

SIGNS OF THE TIMES

See Pages 6, 7.

Inter-Church
Conference



Delegates to the "Inter-Church Conference on Federation," in Carnegie Hall, New York City, Nov. 15-21, 1905. They are seated on the large platform, by invitation, in order to get a better photograph. The SIGNS' special representative is directly under the white cross on the extreme left, at a reporter's table.

SIGNS OF THE TIMES



The Home of the "Signs of the Times."

PUBLISHED WEEKLY

(Entered September 15, 1904, as second-class matter at the Mountain View, Cal., post-office, under act of Congress of March 3, 1879.)

A. O. TAIT, - - - CIRCULATION MANAGER.

Terms of Subscription.

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

SPECIAL TERMS.

1. One new yearly subscription and one renewal, or two new yearly subscriptions, sent at one time, \$2.50.
 2. Two new yearly subscriptions and one renewal, or three new yearly subscriptions, sent at one time, \$3.25.
 3. Three new yearly subscriptions and one renewal, or four new yearly subscriptions, sent at one time, \$4.00.
- Sample copies sent on application.

SPECIAL NUMBERS BOUND TOGETHER.

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

One to four sets to one or more addresses,
per set, \$.25
Five or more sets to single addresses,
per set, .16
Twenty-five to five hundred sets to one address,
per set, .11

We will continue to sell these Special numbers separately as we have heretofore, at the regular rates, which are:

One to four sets to one or more addresses,
per set, \$.20
Five or more sets to single addresses,
per set, .15
Twenty-five to five hundred sets to one address,
per set, .10
Five hundred and upward,
per set, .09

Address, SIGNS OF THE TIMES,
Mountain View, Cal.

Pacific Press Pub. Co.,
Mountain View, Cal.

Please send me \$2.50 worth more of SIGNS No. 1, "Prophecy and Christ's Coming." I think that is a most excellent number; the best to my knowledge I had yet. Last week I took 52 copies and went out to sell them. In about two hours I had them all sold. I sold to every one I met,—to lawyers, preachers, doctors, and merchants. None refused me. It seems the Lord just went before me, therefore I think it is a message that must go to the world. I believe that there can be 1,000 sold where there are 100 ordered. This work can be done by all. The message must go to all the world. I remain yours in the love of Christ,

MARY WAGNER.

A GOOD TIME

to purchase a new Bible is just now. That old one may be badly worn, and the leaves falling out. You will enjoy reading by the fireside much better these long evenings if you procure a new one.

Perhaps you intend making a gift to some friend about Christmas time, too. If so, there is nothing more appropriate than one of our fine Oxfords in levant binding.

Notice this selection from our list, in all styles of print, for old people, young people, and children.

CHILDREN'S BIBLES

- Style A. Grained Cloth Binding, red edges \$0.35
" A 2. Leather Binding, red under gold edges70
No. 1205. Imitation Red Leather Binding, red under gold edges. Illustrated with colored pictures. A very attractive book for children50
No. 1405. Red Cloth Binding, red under gold edges, fine colored illustrations, and nice clear print. Just the kind of a book to buy to interest your children in the Bible1.00

POCKET BIBLES

- Style E 6. Leather Binding, red under gold edges, no references \$1.00
" E 7. Same as above, only slightly larger and contains references and maps1.00
" E 8. Leather Binding, red under gold edges, India Paper, references. Smallest reference Bible in the world1.75
" E 9. Persian Morocco Binding, silk sewed, India Paper. A very neat Bible without references2.00
" 10. Persian Levant Binding, leather lined, red under gold edges, India Paper. A fine pocket Bible with references and maps2.75

FINE OXFORDS WITH CONCORDANCES

- Style H. Ruby Print, leather binding, red under gold edges \$1.10
" H 1. Same as above, leather lined1.40
" H 2. Minion Print, good leather binding, India Paper2.40
" H 3. " " Alaska Seal Binding, leather lined, India Paper, silk sewed, red under gold4.50
" H 4. " " Sealskin Binding, calf lined, silk sewed, India Paper. A very fine book5.50
" D 3. " " Good Leather Binding, India Paper, concordance and helps5.00
" F 2. " " Fine Leather Binding, India Paper. A fine teachers' Bible6.50
" D 7. " " French Morocco Binding, leather lined, is self-pronouncing and has teachers' helps4.25
" D 8. Minion Print, French Morocco Binding, linen lined, red under gold edges3.50

VERY LARGE TYPE BIBLES

- Style A. Limp Leather Binding, gilt edges, maps, but no references \$2.00
" B. Cloth Bound, Stiff Covers. Has no maps or references. A good book for the money1.35
" C. Leather Binding, overlapping edges, contains references, concordance and teachers' helps2.75
" C 3. Leather Binding, overlapping edges, red under gold edges. Self-pronouncing, and contains concordance and teachers' helps1.75

AMERICAN REVISED BIBLES

Even if you have a good regular version Bible you will want the American revision in your reading and study, to note the difference in rendering. This version is considered the very best. Here are a few numbers:

- Style 1. Minion Print, cloth bound, red edges \$0.50
" R. Bourgeois Print, cloth bound, red edges1.00
" R 2. " " Leather Binding, red under gold edges2.75
" R 3. " " Good Leather Binding, India Paper, silk sewed, red under gold edges4.00
" R 4. " " Levant Morocco Binding, India Paper, red under gold edges, silk sewed7.00

We will be glad to send you our complete list on application.

PACIFIC PRESS PUBLISHING COMPANY

MOUNTAIN VIEW, CAL.

Signs of the Times.

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

Volume 31. Number 50.
For Terms, See Page 2.

MOUNTAIN VIEW, CALIFORNIA, DECEMBER 13, 1905.

Weekly, \$1 50 per year.
Single Copy, Five Cents.

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

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

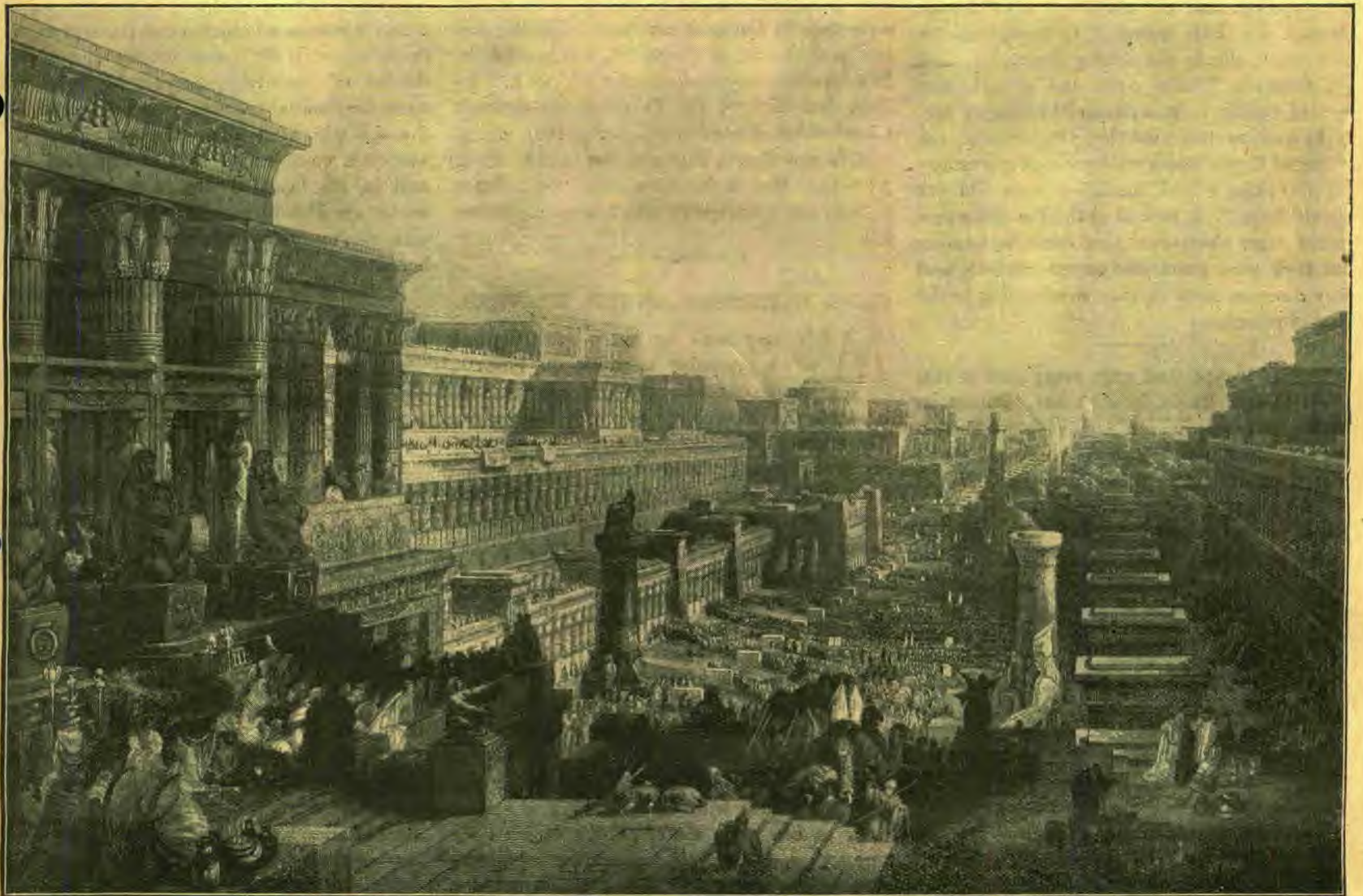
OUT OF EGYPT.

TWENTY-FIVE centuries in the past! How long it seems as we count the hundreds! Yet how near the Sacred History brings that time! Egypt, rich, populous, learned, powerful, earth's richest land! In her midst a nation of slaves, sprung from a prince, who could so easily trace his lineage back to Noah, through Noah's greatest son.

little wonder that Egypt's land was likened to a house of bondage knowing no freedom, to an iron furnace burning out the life and vigor from heart and hope. Children of the promise begat children for slavery. Mothers brought forth little ones for bondage or death. Toiling and moiling, moaning and groaning, Israel suffered and stumbled and prayed and wept, and in their blindness worshiped the very gods whose devotees oppressed them.

BUT God did not forget them. One of their own number must be their deliverer. He was born, a "proper child." From the doom of death he came to the heirship of the throne,

members His people. He bears to the king the message, "Thus saith Jehovah, Let My people go that they may serve Me." Freedom is necessary to acceptable service. Wo be to him who seeks to fetter the moral man. Great will be the judgment upon many masters in God's day of doom. The proud Pharaoh rejected the message, which might have been the glad tidings of God to him, freeing his own soul, and bringing light and joy to the thousands of Israel and Egypt. Then would God's power have been shown through him to his own everlasting good and the glory of Jehovah's name. But he would not, till Egypt was laid waste and the flower of its young men



DEPARTURE FROM EGYPT.

A nation whose ancestors had talked with God, who had seen so much of the coming glory that they despised the dominion of earth, confessing themselves strangers and pilgrims in earth's sunniest clime; a nation in whom centered all the promises of God.

How that nation groaned under the curse, the hard, cruel bondage in brick and mortar, in piling up some of Egypt's greatest monuments perhaps, in making the daily stint of bricks without straw with no cessation or rest;

mighty in deed, and learned in all the lore of Egypt. Guilty of crime in avenging wrong, he flees, and for forty years takes a post graduate course in the school of God. He is now an old man—is Moses; fourscore years has passed over his head. Yet here his life really begins; for God calls him. Down into dark Egypt he goes to deliver by the power of God the people of bondage.

TO THAT people he carries the glad tidings that Jehovah, the covenant-keeping God, re-

were lying at the bottom of the Red Sea.

"OUT of Egypt have I called My Son," says the Lord through His prophet. Egypt stands for the darkness of this world, and its bondage for the bondage of sin. Many left Egypt physically in that long ago year who never got out of Egypt spiritually. Their hearts were still there. Nay, more, Egypt dwelt in them. They longed for its fleshpots, its leeks, its onions, its garlic, its sun-gods. At the first opportunity, when their strong

leader was absent, in the sight of the burning glory of God, they set up a golden image of Apis, the Egyptian sun-god, and substituted it for Jehovah. Alas! how many others have been called from spiritual Egypt to the Canaan of God who are carrying Egypt with them all the way. When the journey goes smooth, after some great deliverance, when quaffing refreshing draughts from Elim's wells, they sing; but when the service is hard, when darkness comes, when trials thicken, when difficulties arise, God is forgotten or murmured against, and Egypt becomes dominant in the heart and life. Like their prototypes of old, they sooner or later fall by the way in the wilderness wandering.

OUT of Egypt! there is cheer in the call. Out of its darkness of superstition, and foul idolatry! Out of its bondage of sin and lust! Out of its ripened fruit of sin, the plagues of just wrath upon its devotees! But it is never out of Egypt into something worse.

INTO Canaan's land God called His people. It looked as tho they were going into the Red Sea; but He who is "the way" made a path through its dark waters. It looked as tho they would die in the thirsty desert, but God led them to Elim's wells and groves, and opened beside them a perennial spring of life. It looked as tho God led them out of the plenty of Egypt into a wilderness of starvation; but the skies rained manna—"man did eat angels' food." It looked as tho the wilderness would wear them out, shut them in forever; but their very garments waxed not old, and they came as soon as they were willing to the land of promise.

OUT of Egypt God calls every soul of this world—out of its sin, its darkness, its lusts, its doom; and dear soul, if you have not heeded the call, do it now. You may have heard and started on the way; then follow the pillar of cloud by day and the pillar of fire by night. Drink of the water by the way. Feed on the heavenly manna. Lust not for the things behind, always to your leanness of soul; but follow on till the eternal glory of the land of promise is yours.

POSSIBILITIES UNDER THE GOSPEL.

THE Son of God came down from heaven to do the Father's will on earth. John 6:38. That was His sole purpose. John 4:34; 5:30.

The Father's will in this connection was the salvation of them who should believe on the Son. John 3:16; 6:40.

Certain qualifications were necessary to this end, and by the Spirit of prophecy He foretells one of these: "Then said I, Lo, I come; in the volume of the book it is written of Me, I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40:7, 8.

The transgression of the law being sin (1 John 3:4), it was necessary that Christ have the law in His heart in order to have the qualification of being "without sin," altho sorely tempted. Heb. 4:15.

In order to be a complete Saviour, it was necessary for Christ to take our nature and go through our experience, even going down into

the tomb, the Just suffering for the unjust. Heb. 2:14-18.

Christ having "tasted death for every man" (Heb. 2:9), and God having sent Him for that very purpose, the Father is pledged to the utmost of His power to save all that comply with the conditions. His promise being "yea and amen" in Christ, and Christ having fulfilled all the requirements, God is bound to accept Him as the propitiation for sins that are past. Rom. 3:25, 26.

Christ having risen from the dead by the power of God (Eph. 1:19), He has proved His ability to overcome him who has the power of death (Heb. 2:14), and to deliver us from the power of darkness. By this deliverance believers are translated into the kingdom of God. Col. 1:12-14; Rom. 5:18-21.

Christ having come into the world in the weakness of human flesh, and having overcome the world (John 16:33), and overcome sin in the flesh (Rom. 8:3, 4), He has made it possible for all who come unto God by Him to do likewise. Heb. 7:25.

In order to do this it is essential to follow Him. And in order to attain this standard, one must have the law of God in his heart, according to the new covenant. Having this law in the heart, as Christ did, it is possible in His strength to conform the life to it. As Paul declares, "I can do all things through Christ which strengtheneth me." Phil. 4:13.

This was Paul's supreme aim in life. Phil. 3:7-14. May it be ours also. In 2 Peter 1:1-11 are the steps by which one may never fall.

G.

GOD'S WITNESSES IN THE HEAVENS.

MEN may seek by every subterfuge of subtle reasoning to prove the non-existence of God. But God has His witnesses in the heavens, the work of His hands. The critics of the Word of God, for instance, are stumbling over a dead fish—not a whale, for the Bible does not call it so—and they are seeking to use their own stumbling-block to batter down the citadel of God's truth.

That criticism of the Word of God which seeks to take away its vitality and its inspiration, and every claim it has to being the light of the world—that criticism is filling the pulpits of the popular churches to-day with a Christless Gospel, a Spiritless Bible, and a Godless creation. The acceptance of those theories is shriveling the spirituality of the churches as sere and dead as the autumn leaf; it is drying up the fountain head of missionary contributions as the volcanoes of St. Pierre dried the streams that used to rush down its grassy slopes; it is taking the love of foreign mission work out of the hearts of the people as the wells of the valleys are dried up by subterranean fissures; and as a result of this, it is turning the desire of worship into the channel of self-worship and the worship of gold. It is stealing away the faith of the people as the stealthy thief deprives the thoughtless householder of his jewels and his wealth. When the man awakes, his possessions are gone; he had them, and now they are not.

But in every part of the universe God has His witnesses, and they are testifying to His existence, His power, His wisdom, His care, and His undying love. "The heavens declare

the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard." Ps. 19:1-3. All the creations of God are bearing witness for Him—in their own language, it is true, but speaking in a voice that can be heard by all, and in a language that all who will may understand. The stars that twinkle to us through infinite space are telling us of the wisdom and power of Him who made them and gave to each its orbit and the glory of its radiance, and set a bound for its habitation which it might never pass. The mind may think out into space till it reaches the faintest star that glitters into our view; think out into the great depths through which the radiance of mighty suns wearies in its flight, and sinks just as its trembling finger-tips have touched the shore of our vision; think out, and out, and out, till thought itself, like a fledgeling sparrow, flutters and falls in the impossible purpose; and still we are in the work-shop of the Almighty, whose works are tonguing the praises of the common Maker. The great audience-chamber of the Infinite is peopled with His witnesses.

In the presence of such a concourse presumptuous indeed is the human atom that comes to the bar of eternity to present his little brief upon the non-existence of Him by, and in, and through whom all these consist. Truly, it is wisdom's voice which says, "The fool hath said in his heart, There is no God." His works are His witnesses. Are you familiar with the testimony they are bearing for your benefit?

In the midst of the jangle of voices that are seeking to cast discredit upon the Word of God it is our privilege to know in our heart of hearts that He is, and that He is a rewarder of them that diligently seek Him.

S.

GOD'S PROMISE ASSURED.

GOD promised Eve that her Seed should bruise the serpent's head; that implied that the promised Seed would destroy the serpent, or the power that actuated the serpent, making it his medium. The "serpent" to be destroyed is the devil, or Satan. Rev. 12:7-9.

The purpose of Christ in taking on human nature was to destroy the devil. Heb. 2:14. But Satan, through his rebellion against God, had set in motion principles which had filled the earth with his works. So Christ's manifestation was also for the purpose of destroying these works. 1 John 3:8. In verse 5 this is called taking away sin.

To this end Christ preached righteousness (Ps. 40:9, 10) in connection with His proclamation of deliverance of the captives (Isa. 61:1).

He was righteous Himself, and an essential feature of His deliverance of Satan's captives, His destruction of the works of Satan, is that these captives become righteous. But they have no righteousness of their own, for they have all sinned. So Christ promises that if they will believe in Him, He will wipe out all that past record, and count them righteous on the strength of His righteousness. Rom. 4:3-9; 5:1, 2.

And the whole life of the Christian is a life of faith; for after being justified by faith, we are told that "the just shall *live* by faith." Rom. 1:16-18. The same power of faith that will secure the forgiveness of sin is sufficient to prevent its recurrence.

The righteousness of Christ kept Him from sin, and as He was tempted in all points like as we are (Heb. 4:15), the same righteousness ought to keep us from sin. "For in that He Himself hath *suffered* being tempted, He is able to succor them that are tempted." Heb. 2:18.

We see then that Christ, as a man, began His work of destroying the works of the devil by overcoming Satan's attempts to implant them in Him. Matt. 3:16, 17 to 4:11. Then He set about preaching, as well as practising, His righteousness before men in order that the works of Satan might be overcome in their persons.

As a further "assurance" of Christ's superiority over the works of the devil, we have the fact of his being raised from the dead. Acts 17:31. After humbling Himself as a man, and being implicitly obedient, altho it cost His life—suffering death on the cross because of His obedience—God raised Him from the dead. Phil. 2:5-11; Eph. 1:15-21.

When Christ came forth from the tomb He brought up trophies of His victory in the persons of His saints, showing His ability to destroy the result of sin as shown even in the death of its victims. Matt. 27:51-53. This is an earnest of the general resurrection. John 5:25-29. "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:21-23.

These practical demonstrations of God's ability to fulfil His promises, together with His willingness to do so, as manifested in His great sacrifice to that end, ought to be sufficient assurance that He will do all that He has promised. "The Word of the Lord endureth forever." G.

SERVING FROM DUTY.

ONE of the things upon which men pride themselves is honesty. "I render to every man his own;" "I pay every cent I owe;" "I am in debt to no one," are expressions often heard, and such ones would deem it an insult if they were charged with dishonesty. And yet how many are dishonest, dishonest toward the truest, justest One in all the universe, dishonest toward God.

Duty is that which we owe, is that which is due.

To refuse to do it is to be dishonest. To fail to heed the call of this "stern daughter of the voice of God," is to fail to be just with Him unto whom we owe the largest obligation.

Why do we owe God?

1. *God created us.* We would not be, were it not for His goodness and power. He "made the heaven and the earth and the sea, and all that in them is." Acts 14:15. "He giveth to all life and breath and all things; and He made of *one* every nation of men;" "for in Him *we* live and move and have our being." Acts 17:25, 26, 28. Then all that we are, and all that we have, came from Him, given and kept by *His own* creative power. By virtue, then, of God's creation *we owe Him all our service.* Will we honestly pay the debt?

2. But He has done more than this. In the

face of all His goodness we sold ourselves "for naught," base bondslaves to sin. "For every one that committeth sin is the bondservant of sin, and the bondservant [of sin] abideth not in the house forever; the son abideth forever." John 8:34, 35. When we were bondslaves of sin, utterly unable to free ourselves from the cruel master we had chosen, He bought us with a price so amazing that the shining angels of God have not ceased and can never cease to wonder; bought by such a price that we might be sons to abide in His house forever, instead of servants which must die; bought "not with corruptible things, with silver or gold," but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ" (1 Peter 1:18); bought with this price that we might not become bondservants of men or devils (1 Cor. 7:23); "bought with a price" that we might "glorify God" (1 Cor. 6:20); bought by the blood of Christ that the servants of sin might become "the servants of righteousness," "servants to God." (Rom. 6:16-22). Then we *owe* God all that we have because He has redeemed us. Our service belongs to Him.

Are we honest enough to pay the debt?

He gave His Son to redeem the world, to save men of all nations of the same flesh and blood as we, and all the agencies of heaven are enlisted in the work. For this purpose Christ came not to be ministered unto, but to minister. He has redeemed us to Himself that we might unite with Him in this work; and so has made each of us "debtor both to Greeks and to barbarians, both to the wise and to the foolish." Rom. 1:16. All this is plain, isn't it? Now are we honest? Will we do our duty? Will we meet our obligation? Will we pay the honest debt? "He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten its cause."

O, the time to yield to do the duty is *now*.

Question Corner

1741.—The First Resurrection.

What is the "first resurrection" mentioned in Revelation 20?

W. B. B.

The scripture clearly declares that there will be two resurrections, one of the just and one of the unjust, one unto life and one unto condemnation. Acts 24:15; John 5:29. When Christ comes only the righteous dead will be raised. 1 Cor. 15:51-54; 1 Thess. 4:13-16. According to Isa. 24:2 the wicked shall be shut up in the prison-house of the grave and will not be visited until many days. How long these "many days" are, Rev. 20:4-7 tells us. They number one thousand years. At the end of that time there comes the second resurrection. For further information see "The Great Day of the Lord," of the Bible Student's Library, price five cents.

1742.—Soul and Body. Matt. 10:28.

Our Saviour says, "Fear not them which kill the body, but are not able to kill the soul, but rather fear Him who is able to destroy both soul and body in hell." Matt. 10:28. Why do writers in the SIGNS often use the expression "soul and body"? How can such expressions be reconciled with the belief that soul and body are one?

F. G. H.

But who has said that soul and body are one? Of course it takes soul and body to make the living being, and sometimes the whole being is spoken of as soul. Man is one. Sometimes another word is used meaning the same as in the passage above quoted. Men may kill the body but they can not utterly destroy life; God will give it again in the resurrection. If we would keep in mind that the word "soul" is used to mean different things, we would have no difficulty whatever with any of these passages. It is used generally in three different meanings; first, having reference to the whole person; second, the life which is common to man and beast; and third, the affections and intellect.

1743.—The Thief on the Cross. Luke 23:43.

A friend tells me that we have no right to change the punctuation in the above scripture, "Verily, I say unto thee to-day, shalt thou be with Me in Paradise." This friend uses the thief on the cross as a strong proof of the immortality of the soul.

B.

There are several conditions in the understanding of this text. 1. What did the thief request?—"Jesus, remember me when Thou comest in Thy kingdom." But when would Christ come into His kingdom?—"When the Son of Man shall come in His glory, and all the angels with Him, *then shall He sit on the throne of His glory.*" In Luke 19:11-13 He tells us by a parable that He did not take His kingdom when He ascended up on high; but He went to do a work at the close of which He would receive the kingdom, and then come again. In Daniel 7:13, 14 we learn that the receiving of that kingdom takes place in connection with the judgment, and that at the end of earth's history He takes the kingdom under the whole heavens, which is the earth, and reigns. See also Luke 1:32, 33; 2 Tim. 4:1. Doubtless the thief had heard our Lord teach in regard to these very things, and with utter abandonment of soul he throws himself on the mercy of Christ and pleads, "Lord, remember me when Thou comest in Thy kingdom," that is, when Christ should come again.

2. Our Lord's answer, "Verily I say unto thee to-day, shalt thou be with Me in Paradise." Where is Paradise? According to Rev. 2:7 it is where the tree of life is. According to Rev. 22:1, 2 it is fast by the throne of God, and will eventually descend again upon this earth when the New Jerusalem comes down from above. Rev. 21:1-5. Yet Jesus told Mary three days after this, when in glad greetings she was about to clasp His feet, "Touch Me not, for I have not yet ascended unto My Father." John 20:17. Therefore Jesus did not mean that the thief would be with Him that day in Paradise. Still further, it was a very rare thing for an individual to die upon the cross the day he was crucified. When the soldiers came to break the legs of the criminals lest they should get away, they found Christ already dead, and they wondered at it. They broke the legs of the criminals, as they had doubtless often done before, and left them to die in lingering agony. Therefore it is not at all probable, in the very physical nature of the case, that the thief died on that day.

What then is meant by the text? Simply this, that the thief, knowing of the glorious kingdom of Christ to come, and that the Master would come back to earth to take that kingdom, asked that he be remembered of the King at that time; and the King, dying upon the cross as a malefactor with no power seemingly to fulfil a single promise, on a day when His own disciples had lost faith in Him, promised the dying man that His wish should be gratified: "Verily I say unto thee to-day [the day above all days when seemingly I can not keep the promise that I shall make, the day when My own professed disciples have forsaken Me and fled, the day when I am dying as thou art dying, as thou hast faith to ask I have faith and assurance to promise, that when that time shall come that I enter my kingdom], shalt thou be with Me."

There would be no trouble with this text at all if it had not been wrongly punctuated. There should be no comma after "thee;" it should be after "to-day." The adverbial phrase "to-day" modifies the verb "say" rather than the verb "shall be." There is no inspiration in commas. For centuries there was no division even between words, to say nothing about the parts of sentences. Of course the men who punctuated the Bible punctuated it according to their understanding; but investigation of this subject, as our brief study clearly shows, indicates that the comma should be after "to-day" and not before.

1744.—Instrumental Music.

I would like some references in regard to instrumental music.

B.

For the proper use of instrumental music see Ps. 98:5, 6; 150:3-5. The Lord wants it emphatically understood, however, that unless this music is used with the true spirit and grace and usefulness, it becomes distasteful; consequently in Amos 5:23; 6:5 He clearly shows us that the mere matter of using instruments of music like David, when heart and life are corrupt, is wrong.

"THE INTER-CHURCH CONFERENCE ON FEDERATION"

A GREAT WORLD MOVEMENT.

[From our own correspondent.]

Origin, Object, and Scope.

THE above is the official designation of a great conference held in Carnegie Hall, New York City, Nov. 15-21, 1905. It originated in a meeting of what seems to have been the ministers of the Protestant denominations in New York City, in the winter of 1900.

At that meeting there was organized what was called the "National Federation of Churches." This organization directed its efforts first to the formation of state and local federations throughout the country. In its annual session for the year 1902, held in Washington, D. C., that body appointed a Committee of Correspondence. This committee sent to all the leading Protestant denominations in the United States, addressing them on the subject of "The Co-operative Relationship of the Churches of Jesus Christ, in Christian Work."

In this letter the object of the federation was declared, in the following words:

The National Federation of Churches and Christian Workers has for its object to promote the co-operation of churches of various communions through the formation of state and local federations, in order to secure united and effective effort in religious and moral movements vital to the welfare of churches and communities.

The work of the federation in attaining its object is also stated as follows:

In some cities the work of local federations has been directed to the concentration of effort for the removal of social evils, the cleansing of the centers of vice and corruption, and the promotion of temperance, Sabbath observance, and general morality. The affiliation of the local churches has often proved a beneficent moral force in the administration of civic affairs.

To the churches this letter further said:

In order to secure an effective organization of the various Protestant communions of this country for the practical ends indicated, we would suggest that a conference of representatives accredited by the national bodies of said Protestant denominations meet in New York City, November, 1905, to form such a representative organization as may seem proper to them. It is understood that its basis would not be one of creedal statement or governmental form, but of co-operative work and effort. It is also understood that the organization shall have power only to advise the constituent bodies represented.

The representation was placed by the federation at fifty delegates for each denomination having a membership of five hundred thousand or upwards; ten delegates for those having membership of one hundred thousand and upwards; and five delegates for those numbering less than one hundred thousand. To the letter there responded the Baptists, the Free Baptists, the Disciples, the Congregationalists, the M. E. Church, the M. E. Church, South, the African M. E. Church, the Methodist Protestant Church, the Presbyterian Church, the Cumberland Presbyterian Church, the United Presbyterian Church, the Reformed Church, the African M. E. Zion Church, the Christian Connection, the Evangelical Associa-

tion, the United Evangelical Church, the Moravian Church, and others, sufficient to justify the announcement in the formal opening of the conference that the assemblage represented "eighteen million communicants." In the opening address it was stated that "twenty-eight denominations" were enlisted.

The conference was opened with the hymn,



REV. W. H. ROBERTS, D.D., LL.D.
(Chairman of the Executive Committee.)



MR. J. CLEVELAND CADY, LL.D.
(Chairman National Federation of Churches and Christian Workers.)



REV. E. B. SANFORD, D.D.
(Secretary of the Executive Committee.)

"Come, Thou Almighty King," and prayer by Bishop Fowler, of the Methodist Church. In the opening address, by the president of the federation, J. Cleveland Cady, a letter was read from President Roosevelt, in which he expressed his "very highest sympathy with the movement," and stated that "it is perfectly possible that the movement may have a very considerable effect in the Christianizing of Japan, which I feel to be retarded by the divisions among ourselves, and by the failure to recognize the fact that the Christian Church in Japan must of course assume essentially a Japanese national form. So you see I

have a very real interest in what you are doing."

After the opening address, the rest of the evening of November 15 was occupied with addresses of welcome: first by President Littleton, of the Borough of Brooklyn, on behalf of Mayor McClellan; one by Dr. Thompson, of the Presbyterian Board of Missions, on behalf of the Executive Committee of the Federation. Dr. Thompson said that "Denominationalism has failed to stem the tide that flows out into darkness. If you do not believe it, read the morning papers. The business world, even at mighty peril, is teaching the lesson of concentration. And the value of it is not foreign to the history of the Christian Church. Indeed thus it began its history. When the disciples were together the social mission of the church dawned upon them."

Dr. MacArthur, of Calvary Baptist Church, New York City, was to have given the welcome on behalf of the churches of Greater New York, but when introduced and called upon had not arrived; and the meeting adjourned. As the closing hymn was being sung Dr. MacArthur stepped to the platform, but was too late to be heard.

THE SECOND DAY'S PROCEEDINGS.

THURSDAY morning session was opened by Dr. R. S. MacArthur, Baptist, with the speech of welcome that he missed the night before. He declared that this conference means more to America and the world than any other that has ever been held. The next item was the reading of the report of the executive committee. Following this was the calling of the roll of the delegates; the number is about five hundred, and nearly all were present.

Dr. Washington Gladden presented a paper of greeting to the "Christian Rulers and Christian People of Russia," asking them to stop massacring the Jews.

Dr. Wm. Hayes Ward, editor of the *Independent*, presented a paper on "The General Movement of the Christian Churches towards Closer Fellowship." He began with the council at Jerusalem, of Acts 15. He said that the liberty recognized by that council in its discussion and its final action was "amazing." But after the apostles had passed away, episcopal domination began, and church history is the record of domination, division, exclusion, and persecution.

Protestantism again asserted religious liberty, but soon turned to sectarian exclusiveness and division. We are now come again to the days of evangelism and union; the aim, to convert the world; and to come together, that we may convert the world. We propose union on the basis of universal liberty, as in the council at Jerusalem.

The secretary of the executive committee of the federation presented a paper on "Preparatory Work of Recent Years in Advancing This Movement in the United States." The substance of this paper was given in the first number of this report.

Bishop McVicker, of the Episcopal Church, spoke on "The Open Door before the Christian Churches." He agreed that this

conference is the most important and momentous meeting in the history of the church. We are met to deliberate on a theme as old as Christianity. Fifty years ago such a meeting as this would have been impossible, if not inconceivable. But now there is a drawing together. We no longer feel it necessary to protect our views by discountenancing others. With all that the church has done, and she has done wonders, the world is even yet far from the kingdom. It must be granted that we have a Christian civilization; but the kingdoms of this world have not become the kingdoms of our Lord and His Christ. In the days when they burnt here-

ties, the heretics were not burnt by those who were sure of their own faith; but by those who were not sure of their own faith, and burnt their own heresy in the burning of the one held to be heretic. A new day has dawned. Co-operation is in the air—in business, in politics, and among the churches. Hail, happy day! If we are not ready for organic unity yet, let us all welcome that unity of sentiment and wish for that grand unity of the Spirit in the bond of peace.

Dr. O. W. Powers, Columbus, Ohio, of the Christian Convention: There has come a critical time for the kingdom of God. The whole world is now open to the kingdom of Christ. The last hermit kingdom has been pried open, even by the arms of the heathen, at the "roof of the world." This movement means not the control of the forces within, but the alliance of all these forces for the conquest of the world that is without.

Dr. Black, of the Cumberland Presbyterian Church: The open door for this movement is so wide open as almost to convince that there is no door. Inviting the energies of such federations, he named:

1. Civic righteousness.
2. Marriage and divorce.
3. Temperance.
4. Corporation honor, wielding the influence of capital in the fear of God.
5. Prison reform.
6. Public charities.
7. To repel and repress social evils.
8. To prevent Sabbath desecration.
9. To prevent child labor.
10. International conflicts.
11. To correct the epidemic of gambling.
12. To correct amusements so they shall be in harmony with righteousness.
13. To correct the evils connected with immigration.
14. To prevent the influences of Mormonism from having any place in the affairs or the recognition of the nation.
15. To unite all forces of the church for the accomplishment of these ends.
16. And, *most of all*, for the return of the Bible to the public schools. (Loud and continued applause.)
17. That we may aid in the relief of the down-trodden and the persecuted wherever they may be.

Dr. Curson, Presbyterian: The signs of the open door are: (1) New emphasis men are putting on spirituality. Materialism is out of date to-day. This opens the door for conservative aggressiveness of the church. (2) New and wide ethical awakening. A great wave of reform has swept over our commercial, social, and political life. In Minneapolis this reform put into the office of mayor a man who was pledged to close the saloons on the sabbath, and the past three sabbaths every saloon in Minneapolis has been closed tight. This uprising of the common people of America finds its counterpart in the other nations, even in far-off Russia. This uprising of the people is an open door for the church to enter with the elements of order, to prevent the rule of mobocracy. This will be the introduction of that brotherhood that has been lost, and which shall culminate in the New Jerusalem let down from heaven.

Dr. Washington Gladden: We have been able to see this morning that there are some things that we can do. I hope we shall select the things that we can do, and center our energies on these. One of these things that has not yet been mentioned, is that the poor of our cities can be cared for by the churches of those cities. This ought to be done for the church's sake, and for the sake of the poor. We can now and again say things. When nineteen million people send forth their utterance for justice and righteousness, that voice will be heard and listened to.

ALONZO T. JONES.

TRouble AND DISTRESS.

THE *New York World* of a few weeks ago tells us that on the first of next April one-half million men will be forced into idleness in the plan for the combined strike and lock-out of all the coal mines of Pennsylvania, Ohio, West Virginia, Indiana, Illinois, and part of Kentucky. Existing wage schedules expire at that time. Then the great operators of the two kinds of mines, anthracite and bituminous, will meet together for their common weal for

the first time, when it is proposed to combine all the forces to strike down the united mine workers of America. Coal is already being piled up with that in view, and then we will have, not simply the suffering of the families who will be out in strike or shut out, but the suffering of thousands of others who are deprived of fuel.

COFFEE AND TOBACCO.

It is a sad fact that the people of America, according to government reports, are consuming per capita an average of 5.03 pounds of tobacco a year, man, woman, and child. Only one land in the world, Belgium, exceeds this with 6.20 pounds per capita. This, of course, is based on revenue returns. There are a good many who raise and cure their own tobacco. Think of the vast amount of money which men burn out, bringing absolutely no good to any one, and a curse to the health of the users and others who come into contact with them.

Then think of coffee, another drug which humanity in no wise needs. The people of this country use an average of ten pounds per capita. Holland and Belgium lead, Great Britain uses hardly any at all, only about two-thirds of a pound per head. America drinks two-fifths of all that the world produces. Add to this all the other narcotics and stimulants eaten and drunk by the people of this country, and it is simply appalling. What a vast amount of poverty might be relieved by using the money spent in this way for that purpose! and what a vast amount of poverty is caused by money spent in this way!

THE EQUILIBRIUM OF EUROPE.

In an editorial on this subject, the *Springfield Republican* says that

Peace in Asia has brought conditions which are favorable to endless rumors and even alarms in the field of diplomacy. It is not the same Europe that we knew prior to the Russo-Japanese war, or even to the battle of Mukden. The old order that prevailed for some fifteen years after the triple and dual alliance had been formed has lost its equilibrium, and Europe, in a diplomatic sense, has not found itself again.

And after reviewing the present condition, the growing friendliness between France and England, the growing distance between Russia and France, and the strained relations between Germany and Great Britain, also the grave situation in Austria-Hungary, it says:

What, then, is to be the exact basis of the new balance of power in Europe? The uncertainty that now obscures the question is the real cause of the continued liveliness of European discussion and the occasional alarmist nature of prevalent speculation. The most important query to be raised is the one that nobody likes even to hint at—that is, Can a new and permanent adjustment be found without another war? All observers must agree that no more important task now confronts European statesmen than the steadying of the international equilibrium by the methods of peace and friendship.

Surely these are troublous times, and the old earth will never know peace again until that time shall come when Christ the Lord shall reign, and all self-seeking wickedness forever be destroyed.

MORMONISM ON TRIAL.

MORMONISM can be eradicated in only one way. The strong arm of the law must smite it dead. It is a wicked, beastly form of socialism, and will spread throughout the social fabric, the political organization of the country, until it passes beyond the control of the government. We predict that unless the government of the United States takes Mormonism seriously and crushes out polygamy, the black plague of concubinage will be a factor in American social life in less than a score of years. Every year this polygamy is allowed to go on, the difficulty of controlling it is multiplied by ten. It is a curious problem. Even people of ordinary good sense on other subjects have an apology for this form of social bestiality. One would imagine that the women of Utah would rise up against such a monster, but they do not. The most dreadful of all curses over Western Asia is polygamy. The tenacity of Mohammedanism is traceable to polygamy. The Amer-

ican people may strut about in a fancied security; but they should look with calm, level vision at the growth of this withering curse in Utah, in Wyoming, in Idaho, in Arizona, in New Mexico, and in nearly every great city in the East. It is not contended that these newly converted Mormons practise polygamy. They are content to establish a hierarchy which is based upon polygamy. It is an esoteric doctrine at first, but gradually comes to the surface. We favor a constitutional amendment invalidating every polygamist, denying him the right of franchise and the right to hold any sort of office.—*California Christian Advocate*.

PROHIBITION IN TEXAS.

THE National Prohibition Committee sends out the following, under date of Waco, Texas, November 11:

The college prohibition movement in this state is growing wonderfully. Mr. John W. Milton, the hustling State President, and a prominent student of Baylor University, this city, has completed a two weeks' tour among the colleges and universities of the state. He reports the students of the state as anxious to do two things: first, study seriously the Prohibition question so as to be able leaders for the cause when they leave college; and, second, get into some kind of local prohibition or local option work for training while in college.

Four hundred of the strongest college men and women of the state, Mr. Milton shows, are now members of the leagues and at work on one or more of the lines of work laid down by the Inter-collegiate Prohibition Association. There are nine leagues, with an average membership of 40 or more in the state, representing, with the exception of the State University, all the larger universities and colleges of the state; two new ones were recently organized by Mr. Walter C. Swengel, field secretary of the state committee. The work was first started in Texas a little less than a year ago, by Alfred C. Millican of the National Association, and since that time it has become thoroughly established and is growing at a most remarkable rate. The state convention and oratorical contest will be held at Polytechnic University, Fort Worth, on the first Friday of April next,—all the leagues participating.

NOT AN AUSPICIOUS VIEW.

ACCORDING to Senator Patterson of Colorado, who has recently made a visit to the Philippines, there is no great promise of a bright future. The Filipinos long for independence, and for hundreds of years they have fought for it. And while the hand of the United States is gentle and tender compared to that of Spain, they prefer to rule themselves, a course which many wise men have advocated. He declares:

The Filipinos, the more you know of them, the more serious appears the problem. I am convinced that in this government we are getting farther and farther away from Secretary Taft's patriotic and humane policy—the Philippines for the Filipinos and ultimate independence. The gulf between the native and the American is widening. I fear the Philippines are a smouldering volcano.

Words of Truth and Courage.—In referring to the destruction of unborn children Cardinal Gibbons has said:

The religion of Christ sets her face against antenatal as well as postnatal infanticide. She denounces such a crime as the murder of the innocent, whether it is committed by the mother to hide her shame, and to escape the cares and responsibilities of motherhood, or committed by one who prostitutes the noble profession of physician for his own selfish ends. She regards such a homicide more unjustifiable than the murder of a man in mortal combat, because the innocent victim can not defend himself.

Wo to the country and state which systematically encourages childless families. It is a land without joy, bereft of the dews of heavenly benediction. Happy is the land which fosters the growth of children. The royal psalmist thus addresses the God-fearing man, surrounded by a wife and little ones:

"Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants round about thy table."

Yet we can not help feeling that the doctrine of celibacy taught by that church, of which the cardinal is a conspicuous star, has not in any way helped the matter. Yet apart from all this the people of this country may well take home to heart the solemn facts to which he has given utterance.

MINISTERING SPIRITS.

BY MRS. E. G. WHITE.

THERE are many passages of Scripture which, in their tender adaptation to the needs of men, are God's own messages of comfort to His trusting children. A beautiful illustration of this occurs in the history of the apostle Peter. Peter was in prison, expecting to be brought forth the next day to death; he was sleeping at night "between two soldiers, bound with two chains; and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison, and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands."

Peter, suddenly awaking, was amazed at the brightness that flooded his dungeon, and the celestial beauty of the heavenly messenger. He understood not the scene, but he knew that he was free, and in his bewilderment and joy he would have gone forth from the prison unprotected from the cold night air. The angel of God, noting all the circumstances, said, with tender care for the apostle's needs, "Gird thyself, and bind on thy sandals." Peter mechanically obeyed; but so entranced was he with the revelation of the glory of heaven, that he did not think to take his cloak. Then the angel bade him, "Cast thy garment about thee, and follow me."

And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate which leadeth into the city; which opened to them of his own accord. And they went out, and passed through one street; and forthwith the angel departed from him." The apostle found himself in the streets of Jerusalem alone. "And when Peter was come to himself, he said, 'Now I know of a surety that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.'"

Skeptics may sneer at the thought that a glorious angel from heaven should give attention to a matter so commonplace as caring for simple human needs, and may question the inspiration of the narrative. But in the wisdom of God these things are recorded in sacred history for the benefit, not of angels, but of men, that as they should be brought into trying places, they might find comfort in the thought that Heaven knows it all. Jesus declared to His disciples that not a sparrow falls to the ground without the notice of the heavenly Father, and if God keeps in mind the little birds, how much more will He care for those who through faith in Him may become heirs of eternal life.

O, if the human mind were to comprehend—in such a measure as the plan of redemption can be comprehended by human minds—the work of Jesus in taking upon Himself our nature, and what is to be accomplished for us by this marvelous condescension, the hearts of men and women would be melted with gratitude at the thought of God's great love, and in humility they would adore the divine wisdom that devised the mystery of grace.

To-day angels of heaven are sent forth to minister to those who shall be heirs of salvation. We know not now who they are; it is not yet made manifest who shall overcome and share the inheritance of the saints in light; but angels of heaven are passing throughout the

length and breadth of the earth, seeking to comfort the sorrowing, to protect the imperilled, to win the hearts of men to Christ. Not one is neglected or passed by. God is no respecter of persons, and He has an equal care for all the souls He has created.

Heaven and earth are no wider apart to-day than when shepherds listened to the angels' song. Humanity is still as much the object of Heaven's solicitude as when common men of common occupations met angels at noonday, and talked with the heavenly messengers in the vineyards and fields. To us in the common walks of life, heaven may be very near. Angels from the courts above will attend the steps of those who come and go at God's command.

BE STRONG.

Be strong to *hope*, O heart!

Tho day is bright,

The stars can only shine

In the dark night.

Be strong, O Heart of mine,

Look toward the light!

Be strong to *bear*, O Heart,

Nothing is vain;

Strive not, for life is care,

And God sends pain;

Heaven is above, and there

Rest will remain.

—Adelaide Proctor.

CEREMONIAL AND MORAL LAW
DISTINGUISHED.

BY W. A. GOSMER.

THE Lord Jesus came into the world to suffer and die for the sins of men. John the Baptist, seeing Him, cried out, "Behold the Lamb of God, which taketh away the sin of the world." Since the time of Adam's transgression the people of God had looked forward by faith to His coming, that through the shedding of His blood they might be "saved from wrath through Him."

His coming was prefigured, or foreshadowed, by the sacrificial system, which consisted in the shedding of blood by the slaying of innocent beasts, and offering of their bodies in burnt sacrifice upon the altar. In this way, the children of God manifested their faith in the sacrifice of the coming Saviour, "as of a lamb without blemish and without spot." 1 Peter 1:19. Thus, "by faith, Abel offered unto God a more excellent sacrifice," when he slew the innocent lamb. He thereby confessed to all about him that he believed the blood of the Son of God was to be shed for his sins. So with Abraham as he built his altar wherever he went; and so with his descendants, the Israelites, to whom God gave minute and specific instruction regarding the ceremonial sacrificial system.

There was virtue in this system only as "a shadow of things to come;" for, "it is not possible that the blood of bulls and of goats should take away sins." Heb. 10:4. Therefore, the one great object of this system of types and shadows was to point forward to the Lamb of God, "in whom we have redemption through His blood, even the forgiveness of sins." Col. 1:14. When, therefore, the Lamb of God had "made peace through the blood of His cross" (Col. 1:20); when in His expiring agony He cried, "It is finished,"—type had met antitype; shadow had met substance. Henceforth the sacrificial ordinances and ceremonies of the temple were at an end; for at the death

of Jesus, "the veil of the temple was rent in twain from the top to the bottom." Matt. 27:51.

The great Sacrifice had been offered. The Remedy for sin *had come*. He had been "brought as a lamb to the slaughter" (Isa. 53:7), and because of this, the ceremonies and rites which had so long pointed forward to this great event, being no longer needed, in the nature of things, *ceased to exist*. Paul speaks of this ritual system as "the law of commandments contained in ordinances," which Christ "abolished in his flesh." Eph. 2:15. In the ninth chapter of Hebrews it is spoken of as follows: "Which (temple or sanctuary) was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience, which stood only in meats and drinks, and divers washings, and carnal ordinances [rites, or ceremonies, margin], imposed on them *until the time of reformation*." Heb. 9:10.

The Ceremonial Law.

This law of commandments contained in ordinances; this law which stood only in meats and drinks, and divers washings, and carnal ordinances, together with all other Mosaic rites and ceremonies, is known to Bible students as the "ceremonial law." It was written by Moses in a book, as we shall see later, and had to do exclusively with the sacrifices and services of the temple; with divers washings, meats and drinks, feast days and holy days, with days of the new moon, etc.; together with the ceremonial sabbath days, spoken of in Leviticus 23 and other scriptures, as follows: "In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein; but ye shall offer an offering made by fire unto the Lord." "Also on the tenth day of this seventh month there shall be a day of atonement; it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day; for it is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. . . . It shall be unto you a sabbath of rest, and ye shall afflict your souls."

These ceremonial sabbath days were entirely distinct from the weekly sabbath of the fourth commandment. Their count had nothing whatever to do with the days of the week, as they were yearly sabbaths, and came on the *first day of the seventh month*, and on the *tenth day of the seventh month*, etc., without regard to the day of the week.

The prime object of these typical sabbaths was to point forward to Christ. For on those days, the priests were instructed to "offer an offering made by fire unto the Lord;" thus typifying Him who made "His soul an offering for sin." The tenth day of the seventh month was the annual day of atonement, in which all were to afflict their souls, and confess their sins.

And those of the people who had a true sense of the meaning of the sacrifices and offerings of that day, understood that the blood of the victims could not atone for their sins, but simply pointed their faith to the Lamb of God who was to shed His blood on their behalf.

After the death of Christ, many of the Jewish converts to Christianity were slow to discern that these days which had foreshadowed the death of Christ had passed away in His death, and that the law of commandments contained in ordinances had been abolished. They still argued in favor of circumcision, and the ceremonial days of the old dispensation under the Mosaic law. And often, disputes arose between the Jewish and the Gentile Christians, and uncharitable judgment was pronounced owing to the conflicting opinions in this matter. The Jewish Christians argued that their Gentile brethren could not be saved unless they observed the rite of circumcision, and the holy days and ceremonial sabbaths of the Jewish system. The Gentiles, on the other hand, took the Jewish Christians to task for still observing the days and ceremonies which had been abolished.

Owing to this controversy, Paul wrote to the Roman Christians: "Who art thou that judgest another man's servant? . . . One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord, he doth not regard it." Rom. 14:4-6.

Here is a true setting forth of the matter as it stood at that time. To illustrate: Some of the Jewish converts esteemed the tenth day of the seventh month above common days, and regarded it to the Lord. Whereas the Gentile converts did not regard the day as sacred. Paul showed them that it was no sin either to regard the day, or not to regard it, as the day had lost its former significance. He said, "Let every man be fully persuaded in his own mind." And now, if a Jewish Christian still wished to regard it as holy, it would be no sin for him to do so. And if the Gentile Christian disregarded the day (which he had a right to do), his Jewish brother had no authority to sit in judgment upon him for so doing. On the contrary, the Gentile must not condemn his Jewish brother for keeping the day if he chose.

Concerning this same matter, Paul wrote to the Colossians: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. . . . Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days; which are a shadow of things to come; but the body is of Christ." Col. 2:14-17.

The "sabbath days" here brought to view as a part of the typical system, are the very ones mentioned in Leviticus 23; for they are said to be "*a shadow of things to come.*" And such indeed, in their prime significance, and exclusively such, were the typical sabbath days of the ceremonial system. This being true, the Sabbath of the fourth commandment cannot possibly be placed in the same category with these shadowy "sabbath days" of the ceremonial law; for, first of all, the Sabbath day of Jehovah belongs to the moral law of Ten Commandments, an eternal and unchangeable code, as we shall see; and besides, the term "sabbath days" is in the plural, denoting the different typical sabbath days, such as the first day of the seventh month, and the tenth day of the seventh month, etc. While God's seventh-day sabbath is spoken of in the Bible as the sabbath day, singular number.

(Continued next week.)

THE KINGDOM OF GOD.

BY L. D. SANTEE.

"The meek shall inherit the earth, and shall delight themselves in the abundance of peace." Ps. 37:11.

THERE is an objective view that stands out peaceful and calm at the end of this world's stormy history. Wreathed in eternal sunlight, it appears the supreme object of desire. In all the ocean of the ages, wistful eyes have looked longingly for the everlasting hills of home. It is sometimes called, "the first dominion;" sometimes, "the purchased possession;" but it is oftener referred to as the kingdom of God.

It is of long continuance, and of great extent. "And the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7:27.

It existed first in Eden, and the fruits and flowers of Paradise gladdened the hearts and eyes of the king and queen of the new world. God declared of the perfection that He had created, that "it was very good." Gen. 1:31. When He shall reward His people, He will say to them, "Inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

Adam failed to keep his inheritance, and Satan said to Christ concerning the kingdoms of the world, "That is delivered unto me, and to whomsoever I will, I give it." Luke 4:5, 6. Christ recognizes Satan as having control, and speaks of him as "the prince of this world." John 12:31; 14:30.

Christ does not act as king until He has first redeemed His people, through His office of High Priest." Heb. 6:20. He said to Pilate, "My kingdom is not of this world." John 18:36.

Restoration Sure.

But, thank God, the Eden beauty *will* come again. The "times of restitution" are foretold by all the prophets, since the world began. Acts 3:21. The "first dominion" will be restored to the "Tower of the flock," and "the kingdom shall come to the daughters of Jerusalem." Micah 4:8.

John announces voices in heaven that are saying, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ, and He shall reign forever and ever." Rev. 11:15. There we shall sing the song of redemption together. There we shall tread eternal pathways, and drink of the river of life.

It is a matter of desire, and all over the earth longing hearts are praying, "Thy kingdom come." It is also a matter of promise; so the scripture tells of those who are "rich in faith, and heirs of the kingdom which He hath promised to them that love Him." James 2:5. And Christ says, "Blessed are the meek; for they shall inherit the earth." Matt. 5:5.

A Matter of Prophecy.

When in vision upon the isle of Patmos, John was shown the redeemed as they will appear after the coming of Christ, and heard them singing, "Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth." Rev. 5:9, 10. "We, according to His prom-

ise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

The Lord says, "Behold I make all things new." Rev. 21:5. He did not say, I make all new things, but those things which are waxed "old like a garment" are to be renewed, or made new, and possessed by the saints forever. Thus the Bible teaches very plainly that this earth, now filled with wickedness and burdened with the curse, is to be made new, the curse removed, then filled with the glory of God, to be inherited by "the saints of the Most High" forever and ever.

A kingdom consists of a king, territory, subjects, and laws. In the kingdom of God it is easy to recognize each. Christ is the king. Rev. 11:15. This earth is the territory, and the righteous are the subjects. Dan. 7:27. "Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:43.

The beauties of that land are beyond conception, its joys eternal. The loved will mingle in sweetest fellowship. Dear ones will clasp hands in holiest tenderness. We shall know as we are known, and the recognition will be with unspeakable joy.

The Hope of the Saints.

In hope of the kingdom of God, martyrs have trodden the paths of peril, saints have paced the cold cells, hearts have ached, souls have hungered, fires have burned around the forms of the faithful. Storms and adversities have pelted the prophets, eyes have wept tears of blood, and brows platted with coronals of persecution have endured, in view of the coming kingdom. The righteous have proven, in the words of Inspiration, that "we must through much tribulation enter into the kingdom of God." Acts 14:22.

Of the innumerable company clothed in white it is declared, "These are they which came out of great tribulation." Rev. 7:14.

Earthly pleasures, wealth, and gain,

All I resign;

Welcome sorrow, grief, or pain,

If heaven be mine."

Well has Christ said of the immortal company, "and they shall walk with Me in white, for they are worthy."

One woman, while listening to the gracious words of Christ, cried out, "Blessed is he that shall eat bread in the kingdom of God." Luke 14:15. Its rainbows never fade, for they are woven into the foundations of the city. On every side are forms of loveliness more beautiful than islets that slumber on the ocean, and where loved ones that have left us here will stay with us forever.

When Fulfilled.

Will the kingdom come, and the prayer of the ages be answered? When Jesus commenced His ministry the burden of His message was, "The time is fulfilled, and the kingdom of God is at hand." Mark 1:15. The prophecies of Daniel had outlined four universal monarchies, to be followed by the kingdom of God. In the days of the Saviour three had already arisen, and each in turn had been overthrown. The fourth was in its power. The world was taxed by Cæsar Augustus. Luke 2:1. The kingdom of God was then "at hand," or next to come.

Nearly two millenniums have passed since then. The signs that indicate the nearness of the kingdom of God have nearly all been fulfilled. Many are looking for the coming of the king, and "unto them that look for Him,

shall He appear the second time without sin unto salvation." Heb. 9:28.

As the New Jerusalem is to descend to the earth, and be its metropolis, it also is included in the kingdom of God. When the Lord comes, the saints are to be taken to this city. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. They are in the kingdom, whenever they enter the pearly gates.

Cleansing the Kingdom.

When Christ shall come to take possession of the earth it will be filled with His enemies. His first work will be a cleansing work. "As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity." Matt. 13:40, 41.

But when His work shall be finished, "the earth shall be filled with the knowledge of the glory of the Lord, as the water covers the sea." Hab. 2:14. It will be "the new-earth, wherein dwelleth righteousness." 2 Peter 3:13. Then God will have a clean universe. In Rev. 5:13 is seen this glad consummation. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, 'Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever.'"

A Joyful Kingdom.

When I speak of the joys that are in that kingdom, my pen lingers. Life will be a series of glad surprises. "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things that God hath prepared for them that love Him." 1 Cor. 2:9. Rev. 7:16 speaks of the children of the kingdom: "They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes."

Isaiah declares, "The inhabitant shall not say, I am sick." Folded under the wing of the Eternal, embosomed on the heart of the Infinite, thrilled with the pulsations of a living faith, we shall be indeed children of God, gathered into the kingdom of our Father. All that love can promise, it is ours to claim. "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away." Rev. 21:4.

We read of the city, "Glorious things are spoken of thee, O city of God." Ps. 87:3. Again we read: "I will lay thy stones with fair colors and lay thy foundations with sapphires, and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord, and great shall be the peace of thy children." Isa. 54:11.

In holiest fellowship with the pure of all ages, and taught of the Lord, in the kingdom of God will be our rest forever.

To be happy in the world one must learn to let go; to be happy in God one must learn to hold on.—Ivan Panin.

TWO SERMONS.

[By Louis Albert Banks, D.D., in *S. S. Times*.]

"Not by might, nor by power, but by My Spirit, saith the Jehovah of hosts."

SPURGEON tells us how he once preached what in his judgment was one of his poorest sermons. He stammered and floundered, and when he got through felt that he had made a complete failure. He was greatly humiliated, and when he got home he fell on his knees, and said: "Lord God, thou canst do something with nothing. Bless that poor sermon." And all through the week he kept uttering that prayer. He would wake up in the night and pray about it. He determined that the next Sunday he would redeem himself by preaching a great sermon. Sure enough, the next Sunday the sermon went off beautifully. At the close the people crowded about him and covered him with praise. Spurgeon went home pleased with himself, and that night he slept like a baby. But he said to himself, "I will watch the results of those two sermons." What were they? From the one that had seemed a failure he was able to trace forty-one conversions, and from that magnificent sermon he was unable to discover that a single soul was saved. Spurgeon's explanation was that the Spirit of God used the one, and did not use the other. We can do nothing without the Spirit, who "helpeth our infirmities."

There is an old Romish story that a certain famous preacher was to preach on a certain occasion, but he missed his way, and was too late; and the devil, knowing of it, put on the appearance of the minister, took his place, and preached a sermon to the people, who supposed they were listening to the famous divine whom they had expected. The devil preached upon hell, and was very much at home, so that he delivered a marvelous sermon in which he exhorted persons to escape from the wrath to come. As he was finishing his sermon, in came the preacher himself, and the devil was obliged to resume his own form. The holy man then questioned him, "How dare you preach as you have done, warning men to escape from hell?" "O," said the devil, "it will do no hurt to my kingdom, for I have no unction." The story is grotesque, but there is truth in it. Only the presence of the Spirit of God in the Christian's message will give it the desired effect.

HUNGER AND THIRST.

BY H. A. ST. JOHN.

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Matt. 5:6.

IN this land of plenty there are but few persons acquainted with the sensations of *extreme* hunger and thirst. Nevertheless all know, in some measure, what it means to be hungry or thirsty. See that man that is really hungry and thirsty. Approach him with a scheme for making money. Begin to tell him how by joining you, he may easily make hundreds of dollars for himself. And altho he has natural cravings for speculation—for money making—there is another paramount desire in his soul that seeks first for gratification. He meets your appeal with the cry, "Give me food, give me drink."

Invite his consideration of a proposed pleasure trip, offering rare opportunities for sight-seeing. Again he turns aside your proposition, with the earnest plea for food and drink. You decide to make one more effort to get his mind

off that one question of food and drink. You endeavor to place before him a short pathway upon which he may enter, and very soon attain to great honor—exaltation, power, authority, even a crown and dominion. But all is futile and vain. What is all that to a hungry and thirsty man? Still he cries, "Give me food and drink, or I die, and then *all else is lost*." If his hunger and thirst are intense, he will not give attention to anything else until that demand is gratified.

Now, reader, ask yourself the all-important question, Do I thus hunger and thirst after righteousness? Are you so intensely eager to obtain a fulness of the righteousness of Christ that all things else are secondary? Do you really and deeply feel that unless you are filled with this righteousness, you will eventually forever die, and then *all is lost* both for *time* and *eternity*? Examine yourself in the light of this great truth. How many of your conscious, wakeful moments each day are spent by a truly hungry and thirsty soul panting and pleading for the fulness of the righteousness of Christ?

If you are not filled, is it not for the obvious reason that you do not hunger and thirst for it? How sad to think there is so little desire for that upon which our present and eternal welfare and life depends. Jesus said, "With desire I have desired to eat this passover with you before I suffer." His great desire was satisfied. If with like desire we shall long to be filled with the righteousness of Christ before we go hence, our desire will be fully satisfied.

Behold, Jesus with all His fulness is standing, knocking, and entreating, at the door of your heart. Bid Him enter without delay. If you are as anxious *for* Him to come in, as He is anxious *to* come in, you will open the door at once, and then He will enter and sup with you and you with Him. Then, being filled with Christ, you will be filled with His righteousness, and thus enabled to reveal Christ to the world in all that goes to make up your life. All your desires will then be rectified, justified, purified, sanctified, and eventually gratified, and forever satisfied.

IMMORTALITY

1. THE word "immortal" means incorruptible, not subject to death or decay. It occurs but once in the Bible, and is applied only to God. "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever." 1 Tim. 1:17.

2. God is the only being who is naturally, essentially, inherently, immortal. He is "the blessed and only Potentate, the King of Kings, and Lord of Lords; who *only hath immortality*, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting." 1 Tim. 6:15, 16.

3. To "mortal man" (Job 4:17; 2 Chron. 14:11, margin) immortality is "brought to light," or made possible, only "through the Gospel." 2 Tim. 1:10. Through Adam's fall, death, hopeless death, came upon all his posterity." Gen. 3:19; Rom. 5:12. And only through Jesus Christ is there salvation from this condemnation. John 3:16, 36; Acts 4:10-12; Rom. 5:8-11; 8:1.

4. Immortality can come only to those who *seek for it* through the Gospel. In the judgment God will "render to every man according to his deeds; to them who by patient continuance in well-doing *seek* for glory and honor and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath." Rom. 2:6-8.

5. Immortality will be "put on" by those who obey the Gospel, at the resurrection of the righteous. 1 Cor. 15:21-23, 51-57; 1 Thess. 4:13-18.

SEA AND WAVES ROARING.

BY A. H. DARROW.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring." Luke 21:25.

AS the timber has been removed from American forests, east, west, north, and south; and since vast herds of cattle and sheep have browsed the herbage most diligently from the sides and tops of mountains and hills; snow on mountain peaks and other places melts more rapidly; rains no longer are held where they fall, to percolate slowly through drifts and sands and soil. Of late years the water rushes down the hillsides in torrents, during the rainy seasons, swelling the streams of the Mississippi, the Ohio, the Hudson, the Missouri, and even the Rio Grande, into flood-like proportions, bursting banks, breaking levees, inundating vast sections of agricultural and stock-raising country, and spreading far and wide death, devastation, and destruction. Houses, cattle, sheep, hogs, shocks of corn, wheat, oats, and barley, frequently go sailing down stream, halting not in their haste till they, with the angry floods which bear them, reach the gulf or ocean, the great receptacles ready to take what the people do not want or can not retain.

In one instance, here in Prescott, a large house floated down with the raging torrent, with all of its furniture, and the lamp burning

spread over all the unprotected lowlands, and is from five to ten miles wide between here and Keokuk, Iowa. Near Alexandria, a farmer was drowned, and seven other persons are reported missing. Much live stock has been lost. The flood came so suddenly that farmers had difficulty in saving their families. . . . The loss will run into millions."

A flood at Guan Juato, Mexico, July 4, 1905, destroyed from 600 to 1,000 human lives and \$2,000,000 worth of property; and a hurricane and tidal wave on the Marshall Islands, August 17, 1905, killed 100 people. Five hundred people were drowned in the Elizabeth River, near Norfolk, Virginia, as a result of a train plunging into the river.

The roaring of the waves and of the sea is mentioned by Luke in the closest connection with the perplexity of the nations resulting from various causes, among which we can hardly avoid classing the signs in the sun, moon, and stars, going before, and the shaking of the powers of the heavens, mentioned almost immediately after. It is evidently one of the signs of the last days and of the approaching consummation.

It is to be noticed here that there has recently been an increase, not only in the virulence of many diseases, such as pneumonia, consumption, etc., but also in the destructiveness of storms, floods, and cyclones.

One distinguished writer says: "Everything

goeth about like a roaring lion, with diligence and wrath, knowing that his time is short in which to encompass the ruin of a world.

Let us be up and doing, for the night cometh when no man can work. "This is the work of God, that ye believe on Him whom He hath sent."

BERNARD PALISSY'S CHOICE.

THE fame of Palissy the potter cannot outshine the honor of Palissy the Huguenot.

After the long years of labor in which he won the secret of his art, the products of his genius were held in such regard that in the massacre of St. Bartholomew his life was protected; slay the potter and there could be no more of his pottery. His sturdy faith, however, made him many enemies. Once he narrowly escaped imprisonment and death. At last there came a time when the artifices of friends in power could no longer shield him. He was an old man of seventy-six when he was arrested and sent to the Bastille, and the last four years of his life were spent within its walls. King Henry III., "starched, frilled, and curled," used to visit him there. Two fair young girls shared the later period of his imprisonment. "My good man," said the king, "you have been forty-five years in the service of the queen, my mother, or in mine, and we have suffered you to live in your own religion, amidst all the executions and massacres. But now I am so pressed by the Guise party and my own people that I have been compelled, in spite of myself, to imprison these two poor women and you; they are to be burnt to-morrow, and you also, if you will not be converted."

"Sire," answered the old man, "you have said several times that you feel pity for me; but it is I who pity you who have said, 'I am compelled.' That is not speaking like a king. These girls and I, who have part in the kingdom of heaven, we will teach you to talk royally. The Guisards, all your people, and yourself can not compel a potter to bow down to images of clay." The girls were executed a few months later, and Palissy died in the Bastille.—*Selected.*



What A Cyclone Can Do.

on the stand, to be seen no more by those who had known it. This was accomplished, too, by a small stream called Granite Creek, which flows into the Verde River.

All readers are familiar with the Johnstown flood and the "Galveston horror," in which so many lives were lost, so much property destroyed, and so much destitution and distress occasioned.

"In 1876," says a recent journal, "a cyclone rolled the great waves of the sea over three small islands at the mouth of the river Ganges, and 215,000 persons were drowned. In 1896 a cyclone at St. Louis destroyed 200 lives and \$50,000,000 worth of property. Less than a month later, a seismic wave washed thirty miles of the Japanese coast line, destroying every dwelling within its scope and 30,000 human lives. In 1903, 200 persons were drowned in the Topeka, Kansas, flood; fifty, as the result of a cloudburst in Clifton, South Carolina, and 500 at Heppner, Oregon."

The *Republican* of May 6, 1905, speaks of a flood disaster in Apache and Navajo Counties, Arizona, very destructive to property.

The same paper, of June 13, 1905, gives the following dispatch from Hannibal, Mo., June 12: "The flood in the Mississippi River has

in the world is in agitation. The signs of the times are ominous. Coming events cast their shadows before. The Spirit of God is withdrawing from the earth, and calamity follows calamity by sea and by land. There are tempests, earthquakes, fires, floods, murders of every grade. Who can read the future? Where is security? There is assurance in nothing that is human or earthly. Rapidly men are ranging themselves under the banner they have chosen. Restlessly they are waiting and watching the movements of their leaders. An intensity such as never before was seen is taking possession of the world. In amusements, in money-making, in the contest for power, in the very struggle for existence, there is a terrible force that engrosses body and mind and soul. In the midst of this maddening rush, God is speaking. He bids us come apart and commune with Him. 'Be still and know that I am God.'"

Not only are the powers of heaven being shaken, but men are being shaken as never before, with passion, with lust, and with the contending emotions of good and evil. Not only are the sea and waves roaring, but the waves of sin and strife are raging, and the devil, the prime cause of all this raging strife,

SHE DIED AN HOUR AGO.

ONE day the conversation at dinner, in a family well known to the writer, turned upon a lady who was so unfortunate as to have incurred the dislike of certain members of the household, because of some little peculiarities. After several had expressed their views in no gentle terms, the married sister added: "I can't endure her; and I believe I will not return her call if she comes here again." Her husband, who had hitherto remained silent, replied: "She will not trouble you again, my dear; as she died an hour ago." "You do not mean it? surely you are only teasing us for our uncharitableness?" "She is really dead. I heard it on my way home to dinner." Overwhelmed with shame, the little group realized for the first time the solemnity of such sinful conversation. Let us take warning, and speak of those about us as we shall wish we had done when they are taken from us.—*Selected.*

"THOSE who can not afford to offer up a lamb may offer a dove, but let it be the best you have, and without blemish."



TO DIE AND LEAVE IT ALL.

BY L. D. SANTEE.

"For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away." James 4:14.

THE breath of spring, the fragrance of the flowers,
The smile of summer with its light and gleam,
The music, in the passing golden hours,
And all that heart could wish, or fancy dream;
The friendship fond, this life's most sacred treasure,
The quick response, when loving voices call,
All things that make existence here a pleasure,
We die, and leave them all.

The speech of autumn, with sweet memories freighted,
The golden fruits that crown the lusty year,
The "Indian summer" with its haze belated,
And all the memories, the heart holds dear.
And all the joys, that make the life worth living,
The dreams that hold our being in their thrall,
The gifts of love, that find reward in giving,
We die, and leave them all.

But ah! there is a life that lasts forever,
Rich with the glories of eternal years,
Where sorrow never comes, and death is never,
And no more wretchedness, and no more tears.
That life eternal to the saints is given,
Who answered to the Saviour's loving call,
They'll ne'er be called to leave the bliss of heaven,
To die, and leave it all.

Dixon, Ill.

"HOW FOREIGN MISSIONARIES ARE APPOINTED."

BY A. ALLEN JOHN, M.D.

I HAVE recently been requested by R. G. Willingham, corresponding secretary Southern Baptist Convention Foreign Mission Board, to supply information concerning a person who is an applicant for appointment as a missionary. I was so impressed when answering certain of the ten questions on the "Confidential" blank, as, also, with the leaflet which accompanied it, that I decided to place them before our readers; and especially those who are ready to say, "Send me." Note some of the questions:

4. Does he work with uncongenial persons and in unfavorable surroundings?
5. Is he liable to undue discouragement or depression of spirits?
6. Is he in any respect peculiar or eccentric?
8. Do you know any reason—social, physical, mental, or moral—why he should not be appointed?

These questions are suggestive, and should be carefully considered by the applicant:

"4." Sin is the enemy of righteousness, and those who seek the lost will often encounter many unpleasant things.

"5." If the missionary is easily depressed he is apt to retreat where he should occupy the field.

"6." Peculiarities after a "godly sort" are commendable, but pronounced personal peculiarities and eccentricities are objectionable, and show a lack of congeniality and adaptability which repel instead of draw, also inviting adverse criticism rather than the encomium, "He has been with Jesus and learned of Him."

"8." Social, physical, mental, and moral conditions require particular consideration. The world is in need of "balanced" men and women. These, alone, are rare. A scriptural marriage usually is a means to that end, supplemented by home and social restraints; but seen only in their greatest perfection in the fellowship of the Christian church, which is the "body," and in which all the gifts are

to be displayed, the Holy Spirit working as He will through Christ who is the "head."

Therefore the great importance of organization and Mission Boards, to aid in selecting workers for peculiar fields and those who will be congenial to their fellow-workers also, and "To find out and send all whom God wants to go, . . . and keep from sending those whom the Lord has not called." This is a part of what Mr. Willingham says:

When a person decides that he wishes to be appointed as a missionary of the Foreign Mission Board he makes application through the corresponding secretary, whose duty it is to receive such application and gather information as to the applicant. The secretary sends a blank form, which the applicant fills out, telling the leading facts of his life as to time and place of birth, conversion, educational attainments, religious work done; also, as to whether in debt, married or engaged, field preferred, and other important points. The corresponding secretary writes to intimate friends and acquaintances of the applicant. To a great extent the board has to be guided by the information furnished by others. When brethren and sisters know

who feels the burden of souls and recognizes God's call to go and give them the Gospel. Knowing of their need of Christ, his soul must be so on fire to give them the truth that he can love them despite filth, ignorance, and iniquity abounding among them. The true missionary needs, above all things, to be Christlike. He needs to live Christ while he tells of Christ. It is one thing to apply for the work; it is quite another to go to the foreign field and prove that no mistake has been made in the appointment. No one ought to apply who has not fully decided, if appointed, to go and stay and "stick" and do his very best. There are too many good men and women anxious to go for any who are half-hearted to apply. Of course, in some cases, people break down in health and have to return home, but this warns us to send those who, we think, can best stand the different climates and the hard conditions in heathen lands. For any to go and then return in a short while, having taken "only a pleasant trip abroad," is exceedingly hurtful to the work.

We rejoice that we have so many noble men and women who represent us in foreign lands. Some have returned, but let us with these be charitable; the conditions by which they were surrounded were terrible.

The board has constantly to appoint new missionaries. Some die, others sicken and return home. Besides, our work is increasing, and we need new men and women. Pray that wisdom may be given for this most important task. Pray, also, that the dear men and women appointed may realize Christ's *power and presence* as they go forth in His name.

We close with the words by Norman H. Russell, missionary in India: "God does not count His workers; He weighs them. With Him it is more kind than numbers."

Thus when manly men and womanly women, spiritually minded, wise and physically capable, are



The Famous Volcano Popocatepetl, Near the City of Mexico.

a person is applying to be sent, it would be a kindness to write to the board and give any information which will help them to decide. When the board writes for information and you remain silent, when you know facts which should be told, you are unfaithful to your brethren and the Master. The board wishes to find out if the party is sound doctrinally, morally, mentally, and physically. Also whether he is earnest and faithful. He must not only be good, but good for hard work in trying circumstances. If the board is thus satisfied as to the applicant, he is requested to come and appear before them and stand an examination. At this examination he is questioned as to his conversion, and his call to the ministry and mission work. These meetings, where applicants come and tell the board of the leading of the Spirit in their call, are among the sweetest and most precious held by the board. If the applicant is approved, his field is assigned and arrangements are made for his departure.

Some one may ask what are some of the qualities most needed in a missionary. Manliness in men and womanliness in women, spirituality, wisdom, good health. The missionary must be a person

sent forth to sow the precious seed, a harvest must follow. And when they are all aglow with the "blessed hope," sickness and death will not terrorize, nor will they be over-anxious to return to loved ones in the home-land, only as they antedate the glad re-union and blessed immortality in our heavenly home.

Mexico City.

EXPERIENCE WITH THE "SIGNS."

BY MRS. R. MARTIN.

ONE Sunday night a short time ago we took some copies of the SIGNS to work among the saloons in Armourdale, Kan. On entering the first saloon all eyes were upon us at once. There were about thirty people present. One young man, altho quite intoxicated, started the song, "Nearer, My God, to Thee." Another man, to whom I was trying to sell

a paper, started another Gospel song, and I was impressed to join him. The greater part of the company joined in also. This seemed to disturb the proprietor, so I suggested that we go into the street. Here the singing was continued until I was led to tell them a story about the Saviour of whom we had been singing.

After telling them of the woman of Samaria, and her interview with Jesus, I asked how many would like to have this living water. Eight raised their hands, and nearly all knelt with us while Mr. Martin and I prayed.

After prayer we shook hands with them all, and, to our surprise, we found that the saloon-keeper and his family had joined in the service. Each one acknowledged having received blessing. Four continued to talk with us; we had the second prayer with them, and still they did not want us to leave them.

Two were satisfied that the Lord had accepted them. The third said, "O come and see me tomorrow; I must have peace." With Mr. Martin's promise, he seemed relieved. One, a Catholic, said, I thought I was a good man to my family until to-night; but my wife and little girl will no longer have a husband and father who stops at the saloon for his evening drink and game of pool." Then, placing his hand to his heart, he said, "Why, I have a peace that I never thought anything could give."

I am very successful with the SIGNS in street as well as saloon work. At places of business I do best on Saturday nights. I do better when I go to the country towns. I find the work very fascinating; and then to know that such precious truth is going to a sin-cursed people, is great cause for thankfulness that I can have a part in giving the Gospel message.

8 Fountain Place, Kansas City, Mo.

ANOTHER SANITARIUM DEDICATED.

BY W. S. SADLER.

TWO YEARS ago, Mr. C. B. Kimbell, a retired business man living in Hinsdale, Illinois, purchased a piece of property near his home, for the erection of a sanitarium. He had been to the Battle Creek Sanitarium and there became attached to the principles for which it stands. The beautiful area he purchased was deeded by him to a corporation which was formed, called the Hinsdale Sanitarium and Benevolent Association. The tract of land was deeded on terms of payment of twenty annual instalments free of interest. Situated on a charming elevation, clad with a virgin forest of oak, elm, maple, and other trees, it is but seventeen miles from Chicago, and thus very easy of access from the city.

By June 1, this year, a building had been erected to accommodate about fifty patients. On September 20 it was ready for dedication, a good number of patients having been received by that time, and many more desiring to come.

Some seven hundred visitors and guests attended the dedication, which was a successful and interesting occasion. Prominent speakers representing the law, the church, medicine, and commercial interests, were present, and gave addresses full of kind interest in the work for which the sanitarium is established. Judge Orrin Carter, of Chicago; Hon. R. A. Childs, ex-congressman from the locality; Dr. Thomas, of Chicago; Representative Wilson, of Wheaton, Ill.; Hastings H. Hart, superintendent of the Chicago Children's Home and Aid Society, gave appreciative addresses, in addition to Dr. J. H. Kellogg, Dr. Paulson, and the writer. Dr. Pearson, the philanthropist, prevented from attending the exercises, sent a sympathetic statement of interest and good-will for the sanitarium. Elder Wm. Covert, president of the Illinois Conference, offered the dedicatory prayer. Citizens of Hinsdale attended in large numbers, and took great interest in the event.

Connected with the Hinsdale Sanitarium is a Missionary Nurses Training School, offering a three-years' course, prominent in which is the Bible study, covering the entire three years, and embracing a very thorough study of the doctrines known as the Third Angel's Message. The management desire

and intend that every graduate of the school shall not only be a well-trained nurse, but also an efficient and firmly-grounded Bible-worker.

The outdoor life and fresh-air cure is a strong item of the sanitarium regime, and ample provision will be made for patients to recuperate by engaging in the health-promoting work of tilling the soil.

Already there is such a demand for rooms that it is evident an enlargement of the facilities will be necessary; and plans are under way for the erection of an addition, with twenty rooms, at an early date.

OUR WORK AND WORKERS.

A SESSION of the Southwestern Union Conference will be held at Keene, Texas, Feb. 9-11, 1906.

THE baptism of three persons at Mill Creek, Wis., is noted in the Reporter by Brother F. F. Petersen.

THE Wisconsin Conference Committee has decided to erect a school building at Clearwater Lake.

A CHURCH of eight members was recently organized at Estella, I. T. Brethren A. Nelson and E. L. Maxwell conducted the organization services.

THE office of the Georgia Conference, and Tract and Missionary Department, is located at 613 E. Fair Street, Atlanta. M. L. Woodall, secretary and treasurer.

REPORTING to the Recorder, Brother Wm. W. Simpson tells of very successful meetings in San Diego, Cal., and notes that at a recent meeting there were sixty new Sabbath-keepers.

OWING to continued ill health, Brother W. B. White, president of Pacific Union Conference, has removed to Southern California, where he will engage in outdoor labor for a time.

THE Minnesota Worker notes an awakening in the matter of home canvassing for our 40 per cent. books. It is a good work, and an excellent way to gain an experience in carrying the truth to the people. Get a catalog of these books and try it.

AT the recent meeting of the Central New England Conference, the following officers were chosen: President, A. E. Place; secretary and treasurer, H. B. Tucker; secretary Sabbath-school Department, Mrs. L. S. Wheeler; missionary secretary, and general canvassing agent, H. C. Wilcox; executive committee, A. E. Place, L. S. Wheeler, F. Griggs, D. M. Hull, P. P. Lane. Brother H. C. Hartwell was ordained to the Gospel ministry.

AT Salamanaca, N. Y., where Dr. W. F. Crafts, of the Church-and-State Bureau, Washington, D. C., was recently lecturing, the audience was well supplied with the tract, "The Seal of God and the Mark of the Beast." Such is the proper way to meet this class of so-called "reformers." Nothing so effectively offsets error as the silent truth. Mr. Crafts was boasting of the great political power of his bureau; and, as a covert auxiliary to Rome's growing influence in the government, it is apparently second to none.

A LETTER from Brother Delmar Baker, son of Brother G. A. Baker, long connected with the SIGNS office, gives an encouraging account of the work in Great Britain. He and his wife are graduate nurses, and are at present connected at the sanitarium at Leicester. He notes that the work is very encouraging in North England Conference, of which Brother E. E. Andross is president. The conference has become self-supporting. Of former Californians now laboring in the Britain, mention is made that A. S. Marchus is at Nottingham, J. H. Parsons at Newcastle, J. S. McCord at Hastings, on the south coast, and Brother Gautereau at Southampton. The last-named brother had been canvassing in North Scotland for about two years, and had been very successful; but returns to the work of the ministry. Brother and Sister Baker are about to take a further educational course, preparatory for some more distant foreign work.

WANTED FOR MISSIONARY WORK.

(Always prepay postage.)

SIGNS, Watchman, Life Boat, and tracts. Address, J. J. Jobe, 73 East 11th Street, North Portland, Ore.

MILLENNIAL TEXT-BOOK.—Every known reference; over 500 arranged according to events, adapted for instant reference or profound Bible study; result of 12 years search. Mailed for 10 one-cent stamps or a dime. Eugene A. Brown, Phoenix, Ariz.

STOCKHOLDERS' MEETING.

NOTICE is hereby given that the fifth Annual Meeting of the Stockholders of the Southern Publishing Association, will be held Tuesday Jan. 9, 1906, at 10 A.M., at the office of the Association, Nashville, Tenn., to elect a board of directors for the ensuing year, and to transact such other business as is connected with the Association. CHAS. S. POTTS, Secretary.

Nashville, Nov. 22, 1905.

THE "MODERN" DUPLICATOR

Costs \$2.75 to \$6.75 according to size

The NEW Method of duplicating, or printing, Letters, Music, Drawings, Lessons, etc. We are spending \$100,000 to tell you about it. "Write Now" for illustrated catalog. Durkin, Reaves & Co., Mfrs. 339 Fifth Ave., Pittsburg, Pa.

SUNSET MAGAZINE

DESCRIBES

California

Not only California, but all the great West, is truthfully described in the beautifully illustrated pages of this virile Western monthly. Its fine half-tones make you SEE the country, while its descriptive and industrial articles TELL YOU EXACTLY what is to be found there. It is

"Opportunity"

in visible form, for it shows the wonderful chances for success now open in the new West for wide-awake people.

If your news dealer doesn't carry SUNSET, send us his name and address and write for sample copy.

HOME OFFICE: 431 California St. San Francisco, California.

See IT It's WORTH Seeing Use

Northfield Hymnal

BY GEO. O. STEBBINS

ITS SALE DOES ITS USE DOES GOOD

5 CENTS ROYALTY Paid

"The Northfield School" on every copy sold Cloth Bound, \$25 per 100; 80c. post-paid

Returnable Samples mailed to "Earnest Inquirers" Published by the publishers of the famous "Gospel Hymns," THE BIGLOW & MAIN CO., New York or Chicago.

IMPORTANT TO TRAVELERS

The SUNSET-PIEDMONT AIR LINE announce the opening of their through line via New Orleans. Personally conducted cars, San Francisco to Washington, D. C., via Coast Line and Los Angeles, tri-weekly. Tickets at lowest rates to Washington, Baltimore, Philadelphia, New York, New England, and all Eastern points. Through the Old South. Quick time. Best service. Write Phil K. Gordon, 633 Market St., San Francisco, for full information.

THE ATONEMENT.—An examination of the remedial system in the light of nature and revelation. By J. H. Waggoner. This work is a critical and exhaustive treatise on the plan of salvation as revealed in the Scriptures, showing its harmony with the principles of justice and mercy, its consistency with reason, and its final results as affecting the destiny of the human race. Third edition, revised and enlarged, 368 pp. Cloth. Sent post-paid for 90 cents.

Address PUBLISHERS OF THIS PAPER.



THANKSGIVING.

BY MRS. SUSAN BIRDSALL ROBERTS.

We will not sing of the "beautiful snow"
As it kisses the lips of the sea;
We will not sing of the coming spring,
As she gaily trips o'er the lea,
Of the flowers of May, and the roundelay
Of the bee or the robin's wing.

A song more meet for the flying feet
Bound for eternity's shore;
A song of praise in grateful lays,
While the heart leaps up to adore
The hand above that drops in love
The manna for all our store.

We will sing of the glorious sun that shines
On this beautiful world of ours;
'T was given to ripen the corn and grain
Not less than to color the flowers.
We'll sing of the blessed timely rain
That gladdens the earth with its showers.

We'll sing of the blessings we never can count,
That pencil nor tongue can portray;
The blessings of health, of home and its wealth,
The smiles and the loves of to-day.
These seldom we prize till they fade from our eyes,
Let us prize them while we may.

Elmira, N. Y.

EDUCATION IN THE HOME. NO. 28.

BY MRS. L. D. AVERY-STUTTLE.

YES; what do you want to sing, Billy?" echoed Mattie. "If you don't mind," said Billy, blushing at his own boldness, "I'd like to hear that song about the pilgrim again,—the one the preacher folks sung so long ago in the old log schoolhouse, that grandma told us about. I was telling my grandmother of it the other night. I'd like to learn it."

"You're like me, Billy," smiled grandma, "I never get tired of hearing that hymn."
And so Elsie seated herself at the organ, and all joined in singing—

"Mark that pilgrim lowly bending."

This was followed by other selections, until finally Brother Hartman suggested that the study of the evening be continued.

"Suppose you read the narrative found in 1 Samuel 28, Josie, that we may see exactly what the inspired writer has to say concerning one of the saddest mistakes ever committed by that reckless monarch, King Saul."

Carefully and slowly Miss Josie read the chapter, from the third to the twenty-first verse, while Mr. Jones followed her closely, with his finger upon the text.

"That's the place, Mr. Hartman," he repeated nervously, "and if that isn't a vindication of Spiritualism, then I don't know. I've not much use for the doctrine, tho it seems to me that this rather sets the seal of truth on these manifestations—that is, that it seems to favor the idea of possible communication with the dead."

"I fear you misapprehend me, neighbor," replied Brother Hartman. "It is not that we disbelieve in the power of Spiritualism to perform wonders,—I think we have already made it perfectly plain that we do not consider it a mere sleight-of-hand deception. The deception consists in assuming to materialize spirits of the dead, while the fact is that it is evil angels who assume the form of the departed. But we will ask Beth to give us a short synopsis of the whole story; after which we will study it more closely."

Little Beth was always pleased whenever she was accounted able to take an active part in the study; and she responded promptly:

"Once there was a great king by the name of Saul. He used to be good, but finally he got to be so bad that the Lord would not answer him any more. One day the Philistines came to fight with his people. This made King Saul very much afraid, and he trembled. So he went to an old woman who was a witch. Grandma says that means that the woman was a medium. The woman lived in Endor. But Saul had, before this, commanded the witches to leave the country, because God was so displeased with them He did not want them to be near His own people, grandma says. Well, Saul told the witch he wanted to see Samuel, who was dead. So when she saw something that looked like Samuel, Saul said that he wanted to know what he would better do with those Philistines. The familiar spirit told him that the king's army would be beaten, and that the king and his sons would be with him on the morrow,—I s'pose that meant they would die."

With a sigh of satisfaction, Beth resumed her seat on the ottoman at grandma's knee.

"You've done very well, for a little girl," commented her father. "Now let us study closely to see if this spirit which appeared to the witch was the departed spirit of the prophet Samuel, or whether it was a lying spirit—the spirit of a devil—or evil angel."

"But, Mr. Hartman," interrupted Mr. Jones, "does'nt it say that Saul perceived that it was Samuel?"

"Certainly he perceived that the description the witch gave was a very good description of Samuel. But we have found by our past study that Satan has power to transform himself into an angel of light. So in this instance, he simply personified Samuel. My proof?—Certainly; Mr. Jones, please read verse eight, last clause:"

"And he said, I pray thee, *divine* unto me by the familiar spirit, and bring him up whom I shall name unto thee."

"So this was a witch; she had a familiar spirit, and was divining by it. Now, Mr. Jones, could that have been done by the power of God? Please read Lev. 19:31."

"Regard not them that have familiar spirits, neither seek after wizards to be defiled by them."

"Well," interrupted Billy, with a smile, "I'm thinking God didn't have much to do with that old witch, nor with King Saul, either."

"No," said Walter, "I guess you are right, Billy."

"But we have still more proof that God could have had nothing to do with this affair,—and if not God, surely there remains but one conclusion,—it must have been done by wonder-working demons. In Deut. 18:9-15 we learn that it was because of these very things that God drove out the wicked inhabitants of the land from before His people, and He there expressly declares that these shall not be found among His people Israel. Mrs. Grey, does King Saul think for a moment that this revelation was from God? verse six, last clause."

"I think he must have known it was not,—at least he says so:—'The Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets nor by dreams.'"

"Well, then, we have Saul's plain acknowledgment that the prophets of God would not answer him. Beth, was Samuel God's prophet?"

"O yes, papa, from the time he was a little boy."

"Of course; well, then, this appearance could not have been Samuel."

"Don't you think, father," asked Mattie, "that it looked rather guilty in Saul to go sneaking off to see the witch in the dead of night?"

"It does look a little that way," smiled Mrs. Wilber.

"But we are not done yet, Mr. Jones," continued Brother Hartman. "If it was the immortal spirit of that good man Samuel, where do you think it would have come directly from?"

"Why, from heaven, I suppose," faltered Mr. Jones.

"But this spirit did not come down at all," interrupted Mrs. Grey; "it came up,—verse 14: 'and she said, an old man cometh up.'"

"And, further," remarked Elsie, "we must remember that Samuel was buried away off at Rama, some sixty miles from Endor, so it could n't have been even Samuel's body."

"There is one point more, father," said John. "No one has mentioned that this spirit told Saul a falsehood!"

"A falsehood!" exclaimed Mr. Jones. "Is that possible?"

(To be continued.)

THE BREAD OF THE BOERS.

ABOUT every district in the Transvaal boasts its mill, and sometimes more than one, invariably doing a good business. Going to mill in South Africa reminds one somewhat of the same process as it used to be followed in New England. Time is not of much importance in the Transvaal, and the Boer who wishes to have a load of mealies ground takes them to the mill, outspans, and then calmly waits until all is ready for his return homeward.

It is baking day once a week in the South African household, and the bread is generally baked in a large outside oven, made of clay taken from anthills. These ovens are a feature of every homestead. A fire is made in the oven, and the opening in the front is closed with a stone wrapped in sacking. When the oven is sufficiently hot the fire is raked out, the bread put inside, and the door once more blocked. Again comes a reminder of New England and the old brick ovens from which came baked beans and bread of rye and Indian meal.

In Africa the bread is left to bake until the oven is cold; it is then drawn forth ready for use. The loaves are made of mealie meal, Kaffir beer having been employed instead of yeast. While fresh, the bread is extremely appetizing, but a peculiar feature is the rapidity with which it hardens. Before a week has passed, it is of the consistency of stone. Physicians declare it would be better for the teeth of Americans and Europeans if they ate more hard bread, and in South Africa you certainly must have strong grinders to eat the bread. Whether or not such eating produces teeth of the required strength is a question each must decide for himself.—*Home and Abroad*.

LONDON'S NEW STREET.

WHAT is designated as the most important municipal improvement in London since the construction of Regent Street in 1820 has been completed by the opening of a new thoroughfare connecting the Strand with Holborn.

This new street is three-quarters of a mile long, and it has cost \$30,000,000. It wipes out a slum neighborhood and incidentally puts fifty-one liquor shops out of business. The cutting of a new street through our own Five Points extirpated haunts of vice which once made that quarter of the city notorious.

The sum spent illustrates the enormous outlay required for the physical reconstruction of a large city. The statement that two-thirds of the expenditure will be recovered by the sale of building sites throws light on the English method of laying out streets through congested districts. Following Joseph Chamberlain's precedent with Corporation Street in Birmingham, the authorities condemn a strip of land sufficiently wide to allow for building sites on either side of the projected thoroughfare, and by the sale of these materially reduce the expense.—*N. Y. World*.

"It is the work we do or do not do that tells with tremendous power upon our lives and destinies."

MOTHERS' DEPARTMENT

"When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded in thee also." 2 Tim. 1:5.

THE CONVERSION OF CHILDREN.

I BELIEVE in the conversion of children. I believe that upon them—and likeliest upon them—that birth from above may fall. I believe that quickest of all the little child will adjust itself to this demand of the Lord Jesus for the new birth. More than that, I believe that so easily may a little child be moulded, so facile is a little child to a rightly directing touch, that a child may even unconsciously meet this demand of the Lord Jesus, and almost from earliest consciousness, yielding its childhood to Christ as Lord and Master, grow up in Christ. Rightly asks another, "What authority have you from the Scriptures to tell your child, or by any sign to show him, that you do not expect him truly to love and obey God until he has spent whole years in hatred and wrong?" Nay, seek to turn the child Godward at the earliest moment, and so forestall and prevent the years of inundating wrong.—*Wayland Hoyt.*

THE HOME INFLUENCE.

Its Effect upon the Salvation of Our Children.

BY MRS. MARY C. HANSON.

WE often hear men and women speak of what home influence has done for them. Some give it credit for their success in life; while others trace their failures back to the influence of their early training.

By the influence of the home we may lead our children to love and obey their Creator, and to shun the evil of the world. It is of the greatest importance to know how so to conduct ourselves in our home that our daily life may be a gathering, rather than a scattering, one.

When a family has been established, a new government has been set up. An altar should be erected, around which all the members of the family should be gathered every day. The children should be taught to pray, the need of prayer, how to pray, and the proper attitude in prayer. It will be a source of strength and comfort for them in after years to have daily communion with their Maker, pleading for protection from the snares of Satan, and strength and wisdom to do God's will.

Experience has taught us that the human mind learns what it sees and hears. Therefore our daily life and conversation should be of a nature that will lead the young minds in the paths of nobility and truth. In order for this to be the case, we must guard against speaking of our neighbor's faults, especially in the presence of our children. Satan is constantly seeking to fill our minds with criticism and faultfinding. It was this medium that lead Lucifer to instigate the rebellion in heaven which resulted in the loss of his home and his place as covering cherub; and that same spirit, if cherished in our hearts, will forever bar heaven's portals against us and deprive us of our inheritance on the new earth.

If parents are always kind and polite to each other as well as to their children, the young minds will soon catch the same spirit. Still we should guard carefully lest the love for our children lead us to indulge them. A Christian mother once said: "The so-called tenderness, the coaxing and indulgence, used towards young parents and guardians, is the worst evil that can come upon them. Firmness, decision, positive requirements, are essential in every family." We should be firm in dealing with our children. They should be taught to respect their parents and superiors and show respect for other people's rights. A child who has been taught these principles at home, will easily learn to respect God and His Word. If the people of Bethel had not neglected this part of their children's education they would not have been visited by that awful judgment spoken of in 2 Kings 2.

Children who are taught to obey their parents will find it much easier to serve the Lord and obey His

commandments than those who have been allowed to grow up always having their own way. A home where love, order and, obedience are found, is a place where angels desire to dwell. The influence of such a home will follow our children through life.

Fathers, mothers, we have been intrusted with a most solemn work. Let us guard well our words and deeds, so that when our little ones shall have grown to manhood and womanhood, they may look back to the days which were spent at home as a strength in after life, when temptations have grown harder; and at last, when gathered around the great white throne, they can thank God for the lessons He taught them through their earthly parents.

MOTHER.

The silvery hairs are weaving
A crown above her brow,
But surely mother never seemed
One-half so sweet as now!

The love-light beams from out her eyes
As clear, as sweet and true,
As when, with youthful beauty crowned,
Life bloomed for her all new.

No thought of self doth ever cast
A cloudlet o'er the light
That shines afar from out her soul,
So steadfast, pure, and bright.

Her love illumines the darkest hour,
Smooths all the rugged way,
Makes lighter every burden,
Cheers through each weary day.

More precious than the rarest gem
In all the world could be;
More sweet than honor, fame, and praise,
Is mother's love to me.

—Selected.

A CHILD'S PHILOSOPHY.

ON a lovely day in the commencement of spring, a young lady, who had been anxiously watching for weeks by the sick-bed of her mother, went out to take a little exercise and enjoy the fresh air, for her heart was full of anxiety. After strolling some distance, she came to a rope-walk, and, being familiar with the place, she entered. At the end of the building she saw a little boy turning a large wheel. Thinking this too laborious employment for such a mere child, she said to him, as she approached, "Who sent you to this place?"

"Nobody, ma'am; I came myself."

"Do you get pay for your labor?"

"Indeed I do. I get ninepence a day."

"What do you do with the money?"

"O, mother gets it all."

"You give nothing to father, then?"

"I have no father, ma'am."

"Do you like this kind of work?"

"O, well enough, ma'am; but if I did not like it I would still do it, that I might get the money for mother."

"How long do you work in the day?"

"From nine till twelve in the morning, and from two till five in the afternoon."

"How old are you?"

"Almost nine."

"Do you get tired of turning this great wheel?"

"Yes, sometimes, ma'am."

"And what do you do then?"

"Why, ma'am, I take the other hand."

The lady gave him a piece of money.

"Is this for mother, ma'am?" asked the well-pleased urchin.

"No, no; it's for yourself, because you are a good little boy."

"Thank you, kindly, ma'am," returned he smiling; "mother will be so proud and so happy."

The young lady departed, and returned home, strengthened in her devotion to duty, and instructed in true practical philosophy by the words and example of a child.

"The next time duty seems hard to me," she said to herself, "I will imitate this little boy, and take the other hand."—*Selected.*

NOT LOVE, BUT SELFISHNESS.

THERE are many parents who desire their children to ever be with them, to ever be at home. Openings may present themselves for the child's good; opportunity for a broader, deeper, better education than the child could obtain at home; opportunity for becoming surrounded by better religious influences may be presented; a place may be offered him for doing active service in the cause of God. But these openings would take him away from home, for a time at least, and the parents object. They admit that it would be better for the child, but O! they love him so that they can not bear to have him away from them. So the child remains, petted, idle, selfish, indolent, ignorant, an easy prey to the tempter, and the parents mourn over his sad course, and wonder why the child whom they so loved should thus develop character.

The fact is, they did not love the child for the child's good, but for their own pleasure. Their love was a selfish love. The child's ways pleased them; his presence was cheering to them. They loved him just as the child loves his plaything. They love him for themselves. True love for an individual seeks that individual's highest good. The true lover of God seeks the honor and glory of God. He eliminates self. He seeks the good of self only as this good will enable him to glorify God. So if parents really love their children, they will seek the highest good of the child, even though it sacrifices their own feelings. The right way, the true way, is always the better way, and that which will ever work for the greatest good of all concerned. Is it selfishness or love which rules us?

FAMILY PRAYERS.

THERE is one mark of a household in which God is known and loved which is too often wanting in our day; I mean the practise of family prayer. Depend upon it, the worth of a practise of that kind can only be measured by its effects during a long period of time; and family prayers, tho occupying only a few minutes, do make a great difference in any household at the end of the year. How, indeed, can it be otherwise, when each morning, and perhaps each evening too, all the members of the family—the old and the young, the parents and the children, the master and the servants—meet on a footing of perfect equality before the Eternal, in whose presence each is as nothing, yet to whom each is so infinitely dear that he has redeemed by His blood each and all of them? How must not the bad spirits that are the enemies of pure, bright family life, flee away—the spirits of envy and pride and untruthfulness and sloth, and the whole tribe of evil thoughts—and make way for His presence in the hearts of old and young alike, who, as he brings us one by one nearer to the true end of our existence, so does he alone make us to be "of one mind in a house" here, within the narrow presence of each home circle, and hereafter in that countless family of all nations and tongues, which shall dwell with Him, the universal Parent of all eternity?—*Canon Liddon.*

An Immoral Fashion.—There are women who would raise hands in horror at decolette dresses in general display, yet countenance the "open-work" stocking and the diaphanous waists and sleeves, which reveal as much of the person as possible with something thinner than a heartless apology between. The whole tendency is to the flesh, and to the corruption which is its inevitable fruit.



MOUNTAIN VIEW, CAL., DECEMBER 13, 1905.

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

Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common (King James) 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.

CONTAINED IN THIS NUMBER.

Poetry.	
Be Strong	8
To Die and Leave It All, L. D. SANTEE	12
Thanksgiving, MRS. SUSAN BIRDSALL ROBERTS	14
Mother	15
Editorial. —Out of Egypt—Possibilities Under the Gospel—God's Witnesses in the Heavens—God's Promise Assured—Serving from Duty	3-5
Outlook. —A Great World Movement; The Second Day's Proceedings, A. T. JONES—Trouble and Distress—The Equilibrium of Europe—Mormonism on Trial	6, 7
General.	
Ministering Spirits, MRS. E. G. WHITE	8
Ceremonial and Moral Law Distinguished, W. A. GOSMER	8
The Kingdom of God, L. D. SANTEE	9
Two Sermons	10
Hunger and Thirst, H. A. ST. JOHN	10
Immortality (Bible-reading)	10
Sea and Waves Roaring, A. H. DARROW	11
Bernard Palissy's Choice	11
Missions. —"How Foreign Missionaries are Appointed," A. ALLEN JOHN, M.D.—Experience with the SIGNS, MRS. R. MARTIN—Another Sanitarium Dedicated, W. S. SADLER	12, 13
The Home. —Education in the Home, 28, MRS. L. D. AVERY—STUTTLE—The Bread of the Boers—London's New Street	14
Mothers' Department. —The Conversion of Children—The Home Influence, MRS. MARY C. HANSON—A Child's Philosophy—Not Love, but Selfishness—Family Prayers	15
Question Corner. —Nos. 1741-1744	5
Publishers.	2

The Federated Council of Churches.—On our first page will be found a photograph of the delegates to the Inter-Church Conference on Federation held in Carnegie Hall, New York City, November 15 to 21. The delegates are seated on the platform for the one purpose of having their photograph taken. In our Outlook Department will be found a report of the first two days' proceedings, by our special correspondent, and also portraits of some of the leading men. We again appeal to our readers to give these papers beginning with this number just as large a circulation among the thinking classes as possible. We are well aware that the daily papers are making very little note of it. It is hailed by them as an omen of good, but the religious papers are seeing in it very much more; as expressed by the New York Independent, of November 23: "It was a great meeting, great in its representation;" "great in the purpose it had in view, to federate the Christian bodies in this country as far as possible into a single force for all good things;" "great in the harmony of its members;" "great in the influence which the now federated force of its constituent churches will have for the wellbeing of our country;" and then the editor tells us that we must understand that "This is a federation for influence and combined power; it is not a federation against any Christians who have not taken part in it; particularly it is not a federation to attack or in any way discredit the Christian work done by the Catholic Church in this country. . . . No word was spoken on its platform attacking the Catholic Church, while words of commendation were spoken of spiritual fellowship and kindly goodwill." Other papers are talking along the same line. It is a movement worthy of the most earnest

study. Our readers can not afford to do otherwise than to study it most earnestly. If it is good they certainly want a part in it; if it has within it seeds of evil, they ought to know and be prepared for it.

Russia.—The latest news on the great Russian question is that matters are still as unsettled as ever. In the battle at Sebastopol between the mutinous sailors and the loyal army nearly five thousand were killed or seriously wounded, and damage to the extent of \$5,000,000 is reported. Disaffection, it is said, is rapidly extending to the army, even to the regiments near the person of the czar. Bodies of troops especially selected by Gen. Trepoff to guard the czar and his family, are among the disaffected ones. There has been no open sedition among them, but many have been arrested for sentiments which they have uttered. Poor Russia is reaping the seeds of her sowing, and yet it would seem as tho her people ought at least to give the new plan presented by the czar a fair trial. It is reported that the Zemstvo Congress recognized the Socialistic organizations as the strongest, and that has given many wavering elements cause to join the Socialists, altho these openly proclaim that the capitalists will be abolished as soon as the government is displaced. A large merchant declared to a St. Petersburg correspondent that he pays fifty dollars weekly to the strike leaders, who give him a permanent guard of workmen. Count DeWitte is also losing confidence as it daily grows more evident that he has not the necessary power from the czar. The correspondent declared in a few days a crisis must decide whether the autocracy will be resurrected, while the Socialists hope to spread a general strike all over Russia, except in Poland. Moscow is reported to be burning, and the czar wounded in a personal combat with Duke Vladimir. Up to midnight of December 2 all Russia, except Warsaw, was cut off from all telegraphic communication with the rest of the world. The situation grows hourly worse. Events can not be stayed, and new bloodshed is unavoidable, since both the reactionists and Socialists alike wish it. Just what the end will be is problematical.

Distress of Nations.—Again and again we are hearing from different sources of great distress in London among the working men. What a sidelight it throws on the prosperity of the present time. Great corporations are prospering, governments find sufficient funds to put millions and millions in warships and other munitions of warfare, while thousands of men in the great cities are out of work. In America it is said that of the large army of tramps the great majority do not want work, but that is not the case in England. The men there are constantly demanding work. The London Standard says that "Great Britain with all its prosperity, with signs on almost every side of wealth and the free enjoyment of its varied industries, its enterprise, its gigantic speculations, its merchant navy trading and trafficking to the utmost ends of the world, has nevertheless the canker of a desperate poverty eating into its very heart." In a parade November 20 there were over five thousand unemployed men. Red flags were seen, and banners bearing these devices, "Curse your charities; we want work," and "there is a limit to human endurance." Parliament is endeavoring to do something to assuage or mollify conditions, but the case looks almost hopeless. Truly we are in the time of which the Lord spoke, "distress of nations with perplexity." Following this we may expect in greater degree, until such relief is given, a repetition of the scenes enacted in 1885, when for two days West London with all its wealth cringed and cowered before the maddened mob.

What the New York "World" calls a "unique combine" has been unearthed in Toronto. It seems to have been in existence for some time. It was the union of the Master Plumbers and Steam Fitters' Association. The crown attorney has instituted proceedings against the combine. The indictment charges that they have unlawfully, fraudulently, and deceitfully conspired, combined, and agreed together by false and fraudulent pretenses and means to de-

fraud persons requiring plumbing and steam fitting work done by them, by agreeing in secret at what price the work shall be done, and cause to be delivered to such persons by plumbers, members of the association, false and fraudulent tenders for doing such work. It is alleged that over half a million dollars annually has been paid by the citizens as a direct overcharge, and five per cent. "rake-off" of this goes to each member of the association. But this is among the last-day conspiracies of which God has told us in His Word.

A Tuberculosis Exposition is on in New York City. Its object is to make it a school. Its promoters believe that 99 per cent. of the deaths caused by this fearful plague could be prevented if the people knew how to kill or avoid it. New York City has reduced its yearly toll over 20 per cent. in ten years. It is stated that there are over four hundred deaths a day from this disease in the United States alone. In 1904, 150,000 fell victims, one in every 500. One of the great plagues of India is snakes; 21,800 were killed in 1904, one in every 10,000 of the population; and the government puts a bounty on dead snakes. Why should not the government do more for the crushing out of the great white plague? This exposition is designed to teach the people how to teach themselves in case they are affected. In a few visits one can know just what to do for himself and family. It certainly is a good thing.

Children for Gold.—A striking article which comes home to the heart is that of Juliet Wilbor Tompkins in the December issue of *Success*. Its title is "Turning Lives into Dollars." It is a brief rehearsal of the conditions in the sweatshops of our great cities, and it ought to stir those who read it. But will it do it effectually enough so as to amount to anything? She goes on to say that it is utterly impossible to regulate it by overseers or officials, because when they visit the tenements the work is put out of the way; the children are playing. And there are thousands and thousands of these tenements where work especially on clothing of all kinds is done under the most wretched conditions of squalor and filth and disease. Her proposition is the abolition of all work of that kind in tenements.

Football.—At this writing full reports have not come in of the football fatalities this year, but up to Thanksgiving Day, nineteen had been killed in the United States and one hundred thirty-seven seriously injured, during the year, and among them a woman player. Nearly all of these deaths resulted from undue violence in the playing of the game. Add to this two seriously injured that are reported December 1, of which, one, a young man in Connecticut, received spinal injuries, the other, a sixteen year old lad of Alameda, California, was brutally bruised and kicked until he is paralyzed. If prize-fighting resulted in as many fatalities as football, there is not a state in the union but what would have prohibited it.

As Indicative of the interest of Socialists in Socialism, the *Appeal to Reason* informs us that of their special trust edition 3,047,200 copies have been sold. That certainly is zeal that is worthy of the best of causes, but if Socialists could circulate that number of papers in the interests of Socialism, there surely ought to be a million copies of the SIGNS OF THE TIMES circulated, which contains matters of so much greater importance.

The College of Agriculture, University of California, Berkeley, has issued Circular No. 16, entitled "Notes Concerning Seed Wheat." We have not space for an extended review of this circular; that, in fact, is not the object of our journal, but it seems so clearly instructive that we would advise those raising wheat to send for it to Mr. E. J. Wickson, Acting Director, Berkeley, California.

In a mine explosion December 2 near Diamondville, Wyoming, eighteen men lost their lives.