to humble himself in the sight of all his people, by dragging before the door of the sanctuary an innocent victim, upon whose head he might confess his trespass. This was the requirement: "If any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord concerning things which ought not to be done, and he guilty; or if his sin, which he hath sinned, come to his knowledge; then he shall bring his offering, a kid of the goats, . . . and he shall lay his hand upon the head of the sin-offering, and slay the sin-offering." Lev. 4:27-29.

The Mercy-Seat

But as before stated, this was not enough to clear the sinner from his guilt. True, his act entered a stay of proceedings against the guilt discovered, which otherwise would end in death. Rom. 6:23. But before the entire at-one-ment with God could be found, the sin, in all its heinousness, must be brought before the law which had been transgressed. This law was enclosed in the ark, the cover of which was the mercy-seat of God. This seat was the throne of God, in figure, having under it the law of the Most High, as the ten pillars of His government.

Into this august Presence was brought every sin of every transgression, which had been confessed at the door of the sanctuary. The sprinkled blood of the sin-offering must be sprinkled before that transgressed law and the mercy-seat above it, as a testimony to the repentance of the sinner, before the sin could be blotted out.

That work was a figure or type of the work the Lord Jesus, as the world's High Priest, has to do for repentant sons of Adam. In that typical work the blood of animals was offered by earthly priests, but the Lord Jesus, our heavenly High Priest, offers His own blood to cleanse the guilty, yet repentant, soul. In the earthly sanctuary, the high priest presented the sins of the people before the law of Ten Commandments for the sinner's atonement because that law had been violated. That law was a copy of the one in heaven, before which Jesus must present the sins of the transgressor.

That heavenly law of Ten Commandments which defines sin must be satisfied of the sinner's repentance just the same now as then. Jesus, our great High Priest, enters the most holy place of the heavenly sanctuary, and there before the throne of God, and His broken law, pleads in behalf of the repentant sinner that his sins may be blotted out, so that he may become one with God, and thus be like Him. Without this service of our great High Priest, none would be acceptable in God's sight, but the wrath of God would abide upon them. Viewing this subject from such a standpoint, one can hardly refrain from exclaiming with the great apostle, "It is a fearful thing to fall into the hands of the living God." Heb. 10:31.



God's Stamp of a Righteous Character

By Roderick S. Owen

"And I saw another angel ascend from the sunrising, having the seal of the living God; and he cried with a great 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 shall have sealed the servants of our God on their foreheads. And I heard the number of them that were sealed, a hundred and forty and four thousand, sealed out of every tribe of the children of Israel; of the tribe of Judah were sealed twelve thousand; of the tribe of Reuben twelve thousand; of the tribe of Gad twelve thousand; of the tribe of Asher twelve thousand; of the tribe of Naphtali twelve thousand; of the tribe of Manasseh twelve thousand." Rev. 7:2-6.

Among the True Israel

THIS is the true Israel and not the literal tribes, for Ephraim and Dan, who became leaders in idol worship, are omitted. But Joseph, according to the promise of God, gets this double portion by the insertion of his name with that of his son Manasseh. And the work of priesthood being finished, Levi comes in for his portion. Thus the book of Revelation gives us the enumeration of the tribes of Israel who will take possession of the whole earth made new, of which the earthly Canaan was simply a type. Out of this Israel there are to be sealed a hundred and forty-four thousand.

This work is to take place while the winds of strife are being held, just before they break in destruction over the world; just before the opening of the seventh or last seal, as shown by the first verse of chapter eight. The "silence in heaven" is the result of the absence of all the holy angels who have accompanied Christ as He comes to earth to receive His saints. And connected with it the wicked of earth will call for rocks and mountains to fall upon and hide them from His face. See last verses of chapter 6.

Thus we see that the hundred and forty-four thousand constitute the last or remnant of the true Israel of God, and are to have the seal of God in their foreheads, or minds. Against this remnant the dragon (Satan) will go to make war, because they keep the commandments of God and have the testimony of Jesus. Rev. 12:17.

Opposing Forces

This same company is described in Rev. 14:12 under the work of the Third Angel's Message, for we read, "Here are they that keep the commandments of God, and the faith of Jesus." But while God is placing His seal upon His remnant, the wicked powers of earth, even by sentence of death, are seeking to compel all to receive the *mark* of the beast, and to worship and obey the beast or his image. But God's warning is, If any man worship the beast or his image, or receive his mark, the same shall drink of the unmixed wrath of God, or the seven last plagues, for in them is filled up the wrath of God (Rev. 15:1).

Thus all the inhabitants of this world are divided into just two classes,—the one keeping the commandments of God, and having His seal in their foreheads, and against whom a sentence of death is passed; the other class obeying the dictates of the beast, receiving his mark in their foreheads or hands, and destined to drink of the seven last plagues.

Reader, in which class will you be found? Will you have the seal of God or the mark of the beast? How important that we know what constitutes the seal and mark, that we may receive the one and avoid the other!

What Is the Seal of God?

A seal is a sign of power or authority, and must contain the name or descriptive title of the one who exercises the power or asserts the authority. The one hundred and forty-four thousand appear in Rev. 7:3, 4 and 14:1. By comparing these it will be found that while they have the seal of God they have also the Father's name in their foreheads. This proves that God's seal contains His name. The seal of any power is always found attached to its laws. In Isa. 8:16 we read, "Bind up the testimony, seal [or put the seal to] the law among My disciples." Thus we see that God's law has been robbed of its seal among His disciples, yet it is to be restored to its place.

Then a study of the law must reveal the seal, and it will contain the name; and those who sincerely keep the law will receive this seal and have the Father's name written in their foreheads, or minds. In whatever part of the law we shall find God's name clearly set forth, there we shall find the seal, since one is involved in the other. Then let us search the law for the descriptive title of Jehovah.

God's Distinguishing Characteristic

As we read the first, second, third, and fifth commandments we find that they mention the words Lord and God, but there is no descriptive title in them, nothing to distinguish the true from the false, nothing which could not be applied by the heathen to his god. The last five commandments make no mention of God. Turning then to the fourth we find in it these words, "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Here we find the title of the true God, a descriptive title which can be applied to no other, which clearly distinguishes Him from all false gods. And it is a fact that all Bible writers in pointing out the true God used either the language of the fourth commandment, or its equivalent. See Jer. 10:10-12; Acts 17:23, 24; 14:14, 15, etc. He is the Creator, and the Sabbath is set forth as a sign of His creative power.

Those Who Are Sealed

Here then is the seal of the living God. But it is a fact that among the disciples to-day the law is robbed of its sign or seal, for God's Sabbath, the seventh day, has been set aside and another, the first day, has been substituted. But God calls upon those who are "looking for Him" to restore the seal to the law. See Isa. 8:16, 17. Only the servants (those who obey) of our God are to be sealed. Rev. 7:3.

But those who have the seal, have also the name of God. When God revealed His name to Moses He simply declared His character. Ex. 34:5-7. Hence those who have the name of God in their minds will have His character.

How This Character Is Received

God's character is revealed to man in the person of Jesus Christ. To have Christ in us is to be one with God, as Jesus said, "I in them, and Thou in Me, that they may be made perfect in one." But any man who is in Christ Jesus is a new creature, or creation.

2 Cor. 5:17. In Him is manifest creative power. In this new creation is revealed the name or character of God, for His works declare His name; and the sign or memorial of this name ought to be seen upon this new creature. O, my dear reader, if God has made you a new creature in Christ Jesus you ought to carry to the world His Sabbath, which is the sign or seal of His creative power. And, O my brother, do not deny your Father's name by being ashamed of the sign and by failing to keep it. See Rev. 3:8-11.

When God finished the creation of the world in six days, he entered on the seventh day into His rest and was refreshed; not physical rest, for the Creator fainteth not, neither is weary. But He rested. He viewed His new creation, and saw that it was good, and He rejoiced and took delight in it. And this was His rest, while the morning stars sang together, and all the sons of God shouted for joy. So, my dear reader, if you have looked to Him, and find in Him for you a new creation, and are rejoicing in it, you have entered into God's rest, "for we which have believed do enter into rest." It is therefore your privilege to shout for joy and to join in the song of the angels who are rejoicing in the presence of God over one sinner who has repented. Such "call the Sabbath a delight, the holy of the Lord, honorable." Such do not do their own ways, nor find their own pleasure, nor speak their own words (Isa. 58:13); but they delight in the law of the Lord, and in His law do they meditate day and night (Ps. 1:2). Such will not worship the beast nor his image, for they keep the commandments of God, and in such is the righteousness of the law fulfilled. Such do not receive the mark of the beast, for they have the seal of God. Such shall escape the seven last plagues, and shall stand with the Lamb on Mount Zion.

A Sign of Redemption

The seventh day therefore was sanctified as a sign of God's creation, an outward sign of His rest. When that rest was broken by the entrance of sin, and the earth passed under its curse, God did not take away His sign, but left it as a memorial of the beautiful creation which He had made; and at the same time as a sign or pledge of the recreation of all, and the restoration of His rest; so that wherever creative power is manifest in recreation the Sabbath should be recognized as its sign.

In harmony with this thought, when God delivered the children of Israel from Egypt, He used creative power; first, in the plagues, signs, and wonders by which He brought them out; and secondly, by making them new creatures in Christ, for they were all baptized and did all eat of that spiritual meat, and drank of that Rock which followed them, and that Rock was Christ. 1 Cor. 10:1-4. And because of this, He gave them His law, in which He said, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Also remember that thou wast a servant in Egypt, and that He brought you out so that you might serve Him. Wherefore He commanded you to keep the Sabbath. So He said to them, Hallow My Sabbaths, and they shall be a sign between Me and you by which ye may know that I am the Lord your God, and that ye may know that I am the Lord which doth sanctify you. Eze. 20:12, 20.

So, my reader, if you recognize God as the Creator, and have been delivered from the bondage of sin, of which the bondage of Egypt was but a type, you are under obligation to keep God's Sabbath, the seventh day which He has sanctified as His sign or seal. And if you will turn away your foot from His Sabbath, from polluting it, and keep your hand from doing any evil, then shall you be an Israelite indeed, and you shall be numbered among His remnant who have His seal, and shall have right to the tree of life, and shall enter in through the gates into the city.

The Lamb inside the city, the beast outside, each with his own. Where will you be? Whose image and superscription will you bear?

OUR PREPARATION FOR THE END

By Mrs. E. G. White

What That Preparation Must Be

TO us has been given the message of Christ's soon coming. At the ascension of our Lord, angels stood beside the disciples, and with them watched the Saviour as He passed into the heavens. Then they turned to the disciples with the word, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

Are we preparing for this great event? Are we preparing to meet the Saviour in peace, or are we absorbed in worldly business and pleasure? In the judgment, the question will not be, What profession did you make? but, What have you done for Me? What fruit have you borne to My glory? Now is the time to prepare for the coming King.

As John saw the multitude standing around the throne of God, the question was asked, "What are these which are arrayed in white robes? and whence came they?" The angel answered, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." At infinite cost a fountain has been prepared for our cleansing. If we now wash our robes of character at this fountain, God will give us a place in the mansions that are being prepared for those who love Him.

His Robe of Righteousness

Only the covering which Christ Himself has provided can make us meet to appear in God's presence. This covering, the robe of His own righteousness, Christ will put upon every repenting, believing soul. "I counsel thee," He says, "to buy of Me . . . white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear."

This robe, woven in the loom of heaven, has in it not one thread of human devising. Christ in His humanity wrought out a perfect character, and this character He offers to impart to us. "All our righteousnesses are as filthy rags." Everything that we of ourselves can do is defiled by sin. But the Son of God was "manifested to take away our sins; and in Him is no sin." Sin is defined to be "the transgression of the law." But Christ was obedient to every requirement of the law. He said of Himself, "I delight to do Thy will, O My God; yea, Thy law is within My heart." When on earth He said to His disciples, "I have kept My Father's commandments." By His perfect obedience, He has made it possible for every human being to obey God's commandments. When we submit ourselves to Christ, the heart is united with His heart; the will is merged in His will; the mind becomes one with

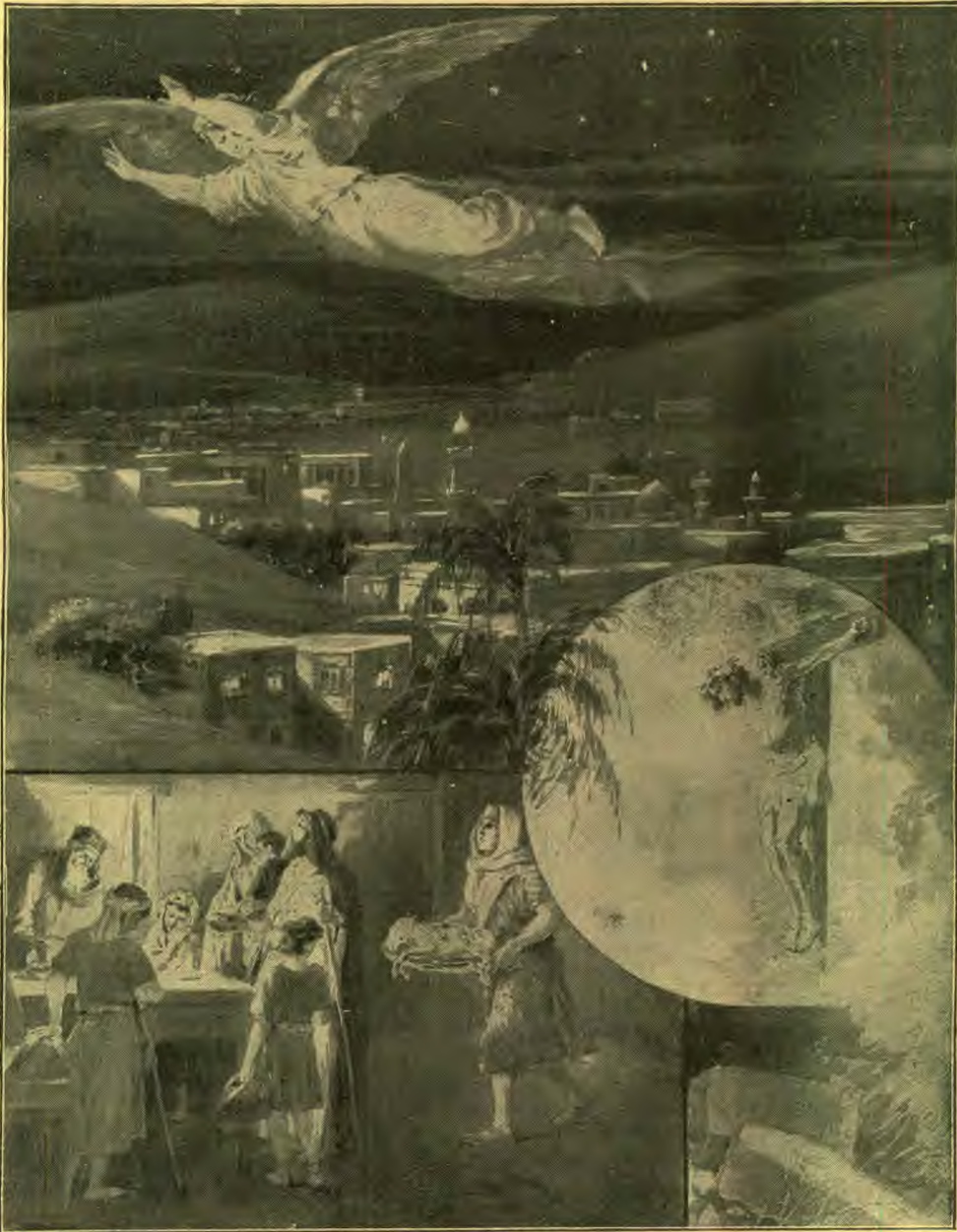
His mind; the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness. Then, as the Lord looks upon us, He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah.

What the Judgment Will Reveal

Sad will be the retrospect in that day when men stand face to face with eternity. The whole life will present itself just as it has been. The world's pleas-

on the robe of Christ's righteousness. This is our only opportunity to form characters for the home which Christ has made ready for those who obey His commandments.

The days of our probation are fast closing. The end is near. Solemnly there come down to us through the centuries the warning words of our Lord from the Mount of Olives: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Beware lest it find you unready. Take heed lest you be found at the King's feast without a wedding garment. "In such an hour as ye think not the Son of Man cometh." "Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."



A striking composite drawing is that of Mr. Mente's above. The lower scene carries us back to the slaying of the paschal lamb in Egypt, the blood of which must be placed on the sides of the door of each household and on the lintel above, or the first-born would die. The unbelieving in Egypt's land failed to do this, and the first-born of man and beast died throughout the land where the sprinkled blood was not seen by the destroying angel as he passed over. In the small drawing we have the deeper meaning of that solemn rite: "for even Christ our Passover is sacrificed for us." But to no soul will that blood apply, no soul will be free from sin when God's plagues fall, unless that soul has put away his sins and by faith washed them in the blood of Jesus. O, there is cleansing, there is healing, in His blood. But are you hidden underneath it? Is your household safe?

ures, riches, and honors will not then seem so important. Men will then see that the righteousness they despised is alone of value. They will see that they have fashioned their characters under the deceptive allurements of Satan. The garments they have chosen are the badge of their allegiance to the first great apostate. Then they will see the results of their choice. They will have a knowledge of what it means to transgress the commandments of God.

There will be no second probation in which to prepare for eternity. It is in this life that we are to put

weary and discouraged? Such love as that, combined with divine power, will surely be sufficient to make us "more than conquerors."—E. J. W.

It is well to express publicly one's gratitude for blessings received; but it is also well to beware that the expression be not of pride because of the possession of such blessings. No blessing of God is designed to impart a feeling of superiority over others. It is good to be without sin, but not to boast of it.

FOR LOVE TO US

"WHO for the joy that was set before Him endured the cross, despising the shame." Phil. 2:5-8, reads according to the Revised Version: "Have this mind in you, which was also in Christ Jesus; who, being in the form of God [Greek, 'originally in the form of God'], counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross."

The joy that was set before Jesus was the salvation of souls. When He sees the travail of his soul, that is, the result of the travail of His soul, He will be satisfied. It was not for any personal good that He could gain that He suffered; for He had all heaven already. Equal with the Father, having life in Himself, the Creator and Upholder of the universe, receiving the adoration of the highest angels, there was nothing that could be added to Him. But when he saw mankind in sin and suffering, doomed to eternal death, He did not count His lofty place in heaven a thing to be desired.

So great was His love for fallen humanity, that He could not enjoy heaven till He had rescued from perdition all who would receive His kind offices. So He "emptied Himself,"—laid aside His joy,—that He might have the (to Him) greater pleasure of saving sinners. Surely it is worth while to consider Him. If we would continually look upon Him, viewing Him in His true character, who could become



The Third Angel's Message

By A. O. Tait

INTELLIGENT and unbiased people are awake to the conditions of lawlessness, violence, and crimes of every kind that exist in all parts of the world. They see that these evils must be met and conquered or the whole of mankind is doomed.

Every vexing and distressing problem of criminality and oppression that has been known to all past ages is entering into this modern conflict. The seeds have been sown, and the time is rapidly drawing on when intolerance and the inflammable condition of society will add the relentless horrors of persecution to the crimes that are already cursing the world.

The foregoing is not a presentation of theory advanced for the sake of argument; it is a statement of fact for consideration.

God foresaw these masterly efforts of the powers of darkness, as they make their supreme efforts in the closing moments of time to sweep as much of humanity as possible into the horrors of eternal ruin. And against this great hurricane of evil the divine Father utters a warning, befitting and commensurate to these last desperate efforts of the agents of sin. Read and carefully ponder the following vitally-significant words:

"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." Rev. 14:9-12.

What God Has Done

In this time of great intellectual and spiritual light there is no occasion or excuse for mankind to abandon itself to the crimes and sins of the age. God has caused unsurpassed light to shine in this generation. Everything that the tenderest love could suggest to divine foreknowledge has been done to warn and save men from making wrecks of themselves through the prevailing wrong-doing of the day.

In view of these things it is astonishing that God's wrath, as noted in the foregoing text, is poured "into the cup of His indignation"? Divine kindness has been exerted to the limit to save men, but this has all been spurned, and Satan's methods of doing wrong have been chosen instead of God's plain path of right.

In the early days of the present generation the printing-press placed the Bible in the homes of all who would receive it. In the same days God also raised up men to become students of the prophecies of His divine Book. These prophecies disclose and lay bare every sin and danger of this time. Clear and distinct notes of warning have been raised in every part of the world, and these warnings have not been given in the words of man's choosing, but have been read from the pages of Scripture in the very words of Jehovah Himself.

Every one of the tender arts and emotions of the Father have been brought into play. The significance of the cross, and the depth of love that permitted the Son of God to endure all the sufferings of Calvary have been poured upon the people of this time from that bosom which is the wellspring of

every endearing affection. The rising flood of evil has been steadily met and resisted by the Light of the Ages; and the secure haven of God's own protecting power has been kept in distinct view by the lighthouse of His Word. Step by step the darkness

ENTER THY CHAMBERS

BY FRANCES EUGENIA BOLTON

"Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." Zeph. 2:3.
"Come, My people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast." Isa. 26:20.

There gathers o'er the world the stormcloud's wrath,
Blackness and darkness and thick tempest dire,
And angels hold the whirlwind from thy path,
And strive to shield thee from the tempest's ire,
Holding the winds till thou art sheltered warm,
'Neath love's pavilion from the coming storm.

There gathers o'er God's own a sheltering cloud,
A wing of love, a covering of grace,
A canopy of heaven with power endowed,
A peaceable and quiet resting-place.
Enter thy chambers till the fearful blast
Of indignation and of wrath be past.

Like doves within their cotes with tender breast,
All undefiled and harmless, nestle down,
Within the safe, sure shelter of God's rest,
And hide while earth removes and heaven shall frown;
For O, the fierce tornado of the blast
Shall sweep till indignation's overpast.

Thou'lt hear the storm as one beside the hearth
While sweeps the tempest on in field and wold,
Thou'lt feel the strange upheavals of the earth,
The noise of battle wild and uncontrolled;
Yet in thy safe pavilion thou shalt rest,
Hid in thy refuge, on God's sheltering breast.

Come, O my people, come, O, enter now,
Enter the chamber of God's rest and power;
For angel hands hold back the winds that blow,
There scarce remains one little fleeting hour,
Till cyclone storm and tempest war is hurled,
And death and chaos reign in all the world.

The Book is opened, and behold revealed,
Four angels holding back the nations' strife,
Until the servants of the Lord are sealed
With living seal for everlasting life,
And still they stay the world-wide storm and flood,
That ye may hide, O purchase of Christ's blood.

Hide but a moment, then He'll call you forth.
The graves shall burst, and myriads greet the skies.
Give up, O south, and from the far-off north,
The children of the mystery shall rise,
Blest, beautiful, made meet for endless peace,
And gifted with love's song that shall not cease.

Together with the living saints of God,
The risen dead shall rise in angel arms,
And meet the Saviour who before them trod,
Nor ever know again sin's rude alarms,
O day of days, let us not stay thee long,
When indignation's past, and comes thy song.

and the miseries of wrong have been met by the light of the Sun of Righteousness who has arisen with healing in His wings.

The Fruitage of Man's Sowing

Thus has God made His supreme protest against the mightiest final efforts of the prince of darkness. And thus does our Father make it clear that the result of despising His protest is to be required to drink of that just and righteous wrath "which is poured out without mixture into the cup of His indignation."

Wrath without mixture is wrath untempered by mercy. God's last great protest for this time makes it plain that every one who resists His light and His affectionate and righteous entreaties will press to their own lips the cup of the wine of His unmingled wrath. God's Spirit sends the conviction deep into your heart, regardless of your resistance, that these things are so. The possibility of your joining in the pleasures and occupations of an eternal existence depends upon your attitude to these convictions.

THE TRUE ISRAEL

1. What is the meaning of the name, Israel?

The Lord said to Jacob, "Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed." Gen. 32:28.

2. What does Christ promise to the overcomer?

"To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Rev. 3:21.

3. To whose seed is the kingdom promised?

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy Seed, which is Christ." Gal. 3:16.

4. How much did the promise to Abraham imply?

"The promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4:13.

5. Who are reckoned as children of Abraham in connection with the kingdom?

"Know ye therefore that they which are of faith, the same are the children of Abraham." Gal. 3:7, 9. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Verse 29.

6. Were the literal children of Israel all the children of faith?

"Some, when they had heard, did provoke; howbeit not all that came out of Egypt by Moses. . . . And to whom sware He that they should not enter into His rest, but to them that believed not? So we see that they could not enter in because of unbelief." Heb. 3:16-19.

7. How only can the natural Jews become heirs to the promises to Abraham?

Only as individuals. So Peter exhorts them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38.

8. Then who only will be recognized as Israelites in the kingdom of Christ?

"He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2:28, 29. "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Phil. 3:3. "Salvation is of the Jews." John 4:24. "Unto Him [Shiloh of the tribe of Judah] shall the gathering of the peoples be." Gen. 49:10.

9. Who will be the sub-rulers over the twelve tribes in the kingdom of Christ?

"Jesus said unto them [the twelve], Verily I say unto you, That ye which have followed Me, in the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19:28.



"I have likened the daughter of Zion to a comely and delicate woman." Jer. 6:3

The Church Militant, and Triumphant

A Story of Surpassing Interest

By Milton C. Wilcox

WOULD you know her name—the beloved—for whom the Son of God shed His blood, the one supreme object through all the ages upon whom He has bestowed His supreme regard? It is Ekklesia (do not mispronounce the musical name, Ek-klay-see'-a), the called-one of God; the one "regularly" called out, Ekklesia Militant, the church in conflict. Others may come forth; others may imitate her name and dress; but *she* comes forth in response to God's regular summons.

Called Out of What?

Out of the world of sin and misery and wo and darkness has God called her (1 Peter 2:9); chosen her out of the world (John 15:19); called her out from among the unbelieving, the unrighteous, the children of darkness, the idolaters; separated her from the defiling, and set her apart to God (2 Cor. 6:14-17); out of Babylon, the great city of confusion and sin, has God called His beloved (Rev. 18:1-4). Not that she shall not mingle with those who know Him not has He called her; but that she shall hold to the high and holy principles of purity and truth uncontaminated by the evil, and thus reveal the glory of Him who called her.

Called by What?

In no illegitimate way has God called Ekklesia to be His; it is a *regular* call, a summons of authority. He has called according to His own eternal "purpose and grace" (2 Tim. 1:9); He called her "by His grace," "by our Gospel," "the Gospel of the grace of God" (Gal. 1:15; 2 Thess. 2:14; Acts 20:24). He called Ekklesia to "repent . . . and believe the Gospel" (Mark 1:15), and that call of His Gospel has ever testified, "repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21). And when the called-one responded to His summons, He "thoroughly washed" her from all her iniquity and uncleanness; He clothed her with "garments of salvation;" He covered her with the "robe of righteousness;" He decked her with the ornament of grace; He put bracelets upon her hands, a chain upon her neck, and a resplendent crown upon her head, and Ekklesia was surpassingly lovely, with the beauty of her God. Isa. 61:10; Eze. 16:8-14; Jer. 6:2.

Called from What?

And thus the beloved of God, Ekklesia, was called from uncleanness unto holiness (1 Thess. 4:7; Rom. 1:7); called from the fellowship of the world to the fellowship of His Son Jesus Christ (1 Cor. 1:9); called from the strife and unrest of passion and sin to peace (1 Cor. 7:15); called from the bondage of sin to the liberty which the Deliverer bestows (Gal. 5:13; John 8:32); called into the closest relationship to God and His Son Jesus (2 Cor. 6:18; 1 John 3:2); called to the holy citizenship of the heavenly commonwealth, and to the change which it involves (Phil. 3:20, 21, R. V.); called to the service of the keeping of the commandments of God and the faith of Jesus (Rev. 14:12); in short, called to a "holy calling," to "His kingdom and glory," to "His eternal glory"



He came, "a Man of sorrows and acquainted with grief."

(2 Tim. 1:9; 1 Thess. 2:12; 1 Peter 5:10). To all this and much more has God called Ekklesia, His chosen bride.

Her Past History

Of wonderful interest has been the career of Ekklesia Militant, since God called her in that far-off beginning, and she called herself by "the name of Jehovah." Gen. 4:26, margin.

We may not take the time to trace her history from the time her first martyr fell in death, to her passage through the Deluge which drowned the world, to her sojourning in the tents of the pilgrim patriarchs, to her sore bondage in brick and mortar in Egypt, her wilderness wanderings while fed and nurtured of God, to her triumphant entrance into Canaan. We will not dwell on her backslidings and glory under her kings, or her captivity in Babylon, when began her travail for the Desire of All Nations, her Son, her Deliverer. Micah 4:9, 10; 5:2, 3; Hosea 2:8. Here began her awful conflict with the Devil, the dragon of the nations (Rev. 12:1-4), who watched before the longing, expectant mother to destroy her Child as soon as He should be born.

The Deliverer

He came, "a Man of sorrows and acquainted with grief," bearing the sins and burdens of Ekklesia, that He might save her from her sins (Isaiah 53; Matt. 1:21). He labored, He prayed, He loved, He suffered, He died, to save those who caused His suffering. Even His own forsook Him when the crown of thorns was placed upon His brow. In that darkest hour of earth, Ekklesia was brought very low. She wept at the cross. She lamented by the closed grave. She felt herself bereft forever.

But the resurrection morn saw personified Righteousness arise triumphant from death to a seat on the right hand of God, and He counts her by His side. Eph. 2:6.

The Suffering Church

Satan, defeated by the Head of the Church, seeks to destroy those for whom Christ died. By error of every form, by artful flattery and blandishment, by prosperity, by idolatry which seemed the very messenger and worship of God, has the evil one led astray Ekklesia. The perversions of truth in the first centuries witness to his work.

The Dark Ages

The awful apostasy of apocalyptic Babylon followed. The corrupt powers of earth exalted the usurping harlot who calls herself by the name of God's chosen. Ekklesia, still the forlornly beautiful, marred as that beauty has been by Roman trappings, was driven into the wilderness, because she would not deny the all-sufficiency of her Lord. During the awful centuries of the Dark Ages her children perished in hecatombs of thousands on the smoking altars of apostasy till earth could bear the burden of guilt no longer.

The Reformation

The breath of God brought in the Reformation. Throughout all the Babylon of Rome went the summons of God to His people. He would have healed Babylon, but she would not be healed. But Ekklesia, weeping the loss of children, suffering from fierce persecution, rises in the strength of her Deliverer. The star of hope grows in her heart. The light of faith shines in her tear-dimmed eyes. She will go forward in His name. What mighty victories she wrought in all the world! How shackles were stricken from the slaves of superstition and sin! And her children grew mightily in number, and the world was almost evangelized.

But not wholly from the wilderness of error did the Church Militant come. She paused where the ragged edge of the forest of error verges on the meadow-land of truth. She tarried under the shade of venerable superstitions. She plucked the fruit of hoary sophistries. She carried baleful seeds of error to sow among the plants of God's husbandry. She patronized the philosophers of paganized worldly wisdom, till God's calls were glossed, and perverted, and made of none effect. Proud, popular, rich; flattered, fed, and fostered by princes of Babylon, she stands to-day, till from Babylon's sons and daughters the sons and daughters of Ekklesia are almost indistinguishable.

God's Last Threefold Call

Yet God is calling still. "Babylon is fallen, is fallen; come out of her My people, that ye be not partakers of her sins, and receive not of her plagues."

And the children of God are heeding that call. In all the world it is sounding; from all the world come responses from the faithful sons and daughters of God. They are breaking ties of life-standing, they are bearing reproach, contumely, isolation, persecution, that they may heed God's last threefold Gospel-summons of Revelation 14. They are imperfect, but learning. They are weak, but are

gathering strength. They are casting off error and opening hearts to the rays of light from the beaming, glowing Word of God's truth. Their own ranks are thinned at times by trials, by apostasy. Sadness fills her heart as her children leave her, but their places are filled. There are still many Seths to take the places of the Cains.

No longer is Ekklesia following the philosophy of the human, but the Word of the living God. No longer is she seeking in the musty tomes and vaults for the traditions and precepts of men, but in the pathway of her Deliverer she is walking in "the commandments of God, and the faith of Jesus." With God's justification for sin, Christ's self-denial for selfishness, the Spirit's power for service, the Word of God for guide—what more can she ask? The gifts of the Spirit are hers in this last conflict, as she waits for the coming of her Lord. And in her history we are beginning to see fulfilled the reply to the beautiful and suggestive questions of the Song of Songs:

"Who is this that cometh up from the wilderness, Leaning upon her beloved?"

This was Ekklesia from the Reformation.

"Who is she that looketh forth as the morning, Fair as the moon, Clear as the sun, Terrible as an army with banners?"

And this is God's remnant church, the beautiful Ekklesia in her latest triumph. Persecuted tho she and her children are, all "the nations shall see and be confounded at all their might. . . . They shall be afraid of the Lord our God, and shall fear because of Thee." Micah 7:16-19. The sons of Zion—taught of God, not men—shall have their piety, and power, and knowledge in Him, set against the sons of Grecia (worldly wisdom), and their culture, philosophy, wealth, education, and numbers. And God shall go with the sons of Zion, and make them "as the sword of a mighty man. And Jehovah shall be seen over them; and His arrow shall go forth as the lightning. . . . Jehovah of hosts will defend them. . . . And Jehovah their God shall save them in that day as the flock of His people; for they shall be as the stones of a crown, lifted up as an ensign upon His land. For how great is His

heard in all their effulgent beauty the blessing and life and health of God—"thanksgiving and the voice of melody." Christ has redeemed His own.

The purchase of His blood will go out no more



"He suffered, He died, to save those who caused His suffering."

forever. In that triumph-land, the earth made new, shall be "no more curse." Their song henceforth is "Alleluia, the Lord God Omnipotent reigneth." "The King's daughter within the palace [the purified Ekklesia] is all glorious; her clothing is inwrought with gold. She shall be led unto the King in brodered work." And the beautiful robes are the righteousness bestowed by her divine Lord. It is triumph, holy triumph forevermore.

It costs something, humanly considered, to be the children of Ekklesia Militant here; it will be the loss of everything not to be the children of Ekklesia Triumphant there. But to be in the church triumphant in heaven, we must be in the church militant on earth.

THE SOUL

1. THE word "soul" in the Old Testament is translated from the Hebrew *neh-phesh*. This word is translated "life" in Gen. 1:20, 30. In both of these texts it is applied to all kinds of living creatures, and in the margin it reads "soul." It is translated "life" and "lives" more than a hundred times.

2. The same word, *neh-phesh*, is translated "person" in Gen. 14:21, and in twenty-eight other texts, meaning the whole being. It is also rendered "mind" in Gen. 23:8, and in fourteen other texts. It is translated "heart" in Ex. 29:9, and in fourteen other places. It is also translated "body" and

"dead body" eleven times, one instance being Num. 6:6. Also, "will," as in Ps. 27:12; "appetite," as in Prov. 23:2; "thing," in Lev. 11:10; and "lust," in Ps. 78:18. In all, this original word for "soul" is translated by forty-seven words, each conveying a different thought.

3. In the New Testament the original word for "soul" is *psuche*, which is also rendered "life," "mind," and "heart."

4. In no instance in the Bible is the soul spoken of as immortal. All the human souls in the world excepting eight, and nearly all the lower order of souls, were drowned in the Deluge. 1 Peter 3:20. The Israelites slew many souls with the sword. Joshua 10:28-39. Souls go into the grave. Ps. 49:14, 15. "The soul that sinneth, it shall die." Eze. 18:4, 20; also Rev. 16:3. Both soul and body are subject to destruction. Matt. 10:28.

5. The human soul is saved from death only by faith in Jesus Christ (1 Peter 1:9), and he that is the means of converting a sinner "shall save a soul from death." James 5:20.

6. The salvation of a soul is identical with the gaining of eternal life. John 3:16, 36; 17:3; 1 John 5:11, 12.

"LORD'S DAY"

WHAT is the meaning of this term? It is applied by Christians generally to the first day of the week, or Sunday; but have they the right, we mean *scriptural* right, to do this? What says the Bible? We find the term used but once in the whole Word of God. This is in the following text: "I was in the Spirit on the Lord's day." Rev. 1:10. But the context does not tell us what day this was. Neither does the apostle give us any light in his Gospel narrative, which was written one or two years subsequent to the Revelation, tho he does mention the first day of the week. See John 20:1, 19. No other Bible writer uses the term Lord's day.

In the absence of all Bible evidence, is it not the height of assumption to apply the term to the first day of the week? "But," says one, "has not the



"The resurrection morn saw personified Righteousness arise triumphant."

goodness, and how great is His beauty? Zech. 9:13-17.

Then the slavery and bondage of earth will give way to the liberty and freedom of the land of God. The crown of thorns will be removed, and the coronet of triumph and righteousness and life shall crown the Beloved of Christ forever. The persecution, the sickness, the weariness, the death, the wo, the misery, the lamentation and weeping, shall forever depart, and in their place shall be seen and



"Behold, I stand at the door, and knock."

Lord one day that He calls His?" We reply, Certainly; Ex. 20:10 states, "The seventh day is the Sabbath of the Lord thy God;" Isa. 58:13 calls the Sabbath, or seventh day of the week, His (or God's) "holy day;" our Saviour says, "The Son of Man is Lord also of the Sabbath." Mark 2:28. Now, candidly, dear reader, are we not forced to the conclusion that the seventh-day Sabbath is at once both "the Sabbath of the Lord thy God," and "the Lord's day?"



EDUCATION IN THE HOME. NO. 25

(Continued from "Signs" of November 8.)

BY MRS. L. D. AVERY-STUTTLE.

WELL, Beth, little girl, we will begin the evening's study with your Bible story. Can you tell us about some one who has had that most wonderful experience—a resurrection from the dead?"

"Yes, papa; I have chosen the story of the little girl whose father was a rich Jewish ruler. Grandma said it would be nice for me to tell that story, because this was the only little girl who ever died and was raised to life again, that the Bible tells us about."

"That is true, my child; and now we shall watch you very closely as you proceed with the story, so that we may notice any reference made to the conscious condition of the little maiden while in the embrace of death."

"The story is found in all of the first three books of the New Testament," began Beth. "I wish I knew the little girl's name, but I have to be contented with knowing that her father was called Jairus, and that the girl was twelve years old. One day she was taken sick. Her father loved his little child very much, and I presume he got a great many doctors to see if they could not cure her; but they could not. At last, when she was dying, he hurried to Jesus, and asked Him to come quickly to see his poor child. I always wondered why he didn't go sooner. But the Saviour went right along with him, and did not even ask him why he had put off his visit until his child was dying. When they came to the house, she was dead, and every one was crying. Then the Saviour took Peter and James and John and the parents of the child, and went into the room where she was lying dead, and took her by the hand and said, in the musical tongue He spoke, '*Tabitha Cumi!*' (Maiden, arise)! Then she arose and walked, and the people were astonished, and the father and mother were glad."

"Do you suppose she told them what she was thinking about?" queried grandma, "and what she had been doing, while dead?"

"I don't much believe she had anything to tell; and maybe they knew better than to ask her," ventured Billy Black.

"It does seem a bit strange, now that I think of it," mused Mr. Gray, "that nothing is said about the child's condition in death."

"It plainly states that she was asleep," declared Elsie. "Of course, when people are sound asleep they are unconscious."

Story of Lazarus

"There are not very many instances of this kind recorded in the Bible," continued Brother Hartman. "But we will hear from Walter, next. Possibly he has something which will throw light on the condition of man in death."

"I have simply to tell of the death and resurrection of a young man named Lazarus," began Walter. "This man lived in Bethany, with his sisters. They were close friends of Jesus. Finally, while Jesus was away from Bethany, Lazarus was taken very sick. His sisters sent to the Master with the sad news of the sickness of their beloved brother, but He did not come until Lazarus had been dead four days. Martha went to meet her Lord, almost reproaching Him because He had not come at once. But Christ assured her that her brother should rise again."

"See here, Walter," interrupted John, "did Christ not declare that Lazarus *had* risen already, and was then in heaven, happy and glorified?"

"O, no," smiled Walter, "indeed, Martha seemed

to be looking forward to the resurrection at the last day. Finally, Jesus went to the sepulcher and all the people followed Him. Then, when He had prayed, He cried aloud, '*Lazarus, come forth!*' and the dead man came out of the tomb, wrapped in his grave clothes."

"Do you not think it would have been more in conformity with the general belief nowadays, to have said, '*Lazarus, come down!*'" asked grandma.

"Well, I must confess," declared Mr. Gray, "I did think there was something in the Bible to favor the idea that the spirit of man was conscious after death, but I begin to believe that we are entirely dependent upon the resurrection for a life beyond the grave."

"It surely does seem strange," said Mrs. Wilber, "that nothing is said about the thoughts or experiences of Lazarus during those four days. It is the very first thing I should have asked him."

"Evidently there was nothing to record, or surely this most interesting subject would have been touched by some one of the sacred writers. But it is all plain when we believe God's Word, that 'the dead know not anything.' Josie, have you some little story to relate?"

"I only learned that in the days of Elisha, there was a woman whose little son was out in the field with the reapers. The day was very hot, and when the child complained of his head, they carried him to his mother. Finally he died; and the mother felt so badly that she rode a long distance to find the prophet Elisha; but at last she found him, and he, by praying very earnestly to God, raised the boy once more to life and health."

"Did you find that the mother asked her child anything about his condition or thoughts while dead?" asked Elsie.

"Not a single word—strange, isn't it?" said Josie, glancing archly at her mother.

"Maybe the mother had been too well taught by the prophet while he lived in her house, to need to ask any question of this kind," replied Mattie.

"Well, Billy, my lad, what Bible story have you learned on this important subject?" asked grandma.

"I'm not used to telling stories in a company like this, but I'll try to tell the one I read in Luke, seventh chapter. The name of the city where these things happened was Nain. There was a widow who lived there, and she had one son—that was all—and he died. Of course, she felt pretty bad. I presume my grandmother would feel bad if I should die," said Billy, while his cheeks flushed. "But just as the people went through the city gates, they met Jesus and His disciples. Christ then commanded the men who carried the dead man, to stand still. I presume they must have been surprised. Then the Lord said, '*Young man, arise!*' and he sat up and began to talk. That's all the story, I believe."

"You have done first rate, my boy," said Sister Hartman. "Yes, the narrative says that the young man began to talk at once. But if he dropped a single word concerning his thoughts while dead, it is unrecorded; all of which goes to show very conclusively, I think, that these people who were raised to life did not sense anything at all while dead."

"Now," continued Brother Hartman, "there are but two more instances of the resurrection of dead men given in the Bible, and in neither of these is there so much as a hint given that they were conscious after death. Now, perhaps it would be well to see what the Word of God has to say about Spiritualism."

(To be continued.)

If we have no interest in individuals, says an exchange, we have no interest in Christ, and he who waits till he can save many souls, will never save one soul.—*Ram's Horn.*

THOMAS J. BARNARDO

(From Our London Correspondent)

THE death, September 13th, of Dr. Thomas J. Barnardo brought to its close a life of high Christian endeavor and singular fruitfulness. On a certain evening about forty years ago there entered one of London's ragged schools a bare-headed, shoeless, shivering lad who begged the privilege of spending the night before the fireplace. "O, no! run away home," replied the teacher, a young medical student. "Got no home," retorted the lad. Further questioning revealed that he was one of a number of friendless waifs who "lived nowhere."

The young teacher was still somewhat skeptical. Would the lad show him his comrades?—Certainly. So, fortified with a warm supper, Jim led the way to where eleven boys lay in the gutters of an iron roof, exposed to the cold winter wind. He offered to show more "lays" but the teacher, who was none other than Barnardo, had seen enough. He had found his life-work. Some months later he was called upon unexpectedly to speak at a missionary gathering, and told the story of "Jim."

The press took it up. Lord Shaftesbury learned of it, and asked Barnardo to dine with him. Naturally the conversation turned on "Jim." The guests were skeptical, and the host suggested that an investigation be undertaken. Cabs were accordingly ordered, and a large party set forth, guided by Barnardo, to a place near Billingsgate market. After a few minutes fruitless search, advised by a policeman, they offered a half-penny (one cent) each to as many boys as would show themselves, when forth from a pile of boxes, barrels, and crates crawled seventy-three homeless boys!

Homes for the Children

All great institutions begin small, and the Barnardo Homes for waifs were no exception. But the founder was an earnest, praying Christian, full of hope and energy, and, tho' confronted with almost superhuman difficulties, his strong heart never wavered, while under his fostering care the work grew and prospered, till it assumed truly mammoth proportions. For something like a generation now Dr. Barnardo's name has been a household word in Great Britain, while the destitute children he has snatched from the slums and given a Christian home and a fair start in life number no less than 60,000.

Unique in extent (nothing on a similar scale has been attempted to the writer's knowledge), the homes are remarkable in other respects. They refuse no one—in general the more hopeless the condition of the child, the more heartily he is welcomed. But they do more than *accept* needy children—they hunt for them. Through some forty branch agencies search is continually made throughout the kingdom for homeless and neglected children. The sickly and deformed, even those with incurable diseases, are all sought after and placed under ideal conditions, either in the beautiful children's hospital connected with the institution, or in one of the numerous family groups. Then, again, the individual peculiarities of each child are studied, and the best opportunity afforded for his all-round development. Uniforms are eschewed, each child being tastefully dressed, and in general institutional methods are discarded, the children being surrounded, as far as possible, with the influences of a Christian home. Great care is also taken in getting situations for them, and an excellent system of supervision is maintained.

Fell in the Harness

Dr. Barnardo had been struggling for years with serious heart difficulty; but, tho' urged by his friends to take a much-needed rest, he could not leave the work so dear to him. He died literally in harness, carrying to the very last a tremendous load of responsibility, but ever maintaining through it all the sweetness and beauty of a whole-hearted Christian life. He will be mourned by thousands of his boys and girls scattered all over the world, and by every lover of humanity; for he was indeed "The Father of Nobody's Children."

It takes leisure to be unhappy. In every divorce there is at least one idle man or woman.—*Lorimer.*

Spiritual Gifts

(Continued from page 5.)

men, as theirs also was." 2 Tim. 3:8, 9. Jannes and Jambres were chief magicians of Pharaoh, who resisted the message of the Lord by counterfeit miracles. Their folly was made manifest by miracles which they could not counterfeit. See Ex. 8:18, 19; 9:11.

The apostle Paul says of the church that will be found in waiting for Christ's second coming that it comes "behind in no gift, waiting for the coming of our Lord Jesus Christ; who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." 1 Cor. 1:7, 8.

The Apostasy

(Continued from page 6.)

The Waiting Church

But it is clear that the church which is waiting for the coming of the Lord will "come behind in no gift." There must therefore be a message of reform in the last days which will repudiate the false representative of Jesus Christ in the earth and dethrone the pretended vicegerent of the Son of God from his seat in the temple of God, proclaiming the eternal Son as the only true Head of the church and the Holy Spirit as His only representative in the world. As the result of such a message the true church will again be filled with the Holy Spirit and signs and wonders will follow them that believe.

Just such a message is found in Rev. 14:6-12 and it is now being proclaimed as God's appointed means of preparing a people for the second advent of our Lord. In this great advent movement some of the gifts of the Spirit have already been manifested, and before it comes to its climax all of them will be restored to the church. Thus the long, dark night of apostasy will be brought to an end, the Sun of Righteousness will arise, and the church, with Christ as her living Head, will triumph gloriously.

THE LAW OF GOD

By R. A. Underwood.

THE Primary Law of God, as a whole, may be divided into three grand divisions. First in order is *Physical Law*. The Lord has a plan for the material universe; hence the laws of physics, chemistry, astronomy, and meteorology.

Secondly: *Organic Law*. The Almighty created matter upon a plan, hence the laws of physiology, botany, etc. From decaying, offensive soil, with the presence of moisture, heat, and sunlight, God forms the clearest fiber, the most beautiful flowers, and the luscious fruits, pleasing to the eye, fragrant to the smell, delicious to the taste, and wholesome to man. This same plant and fruit, by as wonderful law, is transformed into the being of man and animal life. Ps. 139:13-16.

Man did not enact these laws. He can not fathom their mysteries; he can not abrogate them; they are higher than man.

Thirdly: God has a plan for the soul of amenable created intelligences; hence the *Moral Law*.

The Bible reveals the moral law; it does not create it. The moral law existed prior to the creation of man. By it must all created intelligences be judged. James 2:12; Eccl. 12:13, 14. It is higher in order than either the physical or organic law.

The moral law is the *Constitution* of the government of the Almighty. It embraces all fundamental rules that lie at the foundation of God's moral government, and enters into the solution of all moral questions. This law is spiritual. Rom. 7:14. It is perfect. Ps. 19:7. It was spoken and written by God Himself. Deut. 5:22-24; Ex. 24:12. This law is unalterable, and will stand forever. Ps. 89:34; III:7, 8. This law was designed to secure happiness to man and all amenable creatures, so long as it was strictly obeyed. Of this law Blackstone says: "The moral law is summarily contained in the Decalogue, written by the finger of God on two tables of stone, and delivered to Moses on Mount Sinai."

Exodus 20. "Chambers' Encyclopedia" says: "The moral law is that perceptive revelation of the divine will, which is of perpetual and universal obligation. It is summed up in the Ten Commandments."

John Wesley, in volume 1, pages 221, 222 of his "Sermons," says: "The moral law contained in the Ten Commandments, and enforced by the prophets, He [Christ] did not take away. *This is a law which stands fast as the faithful witness in heaven.*"

The Scriptures sum up the moral law in two great principles, namely, love to God, and love to man.

The remnant church on earth will keep this law of love. Rev. 12:17. Happy and blessed eternally are they who are found in harmony with its divine principles. Rev. 22:14.

CONSECRATION

BY L. D. SANTEE

Life I will give to the sweet call of duty,
Hoping in heaven the conqueror's crown,
Jesus, one glimpse of Thy cross and Thy beauty,
Tears from love's altar all other gods down.

Not mine the race for the gold-bearing mountains,
The marts where the demons of avarice feed,
The head's cruel schemes, and the heart's dried-up
fountains,
Crushing the poor to the earth in their need.

Mine be the peace that abides as a river,
Floating along on love's beautiful stream,
Worshiping Him who of life is the Giver
Till in the sunset the "jasper walls" gleam.

Kneeling alone in a loving devotion,
Bowing before Him who ruleth on high,
Tender my heart with a holy emotion,
While the crimson and gold die out of the sky.

All the great world with its wonderful splendor
With my sweet hopes it is nought to compare,
Nothing to give like the ecstasy tender,
Born in the soul by the spirit of prayer.

On the rapt soul are no traces of sorrow,
Glory is gilding the isles of the blest,
No gloomy fears of disaster to-morrow,
Safe, and at home, we can evermore rest.

Feet that are way-worn will soon rest in glory,
Long they have journeyed in time's weary way.
Soon in life's meadows we'll tell the glad story,
Jesus has died, and redeemed us for aye.

Chicago, Ill.

BECOMING LIKE CHRIST

A BEAUTIFUL statue stands in the market-place. It is that of a Greek slave-girl, but she is well-dressed, tidy, and handsome. A dirty, forlorn, ragged slave-girl passes by. She sees the statue, stops and gazes at it in rapt admiration. She goes home, washes her face, and combs her hair. Another day she stops in passing, to look at the statue. Next day her tattered clothes are washed and mended. Each day she stops to look at the statue, and each next day she has imitated some of its beauties, until the dirty, ragged slave becomes completely transformed; she becomes another girl. This is the way Christ teaches. He does not hurl His own individuality upon others; He simply lives and works and loves before men, not to be seen of them, but to inspire to a holy emulation.—*Selected.*

PRACTICAL LESSONS FROM THE EXPERIENCE OF ISRAEL FOR THE CHURCH OF TO-DAY.—By F. C. Gilbert, a Hebrew Christian. The prominent thought is to present Jesus Christ as He is,—Saviour, Messiah, Prophet, Priest, King,—which was the specific mission God had for the Jewish nation. The condition of the Jews at Christ's first advent on the earth and their refusal to accept Him as the Saviour are presented in a very practical way. Many of the customs of the Jews existing at the time of Christ are vividly portrayed. 400 pages; illustrated. Cloth, plain edges \$1 00
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A Foreword for 1906

Days of Uncertainty and Perplexity

THE year just closing has been in every department of life one of the most fruitful in earth's long history.

One of the bloodiest wars of modern times changed the map of Asia, opened the Hermit Kingdom, crushed its autonomy, struck the autocracy of Russia from the governments of earth, and completely upset the calculations of all the nationalities of Europe.

Great movements are in progress in the political, social, and religious worlds, which will develop into no one knows what.

A scientist recently declared that all scientists except mathematicians are in a state of "mental chaos," and that scientific men are certain of nothing.

What is true of the scientific world is true of the religious world; men are at sea; the faith of thousands is tottering. In the language of a late statesman, "No one knows what a day may bring forth."

The Lessons of History

Said Patrick Henry, the old Revolutionary patriot, "The only lamp by which my feet are guided is the lamp of experience; I know of no way of judging of the future but by the past."

And the past has its lessons, its tremendous lessons for the thoughtful and observant, lessons which history teaches; lessons which even the thoughtless and careless ought to learn and so become thoughtful and careful; lessons which the bestial Belshazzar should have learned, for, according to the prophet, he knew all the facts which taught the lesson, but he heeded them not. Dan. 5: 17-24.

It certainly behooves the statesmen and reformers of to-day to learn the lessons taught by history.

A Better Teacher

There is another Teacher; the Most High not only ruleth in the kingdoms of men, but He declares "the end from the beginning, and from ancient times things that are not yet done." Isa. 46: 10.

Far transcending the light of experience and history, He has given us the "more sure Word of prophecy," which is as "a lamp shining in a dark place, until the day dawn, and the Day-star arise" in the hearts of God's children as they expectantly wait for the coming morning.

The SIGNS OF THE TIMES for 1906

will deal with the great lessons of history for these times.

The SIGNS OF THE TIMES for 1906 will present the great lessons of prophecy for this time.

The SIGNS OF THE TIMES for 1906 will present the great principles of divine truth which make for righteousness and usefulness here, and for an eternally righteous character hereafter.

It is not great men that we have to present to our readers; that is, not great in the estimation of men, but great principles and great truths, which are more than men, and which if accepted will make men truly great in the sight of God.

Let us tell you of some of the subjects with which the SIGNS OF THE TIMES will be filled in the year to come:

Witnesses in Stone

There will be a series of articles on the testimony which archeology presents to the truthfulness of God's Word, testimonies written in brick and stone and buried for centuries until now, confirming the truths which have come down to us from the old Hebrew prophets.

What Is True Liberty?

Articles on religious liberty; what has been taught in the lessons of the past, and what is needed to-day.

Time-Tables of God

Articles on two of the great prophetic books of the Bible, which outline the world's history, and present before us God's great time-tables of events in the world's onward rush to eternity. These articles will show the fulfilment of history, and will reveal the only true view-point from which history should be studied. The worth of these articles will not rest upon the reputation of the writer or writers; they will so show the fulfilment of the prophecies of God that the articles themselves will be the self-evident testimony of their truthfulness.

A Year of the Teachings of Jesus

Lessons from the life of Jesus covering the whole church year from His birth to His resurrection, illustrated by reproductions from the great masters.

Articles on the work of Jesus Christ our Lord, in sacrifice, in teaching, in mediation, in judgment, in eternal atonement.

The Meaning and Fulness of Christianity

There will be articles on the great system of Christianity, the law and the Gospel, their relation and interrelation, what sin is, how it can be obliterated in the hearts of humanity, and how it will be swept from the world.

Articles on practical Christianity and vital godliness, in the inner life, in the home, in the church.

The Coming Reign of Christ

Articles which show that this world is rushing on toward its grand and glorious climax of all the ages, to the coming of the King of Kings and Lord of Lords, who shall take to Himself His great power, and reign.

Lessons on the current events of to-day and their bearing on Bible and prophecy.

True Temperance

Articles on the great temperance question and its vital importance to the world; what true temperance means.

Corruptions of the Christian Faith

Articles showing the corruptions of the Christian faith, what that faith is, how the corruptions came in until the Dark Ages was upon the world, and pure, simple Christianity had well-nigh been lost. These articles will be fortified by the testimony of history.

The Nature, Influence, and Progress of the Papacy

One of the mightiest powers in the earth to-day is that of the Papacy. There are those who have thought either that the power of papal domination had been destroyed by the Reformation, or that the Papacy itself had changed in nature since the Reformation. These articles will show that not only has the nature of the Papacy not changed, but that she is making progress, wonderful in its rapidity and scope, toward a world domination, and that in doing this she is fulfilling prophecy.

Voices from the Mission Fields

Do you want to know of the great mission fields by missionaries who are on the ground, and whose hearts are burdened for the field and for the souls in darkness there? There will be articles on China, on Japan, on Korea, on the great Dark Continent, north and south, on India,—all illustrated.

What the World Powers of Europe are Doing

Do you want to know what candid, Christian, keen, observers see in the world movements among the world-powers of Europe, rather than to depend upon the sensational news which the dailies give us? There will be monthly letters in the SIGNS from the great European news and political centers,—London, Paris, Rome.

Are You Among the "Elect"?

Have you ever been troubled over the doctrine of Election or Foreordination? The right understanding of that glorious truth magnifies God's love and makes the Bible shine with new hope and promised blessing.

Bible-readings

Do you want to know from its own words what the Bible actually teaches? There will be from twenty to thirty Bible-readings on its great important doctrines, and faith, and hope, and conduct.

Our Monthly Experience Meeting

We will not forget the isolated, devoted, earnest, Christians who are reading the SIGNS. There will be a monthly experience meeting for them.

Help for the Mothers

We will not forget the mothers who are moulding the men and women of the world, and whom God would have mould characters for eternity. There will be a monthly mothers' department, the design of which is to be practical help and encouragement to all mothers.

Home Instruction

There will be health talks, helpful hints on hygiene, fresh air, sunshine, proper food and clothing, instructive and helpful stories and incidents for the home circle.

Talks to Young Men and Women

There will be short talks to young men and young women, original poems, and many other articles on many subjects too numerous to mention.

There will be a full Question Corner of interest to our readers.

Many of these articles before named will be illustrated. There will be striking cartoons which will speak the truth.

Special Numbers

Besides all these there will be Special numbers on the following subjects:

A Special New York City number.

A Special number in the spring of the year on a subject which is threatening the very existence of present governments, and which is now a political power in every nation of the world—Socialism. In this number both sides of Socialism will be treated.

There will be a Resurrection Special, in which the meaning of the resurrection will be set forth.

A Fourth-of-July Special. What the day should mean.

A Thanksgiving Special.

A Christmas Special.

Our Contributors

A. G. Daniells; W. W. Prescott; W. A. Spicer; J. A. L. Derby; G. W. Rine; A. T. Jones; A. J. S. Bourdeau; H. A. St. John; F. M. Wilcox; L. A. Phippeny; C. P. Bollman; Frederick M. Rossiter, M. D.; W. S. Sadler, M. D.; David Paulson, M. D.; M. E. Olsen; C. T. Everson; John Vuilleumier; "Abdiel"; Mrs. E. G. White; Mrs. S. N. Haskell; Mrs. L. D. Avery-Stuttle; missionaries, J. L. Shaw, J. N. Anderson, F. W. Field, W. H. Wakeham, W. S. Hyatt; and other contributors, equally able, whom we can not now name.

Look over all these again, dear reader; consider the scope of the paper.

Do you know of any other periodical in Christendom that will give you so much of the great and important things of this world, and the world to come?

Yet all of the above we hope to present to our readers in the year 1906 in such a way that at the close of the year all who have read the paper will say that we have done more than we promised to do. We want your help in giving the SIGNS OF THE TIMES the circulation which it demands for a paper that presents such mighty truths to the world.



MOUNTAIN VIEW, CAL., NOVEMBER 22, 1905.

All Manuscript should be addressed to the Editor.
For further information see page 2.

MILTON C. WILCOX, EDITOR.
C. M. SNOW, } ASSISTANT EDITORS.
W. N. GLENN, }
A. O. TAIT, }

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Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common (King James) Version, the Revised 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 from one of the two revised versions, usually the American Standard.

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A Foreword for 1906 15

Publishers 2

Our "Foreword" for 1906 is found on page 15. Be sure to read it.

Do you wish an instructive, entertaining paper for your children? Then read the second page of this paper.

This is the last of our four Specials. They contain mighty truths, briefly stated in a connected manner. They are worth preserving. They are current today. They will be current next week and next month and next year. They contain much current truth for this world till Christ shall come again. Use them. Bind them together. Sell them and loan them. Use them in every way to bring before humanity these great vital truths which we can in nowise escape.

Remedies for Social Troubles.—The political remedy in a republic ought to be by peaceable means; but it is neither our province nor purpose to point that out. The eternal remedy, the remedy of God, is simple faith in our Lord Jesus Christ, and in the Word of God as it is in Him. That faith will lead men to break away from all sin. It will lead to obedience to all the laws of the land. It will lead men to turn from intemperance in intoxicants and narcotics, worse foes to humanity than the cruelest plutocracy which ever existed. It will lead men to regard the rights and liberties of all, whether rich or poor. That faith will lead men to do as Christ did, commit

all judgment unto God, who will render to every man according to his deeds.

"Methodist Discipline," article 6, says: "No Christian whatsoever is free from the obedience of the commandments that are called moral."

The price of the "Signs of the Times" for one year is only \$1.50; for six months, 75 cents; for three months, 40 cents. Address the SIGNS OF THE TIMES, Mountain View, Cal.

What will next year bring forth? What bearing will its events have upon God's work in the earth? Do you wish to know what the Word declares, what prophecy is declaring? The SIGNS OF THE TIMES will keep pace with the year's unfolding events. Read the announcement for 1906 on page 15.

More Help.—Beginning with our next issue our old-time associate, Brother A. O. Tait, unites with us again in labor in this office. On account of ill-health several years ago, he separated from the work; now he is feeling well and strong and is therefore with us again. He will take charge of the circulation management of the SIGNS in the place of Brother H. H. Hall, who has been overburdened with the work of two men, and who will now give his time to the book and tract work. Brother Tait will also become one of our editorial staff.

Do not fail to read page 15.

Our Departments.—In these special numbers it has been almost necessary to sacrifice all our regular departments. Among those departments in all our regular issues are the following:

Editorial, in which is discussed and presented articles of importance and notes of information and interest.

The Outlook, a department noting the current events and showing their connection with prophecy and their influence upon the world.

Our Question Corner, in which queries on the Bible are answered.

General Articles, the Home, Missions, are departments which bring before our readers the very best, each in its field. All of these except the Home department have been crowded out. Our regular numbers are as good, and many think better, than our Specials.

Dealing as the paper does with such tremendous themes, we ask the readers of these Specials to read page 15, and then subscribe for the paper for a year. The paper will be sent you to the close of 1906 for \$1.50.

Mental Chaos Coming On.—In a recent article in the San Francisco Examiner Prof. Edgar L. Larkin, of Mt. Lowe Observatory, in this state, publishes the following question, and his answer thereto:

Q. Is the Darwinian doctrine of evolution of animals and man considered settled?

A. Biologists are in a state of mental chaos, and all other scientists except mathematicians. All laws of nature, that are based on mathematics, are known to be settled on a rock foundation. Such sciences as biology, physiology, mentology, and medicine must struggle for a hundred years to come to really settle anything. Chaos reigns supreme among these studies. Nothing is known about the origin of life of any kind.

In other words, "Who by searching can find out God." "With Him is the fountain of life." Other scientists doubtless would not agree with Professor Larkin. They never have agreed, or do agree, or will agree. And yet many souls are taking the dreams of men in the above "sciences" as facts to overthrow God's Word. But the Old Book will survive "the wreck of matter and the crush of worlds" and the crumbling theories of "scientists." Why not turn from the chaos of "science falsely so-called" to the cosmos of God's truth?

Leave It with God.—Have men wronged you? Leave it with God. Do not think, reader, that you must execute God's judgment. Do not think that you can not afford to wait His time; that is your only safety. A war of classes will but increase the evil and the bonds of law. Leave the hatred of the rich, or of his ways, to God; leave all the difficulties and differences which can not be peaceably adjusted to Him. You can not afford to do otherwise, and if you will give up all of these, all of self, and accept of Jesus Christ for what He wants to be to you,—Redeemer, Saviour, Friend, Example, King,—you will not want to do otherwise. In Him is all fulness. Having Him you have all—all the eternal riches of His glory, with eternal life in which to enjoy them. The wicked may seem to triumph for a little while, but it shall be short. Strength is better measured by endurance. God endures. The trial of faith may last a little while, then Christ will come. He knows that every feeling of righteousness is outraged by the injustice we see on every side, but leave it with Him. It is the Christian's work to heal by the Gospel of peace and love. Leave vengeance and wrath with God. He says, "Be patient [patiently endure] therefore, brethren, unto the coming of the Lord." "The Judge standeth at the door." He will plead your cause better than you can do it. He will decide more justly, for He reads the hearts.

Which Shall We Follow?—In discussing the attitude of the majority as a guide of conduct, in an able editorial, the Sunday School Times says:

It is important to note that it is not mere cynicism or pessimism that finds its interest in the opinion of the majority chiefly that it may avoid following that opinion. It is simple acceptance of Christ's teachings and warnings that brings one to this attitude. Whether the majority will always be wrong in this world we may not know; that it is so to-day, as it was in Christ's day, would seem to be beyond question. To the few disciples who had left the crowd to follow Him Christ said, in urging this truth which He so clearly foresaw their and our need of, "Wo unto you, when all men shall speak well of you! for in the same manner did their fathers to the false prophets." In other words, Christ would have us know that the opinion of the "all men"—that is, the majority in this world—is in approval of the false, while He was constantly showing that only the few would understand and follow Him. If you would be blessed, you must let men in general "separate you from their company," He said. "Many are called, but few are chosen,"—because only few choose to see the right. "Narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it." Are we willing to be numbered among those few?

"The First Day of the Week" is the Bible name of that portion of time which begins at sunset Saturday night, and ends at sunset Sunday night. The Bible First Day and the secular Sunday are not, therefore, identical. If the Bible First Day be sacred, it should be observed from sunset to sunset. If any part of the day be sacred, all is. What right have Sunday-keepers to demand that men should keep three-fourths of the day, while they desecrate one-fourth of the same day? What right have they to say that God is particular over the observance of one portion of the day, but not another?

From Apostolic Days.—Elder Harry Armstrong, writing from Ceylon to friends in California, says that there are several native Christian Sabbath-keepers there, belonging to a company of people who have been keeping the Sabbath since the days of the apostles. They also believe in baptism, life only through Christ, and the resurrection, and many of the other truths which we love. And so God has His witnesses, and has ever had them, to the eternal truth and perpetuity of the Sabbath.

There is no event connected with the salvation of the race of more importance than Christ's coming. There is no subject, unless it be His death, given greater prominence in the New Testament.