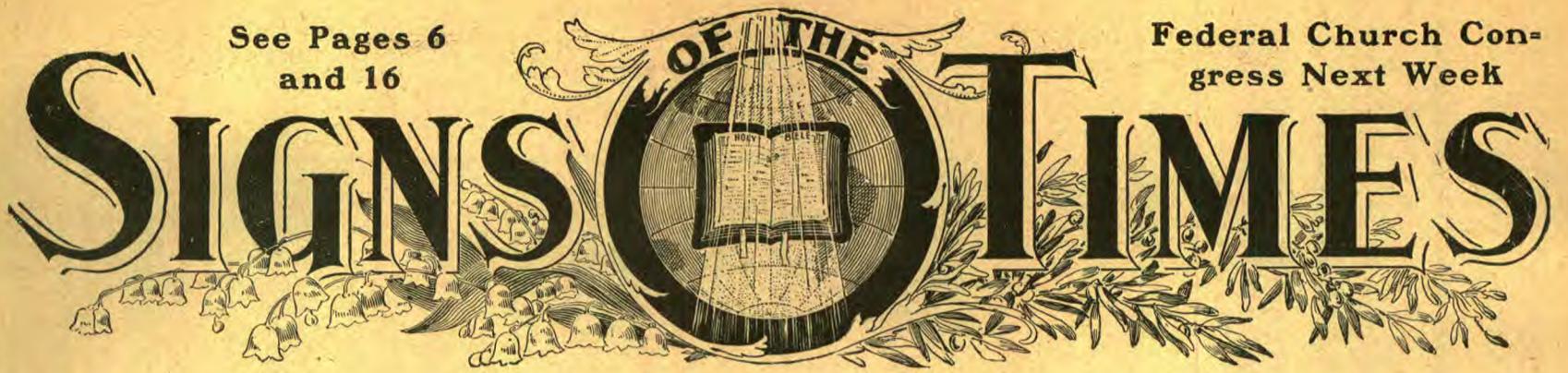


See Pages 6
and 16

Federal Church Con-
gress Next Week

SIGNS OF THE TIMES



THE GLORY OF ZION

(PSALM 48)

Great is Jehovah, and greatly to be praised, in the city of our God, in His holy mountain. Beautiful in elevation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King. God hath made Himself known in her palaces for a refuge. For, lo, the kings assembled themselves, they passed by together. They saw it, then were they amazed; they were dismayed, they hasted away. Trembling took hold of them there, pain, as of a woman in travail. With the east wind Thou breakest the ships of Tarshish. As we have heard, so have we seen in the city of Jehovah of hosts, in the city of our God: God will establish it forever. (Selah.) We have thought on Thy loving-kindness, O God, in the midst of Thy temple. As is Thy name, O God, so is Thy praise unto the ends of the earth; Thy right hand is full of righteousness. Let Mount Zion be glad, let the daughters of Judah rejoice, because of Thy judgments. Walk about Zion, and go round about her; number the towers thereof; mark ye well her bulwarks; consider her palaces: that ye may tell it to the generation following. For this God is our God forever and ever. He will be our guide even unto death.

SIGNS OF THE TIMES



The Home of the "Signs of the Times."

PUBLISHED WEEKLY

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Mrs. O. L. Parker."

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A BROTHER in New Brunswick has just sent us an order for four new subscriptions to the SIGNS OF THE TIMES, and a renewal of four old subscribers. The cash for the payment accompanied the order. He secured these subscriptions among neighbors.

Have the mighty truths for these times, presented from week to week in the SIGNS OF THE TIMES, stirred your heart? If so, how can you keep from going to your acquaintances and asking them to take and read the paper. It may be something of a task for you to do this, but the times are urgent, and every effort must be made to reach the world quickly with the message of the Lord's soon coming.

A. O. T.

Good Holiday Books

The following books sell readily at all times of the year; but their attractive appearance and contents make them especially desirable as holiday gifts:

Things Foretold

An attractive book for children, giving simple lessons in prophecy, showing how some things foretold have been fulfilled, how others are being fulfilled, and how still others must be fulfilled soon.

With these interesting talks, the writer weaves in helpful moral lessons, drawn from the experiences of Daniel and his fellow captives in Babylon, and also sets forth sound principles of right and justice that can not fail to mould and strengthen the young minds for good.

While the book is designed for children, many of the older people will be attracted by its easy manner of introducing and explaining points of prophecy.

112 pages; 21 chapters. Price 50 cents.

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The object of this little work is to teach the child to read and at the same time instill into the young mind thoughts of God and His goodness.

The book begins with an attractive alphabet, each letter of which is connected with some Bible scene, then comes the word method, followed by short Bible stories.

The book is so attractive that even the children can sell it readily.

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This little book tells how an unhappy home was made happy. It pictures before the reader in interesting story form the relations that should exist, and the lines of influence that should be guarded and cultivated in every home.

The book is bright and cheery throughout; and the good, wholesome lessons taught will appeal to old and young alike.

Beautiful cover design; 200 pages. Price, paper, 25 cents; cloth, 50 cents.

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This book contains simple lessons on nature, taking up the subjects in the order of creation. It is designed as a beginner's book in reading, and at the same time to teach beautiful lessons from nature, based on the Bible.

128 pages. Price, board, 25 cents; cloth, 40 cents.

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Familiar talks with boys and girls about the common articles of every-day use, such as air, wafer, sunshine, fire, smoke, glass, coal, salt, paper, matches, etc.

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221 pages. Price 75 cents.

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A biography of this wonderful prophet of God. Entirely new in its conceptions and designs. The scriptures narrating the story are printed in parallel columns with the author's delineations and interpretations. This one feature of the book alone renders it very serviceable and desirable.

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The book contains both a scriptural and a general index of subjects, has eighteen chapters, and 369 pages. Price \$1.00.

Steps to Christ

This book, by Mrs. E. G. White, presents in a simple and attractive manner, the steps by which the sinner may find Christ and be made complete in Him.

While the book is an excellent guide to inquirers and young converts, it also contains a wealth of counsel and encouragement for those older in the way, who are experiencing difficulties.

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An excellent companion volume to "Steps to Christ," by the same author.

This book is an exposition of Christ's Sermon on the Mount, written in beautiful and eloquent language, and bringing out helpful and encouraging thoughts from the Master's words, that were so abundantly laden with Spirit and life.

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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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MILTON C. WILCOX, - - - - - EDITOR.
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A. O. TAIT, }

THE MIGHTY WORD OF GOD.

ON the surface a ruin is not an inspiring sight; yet it may teach an inspiring lesson. Its still voices may whisper to our despondent souls hopelessness and despair; yet they may also ring, to the ear rightly attuned, a glad note of triumph. It will depend upon our attitude as to what we shall see and hear.

ON this page is a photographic reproduction of the ruins of ancient Capernaum. All there are of the once proud city of beautiful Galilee is the record of its past and its ruins. It was a busy city, surrounded by a populous and wealthy country. The ruins themselves speak of its former greatness. A colony of Jews were here, and for them a wealthy Roman centurion had built a synagogue. It was a city exalted in pride unto heaven, doubtless on account of its growth and prosperity.

THIS city, with its active teeming population, Jesus made His earthly home; it was "His own city." Mark 2:1. Here Matthew-Levi was chosen for apostleship. Matt. 9:9. Simon Peter and Andrew belonged here, and it was probably near Capernaum on the beach of the sea that Jesus called them from the fisherman's net to follow Him and become fishers of men. Mark 1:16-21. Here also, doubtless, lived John and James.

IN Capernaum many of Christ's miracles were wrought. Here He healed the centurion's servant. Here His cooling touch drove from Simon's wife's mother the fierce burning fever. Here, in "His own city," He spoke forgiveness to the soul of the paralytic and healed his body. Here the spirit of an unclean demon was cast from a chained soul. Here virtue went from Him in response to the touch of faith upon the hem of His garment, and

stayed the ebbing of the life current in the poor, timid, nameless woman. And this immediately preceded the giving of life to the daughter of Jairus, the ruler of the synagog. Here, too, was given the wonderful instruction of John 6 to a people so gross that they understood not its meaning. Capernaum not only prospered in material things; but great blessings and opportunities came to her direct by the literal presence of the Son of God.

AND yet all these blessings touched but the hearts of the few. The great mass moved on unheeding, uncaring, till her day of blessing had passed and the curse came: "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell [hades]; for in the mighty works which have been done in

in them; but transgressors shall fall therein." Hosea 14:9.

BUT the ruins of Capernaum have their cheering as well as their solemn lessons. We may go on carelessly as she, and die in our sins and by our sins. The mighty Word, by which we would not live, is perverted to our own destruction. "The strength of sin is the law." But we may also know that as the might and power of that Word was the destruction of the careless city, so it is "mighty to save" all who trust in it. Its potency is exhibited in the character of Jesus Christ, triumphant over all sin and death and the evil one; and through Him it may be equally potent in us. God's Word abides. Kingdoms may wax and wane, empires flourish and decay, men and their plans and schemes may come and go; the mighty Word of God abides and prevails forever. Rejected, and the fate of Capernaum is ours; received, and we abide with it eternally. 1 John 2:15-17.



Ruins of Capernaum.

thee, had been done in Sodom, it would have remained unto this day. But I say unto you, it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." Matt. 11:23, 24.

IT was no arbitrary curse that our Lord pronounced upon the populous city because He was offended. He was but stating her chosen doom. She had sowed to selfishness, lust, pleasure, worldly gain; she must reap the legitimate fruit of sowing—destruction. She had rejected the mighty Word which would save her; she must meet the destruction of the power of that Word perverted. "The ways of Jehovah are right, and the just shall walk

at all. Sometimes the number of convictions are taken into account, but the ways of escaping conviction are on the increase. But crime is one thing, while sin is another. Sin is the transgression of the law of God; crime is the transgression of human law. Sometimes these laws conflict, when, as the scripture informs us, "we ought to obey God rather than men."

When men enact and undertake to enforce religious laws, these laws always conflict in some principle with the law of God. So the obedience of them is *sin*; to disobey them is *crime*. Many "reformers," in pursuit of what they call "civic righteousness," really induce men to commit sin, while they imagine that

Crime and Sin.—When statistics show a decrease in the percentage of *crime* in any given region, it does not follow that there is any decrease of *sin*. Such statistics are sometimes made up from the number of arrests made in a given time, but arrests are not a fair gauge of criminality. There are certain classes of secret law-breakers who are not arrested

they are working wonders in reducing crime.

The statistics of crime may be reduced by ignoring some laws, or overlooking their violation; but God keeps the statistics of sin and sinners, and He makes no mistakes; the day of reckoning will surely come. It is possible for crime to be materially reduced in appearance, while sin is greatly increased. Sin is so deceptive, that men of wide reputation for morality may be the worst of sinners—"workers of iniquity." G.

TEACHING THE CHILDREN.

WHILE it is in the order of the Lord that children should be educated in those things which are essential to comfort and happiness and usefulness in this life, it never was designed that their education should become a matter of parental pride. As soon as it becomes such, the real purpose is lost, and a door is opened to the introduction of many evils.

Systems of education have been built up, which have been made, through parental pride, the instruments of torture and death to the children that have been forced into and through the system. There are continually coming to our attention illustrations of the pitiless struggle between children who are constitutionally or mentally weak and the present educational system. Children have been required within a certain time to master a given amount of learning. They have done so; and when the examinations were passed, they have dropped into a mental lassitude due to brain fag, from which they have never recovered. The thought of taking up a book for study is as rasping on their nerves as the scraping of a fire shovel on a stove bottom is to a nervous wreck. There has been a strain and a lesion of brain tissue which has never mended.

One has said that "the world is going university mad;" and with the hundreds of victims that are every year offered on the altar of parental pride in the shrine of enforced education, it certainly looks as if the speaker had grounds for his declaration. An education is a blessing if the principles learned are in harmony with the principles of divine truth. The educated mind, with the same degree of spirituality, will accomplish more for God than the mind that is not educated. But the physical and spiritual welfare of the child should be a matter of far greater consideration than the acquirement of a certain amount of book learning in a specified length of time. The pitiful little wrecks that have been laid away this year as the result of educational strain should forever settle in the parent's mind what his duty is in the matter. The ambitious parent who drives his child through a certain course of study at the expense of health and life, or of future usefulness, is guilty before God. The fact that a certain course is marked out and that some accomplish it without apparent injury to themselves, is no excuse for any parent allowing his child to wreck its life or usefulness in the attempt to master the task. Thousands are doing it because they do not want it to appear that their child is not as "smart" as their next-door neighbor's. Many who have done so are now wondering why their children are not able to accomplish anything above the

most ordinary in life. We have heard the remark, "John and Mary have had the very best education the schools could give them; but the Smith children who have no better education are all doing well, and mine are doing nothing. I don't understand it." Brain fag, mental lassitude, mental debility, are written all over the lives of such children; and they are not to blame for it either. Their brains have become like the stomach that has been gorged and its muscles stretched beyond power to return to their proper shape and functions, or like the steam boiler that has been weakened by excessive pressure until only a small head of steam can be carried.

Life is more important than the deepest philosophy the child can be forced to learn; health is more precious than the solutions of the problems of Euclid or the declensions and conjugations of Greek and Latin. The full, symmetrical, perfect development of an entire human life is of infinitely greater importance than all the philosophies and mythologies and aphorisms of the ancients, or the heaped-up and pressed-down wisdom of modern economics, psychology, and commercialism. Let the child and the man be educated; but never permit that education to become the shroud or the grave that shall hide away the little lives entrusted to your keeping. "The fear of the Lord is the beginning of wisdom;" and they in whose hearts the fear of the Lord reigns will not be tempted to sacrifice their little ones on the altar of pride. s.

"GRACE AND TRUTH."

Another "Edition" Needed.

BEFORE us lies a little tract with the above title, several copies of which have been sent us. It is said to be "the first edition, 1905." Here is the statement on which the teachings of the tract are based (Italics ours):

The law was given by Moses, but grace and truth came by Jesus Christ" (John 1-17) is the brief and weighty way in which the Bible sets before us *the change in the dealings*—or rather the *contrast* in the dealings—of God with man consequent upon the coming of the Son of God into the world.

The dispensation of the law begins and ends with Moses. The dispensation of grace is not a development of that which preceded it. *It begins where the other ends*, and is in entire contrast with it in all its features.

It is of the utmost importance to Christians to understand the true character and object of the moral law. There is a tendency in the mind to *confound or mix the principles of law and grace*, so that neither the one or the other can be rightly understood. Law is shorn of its stern and unbending majesty, and grace is robbed of all its divine attractions. God's holy claims remain unanswered, and the sinner's deep and manifold necessities remain unreachd, by the anomalous system framed by those who attempt to mingle law and grace. In point of fact, they can never be made to coalesce, for they are as distinct as any two things can be.

Law sets forth what man ought to be, grace exhibits what God is. How can these ever be wrought up into one system? How can the sinner ever be saved by a system made up of half law, half grace? Impossible. It must be either the one or the other. The law, like everything else emanating from God, was perfect *so far as it went*—perfect for the object for which it was administered; but that object was not, by any means, to unfold, in the view of guilty sinner, the nature and character of God. There was no grace, no mercy. "He that despised Moses' law died without mercy." Heb. 10:28.

The writer of the above does not stand alone in holding that God gave the law, and dealt with man by law from Moses to Christ; then law was dropped and people were dealt with by grace. There was not mere change in God's dealings, but actual "contrast" in God's dealings with His children.

The strange declarations are made in the light of such wonderful truths as these:

"I am Jehovah; I change not." Mal. 3:6.

"Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning." James 1:17.

"Hear, O Israel; Jehovah our God is one Jehovah; and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might." Deut. 6:4, 5.

"Jesus answered, The first [commandment] is, "Hear, O Israel; The Lord our God, the Lord is one; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Mark 12:29, 30.

The requirements given by Moses are the requirements given by Jesus, as they were given by Christ to Moses.

Yet according to the tract under review God was gracious up to the time of Moses; but from that time till Christ came He was ungracious, without mercy. Moses and Samuel and David and Elijah and Isaiah knew naught of God's grace and mercy. That writer would have us believe that these men were deceived by the Word of Jehovah given to and through Moses:

"Jehovah, a God merciful and gracious, slow to anger, and abundant in loving-kindness and truth; keeping mercy for thousands [of generations, Deut. 7:9], forgiving iniquity, transgression, and sin." Ex. 34:6, 7.

Over and over is it sung in that dispensation that "His mercy endureth forever," and that He is "full of compassion and gracious," and "gracious and full of compassion;" over and over the psalmist sang it. Yet in it all, according to this tract he was mistaken; for he also believed in law, and sang:

"O how love I Thy law,
It is my meditation all the day;"
"I delight to do Thy will, O my God,
Yea, Thy law is within my heart."

Of course none of the men of God living in that age knew aught of this double system; they believed in God's grace and kept His "commandments and statutes and laws." And yet mistaken as they were (according to the tract referred to) that mixed—divinely mixed—system made men fit for translation without seeing death, as Elijah, for instance. Of course, Jesus tells us that neither one jot nor tittle could pass from the law (Matt. 5:17-20). Paul declares that we do not make it void by faith (Rom. 3:31); John declares that "this is the love of God that we keep His commandments, and His commandments are not grievous" (1 John 5:3). We read, too, that there is justice in this dispensation; for while he who despised Moses's law died without mercy, "of how much sorer punishment" is he thought worthy who slights the work of Christ. Heb. 10:29. More than this, the law is itself an expression of God's "mercy" unto thousands of them that love Me and keep My commandments." Ex. 20:6. Jesus declared to the Jews who were doing so many little things punctiliously, that they had omitted the *weight-*

ier matters of the law, justice, and mercy, and faith," "and the love of God." Matt. 23 : 23; Luke 11 : 42.

God is ever the same, the great I AM, His law always demanding the highest conduct; His grace and mercy ever pardoning the repentant sinner. His law has ever condemned the sinner; His grace has ever wrought to bring the receptive heart back to Him. The broken law makes necessary the abounding grace; the healing grace binds up the wounds of transgression and establishes law in the heart of the believer.

What does the text at the beginning of our quotation mean?—Simply this: All that God could do through mortal man was to give His law as mere outward precepts. That is all that Moses could do. Christ came down to give God's precepts as enabling acts to the heart of faith. Moses so received them, and the law from Christ became a Gospel of power, shining from his face. But the people would not hear God's voice; hence, they received it as outward law only; and law without is always death; while law within is power and peace and rest. Outside of man it is to him mere fact; within his heart it is living "truth." Ps. 119 : 142. And "grace and truth" came not through or by, but to Moses as truly as it did to John or Paul.

Surely we hope this tract will pass to its second edition, a messenger of truth, not error.

O, why not see God as He is, just, good, merciful, gracious, loving, and eternally unchangeable?

THE LORD'S SPECIAL COVENANT.

OF all the covenants spoken of in the Scriptures there is just one that God calls distinctively His own. It is not a covenant with any specific individual or people, with which they have anything to do but to obey. It is a covenant that all men are under obligation to observe. It was not an agreement, but a commanded covenant. "And He declared unto you His covenant, which He commanded you to perform, even ten commandments; and He wrote them upon two tables of stone." Deut. 4 : 13.

This is a plain statement of what God's covenant is. It was this covenant which the Israelites had covenanted to keep. They made the agreement to keep whatever God would say before they knew what He was going to say. Ex. 19 : 4-8. This constituted what is known as the "old covenant." It was a covenant, or agreement, to keep the Lord's covenant of ten commandments. After they heard His words, they confirmed their agreement.

But they soon failed to keep the Lord's covenant, and in this failure they broke their own covenant with God—that is, they broke the "old covenant." So the Lord's covenant of mercy, called the "new covenant," is the only hope of the disobedient. He makes that with a people, also called Israel and Judah, who will receive His covenant, or law, in their hearts. Jer. 31 : 31-34. A formal profession of righteousness must always prove a failure; only the law of God in the heart can keep one in covenant relation with God. Such covenanters are Israelites indeed, prevailers with God. Gen. 32 : 28.

God's covenant of ten commandments does not fail because a faithless people fail to honor their promise to keep it. A foreigner who desires to become a citizen of the United States takes an oath to obey the laws of the land. If he afterward violate the said laws, he breaks his covenant with the government; but that does not affect the validity of the law. Nor is the law to be repealed on that account. Moreover the naturalized citizen who has a heartfelt regard for the law, will always prove faithful to his covenant with the government—his oath of allegiance.

God's special covenant, which He says is the law of ten commandments, is a permanent, perfect covenant. "He sent redemption unto His people; He hath commanded His covenant forever." Ps. 111 : 9. This is why the people need redemption, because the covenant, or law, which all have violated, must stand forever. If the law could be set aside, there would be no more sin, for "sin is not imputed when there is no law" (Rom. 5 : 13); therefore there would be no necessity of redemption.

But "the law of the Lord is perfect, converting the soul" (Ps. 19 : 7); it is not to be abolished. Speaking of Christ under the title of David, the Lord says, "I will make Him My firstborn, higher than the kings of the earth. My mercy will I keep for Him forevermore, and My covenant shall stand fast with Him." See Ps. 89 : 18-29. Again He declares, "My covenant will I not break, nor alter the thing that has gone out of My lips." Verse 34.

Corroborating this declaration is the testimony of Christ: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Matt. 5 : 17, 18. Luke reports Him as saying, "It is easier for heaven and earth to pass, than one tittle of the law to fail."

Instead of abolishing one tittle of the law, Christ Himself magnified the law and made it honorable. Isa. 42 : 21. And "he that saith he abideth in Him ought himself also so to walk even as He walked." 1 John 2 : 6.

G.

The Christian is God's by creation, His by redemption, and His by regeneration. Every fiber of his being ought to respond in grateful praise to God's goodness. He has not only all the promise of "the life which now is" that other men have, but he has the assurance of the life "which is to come." He is assured that "God worketh all things with him for good" if he only loves God, and lives yielded to God's purpose. Therefore he can "rejoice evermore;" he can "in everything give thanks." Men may abuse him; he knows that it is worse for them than for him, because the injury to him is merely temporal at the most; the injury to them is that of character, which unless repented of is eternal. "Great peace have they that love Thy law, and they have no stumbling block."

Is It Belief?—There is much professed belief in God's Word, or the Bible. Yet that Book declares and repeats in various forms and ways, and at various times, the story of the evil days and dangers through which we must pass. Do the prophecies, the warnings, mean nothing? Do all of the precepts of God mean nothing? Is the life and example of Christ Jesus of no effect? Is His Spirit powerless for a better life? Judging from the practise of pres-

ent civilization, all these questions should be answered in the affirmative. But "shall their unbelief make the faith of God without effect?—God forbid; yea, let God be true, but every man a liar." Rom. 3 : 2.

Question Corner

1738.—Subject to Proper Authority. Rom. 13 : 1-3.

Please explain Rom. 13 : 1-3 and 1 Tim. 4 : 1-3. J. C.

The latter text must wait for more room. We will republish an article on it before long. The first text is simply instruction to be subject to proper authority. We understand that "the higher powers" of verse 1 are the same as the "rulers" of verse 3. Civil government is an ordinance of God. It may be administered by evil-designing men, still the institution of civil government is of God, a necessity for sinful, unregenerate men. The worst of civil government is better than anarchy. But civil government is better than anarchy. Yet civil government has its sphere. Outside of that it has no authority. Where man's duty to God transcends it, "we ought to obey God rather than men." Acts 5 : 29; 4 : 19. God calls Nebuchadnezzar His "servant," and gave him all his kingdoms, but when he demanded that which was contrary to God's law, God justified His servants in their disobedience. See Jer. 27 : 6; Daniel 3 : 4 : 34-37. In all things where conscience toward God or our fellow men do not contravene, obey the civil power. Laws may be unjust, taxes oppressive; yet for Christ's sake obey the law. 1 Peter 2 : 13-17. See also Matt. 17 : 24-27.

1739.—Is There an Eternal Hell? Jude 7; Isa. 66 : 23, 24.

Will you tell me what the above scriptures mean? Is there an eternal hell? A. H.

For the explanation of Jude 6, 7 read 2 Peter 2 : 4-6. Jude gives us an example of the punishment of the wicked in the doom which came to Sodom and Gomorrah. He tells us that they are set forth as examples, suffering the punishment of eternal fire. Peter tells us that that fire turned the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow after making them an example unto those that should live ungodly. The eternal fire is so called because eternal in its results, and not in its burning. It will eternally burn up that upon which it preys, so John the Baptist declares in Matt. 3 : 12, where the wicked are likened to chaff. "The chaff He will burn up with unquenchable fire." That is, it can not be quenched until it does its work. You will notice that the passage in Isaiah does not refer to living wicked which are cast into this fire, but to the carcasses of the wicked, rendered by the American Revised Version, "The dead bodies of the men that have transgressed against me." And they are part of that chaff which shall be burned up with unquenchable fire.

1740.—Where Do We Go at Death? 2 Cor. 5 : 1, 2.

Do we go right to heaven when we die, according to 2 Cor. 5 : 1, 2? A. H.

The scripture referred to does not teach that. It simply declares that if the earthly tabernacle of our house be dissolved, if we die, we have a building from God, a house not made with hands, eternal in the heavens. There is nothing said in this scripture as to the time when that shall be given to us. The thought is simply this, that we need not fear the death come to us; God cares for His children, and has prepared for them homes and mansions. If you will read the context you will notice that three conditions are set before us in which man may be found: first, in this "earthly house," longing for something better, "in this tabernacle," "at home in the body," etc., that represents the Christian in this mortal life; secondly, "unclothed" and "naked," "dissolved," referring to the condition in death. For that the apostle did not long; he did not desire that. Third, "clothed upon," "swallowed up of life," the simple expression denoting the eternal state of being when our Lord shall come and change this mortal into immortality; and not until Christ comes will this change take place. 1 Cor. 15 : 51-54. See also Rom. 8 : 23. In this last scripture we are told that the relief from the groaning, from the waiting, will be when our body itself is redeemed at the resurrection.



SIMPLY A SIGN OF THE TIMES.

THE mayor of a large city, in publicly lauding his administration, gives the following in course of an appeal for re-election:

They say we must have reform. Reform came here four years ago, when the wage-earners rose up and cast off their shackles and voted for a man who was of their kind, and who did not allow the police to use clubs on his own kind.

Thus this man poses as a patriot, because he *protects his own kind*. And it has come to be regarded in politics generally that only the winners have any special claim to protection of their interests. The theory of confederation, of classism, of partyism, of unionism, of allianceism, of leagueism, or any species of cliqueism, is to protect their kind. The great political "bosses" and the great trust "magnates" not only act, but exist, on this theory. But in no way does the system appear so vicious as when espoused by the executive head of a great state or a great municipality who is sworn to maintain the interests of all the people impartially. But the vicious partiality of the boast that he protects *his own kind* is emphasized when he speaks of those not of his kind as *scabs*. Now the men who use that term concerning their fellow-men usually maintain, in effect, that a "scab" has no legitimate right to live. But this candidate, who seeks to rule a city—"scabs" and all—boasts that he specially protects the "kind" who regard their fellow citizens as no better than "scabs," unless they join the "kind" or otherwise support its claims to special privilege. How can such an executive be expected to deal justly and to work reform?

This, however, is only a sample of present-day "reform." The instance to which we allude is only more conspicuous because of the boldness and boastfulness of the expression of the principle involved. The great so-called National Reform movement is but a strenuous effort of a like character. It is a movement designed to place a certain political-religious element in control of the government. When that class shall have succeeded, then, according to boasts that have been publicly announced for years, all not of their "kind" will be reckoned as outlaws, entitled to nothing more than toleration—and that only on conditions more or less variable.

The word "reform," in these days of hypocrisy and deception, is a word of questionable and variant significance. The only true reform is on the basis of "the commandments of God, and the faith of Jesus." This basis calls for the Golden Rule in all human association.

WHEN FAITHFULNESS IS EXPECTED.

It is a standing admission in political circles that political ambition unfits a public official for impartial discharge of his public duties. In almost every instance where the incumbent of an important executive office is not a candidate for re-election, he is deemed to be free in the matter of zealous execution of his trust. The logical inference is that otherwise he is not supposed to be free.

The latest instance that we have noted is the case of the San Francisco district attorney, who is not at present a candidate for office. Referring to grave charges against a noted leader in city politics, a daily paper says that "the grand jury is in session, and San Francisco has a district attorney who is free from the trammels of office-seeking. He is footloose and free to act." This statement is made with the air of a matter-of-course admission that an official is not expected to be impartial in his duty if that kind of devotion would tend to estrange any influential support of his future political designs.

The leading journals are both the moulders and

the reflectors of public sentiment, and when they tacitly admit that an important public servant is hardly to be expected to injure his chances for further political position, it would seem that the peo-

ple have come to look upon the situation in about the same light.

The Lord said of the Israelites, in the days of their backsliding, it was "like people, like priest;" so it is in modern politics, like people, like officeholder. The spirit of the times is self-serving, and the representatives of the people, carrying the spirit of the times with them, are apt to find their opportunities while nominally serving the people.

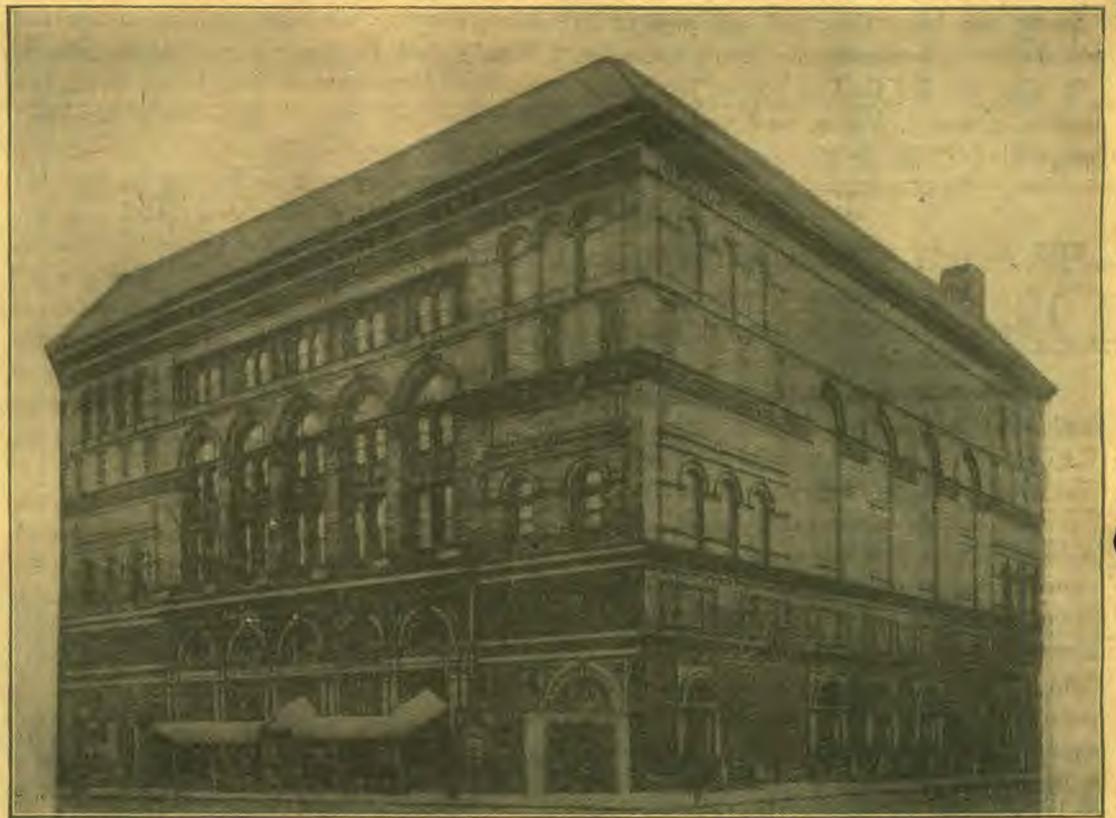
Verily the way of the office-seeker is a dangerous way; for a political ambition is covetousness personified. And this is conceded where the office-seeking official is hardly expected to be true to his trust if such faithfulness stand in the way of his future success.

G.

"THE INTER-CHURCH CONFERENCE ON FEDERATION"

Objects, Aims, and Fruits.

UNDER this head the SIGNS OF THE TIMES will present next week the first report from the great Congress of Churches, which met in Carnegie Hall, New York, November 15 to 21. This report is written by our own special correspondent, who is uniquely capable by reason of religious and historical knowledge, experience and training, to grasp the salient features and to present them clearly to our readers. You will miss much in the making of history if you miss this.



Carnegie Hall, New York, where the great Congress was held.

ENFORCING THE LAW.

The men who are most prominent in the public eye and who are apparently in the line of succession for the highest places in the gift of the nation are men who are insisting that law is law, and that it should be enforced for that reason.—*Exchange*.

ALL the bitter persecutions of all the "dark ages" of the world's history were simply the work of law enforcement. The rigorous treatment of the Israelites in Egypt was a process of law enforcement. The casting of Shadrach, Meshach, and Abednego into the fiery furnace was the enforcement of a royal law. So was the throwing of Daniel into the lion's den. Saul's bitter persecution of the disciples at Jerusalem was by authority of the law. Saul was a great stickler for law enforcement. All the Christian martyrs—numbering millions that have been put to death by the sanction of any government, were the victims of law enforcement.

It is a fact that there are hundreds of laws, and

many very prominent ones, that the people would gladly have repealed; but in the main the people are powerless in the matter of law-making. It is only by the expensive processes of agitation and petitioning immediately preceding an election that the people can exercise any perceptible influence on the men who are supposed to represent them as law-makers. With many bad laws, the people's will is best subserved by letting them lie dormant.

We are not assuming, however, that there is not a lack of enforcing some very wholesome laws because of favoritism toward personal or political friends. And some laws were not expected to be enforced; they were enacted for political purposes, and often legislators vote for measures they do not endorse, in order to secure return support for some pet measure in which they are personally interested. The strict enforcement of all the laws in any of the "civilized" countries of the world would produce a condition of tyranny that would stir up a revolution within a few years. Such is the imperfection of man's work.

G.

ARE WE EXTRAVAGANT?

OUR foreign trade for September, says the *New York World*, shows exports larger by nearly two million than ever before, and imports larger by eighteen million than ever before. The comparison in each case is with last year, until now the record. Three times this year imports have exceeded one hundred million a month. Only five times before had they exceeded ninety million.

With expanding prosperity, bumper crops, and busy factories, our exports for nine months have been \$56,000,000 more than in the same months of 1901. Imports are \$226,000,000 greater. The balance of trade for the period was smaller than in any recent year. Once before, in the twelve months ending Sept. 30, 1903, we passed the billion mark in imports. This year we passed it by \$157,000,000. The most striking increase in value of imports is in sugar. But furs, diamonds, large red automobiles, and distilled liquors show considerable activity at the custom-houses.

A SORRY PICTURE.

THE report [of Mr. F. L. Cutting, Insurance Commissioner for Massachusetts]

is exhaustive in its review of methods employed by big insurance officials during the past several years, to whom he alludes in some instances as "Judases," and to one company as the "Dr. Jekyll and Mr. Hyde Company," and contains a recommendation that the Legislature, at its next session, take up the matter of deferred dividends, and the relations between insurance companies and their allied trust companies, and other questions, with a view of compelling reform.

The report considers insurance in connection with "the gambling instinct of the age," and tells of the influence on the officials of insurance companies from the "dubious schemes," "schemes for getting enormously rich," with "graft by city officials, state officials, national officials, petty legislators, congressmen, United States senators, and courts subservient to the great moloch, money," that they have all seen about them, and they also saw "tainted money eagerly sought by college and pulpit."

POSSIBILITY OF A CHANGE.

What Men Are Thinking Regarding Future Punishment.

WE take the following from a recent book, entitled "The Ideal Church," by the Rev. W. H. Zweizig, of Reading, Pa.:

It is within the range of possibility that the church of the future will incline toward the belief in "Conditional Immortality" as the best solution to this intricate problem, laying special stress on the eternal life of the believer and the eternal deprivation of the sinner. There are many statements in the Scriptures which seem to substantiate this belief, and the future unfolding of interpretation may bring the Bible more and more into harmony with this idea.

The late Bishop John P. Newman, discussing this subject in the *Methodist Review* of May, 1892, said: "What ends of justice are involved in the deathless consciousness of sin and misery, of rebellion and torment, of rejection and loss, to such a spirit! The old world was destroyed; Sodom was consumed; Jerusalem was left a desolation; and the mightiest empires, whose cup of iniquity was full, have passed from the vision of the world. Why not the cessation of the existence of the incorrigible soul? Will a clearer and better exegesis of Scripture justify this conclusion? Opinions are changing. Biblical philology is a progressive science. Marvelous changes have taken place. Half of the Protestant world has changed its interpretation since Calvin died. Spurgeon led the Baptists to a more generous creed. Nearly all Christendom has abandoned the old-time rendering of a physical hell, a 'lake of fire and brimstone.' There was a time when the opinion commonly prevailed that the six days of creation were periods of twenty-four hours each; that prior to the fall there was neither animal nor vegetable death; and that the world was to be destroyed in the sense of annihilation. Other and greater changes are possible; but the accepted exegesis of to-day is for life, and not for death."

In the same article, after quoting several extracts from sermons by John Calvin and Jonathan Edwards, containing very vivid and realistic descriptions of the literal burning of sinners in hell, Mr. Newman says: "So rapid has been the return of all Christendom to original Christianity, so intense has been the

light of Biblical philology upon the sacred text, and so enlarged and exalted are our ideas of the justice and love of God, and of His Son Jesus Christ, that such sermons would find no tolerance now in the house of God the Lord."

It is undeniable that a readjustment of thought and interpretation is taking place on this subject.

AFTER THE INDIAN FUNDS.

PROF. E. L. SCHARF, the Roman Catholic lobbyist, has again appeared upon the scenes in Washington to "do the politics" for the Roman Catholic Indian School Bureau. This appearance of Professor Scharf is primarily to serve notice on all senators and congressmen whose election is to occur soon to "stand in" or they will incur the wrath of the hierarchy within the bounds of their respective districts. If any of these senators or congressmen waver or hesitate, Professor Scharf will show them the political grave of the Hon. Thomas R. Bard, one of the bravest and truest patriots in the State of California. This astute, unscrupulous representative of the hierarchy has been to see the President, and is quoted as saying that Mr. Roosevelt favors the general looting of the Tribal Funds again this year. This announcement is made to give "face" to the steal.

This is an interesting "professor" to the people of California. He attempted to bulldoze Senator Bard by making a showing of the Catholic vote in a score of districts which, by the aid of the California hierarchy, were to be turned against the senator if he refused their blackmailing scheme.

We do not think Professor Scharf, of the Roman Catholic University, Washington, D. C., nor the hierarchy in California, will agree with us, but in our estimation this whole Scharf Roman Catholic Indian School matter, from top to bottom, is black treason. Now that President Roosevelt knows how despicably he was deceived by these treacherous Jesuitical scoundrels, who falsified when the truth would have served them better, we have no idea that he will lend himself to such a nefarious scheme.

We have reason to believe that Commissioner Leupp knows the real inwardness of the Roman Catholic Bureau for Indian Schools, and that whatever he does will be done with his eyes wide open. If such work as that carried on by Scharf does not menace the freedom of America, then it can not be menaced.—*California Christian Advocate*.

PLAIN, BUT TRUE.

THE *New York Sun* gives a pithy report of President Roosevelt's reception at Little Rock, Ark., and of his speech on that occasion. Governor Davis, of Arkansas, had preceded the President, and in his remarks used words that might be construed as something between an apology for and a defense of lynching. The *Sun* report says:

Mr. Roosevelt spoke only for a moment or two by way of greeting to the people in front of him and then turned suddenly toward the Governor, who started perceptibly in his chair, so unexpected was the President's movement. "Governor," he said, "you spoke of a heinous crime that is often heinously avenged. The worst enemy of the negro race is the negro criminal, and above all the negro criminal of that type; for he has committed not only an unspeakably heinous and infamous crime against the victim, but he has committed a heinous crime against the people of his own color, and every reputable colored man, every colored man who wishes to see the uplifting of his race, owes it as his first duty to himself and to that race to hunt down that criminal with all his soul and strength. (Great applause.)"

"Now for the side of the white man. To avenge one heinous crime by another heinous crime is to reduce the man doing it to the bestial level of the man who committed the bestial crime. (Great applause and cheers.) The horrible effects of lynch law are shown in the fact that three-fourths of the lynchings are not for that crime at all, but for other crimes. And above all other men, Governor, you and I, and all who are exponents and representatives of the law, owe it to our people, owe it to the cause of civilization and humanity, to do everything in our power, officially and unofficially, directly and indirectly, to free the United States from the menace and reproach of lynch law." (Applause.)

And They Call This Christian!—We clip from the *Christian Advocate* the following translation of a new Bengali hymn, the "production of a Bengali Christian," "one of the most affecting and popular hymns" of "Babu Rabindranath Thakur, the most eminent of the living poets of Bengal:"

I know that when the day breaks the bark of Thy mercy
Will convey me to the other shore of the ocean of Life, O Lord,
I do not fear; I shall go away, singing Thy praise,
And shall stand at Thy eternal gate, O Lord.

I know that from age to age, inclosing me with Thy arms,
Thou hast kept me in Thy infinite world,
Thou hast let me be borne from light to light,
And hast led me from life to new life, O Lord.

I know, my God, that whether in sin or in holiness, my soul
always

Is lying before Thy eyes, O Lord.
Thy hands are always on mine, day and night,
In all paths, or when I go astray, in weal and wo, O Lord.

I know, I know, that my life will never be fruitless,
Thou wilt not cast it upon wilds full of the fear of death;
A day will come when, in mercy, Thou in person
Wilt pick it up as a flower, O Lord.

Like so much of our New Thought theology, this is Christian with Christ left out. It is Hinduism, with its transmigration of soul, but it is not Christian. The sad thing is that a Christian should call it Christian. It is purely pagan.

A national church for Korea is the latest proposition, and, strange as it may seem, that proposition comes from Protestant sources. The suggestion on the part of "Methodist and Presbyterian missionaries" to unite forces, and to become one church—one in "educational, evangelistic, literary, and medical work"—is commendable; but that "the time is ripe for the establishment of one Korean National Church," savors of an effort to establish among that people a state church of Christ. Yet we are told in the *Missionary Review* that such a proposition was solemnly resolved at a meeting in Seoul. That Protestants should seek to establish the very thing against which Protestantism originally protested, is an ominous sign of the times.

Fortifying Against Religion.—The modern, high-grade flat in New York, with its only entrance an elevator, and with clerks to receive cards and admit callers, is proving, in many instances, an inaccessible fort against clergymen and the parish workers. It is affirmed that many remove to such for their seclusion, and the irreligious to escape the annoyance of that class of workers. In one of these great flats, housing forty families, it is said that not one acknowledges connection with any church. "Going after the masses," even, is hardly equal to solving this part of the problem in the great metropolis.—*World's Crisis*.

The Russian perplexity is further complicated by the fact that Premier Witte has been so overworked as to suffer an attack of paralysis in the arm. Inasmuch as he has been so afflicted once before, and his burdens are sufficient to crush a very strong man, it would not be surprising if he should fail altogether before long. Since his appointment to his present position, he is said to have worked practically night and day. So much is dependent on Count Witte just now, that if he were to fail altogether there would doubtless be a greater demoralization than ever among the people.

The hold that a rich man may have on a modern church is illustrated in a recent visit of Mr. John D. Rockefeller to a Cleveland Baptist Church. After an extended absence in the East, he attended the prayer meeting of the Euclid Avenue Congregation. In response to the pastor's words of welcome, Mr. Rockefeller indulged in a quite lengthy speech, and then suddenly remarked: "I have talked too long, I am afraid. There are others here who want to talk. I don't want you to think I am a selfish monopolist." Then he laughed, and the congregation joined in the laugh, adding a hearty applause by clapping of hands.

FAITHFUL STILL.

I CAN not do great things for Him
Who did so much for me,
But I would like to show my love,
Dear Jesus, unto thee.
Faithful in every little thing,
Dear Saviour, may I be!

There are small crosses I may take,
Small burdens I may bear,
Small acts of faith and deeds of love,
Small sorrows I may share.
And little bits of work for Thee
I may do everywhere.

And so I ask Thee, Give me grace
My little place to fill,
That I may ever walk with Thee,
And ever do Thy will,
And in each duty, great or small,
May I be faithful still!

—Julia Balch.

NATURE SPEAKS OF GOD.

BY MRS. E. G. WHITE.

THE glory of God is displayed in His handiwork. Here are mysteries that the mind will become strong in searching out. Minds that have been amused and abused by reading fiction may in nature have an open book, and read truth in the works of God around them. All may find themes for study in the simple leaf of the forest tree, the spires of grass covering the earth with their green, velvet carpet, the plants and flowers, the stately trees of the forest, the lofty mountains, the granite rocks, the restless ocean, the precious gems of light studding the heavens to make the night beautiful, the exhaustless riches of the sunlight, the solemn glories of the moon, the winter's cold, the summer's heat, the changing, recurrent seasons in perfect order and harmony, controlled by infinite power; here are subjects which call for deep thought, for the stretch of the imagination.

If the frivolous and pleasure-seeking will allow their minds to dwell upon the real and true, the heart can not but be filled with reverence, and they will adore the God of nature. The contemplation and study of God's character as revealed in His created works will open a field of thought that will draw the mind away from low, debasing, enervating amusements.

The knowledge of God's works and ways we can only begin to obtain in this world; the study will be continued throughout eternity. God has provided for man subjects of thought which will bring into activity every faculty of the mind. We may read the character of the Creator in the heavens above and the earth beneath, filling the heart with gratitude and thanksgiving. Every nerve and sense will respond to the expressions of God's love in His marvellous works.

God, who created everything lovely and beautiful that the eye rests upon, is a lover of the beautiful. He shows us how he estimates true beauty. The ornament of a meek and quiet spirit is in His sight of great price. Shall we not seek earnestly to gain that which God estimates as more valuable than costly dress, or pearls, or gold? The inward adorning, the grace of meekness, a spirit in harmony with the heavenly angels, will not lessen true dignity of character, or make us less lovely here in this world.

The Redeemer has warned us against the pride of life, but not against its grace and natural beauty. He pointed to the glowing beauty of the flowers of the field, and said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was

not arrayed like one of these." Here He shows that, even though persons may toil with weariness to make themselves objects of admiration, that which they value so highly will not bear comparison with the flowers of the field. Even these simple flowers, with God's adornment, would outvie in loveliness the gorgeous apparel of Solomon. In the growth and development of nature, learn the principles of Christ's kingdom. Thus the light of heaven will quicken the mind. Christ Himself will be your teacher. Those who combine with their school education a knowledge of God's working through physical life, in the garden of nature, will receive lessons simple, yet full of instruction, in regard to His working through spiritual life, in the garden of the heart.

LESSONS FROM THE EXPERIENCES OF JOSEPH. No. 2.

BY W. S. SADLER.

JOSEPH was the particular favorite of his father, and received from him a coat of many colors. This made his brothers envious, and their envy caused them subsequently considerable trouble. May we not learn that we should not feel envious toward those who are the objects of favoritism? For while our envy will not perhaps make trouble for the one favored, it may, and probably will, bring down undesirable consequences upon our own heads.

And there is another side to this giving of a coat of many colors. The father of Joseph undoubtedly acted very imprudently in thus displaying his partiality. The most unwise and most cruel thing any parent can do to a child is to show partiality. The Josephs do not think, perhaps, that their parents pet them unduly, but they can not be blamed if they assume that father or mother recognizes their superiority. Any parent who shows favoritism is to that extent perverting the true office of parenthood. Yet in what family to-day is there not some Joseph with a coat of many colors?

A parent's love should be supreme, all-embracing, and so much a reflection of the divine love that minor matters will not be considered. Jacob should have recognized that there was a principle, a truth, in the matter, and this would have eclipsed the thought of the two boys' being the children of his real wife. Naturally it would involve a struggle, because by nature we are sinful. But we must only follow our longings as far as they accord with principle.

Blessed for His Sake.

In the fifth verse of Genesis 39, we read that the Lord blessed the Egyptian's house for Joseph's sake. Joseph served Potiphar so faithfully that the Lord blessed him for Joseph's sake. Similarly, God would have saved Sodom and Gomorrah had there been even but a few righteous people in the cities. When Joseph's candle was burning, so to speak, it caused the whole of his employer's house to be brilliant. We may well seek to imitate Joseph in this regard, that our diligence and faithfulness may be the cause of other's being richly blessed on our account, for then verily we shall not have lived in vain.

Another remarkable testimony to the manner in which God was with Joseph, is shown in the third verse of this chapter, where we are told that "his master saw that the Lord was with him." What a powerful testimony to the grace of God in a life? Potiphar may have been the most devoted of idol-worshippers, but

he could not shut his eyes to the fact that there was some power in Joseph's life that could only be traceable to his communion with his God. So we should seek to live so near our Father that onlookers will instinctively recognize that we have been with Jesus and have learned of Him. If such is not the case, we may be sure something is lacking; people should be able to detect the influence of the grace of God by our lives more than by our words, or profession of being followers of the Master.

When the temptress tried to induce him to sin he resisted the temptation, and fled. In so doing he parted with some of his attire, but it was far better to leave the scene of temptation with a marred garment, than to stay and preserve his coat intact. We should always flee from temptation, and be willing to leave behind us anything that it is necessary to leave in order that we may escape the tempter's snares. We should hasten away from the tempter's ground, and not allow any seductive inducements to lead us to remain; for the longer we stay near the temptation, the less grow the probabilities of escape.

A Blessing in Prison.

As we read of Joseph's being given charge and oversight of the prisoners, are we not struck by the course which events took? It would appear that God allowed Joseph to be sent to prison that those already prisoners might have a good master over them. It was far more for this than it was to confine Joseph. How often does it occur in our lives that the trouble, which would seem to be so exasperating and well-nigh unbearable, is but the ladder that shall lead to promotion and high honor, with ample opportunity to minister to the needs of our fellows. So it was in the case of Joseph. That which would have seemed the least likely method of reaching exalted position, was in the hands of God just the very thing that led directly to such a station. May we not take courage from this, and reflect that tho we may have to go through fire and water, as it were, it may only end in our being brought into a wealthy place? We must indeed walk by faith rather than by sight.

In Gen. 40:7 we learn that Joseph inquired of his fellow prisoners, when he noticed their troubled countenances, "Wherefore look ye so sadly to-day?" Here again we see the far-reaching significance of a trivial thing, such as the mere asking how a person is feeling. But for this demonstration of practical, kindly sympathy, who knows but Joseph might have languished in prison till the day of his death? But his inquiry was the means of ultimately bring him to the king's notice, with the happy ending with which we are familiar.

Joseph did his best to help a poor prisoner, and it proved but the first of a long train of circumstances that led him to being a high ruler in Egypt, and a benefactor to his race.

Recognizing God.

At the close of Joseph's checkered career, we find that when he has risen from the valley, and is on the mountain top, he is not puffed up, he does not attribute his prosperity and the change in his fortunes to his own efforts or ability or shrewdness; no, he rightly and humbly acknowledges that God was the author of it all, and to Him ascribes the glory and the credit of his triumph. What a lesson for us! Whenever we are blessed and prospered, let us not take credit for it to ourselves, but rather let us attribute it to the One whose we are and whom we try to serve, for "without Me ye can do nothing."

When we receive a mighty blessing, let us reflect the glory of Him who sends it. Remember that when the Saviour wrought some miracle of special blessing to an individual, He commonly bade His beneficiary to abstain from advertising Him, and in His sets us an example of modest behavior and humility. Let us acknowledge the marvelous goodness of God, rather than affect merit of our own, when we receive His gifts.

GOD'S COVENANT WITH ISRAEL.

BY J. B. COSENS.

HE hath remembered His covenant forever, the word which He commanded to a thousand generations. Which covenant he made with Abraham, and His oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant; saying, Unto thee will I give the land of Canaan, the lot of your inheritance." Ps. 105:8-11. "For Thou hast confirmed to Thyself Thy people Israel to be a people unto Thee forever; and Thou, Lord, art become their God." 2 Sam. 7:24. "Thus saith the Lord which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is His name; if these ordinances depart from before Me, saith the Lord, then the seed of Israel shall also cease from being a nation before Me forever." Jer. 31:35, 36.

We have here an everlasting covenant and an everlasting nation. The everlasting covenant is with Israel. The name Israel (the prince that prevails with God) was given to Jacob after His wrestling with the angel. Gen. 32:28. This name is applied to the descendants of Jacob (Ex. 3:16), and was ever afterward the national name of the twelve tribes collectively.

The covenant that God made with Abram, and confirmed to Isaac and Jacob, He also confirmed to Israel for an everlasting covenant. In this covenant God promised Abram and his seed all the land of Canaan for an everlasting possession. Gen. 17:8. By consulting Heb. 11:13, we find that Abram, Isaac, and Jacob, and certain of their descendants, all died in faith, not having received the promise. From verse 10 we learn that Abram did not expect the fulfilment of the promise in this life; "for he looked for a city which hath foundations whose builder and maker is God."

Included the Earth.

Rom. 4:13 informs us that the land of Canaan promised to Abram and his seed included the world; and from the fact that the city which hath foundations (the new Jerusalem), whose builder and maker is God, is to be the capital of the earth made new (Revelation 21), it is plain that Abram so understood it. Then what God promised Israel was the new earth; not part of it, but all of it; and this is the inheritance promised to God's children of all ages. Ps. 37:9-11, 22, 29, 34; Matt. 5:5; Rom. 4:13; Heb. 11:39, 40.

Israel must therefore be the family name of God's children of all ages; for the inheritance is all promised to Israel, and if God has any children who are not Israelites, they can have no inheritance in the new earth. In Eph. 3:15 we read that God's children both in heaven and on earth are one family; and also that they have a family name. When a child is adopted into a family it takes the family name. When

a Gentile is adopted into the family of God does he remain a Gentile still? This is impossible, for the word "Gentile" is applied to those outside of God's people, worshipers of false gods.

Eph. 2:1-3 tells us of some persons who "in time past were dead in trespasses and sins." Verse 11 informs us that when they were dead in trespasses and sins they were Gentiles; and verse 12 says that "at that time [when they were Gentiles] they were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Then both the commonwealth and the covenants of promise belong to Israel.

Verse 13 tells us that "now in Christ Jesus ye who were sometimes afar off are made nigh by the blood of Christ," and verses 19 and 20 say, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone." But this foundation is Israel (Micah 5:2), and as the earthly family name of God's children is Israel, then when a Gentile accepts Christ and is adopted into the family of God, he takes the family name, Israel; he ceases to be a Gentile, and becomes an Israelite.

In proof of this we will consult a few more passages of Scripture. "For 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. Here we are told that the Gentile and the Jew may change places, the Gentile after the flesh becoming a Jew, and the Jew after the flesh ceasing to be a Jew; that this change is accomplished by a change of heart in the former, and the absence of that change in the latter.

We find the same statement in Rom. 9:6-8: "For they are not all Israel, which are of Israel; neither because they are the seed of Abraham, are they all children; but, In Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God." Plainly those who through faith in Christ have been born again are Israel, and those who have not accepted Christ, and been born again, tho they may be of the seed of Abraham after the flesh, are not Israel.

We will give one more passage of Scripture, which is so clear on this point that if it stood alone it would prove all we claim. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. We have seen that the new earth is promised to Israel, so he who is Christ's must be of Israel or he could not be heir to the promise made to Israel. Before passing on to Israel in the earth made new, we would just call attention once more to Rom. 4:13, "For the promise that he should be heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith."

The Fulfilment of the Promise.

"And he made of one every nation of men for to dwell on all the face of the earth, having determined their appointed seasons and the bounds of their habitation." Acts 17:26. R. V. In G. R. Berry's literal translation of the Greek New Testament the last clause reads, "Having fore-arranged times and the boundaries of their

dwelling." From this verse we are referred to Deut. 32:8, where we read as follows: "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel." Jacob was called Israel, and the number of his sons was twelve. Dr. Adam Clarke in commenting on this passage renders it, "according to the number of the sons of Jacob."

The next verse is proof that this is the meaning of the passage, "For the Lord's portion is His people, Jacob is the lot of His inheritance." That this verse does not refer to the division of the land of Canaan between the twelve tribes, is evident from the preceding verse: "Remember the days of old, consider the years of many generations; ask thy father and he will show thee; thy elders and they will tell thee."

The plain meaning of these passages is that God made of one (Adam) all the nations of the earth, and fore-arranged to divide the sons of Adam into twelve nations after the number of the sons of Jacob, and give them the earth, having beforehand not only determined their appointed season but the bounds of their habitation. This is only another expression of the statement in Rom. 4:13, that God has promised Israel the earth, with the additional information that Israel will then be twelve nations, elsewhere called tribes.

This promise has never been fulfilled, and never can be till Isa. 13:9 is fulfilled, and sinners are destroyed out of the earth; for we have seen that Israel is the family name of all God's earthly children. Under present conditions they are "strangers and sojourners here, as all their fathers were." 1 Chron. 29:15; Ps. 39:12; Heb. 11:9, 13. But when they inherit the earth there can be no other nations or peoples in it. The fulfilment of this promise lies beyond the millennium, when the whole land will be desolate. Isa. 13:9; 24:1-3; Jer. 4:23-27.

At the beginning of this period Israel, both those who have fallen asleep and those who are alive, will be taken to be with Christ (1 Thess. 4:15-17); and, assisting in the judgment of the wicked (1 Cor. 6:2, 3), they will reign with Christ a thousand years (Rev. 20:4). At the close of the thousand years they will come again to the earth, when the wicked dead who lived not again till the thousand years were ended will be raised (verse 5), and, urged on by Satan, they will try to take the camp of the saints and the beloved city, and fire will come down from God out of Heaven and devour them. Verse 9. In verse 15 we find that all whose names were not written in the Lamb's Book of Life were cast into the lake of fire.

New Heaven and Earth.

The next verse, chapter 21:1, tells us that a new heaven and a new earth had taken the place of the old heaven and the old earth which had passed away. From 2 Peter 3:7-13 we learn that just prior to the appearance of the new earth, "the [old] heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up"; also that this fire is the "perdition of ungodly men." In the new earth we find the holy city, the New Jerusalem. Rev. 21:2.

Now we have on the earth the city that Abraham looked forward to, "which hath foundations, whose builder and maker is God,"

and we may expect the fulfilment of the promise made to Israel. This city is the capital of the new earth, for in verse 24 we read that the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and honor into it.

So there will be nations and kings in the earth made new. From the number of gates in the city (verse 12), through which they are to bring their glory and honor into it, we would expect just twelve nations in the new earth, and this is the exact number of nations among whom God fore-arranged to divide the earth. From the names on the gates (verse 12), we find that these nations are the twelve tribes of Israel, and this is an exact fulfilment of God's covenant with Abraham, and His oath to Isaac, confirmed to Jacob and to Israel for an everlasting covenant.

In Matt. 19:28 we find further proofs of this. "Jesus said unto them [His disciples], 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." If the twelve tribes of Israel are the twelve nations in the new earth, we would expect to find the twelve apostles the twelve kings; and these are the very names we find on the walls of the city (verse 14), while within the city, the capital of the universe, is the throne of God and of the Lamb.

When the earth is divided between the twelve tribes of Israel their inheritance will be forever. Ps. 37:18; Isa. 60:21. In this we see the antitype of the division of the land of Canaan. In the type, when Israel was to cross over into the land of Canaan, twelve men were appointed, one of every tribe, each to take a stone from the midst of Jordan with which to erect a memorial of their miraculous passage. Joshua 3:11 to 4:7. In the antitype a number of people pass over without seeing death. 2 Thess. 4:17. In Rev. 7:4-8 and 14:1 we have mention of twelve thousand from each tribe of the children of Israel. In chapter 14:4 we learn that the hundred and forty-four thousand will constitute an everlasting memorial of the miraculous passage from the wilderness of this world to the Canaan of the earth made new. As the hundred and forty-four thousand are to "follow the Lamb whithersoever He goeth," they will be the representatives of the twelve tribes of Israel in the new earth. As the twelve tribes were always twelve parts of one nation, so the twelve nations in the new earth will be twelve divisions of the one everlasting nation, Israel, whose capital will be the New Jerusalem. They will have access to the tree of life, and there will be no more curse, neither shall there be any more death, neither sorrow nor crying; neither shall there be any more pain, for former things have passed away.

We know by the budding of the fig tree (Matt. 24:32-35) that the Lord is coming in this generation to gather His children home. This being the case, the twelve tribes of Israel must be on the earth to-day; for all who are to cross over are Israel, twelve thousand of each tribe. Rev. 7:4-8; 14:3. They are not Israel after the flesh, except as they have been grafted in again, for God is able to graft them in again if they abide not in unbelief. But the wild branches are also grafted in, and with them partake of the root and fatness of the olive tree. Rom. 11:17-23. "If ye be

Christ's then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

"Deep in unfathomable mines
Of never failing skill,
God treasures up His vast designs
And works His sovereign will."

"BEHOLD, I MAKE ALL THINGS NEW."

COULD we this dawning year
But live to Him—
Love simple and sincere,
Faith never dim—
New green should overspread
The meadows brown;
New depths of blue o'erhead
Look smiling down;

Our dull life kindled to a strange new worth
Each should behold new heavens and a new earth.

—Rev. F. Langbridge.

THE LAW IN THE GOSPEL PLAN.

BY F. M. BURG.

II. Justification by Faith.

THE subject of discussion in Romans 3 and Galatians 3, and like chapters from which men get their supposed proofs that the law is abolished, is justification by faith, and not in any sense an argument as to whether Christians should keep the law.

The question of justification by faith concerns people who are sinners and under condemnation. Whether people who have been justified and freed from past guilt through the blood of Christ should keep the law, is wholly another question; it is not the subject of the chapters named above.

"By the law is the knowledge of sin." Rom. 3:20, also 7:7. When the sinner stands face to face with the law which he has broken, and because of which transgression the Son of God had to suffer that the debt might be paid and the sinner be free, he sees his guilt under the movings of the Spirit of God as he could not in any other way. This is the object of the law to the transgressor, that by it sin may become "exceeding sinful." Rom. 7:13. "And where sin abounded, grace did much more abound." Rom. 5:20.

With the thought so clearly before us, that to the sinner the law is designed to make his guilt appear, that to him by this means sin becomes "exceeding sinful," it follows necessarily that his justification, or freedom from his guilt, can not be by means of the law. In Rom. 3:19, 20, Paul states this conclusion very plainly. And in writing to the Galatians he says, "That no man is justified by the law in the sight of God, it is evident; for, The just shall live by faith." Gal. 3:11.

Justification, forgiveness, freedom from guilt of past transgression, can be found only through faith in the blood of Christ. Speaking of Jesus, Paul says: "Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past [literally, removing them], through the forbearance of God; to declare, I say, at this time His righteousness; that He might be just, and the justifier of him which believeth in Jesus." Rom. 3:25, 26.

This is clear, and needs no comment. We are justified from past guilt by faith in the blood of Christ. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

To recapitulate: Justification is for men who need it; and this embraces all, for "all have sinned;" all have broken the law and stand condemned. The object of the law in such a case is to bring conviction of sin to the transgressor, through the work of the Holy Spirit. And when the man reaches this point, when he sees his wretched and lost condition, he cries out in sorrow and in a sense of his need, and pleads with God to be merciful to him a sinner. And through his bitter tears he sees the suffering Saviour on the cruel cross. That scene is enough to assure him that God is willing to abundantly pardon his transgressions. While confessing with mingled sorrow and gratitude the sins of his life, he believes, and finds Him faithful that promised. Now that the past is covered, the assurance possesses his soul that his sins, tho as scarlet, are taken away; condemnation is lifted from him, and he is free. He is at peace with God through Jesus Christ.

III. Third Chapter of Galatians.

Verse 8: "And the scripture, foreseeing that God would justify the heathen [actually, justify sinners] through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed."

The subject of the chapter before us is justification by faith. God promised Abraham, covenanted with him, that sinners should be *justified by faith*. If the reader will keep this in mind, he will be safeguarded against any wrong conclusion, or wrong application of any expression found in the chapter.

Verse 10: "As many as are of the works of the law are under the curse." Now bear in mind that the writer here does not say that Christian people who keep the law are under the curse. He is not talking of Christian people. He is speaking of people who need to be justified, that is, sinners. If such people seek justification by the works of the law, they are "under the curse;" they have in this denied or rejected the death of Jesus for their redemption. The apostle follows the above statement with this: "That no man is justified by the law in the sight of God, it is evident." Verse 11. And it surely is evident, and it is hoped that it has been made to appear evident to the reader thus far. "The law is not of faith;" it is simply the expression of a Christian's legitimate duty. Verse 12.

In verses 13, 14, the statement is clearly made that Christ has paid the debt for the transgressor by His death on the tree, so that the blessing promised to Abraham, of justification from past guilt, might come to him who would believe.

In verse 15 the writer uses an illustration to make clear the thought he is about to express. He says that when men make a covenant or an agreement and it is sealed, it can not be changed by any one. That is clear to all. Hence the application which he makes: God made promise to Abraham that men, or sinners, should be justified by faith; and the promise was confirmed in Christ. That promise, or covenant, can not be changed. He says that the law which came in four hundred and thirty years after the promise to Abraham was made, could not disannul or make it of none effect. The promise stands just the same since the law was spoken at Sinai as before. The law was not given to justify sinners. That the law can not justify the offender, has been clearly shown in these studies; and up to this point in Galatians 3, this fact is still urged.



HEAVEN'S THREE VOICES.

THERE are three voices born of heaven's blue:

The first to all men sounds at Morning's break;
It rings a trumpet-blast the whole world through,
When God says "Wake!"

The second comes when Noonday's sun is high:

A voice commanding and imperative,
Bidding men strive and pray unceasingly,
When God says "Live!"

The third when Evening follows in the shade

Of manhood's dying day, sounds last and best
To those who woke, and lived, and worked, and
prayed,
When God says "Rest!"

—Anon.

OUR WORK IN HUAHINE.

BY MRS. B. J. CADY.

WE are spending a few weeks on the island of Huahine, one of the leeward islands of the Society group. This island is in plain sight of Raiatea and Tahaa, and small boats are often traveling back and forth between here and there.

Since we believe that the Third Angel's Message is the most important thing in the world at this time, and that the truth must be given to all people as a witness to prepare them for the end, we feel anxious to enlighten the minds of these people, and are trying to improve every opportunity for doing so.

We have a meeting appointed for each evening at our home, and always have a good congregation of children and a few adults. Sometimes there are many grown people in attendance. We do a good deal of singing both before and after the service, teaching the children to sing our hymns. This is a part of the service of which they never tire. All appear very friendly, and many acknowledge that we have the truth on the Sabbath question. What they need now is to see the importance of obeying the Lord.

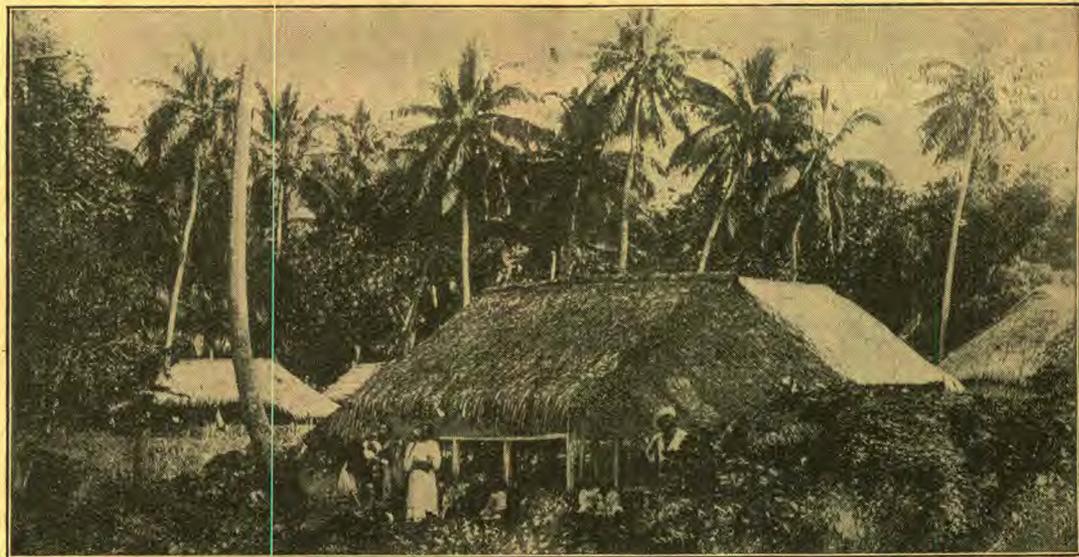
As the grown people are so irregular in their attendance at our meetings, we concluded that we must do all we could to teach them in their homes. From the first, Mr. Cady has been spending much of his time visiting the people here in town and in the country round about, but I have been busy with other work, and have done but little visiting. Sister Lydia Parker, who is with us, started out with me the first day. At the first house we visited, I held a reading with a woman and her two married daughters. At the next house, we left a printed Bible-reading of the Family Bible Teacher for a white man to read. At another place the woman was busy sewing, but I made an appointment for a reading the next day with her. Then we came home, and I went to our nearest neighbor and held a reading with a woman there. The next day, I held three readings. At one place there were two men who asked if they could come in and listen. They both gave the best of attention, and when we had finished, the older one asked some questions on the subject which we had taken up. In the native church the women are not allowed to teach in meetings of the men, and some men are very much afraid that it will be said that they are being taught by a woman. But I am glad to say that it is not usually so with the most intelligent, or with those who have a real thirst for knowledge.

I now have appointments at four different houses for two and three readings a week, and at some places the neighbors also attend. It seems that this is the best way for us to work here, and the living Word of God can speak to the people as we can

not. I find that those who have been willing to have readings have manifested much interest in the truths presented, and I am enjoying the work very much.

Our work has had a slight interruption for the past few days in what is called a mourning feast. A younger brother of the king died five weeks ago, and as he was one of the leading members of the royal family and a prominent man in the government and the church, the whole island is mourning for him after their custom. This division of Huahine appointed this last Sunday as a mourning occasion, and invited all of the people from little Huahine to come over and have services with them. These people have been very busy preparing food for the visitors, and had tables and seats arranged on the grounds by the king's house, where they celebrate on holiday occasions. An awning of gaily colored bed quilts was tied above the tables. The first meal was given to the visitors Sunday morning, and they were fed again in the evening.

It was required that all should be clothed in black at their church that day, and so for several weeks past the people have been making black clothes and painting over their white hats. Some of the men's black calico coats were made much like the



Native House in Huahine.

robes that priests wear, and looked very odd to us. There was a very large crowd at the church, and even the little children were dressed in black to honor the occasion. But the somber appearance did not appear to dampen their feelings any, and their songs which were prepared for the occasion often caused considerable merriment. After the services many went and shook hands with the wife and other relatives of the deceased man, and the women sat down around the wife as if to weep with her.

A meeting was appointed to be held last night, and texts given out, one for the young people, one for the women, and one for the men. These texts formed a foundation for remarks, and the people were requested to each find a Scripture verse that would help to explain the first one given, and present it in the meeting. We had no meeting that evening, but went to this gathering, which was on the grounds by the king's house. They had four groups of singers, and one group would sing at a time. After considerable singing, some one would get up and talk a while and repeat a verse of Scripture, and then there would be singing again. In the singing, some who wished to have the reputation of furnishing the most amusement, would try to do or say something odd to make the people laugh. Some even kept time to the music with the gestures which they use

in their heathen dancing. In their talks, they would also banter one another, and tho they were discussing the Word of God, they would say funny things and use vulgar expressions simply to provoke laughter. Tho this was called a religious service and a mourning occasion, it seemed consistent with neither.

We stayed until ten o'clock, but they did not close their meeting until one o'clock; then they began again very early this morning, and kept it up till about noon, when they stopped for breakfast. Some who know not what it means to worship God in spirit and in truth, call this zeal, but it is apparent that love for God and true worship is not in it at all. It is only a desire for carnal pleasures that prompts it. Because Babylon has fallen and the church has lost its first love, it can indulge in such foolish and unprofitable amusements and mistake them for true worship.

We are hoping that some of these people may see the beauty and consistency of God's truth, and may learn to love it for the good there is in it.

THE BABY'S SMILE.

Experience of a Bachelor.

ONE afternoon I came into a Korean village, and while waiting the arrival of the horse with my books, provisions, cot-bed, and bedding, I amused a crowd of children with a little free-hand drawing. Among the group there was a little girl with a baby about two years old on her back.

It was a plump, pretty baby, with wonderfully regular features and large black eyes, and it was surprising to me how good-natured it was, consider-

ing the fact that its head was literally covered with matter a quarter of an inch thick, under which the diseased, itching scalp must have been exceedingly tormenting. His little hands went up constantly to his head and his small finger nails tore his scalp until it bled.

I stood it as long as I could and then sent for the child's mother. I had her bring a vessel and some warm water, and I took some good soap, made a lather, and washed and rubbed and scratched the baby's head for half an hour. While the experience was new and in this case rather disagreeable to me, it seemed quite pleasing to the baby, which moved its head about under my hands, as if the sensation of relief was very grateful to it. I worked until I noticed the baby getting pale, and then, being inexperienced in such matters, I was afraid to continue, not knowing what might happen to a two-year-old baby having its head washed for the first time in its life and under such circumstances.

I carefully dried its head and wrapped it up in a towel. The next morning the mother told me that it slept better that night than it had for a good many weeks. I brought my soap and rubbed and dug for another half hour, and this time got the little head comparatively clean, and drying it, wrapped it as before in a dry towel.

After I had finished and stepped aside to view the

Why Was The Law Given?

Then the question in verse 19 is a logical one, just such a question as we would ask, since it appears, as it does, that the law can not justify man, and was not given for that purpose: "Wherefore then serveth the law?" What is its purpose? Why was it given? Why do we have it in its written form? The answer is given: "It was added because of transgression." Men had sinned; and that the offense might abound, that sin by the commandment might become exceeding sinful (Rom. 5:20; 7:13), the law was set forth. In this it becomes a schoolmaster to bring us to Christ, that we may be *justified by faith*. Verse 24.

"Is the law, then, against the promise of God? God forbid." Verse 21. And as long as sin is here and men need a Saviour, until He come to whom the promise of the kingdom was made (Ps. 2:7-9), the law will serve this glorious purpose. Then, the new covenant fully consummated with the Israel of God, the law will be in the heart of every one, from the least to the greatest. All will know the Lord, and righteousness will fill the earth.

(To be continued.)

"LEAD US NOT INTO TEMPTATION."

BY C. F. WILCOX.

AT the beginning of Christ's ministry He was baptized. On coming up out of the water, He heard the Father's voice from heaven saying, "This is My beloved Son, in whom I am well pleased." His life work was before Him. Here was His Father's word announcing Him as His own Son, and declaring that He was well pleased with His mission. Wonderful and marvelous was the blessing granted Him there upon the banks of Jordan. But what followed? Was the lost world waiting for Him to save it in His way? Did He at once begin His mighty miracles? Could He at once set the captives of Satan free?

Listen, "And straightway the Spirit driveth Him forth into the wilderness." Mark 1:12. Was His mission there? Would He find the souls He came to save in the solitude of the wilderness? Would the spiritually blind and deaf seek for Him when far away from all human habitation? Why should the Spirit of God *drive* Him into the wilderness?

Matthew tells us the reason. He was "led up of the Spirit into the wilderness *to be tempted of the devil*." Matt. 4:1. God had given the world and all in it into the hands of man. Gen. 1:26. But man sold out to the devil for a thing of naught; and thus Satan became the prince of this world. He possessed the souls and bodies of men, for they had given themselves to him. Christ came to set them free, to break the bands that held them slaves to Satan.

Christ came to save man. He must take legal methods. He must be straightforward and open. He came to redeem, to buy back. He brought the purchase price with Him, and it must be paid over to the present owner. The fact that Satan secured the world from man through fraud, did not affect the fact that he had possession.

Christ came to purchase the world. In His earthly mission He entered upon the real work of buying it back at the time of His baptism. He was then fully authorized to meet the claimant and make terms with him. One of the conditions was that He must stand single-

handed in Adam's place, meet the devil, and secure possession of the kingdom, paying all costs, satisfying all just claims, and reinstating man in his own dominion. And since "God was in Christ reconciling the world unto Himself" (2 Cor. 5:19), the Spirit of God directed Him in all His ways on earth. Having come to purchase the kingdom, the very first one for Him to meet must be the usurper, the devil. Therefore, "the Spirit driveth Him forth into the wilderness" "to be tempted of the devil."

Alone with the devil, and surrounded with savage beasts of prey, He must withstand every suggestion of doubt as to His mission, His father's love for Him and His work, and not give place to the devil for one instant. Under the terrible physical strain of forty days without food or water, by day and by night, He must resist all that Satan and his host of evil could force upon His soul. He endured more than any mortal could ever know. Wealth and ease were offered Him, for all the kingdoms of the whole world and all their glory were laid at His feet. Even from this vantage point of glory, down through all that tempts mankind, even unto death itself, Christ drank the cup to its bitterest dregs. Had not angels ministered unto Him (Matt. 4:11), He would have died right there under the terrible pressure brought to bear upon Him by the devil. Had He perished there, it would have been because the devil took His life—the price He brought with Him with which to redeem the world. But the unmasking of sin was not complete, the Sufferer must be revived that He might go forward and wholly show the hideousness of evil. He finished the work and came off a victorious conqueror in every detail.

Now the connection between all this and the prayer He taught us to pray. Having endured all the temptations that could possibly come to mortal man, and knowing the terrible-ness of the same, He desires that man shall be saved even from temptation. Since He had stood the test, and paid the full price for liberty, He would give liberty to all who would accept it. He would therefore lead men to look for escape from temptation. He had won for them, in their place.

His temptation had not come in the ordinary course of human events. His was not the common every-day temptations that come to man when surrounded by circumstances to relieve and help; but in the solitary wilderness He had met the devil face to face. And the Lord, "Our Father," through His Holy Spirit, directly led Him there for the express purpose of having Him tempted of the devil. Christ, after this experience, knew what it was to be tempted of the devil. He knew, too, what it was to be led by His Father out into the lonely wilds, there to meet Satan single-handed. With midnight darkness around Him, with the wild beasts of the forest ready to devour, with all the hosts of evil crushing out His very soul, He realized what it meant to be led of the Spirit into the wilderness to be tempted of the devil.

And so He taught His followers to pray, "Lead us not into temptation, but deliver us from the evil one." Matt. 6:13, R. V. He would have them pray that they might escape from the fearful ordeal through which God had driven Him. While God tempteth no man, yet He did directly lead Christ away as a gentle lamb, to be tempted of the devil. His victory was for the world, and man might be spared the fierceness of the open conflict. He might and should hide behind the victory of

the mighty Conqueror; and he should pray that he might be spared the face to face encounter with the devil. Therefore, he is to pray to the Father, "Lead us not into temptation, but deliver us from the evil one."

Washington, D. C.

A GENERATION.

IN the Scriptures the word "generation" has various significations:

1. It marks the steps in family descent or genealogy, as father, son, grandson, etc. In Matt. 1:1-16 is given the human genealogy of Christ from Abraham to the birth of Jesus. Then in verse 17 there is a summing up into three periods: "So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations."

2. A generation sometimes signifies all the people living at any given time, without reference to any special beginning or ending. "How great are His signs! and how mighty are His wonders! His kingdom is an everlasting kingdom, and His dominion is from generation to generation." Dan. 4:3. "One generation passeth away and another generation cometh; but the earth abideth forever." Eccl. 1:4.

3. Christ referred to the Jews of His day as a generation. Matt. 11:16-19. So also did John the Baptist refer to certain scribes and Pharisees. Matt. 3:7. Again Jesus used the word with primary reference to His chosen twelve disciples. Matt. 17:14-21. Through David the Lord speaks of the people whom He brought out of Egypt as a generation. Ps. 95:10 with Heb. 3:17.

4. The righteous as a class are a generation. "God is in the generation of the righteous." Ps. 14:5. "A seed shall serve Him; it shall be accounted to the Lord for a generation." Ps. 22:30. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." 1 Peter 2:9.

5. The wicked also constitute a generation, as distinguished from the righteous. "There is a generation that curseth their father, and doth not bless their mother. There is a generation that are pure in their own eyes, and yet is not washed from their own filthiness. There is a generation, O how lofty are their eyes! and their eyelids are lifted up. There is a generation whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the earth, and the needy from among men." Prov. 30:11-14. "The children of this world are in their generation wiser than the children of light." Luke 16:8.

6. From the first acceptance of the Gospel of Christ, there is no break in the generation of the righteous. There was a connecting link at the Flood (Gen. 7:1), and when Christ comes again the resurrected and the translated righteous will pass over into the heavenly kingdom. 1 Thess. 4:15-17. The righteous generation never will pass away.

7. The Scriptures reveal three generations of the wicked. One was utterly cut off by the Flood; the second will be destroyed by the coming of Christ; the third will be the children of the second resurrection, and will be forever destroyed by the "second death." Revelation 20. Jesus said, "A wicked and adulterous generation seeketh after a sign." Matt. 16:4. In no age of the world has this fact been more conspicuous than at the present time. It is a sign of the last days. Matt. 24:23-25; 1 Tim. 4:1; Rev. 13:11-14; Matt. 7:21-23.

8. This wicked and adulterous generation, altho seeking after signs, do not believe the signs that Christ gave to indicate the near approach of His second advent; but He declared that they would be fulfilled before it should pass away. Matt. 14:19-35. And these signs have all passed, excepting the one immediately connected with His coming.

result, the baby turned its head, looked at me, and gave me the sweetest smile I ever had.—*Korean Methodist.*

OUR WORK AND WORKERS.

MEETINGS at Bangs, Texas, conducted by Brother W. M. Cubley, have resulted in eleven adult converts to the truth.

THE Southern Illinois Herald says that a new church has been organized at Herrin, with a membership of sixteen.

THE Danish-Norwegian laborers and brethren of Chicago took 2,500 copies of the special Sendebud for circulation in that city.

OCTOBER 28, six candidates were baptized at Wright, Mich., by Brother A. G. Haughey, president of West Michigan Conference.

WRITING to the Wisconsin Reporter, Sister Viola Shrock notes the addition of six members to the church in Oshkosh during the autumn.

A SERIES of meetings is now under way in Mountain View, Cal., with a fair attendance, conducted by Brethren W. T. Knox and J. O. Corliss.

IN connection with the service of dedicating a new house of worship at Oakdale, Neb., Brother J. W. Beams was ordained to the Gospel ministry.

BROTHER J. H. ROGERS requests his correspondents to note that his address has been changed from 406 Cornwell Street to 1647 E. 48th Street, Los Angeles, Cal.

WRITING to the Nebraska Reporter of the Swedish work in Omaha, Brethren Carl P. Svenson and Albert Anderson mention the conversion of five persons.

A NEW house of worship was dedicated at Cumberland, B. C., October 22, Brethren J. L. Wilson and W. C. Young officiating. The building is free from debt.

AT Oakdale, Neb., October 13, a church building was dedicated by Brethren A. T. Robinson and C. A. Beeson. There was a large attendance of citizens, and the Sentinel gave an extended report of the service.

NOVEMBER 5, a church of eleven members was organized at Woonsocket, S. D. Brother R. A. Underwood, president of Northern Union Conference, officiated. In the evening, a house of worship was dedicated.

IN the Indicator, Brother J. W. Raymond reports four new members added to the church at Binghamton, N. Y., and five others who have accepted the faith. Brother L. T. Nicola was associated with Brother Raymond in labor at that place.

ON the 19th ult., Brother W. C. White made a short call at this office, on his way to College View, Neb., to attend a meeting of the Medical Council of the General Conference. He also expected to make a further tour, perhaps as far as Nashville, Tenn.

IN the Southwestern Union Record, Brother W. A. McCutcheon notes the organization of a church of fourteen members at Burleson, Texas. He adds that "it was gratifying to see the new converts laying aside their jewelry and worldly fashions, and testifying of victory over tobacco and other wrong habits, before going into the water to be buried with their Saviour."

Who Knows?—The Scots were once cannibals, and the Britons a mere horde of half-naked savages, living in rude huts, and clad in skins, sunk in ignorance and degradation. Had Paul gone east instead of west, who knows but what the white man would to-day be in the darkness of idolatry and heathenism, and the Christian nations from whom we would be receiving the light be located in Asia and Africa.—*Selected.*

OF the work in Memphis, Tenn., Brother H. C. Balsbaugh writes: "Sabbath, November 4, the company of colored believers in Memphis was organized into a church of twelve members by brother R. W. Burrow. Just two weeks previously eight of them were baptized. Several others are now awaiting baptism, and will soon be added to the church. All are of good courage, and have faith that God will continue to prosper the work."

FROM the Review we learn that Brother H. W. Cottrell, for several years president of Atlantic Union Conference, is soon to connect with the Pacific Union Conference. Also that Brother E. W. Farnsworth has been elected president of the Atlantic Conference, with Brother W. J. Fitzgerald as vice-president.

It is also stated that Brother O. O. Farnsworth, president of Chesapeake Conference, and President Morris Lukens, of Vermont Conference, are to exchange places.

WE have received a beautifully-illustrated prospectus of our new sanitarium at Loma Linda, San Bernardino County, Cal. This institution, situated on the Southern Pacific Railroad, sixty-two miles east of Los Angeles, has all the requisites of an ideal health resort. It is "conducted in a scientific manner, and in a liberal, Christian spirit," while all the beautiful surroundings form a continual invitation to health. An office and treatment-rooms are also maintained at 257 South Hill Street, Los Angeles, Cal.

A LETTER from Brother Chas. T. Everson, of

Rome, Italy, says: "The work is onward here, and the Spirit of the Lord is manifesting itself in a special way in the preaching, so that some of even the harder hearts are being penetrated by the truths of these last days. The way in which I see the Spirit working in the meetings gives me great hope of a grand work for God in this dark land. When we keep close to the Lord and live under the shadow of the Almighty, experiencing the warm beating of the great Heart of love, we must see things begin to move; for melted things must move."

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ANY of our denominational literature, in any language. Address, Esther Levy, Matteawan, N. Y. (Review please copy.)

OUR EXPERIENCE MEETING

"Then they that feared the Lord spake often one to another; and the Lord harkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name." Mal. 3:16.

DEAR BRETHREN: I am thankful for this new department of the SIGNS, "Our Monthly Experience Meeting," and I want to have a part in these meetings. I know that as we praise the Lord, and tell what great things He has done for us, our faith is strengthened and we are drawn close to Him. It is not very many years since I gave myself to the Lord, but they have been the best years of my life, and I have never had one desire for the old way. It is true the temptations are many and great, and sometimes the way seems all hedged up, but we are just to wait on the Lord, and the promise is He will strengthen our hearts. He tells us, too, that as our day is, so shall our strength be. What more can we ask for? In the SIGNS of January 25 was a poem by F. W. Faber, entitled "Right Must Win," which I have committed to memory, as it seemed especially good. May the dear Lord bless each one of our number, and help us to do our part towards hastening his coming. Your sister in Christ,

Berlin, Wis.

MRS. H. W. JORDAN.

MY DEAR BROTHERS AND SISTERS: How glad I am to have a place to send in my testimony. I was converted seven years ago and joined the Baptist Church, but was not satisfied. There was a longing for something else, my blessed Saviour was calling me a step higher, and I am so glad to say that I have been two years and a half without stepping on the Lord's commandments and breaking His holy Sabbath. May the Lord forgive me for the past, and give me a rich blessing from on high, is my prayer. And I do thank the editor of the SIGNS OF THE TIMES for such a good paper; it is my minister. Pray for me that I may never turn away from my Saviour. Yours in love,

West Burke, Vt.

ANETTE DAWNEY.

DEAR BRETHREN: I am thankful for the privilege of acknowledging with pen the goodness of God and His great mercy toward me. Twenty years ago I first heard the truth preached. It was then I found the Saviour precious to my soul, but I met with bitter opposition. Then the Saviour's words were fulfilled. Eighteen years passed and I heard but four sermons, and had but little to read. I am half blind. My Bible was hid from me part of the time, but I thank the Lord all these things never moved me from the truth. The light shines brighter to me, and I am still trying to walk in it. Six years I have been separated from my husband and dear little boy. Now I am living among opposers and unbelievers of the truth. Sometimes the way seems very dark.

I want to acknowledge that I have lost many opportunities for doing good, which I very much regret; indeed I have made many failures. But I am willing to acknowledge my sins. I want to ask the prayers of all God's people, for I believe that the effectual fervent prayer of the righteous availeth much. I never see one of like faith; I feel that I am entirely cut off, but I have the SIGNS to read, which seems one of the greatest blessings of my life. My greatest joy is in reading and giving to

others to read. Please ask the Lord to give me strength and courage to walk in the light. Yours truly,

Woodbury, Texas.

FANNY HEATH.

DEAR BRETHREN AND SISTERS: How grateful I am for the light of this message in all its bearings, and the blessing it has brought me, which includes health, peace, and happiness. And I realize I am learning to walk and talk with our Father in heaven, for without Him we can do nothing. How good to trust Him and do His blessed will.

Tower Hill, Ill.

CLARA GINGREY.

DEAR EDITOR: Here is my testimony for the SIGNS. I accept Jesus as my Saviour. He saves me from my sins, and I always find Him a present help in every time of need. It is beyond me to put in words this glorious hope that is within me. He said, "Ye believe in God, believe also in Me." And I do, for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him. I am living in bright anticipation of that life beyond the resurrection. I can say with the beloved disciples, "Come, Lord Jesus, come quickly." Yours for the Master's use,

MRS. O. W. MCDANIEL.

DEAR FRIENDS: My mother sent me the SIGNS for one year, and also a "Bible Readings for the Home Circle." In less than two weeks I was keeping the Sabbath. Have been keeping it ever since. That was nine years ago.

Wilson Hill, Ill.

MARY DE WITT.

ESTEEMED AND DEAR SIGNS: Seeing in your loved and beautiful paper an earnest invitation to join the class in testimony I cheerfully try to comply. And in so doing I can say from my inmost soul that I rejoice because I have heard and received by faith the Third Angel's Message, and it does seem to me as if every ray of light and truth that our heavenly Father has ever entrusted to His dear children is gathered up and presented for our consideration and reception in this glorious and precious message. Received into my heart by living faith, it comforts and rejoices my soul, it satisfies my longing as nothing else can possibly do, and I praise God for a humble part in this blessed work. I can earnestly recommend it as a precious balm for every wounded spirit and troubled one, and a corrector of all the ills that flesh is heir to. Dear sin-burdened souls who read these testimonies, receive this truth in its fulness and rest assured its reception will bring joy, comfort, and peace to every tired, tried soul.

"On Christ the solid Rock I stand,
All other ground is sinking sand."

Pisgah, Iowa.

THOMAS JAMES BRUCESON.

DEAR FRIENDS: I came into the knowledge of the true Sabbath through the preaching of Geo. I. Butler, either 1875 or 1876. I have been keeping the Sabbath ever since. I lived in Rolla, Missouri, then.

Wilson Hill, Ill.

MRS. N. E. LLOYD.



PRECEDENCE.

'Tis first the true, and then the beautiful,
Not first the beautiful, and then the true;
First the wild moor, with rock and reed and pool,
Then the gay garden, rich in scent and hue.

'Tis first the good, and then the beautiful,
Not first the beautiful, and then the good;
First the rough seed, sown in the rougher soil,
Then the flower blossom, or the branching wood.

Not first the glad, and then the sorrowful,
But first the sorrowful, and then the glad;
Tears for a day—for earth of tears is full—
Then we forget that we were ever sad.

Not first the bright, and after that the dark,
But first the dark, and after that the bright;
First the thick cloud, and then the rainbow's arc,
First the dark grave, then resurrection light.

'Tis first the night—stern night of storm and war—
Long night of heavy clouds and veiled skies;
Then the far sparkle of the morning-star,
That bids the saints awake and dawn arise.

—Horatius Bonar.

EDUCATION IN THE HOME. No. 27.

BY MRS. L. D. AVERY-STUTTLE.

AND I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

"That's a pretty long verse for Beth to read," said Mattie. "But don't you see, Josie, that this says plainly enough that devils and evil spirits *do* have power to work miracles?"

"Why, yes; I think it's ever so plain," replied Josie, as she cast a wondering glance toward her mother.

For some time Mr. Gray had been a silent listener. But this verse of scripture which little Beth had read, seemed to rouse him. Fixing his deep, earnest eyes upon Brother Hartman, he said:

"I have a dear brother who was converted to Spiritualism after the death of his son, only because the dead boy appeared to his father in response to the incantations of the medium;—of course I mean that which claimed to be the boy's spirit. My brother declared that the child looked perfectly natural, and that he mentioned a number of circumstances known only to those two. Now," continued Mr. Gray, "if we had known that it is entirely possible for Satanic agencies to perform miracles, I think he would have been on his guard. As it was, he attributed it all to the power of God manifested through the spirit of his child."

"We believe, Mr. Gray," rejoined Brother Hartman "that these very phenomena are special signs of the last days, and that they will appear more and more wonderful as we near the coming of the Lord, and many who profess Christianity will be deceived,—even the 'very elect,' if it were possible. Walter, will you read a text found in 1 Tim. 4:1, which proves this assertion?"

"Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils."

"Elsie, suppose you should sometime see that which purported to be the spirit of one of your dear friends,—perhaps the little sister who died several years ago,—do you think you would be deceived by it?"

"It would be a great trial of faith, father, but I hope I should be kept by the power of the Word."

Mrs. Gray and Mrs. Wilbur each watched the young speaker intently, and Mrs. Gray asked very earnestly:

"O Miss Elsie, pray tell me; *what* would you say?"

"Yes, yes," added Mrs. Wilbur, and what would you *do*?"

"I hope," replied Elsie, "that God would give me courage to repeat Rev. 16: 14: 'For they are the spirits of devils, working miracles.' This is about what I should say,—and—what would I do?—I trust that such close contact with the powers of darkness would drive me to my knees in earnest prayer for God to keep and protect me."

"Well said, my daughter!" exclaimed Brother Hartman, while a tear rolled down his cheek and fell on the open Bible in his hand.

Billy Black had been an interested listener all the evening, and grandma looked questioningly into the eager face, and asked:

"What is troubling you, Billy?"

"I was wondering *if He'd do it*," answered Billy anxiously, "Miss Elsie said she would ask the great God to protect her. I wonder if He'd do it *always*, if a fellow asked Him?"

"Shall I tell you what He says, Billy?" replied grandma, "The angel of the Lord encampeth round about them that fear Him, and delivereth them," repeated the dear old lady reverently.

"What other miracle will Satan do, especially to deceive the people, Mr. Wilbur? 2 Cor. 11: 14."

"I'll tell you frankly," replied Mr. Wilbur, as he turned to the reference, "I was brought up to believe that there was no real, personal devil, but in the light of these plain scriptures, I'm bound to alter my position. But I will read:

"And no marvel, for Satan himself is transformed into an angel of light."

"Well, then; not only may we expect him to personify our dead friends," interrupted John, "but we can look out for him even in the guise of an angel of light."

"Well," said Josie Wilbur despairingly, "I don't see *how* we are going to be able to know the good from the evil. O Mr. Hartman! *how* are we going to tell?"

"My dear young friend, right here is one place where the Ten Commandments of God serve us in good stead. Every spirit that acknowledges that Jesus is the only Christ, and that the law of God—the entire Ten Commandments—are still binding, is of God. This is the unfailing test. My proof? O yes; please read Isa. 8: 20."

"To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them."

"One text more, Josie; just turn and read 1 John 4: 2.

"Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God."

"Now we are sure that the law of God and the faith of Jesus are *not* the foundation stones of Spiritualism," continued Brother Hartman.

"I see, I see! it's plain enough, isn't it, mother?" There was a new light—the light of intelligent faith—in Josie's eyes, as she turned to her mother. Mrs. Wilbur was about to reply, when Mr. Jones spoke earnestly:

"I'm not a believer in Spiritualism, Mr. Hartman. I trust you will not think that, because I have kept silent. I have always had a horror of it ever since my young nephew became a medium. Poor boy! he became insane shortly afterward,—as bright and intelligent a young man as one would wish to see;—yes, I have a horror of it, and believe with

you that it is from the pit of darkness. But there's one thing that is not quite clear to me,—the experience of King Saul and the witch of Endor. Perhaps you would not mind giving us your idea upon it."

Brother Hartman did not reply for a moment. He seemed to be deeply absorbed in his own thoughts,—thoughts which the earnest words of his neighbor had awakened. Then he replied, as he rapidly turned the leaves of his Bible:

"My friend, you are not the first, by many, who has had trouble in understanding this most interesting Bible narrative. But I am sure it was given a place in God's Book for a noble purpose, and, as Paul says of *all* Scripture, it is profitable. It would be well, perhaps, to read it as it is recorded in 1 Samuel 28.

"But first, suppose we sing something, and have a word of prayer, before we proceed with our study."

"What would you like to sing, Billy?" asked John.

(To be continued.)

BEGINNINGS IN TEMPERANCE REFORM.

THE early period of the temperance reform had its own problems and peculiar difficulties. Its leaders had not the light of experience to guide them; it was a pioneer movement. There was no record anywhere of any practical concerted action against the evil of intemperance. Admonitions—danger signals—there were in abundance from early Old Testament days—wo pronounced upon those that rise up early that they may follow strong drink; wo upon him that puts the bottle to his neighbor and makes him drunken; solemn warning against the snares of the winecup, which at first coquets and fascinates, but at last bites like a serpent and stings like an adder. Yet warnings merely had been to but small purpose. The wo of strong drink already rested upon the land, and what men asked themselves was how to banish the curse. Strong drink everywhere—in the home, as a daily table beverage, as a means of hospitality, on the occasion of a wedding, or christening, or funeral; at parties, town-meetings, fairs; at the dedication of a church, or the ordination or installation of a minister; on every occasion people drank. Consequently drunkenness flourished—drunken fathers, drunken sons, drunken doctors, drunken lawyers, drunken magistrates, drunken ministers. Indeed, not a man could be found—so a common saying in those days ran—who had not been drunk at least once in his life.

Out of all this one thing only stood out clear; something must be done. But just what, and how to do it, was not clear. They went forward, however, if the light was insufficient. They formed temperance societies. Crude efforts they were; they pledged men not to drink to excess. It was moderation that they sought to inculcate. They were fighting drunkenness, not drinking. For instance, the Massachusetts Society for the Suppression of Intemperance, formed in 1813, the most important of the early societies, states as its object, "to discountenance and suppress the too-free use of ardent spirits," adding "and its kindred vices, profaneness and gaming; and to encourage and promote temperance and general morality." In one instance, where a temperance society was organized in a tavern, the members, after signing their names, all took a drink at the tavern bar, adding example to precept to show the world what true moderation is.

So men stumbled forward in the twilight of the reform, having a kind of zeal, but little knowledge. The reform was soon to have, tho, that most thorough of teachers—experience. In the light of experience men found it necessary to correct their judgments, and to adjust themselves anew to the situation. In preaching moderation they found they were doing nothing more than other men before them had done. They began to reason it out that to combat drunkenness effectually required something more specific—nothing less than the entire abandonment of strong drink as a beverage. While they were bewailing the effect, they were, with their philosophy of moderation, perpetuating the cause. The word temperance came to stand thenceforth more and more for entire abstinence.

Here the reform was to encounter its first resistance. Drinking was so universal, and the inertia of social custom or habit is itself a difficult thing to arrest. Then appetite had to be reckoned with; such general use had made men addicted to the cup. Lastly, and perhaps most stubborn of all, it was thought that strong drink, moderately used, really possessed virtue; and error, when honestly, and even religiously, held, is an uncomfortable thing to collide with. Strong drink was regarded as a kind of elixir of life. A man who had reached his threescore and ten would ascribe his strength to the blessings of a kind Providence, and the merits of good old New England rum. Farmers kept their help in the field constantly supplied with a bottle of rum. The man who could not drink was regarded as not being of much account when it came to hard work.—August F. Fehlandt.

"NOT IF IT WERE MY BOY."

SOME years ago, the late Horace Mann, an eminent educator, delivered an address at the opening of some reformatory institute for boys, during which he remarked that if only one boy was saved from ruin, it would pay for all the cost and labor of establishing such an institute as that. After the exercises had ceased, in private conversation a gentleman rallied Mr. Mann on his statement, and said to him,—

"Did you not color that a little, when you said that all the expense and labor would be repaid if it only saved one boy?"

"Not if it were my boy," was the solemn and convincing reply.

Ah, there is a wonderful value about "my boy." Other boys may be rude and rough; other boys may be reckless and wild; other boys may seem to require more pains and labor than they will ever repay; other boys may be left to drift uncared for to the ruin which is near at hand; but "my boy"—it were worth the toil of a lifetime and the lavish wealth of a world to save him from temporal and eternal ruin. We would go the world round to save him from peril, and would bless every hand that was stretched out to give help and welcome. And yet every poor, wandering, outcast, homeless man, is one whom some fond mother called "my boy." Shall we shrink from labor, shall we hesitate at cost, when the work before us is the salvation of a soul? Not if it is "my boy," nor if we have the love of Him who gave His life to save the lost."—Selected.

HEALTH RESTORED BY A VEGETARIAN DIET.

THE ladies of fashionable London were delighted to learn, a few days ago, that her grace Lady Essex was restored to good health.

"She is no longer nervous," said her friends.

"She has regained her beauty," said another.

"Vegetarianism did it," said a third.

And vegetarianism it was. Her lovely ladyship, Adele Grant, Countess of Essex, famous London beauty and for years a delicate woman, has been brought back to all her former loveliness by the adoption of a vegetarian diet and by taking up a form of exercise.

A great many persons suppose vegetarianism means the eating of vegetables and nothing else. They think that it refers only to the taking of fruits and nuts, grains, and such foods into the system, and to the eating and drinking of such articles as are not of animal growth.

But this is entirely wrong. The true vegetarian not only eats vegetable food, but, in addition to this, he or she takes up what may be called a vegetarian form of exercise.

The vegetarians believe in out of door walks. They seek the green fields and the meadows. They live as much as possible in the open, and they always breathe fresh air.

The members of the society to which the Countess of Essex belongs make it one of their first principles to get out in the open air.—The Sunday Republic.

"BELOVED, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2.

CHRIST THE SONG.

BY ELIZA H. MORTON.

HARK! a mother by the cradle
Sings a soft, sweet lullaby,
Sings of Jesus and His childhood,
And the angels hovering nigh;
Sings, while praying, that her darling
May like Jesus live below,
May like Him be kind and gentle
And the seeds of wisdom sow.

LIST! a soldier out in battle,
Dying there in awful pain,
Sings the words he heard in childhood,
Sings that same, soft, sweet refrain;
And the angels gather round him
As they did in days of yore,
And he knows his pain is nothing
To the pain his Saviour bore.

Hark! 'tis grandpa now that's singing,
Singing hymns of long ago,
Down his cheeks the tears are rolling,
And his voice is trembling, low;
But he's singing of his Saviour
With a happy, joyful heart,
And he sits in calm contentment
Ready, waiting to depart.

LIST! the trees and birds are singing,
And the stars take up the strain,
And the hills send back the echo,
Christ will come to earth again;
Christ the noblest song of singers
Soon will give the perfect key,
And the sin which makes the discords
Evermore will cease to be.

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DESCRIBES

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MOUNTAIN VIEW, CAL., DECEMBER 6, 1905.

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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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Our Mothers' Department.—Next week we shall have our first monthly Mothers' Department. We would like to have the mothers who have had good experiences to write these out for the benefit of the SIGNS, and so make the paper a profitable exchange of good thoughts.

A Note on Melchizedek.—It has been thought by some of our readers that a series of articles on "Melchizedek," appearing in another paper from the pen of our esteemed brother and frequent contributor, J. N. Loughborough, were attacks upon articles which have appeared in the SIGNS; but a note from Brother Loughborough states, "What I have said on 'Melchizedek' was not written as an attack upon any man, neither was it an attack on the SIGNS OF THE TIMES."

"Our Little Friend."—The last two numbers of *Our Little Friend*, for 1905, will be printed together in one double number, beautifully illustrated, with a fine three-color cover. Here is a splendid opportunity for parents and friends of the little ones, (1) to place in your child's hands for the year to come a most valuable aid in forming character, and (2) encouraging the children to sell the paper. With little encouragement a bright child would soon earn a paper for himself. The little paper will be full of valuable instruction for next year. "Talks with Tiny Folk" (about insects), and "Uncle Ben's Gold Mine" are alone worth more than the price of the number. The volume will begin with the new year; but all who subscribe now may have the special double number, in which "Uncle Ben's Gold Mine"

opens. *Our Little Friend* is only 50 cents a year, and the best child's paper published. Address *Our Little Friend*, Mountain View, Cal.

WHAT AN OPPORTUNITY!

THIS earth is rapidly ripening for its harvest. The regular readers of this paper have the evidence constantly before them that the end of all things is at hand. Passing events are strikingly fulfilling prophecy, and show with unmistakable clearness that our Lord and Saviour Jesus Christ is soon to come in the clouds of heaven with power and great glory.

To actually know from God's own prophetic Word that the world's Redeemer is about to return to earth, brings the deepest joy that mortal man can have. Is your soul filled with this indescribable joy? And are you embracing every opportunity to pass on the knowledge of the coming of the Lord to all of your friends and neighbors?

Many of the friends of this paper are taking clubs, and sending the papers weekly to their acquaintances. Others pay for copies of the paper and have them mailed from our office to persons whom they hope to lead into the light of the knowledge of the coming of the Son of God.

Have you embraced the opportunity of doing any of this work? Will you not join in the work of spreading the good news of the Master's coming?

A PERSONAL WORD TO OUR READERS.

We are living in an epoch-making era. A thought to-day is a word to-morrow, an individual act the next day, and a world-movement the day after.

This is an era of combination and federation.

We have labor-unions, trade-unions, associations, and combinations and coalitions of wealthy corporations, railways, trusts, banks, political parties, and nations.

The thought is potent. The idea is contagious and dominant.

All the temporal and social and commercial and labor elements are uniting; why should not the religious bodies unite? Why should the professed followers of Him, who above all things else prayed for unity among His disciples, stand alone, separate, and divisive? It should not be. "That they all may be one, as Thou Father art in Me and I in Thee, that they may be one in Us, that the world may believe that Thou didst send Me," prays the Son of God. Surely Christian unity is important.

To crystallize this great thought "The Inter-Church Conference on Federation" met November 15 to 21 in Carnegie Hall, New York. This great meeting, the delegates to which represent 18,000,000 of religionists, Dr. William Hayes Ward, the veteran editor of the *Independent*, tells us, "is the first attempt ever made to unite these churches officially in a single body," and that "it is an attempt to bring the church partially back to its condition of unity in the time of the apostles."

Men in every walk in religious life look upon it with favor. It has the indorsement of the President of the United States and justices of the Supreme Federal Court.

The objects of the Federation are thus stated:

"We believe that the great Christian bodies in our country should stand together and lead in the discussion of, and give an impulse to, all great movements that 'make for righteousness.' We believe that questions like that of the saloon, marriage and divorce, Sabbath desecration, the social evil, child labor, the relation of labor to capital, the bettering of the conditions of the laboring classes, the moral and religious training of the young, the problem created by foreign immigration, and international arbitration—indeed all great questions in which the voices of the churches should be heard—concern Christians of every name, and demand their united

and concerted action if the church is to lead effectively in the conquest of the world for Christ."

So reads the address of the Committee of Correspondence. It certainly embraces a wide field—religious, social, political, national, and international. And the object is to throw all these forces as the central committee may direct against what shall be deemed evil or in favor of what may be deemed right or expedient.

"Important!" Yea, verily it is important. If the union be on a wrong basis, it is important; for such a step means spiritual death to the church, and infinite loss to both church and world. If that union be on a right basis, on right principles, it means untold good to the church and the world.

The SIGNS OF THE TIMES will have full reports of this important conference. It will present the fullest, completest reports of any paper we know of in the entire field, including the dailies.

And when these reports are in, so that our readers are intelligent as to the position of the leaders in this great movement, we shall endeavor to show just what the movement means. The principles involved and followed will teach this as truly as harvest follows seed-sowing.

Now, dear reader, we want your help. Whether you agree with us on the Sabbath question or not, whether you disagree with us on other doctrines, let us study this great movement together.

More than this, help us all you can to enlighten others. We wish to send the SIGNS OF THE TIMES (marked copies) containing these reports and lessons to as many professional people—ministers, legislators, lawyers, teachers—as possible, and we will do all the work and send the SIGNS for two months for twenty-five cents. If you can furnish addresses, we prefer it. If you can not, we will do so. Now for donations, anywhere from \$25.00 to 25 cents. But please act quickly. Designate these donations "Federation Fund." Make orders or cheques payable to the SIGNS OF THE TIMES, Mountain View, Cal. Yours for Christ and His cause,

M. C. Wilcox

Words of Warning.—In his Thanksgiving proclamation, President Roosevelt said:

We live in easier and more plentiful times than our forefathers, the men who, with rugged strength, faced the rugged days; and yet the dangers to national life are quite as great now as at any previous time in our history.

No other people has ever stood on as high a level of material well being as ours now stands; we are not threatened by foes from without. The foes from whom we should pray to be delivered are our own passions, appetites and follies; and against these there is always need that we should war.

There are no more important words in this public document. The day as in the past was kept by many in feasting, gluttony, sport, and revelry, yielding to their worst foes, their appetites, and passions. And these are the nation's foes. More than the money question, more than the trusts, more than socialism, more than all these outward manifestations, are the lusts which degrade and destroy the national life by destroying men. A truly strong people must be a temperate people. Can we say that we are a temperate people to-day?

Some weeks ago we made reference in this department to the discovery by Professor Von Behring of a remedy for tuberculosis. The remedy consisted of a serum for subcutaneous injection, which contained certain principles chemically extracted from the tubercle bacilli themselves. Dr. Karl von Ruck, of Asheville, N. C., in an article in the *Medical Record* of Oct. 28, claims to be the original discoverer of the methods used and published by Professor Von Behring, and gives facts and dates which would seem to substantiate his claim.