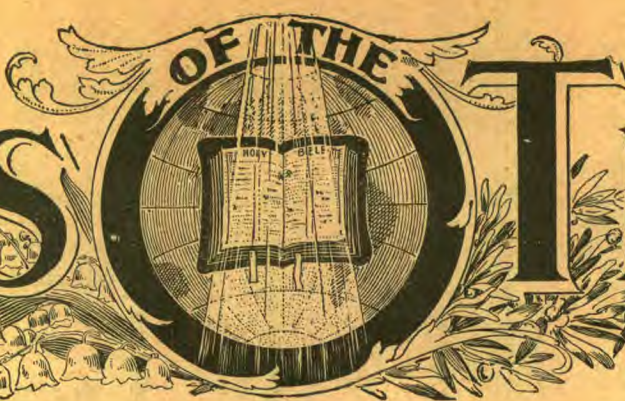
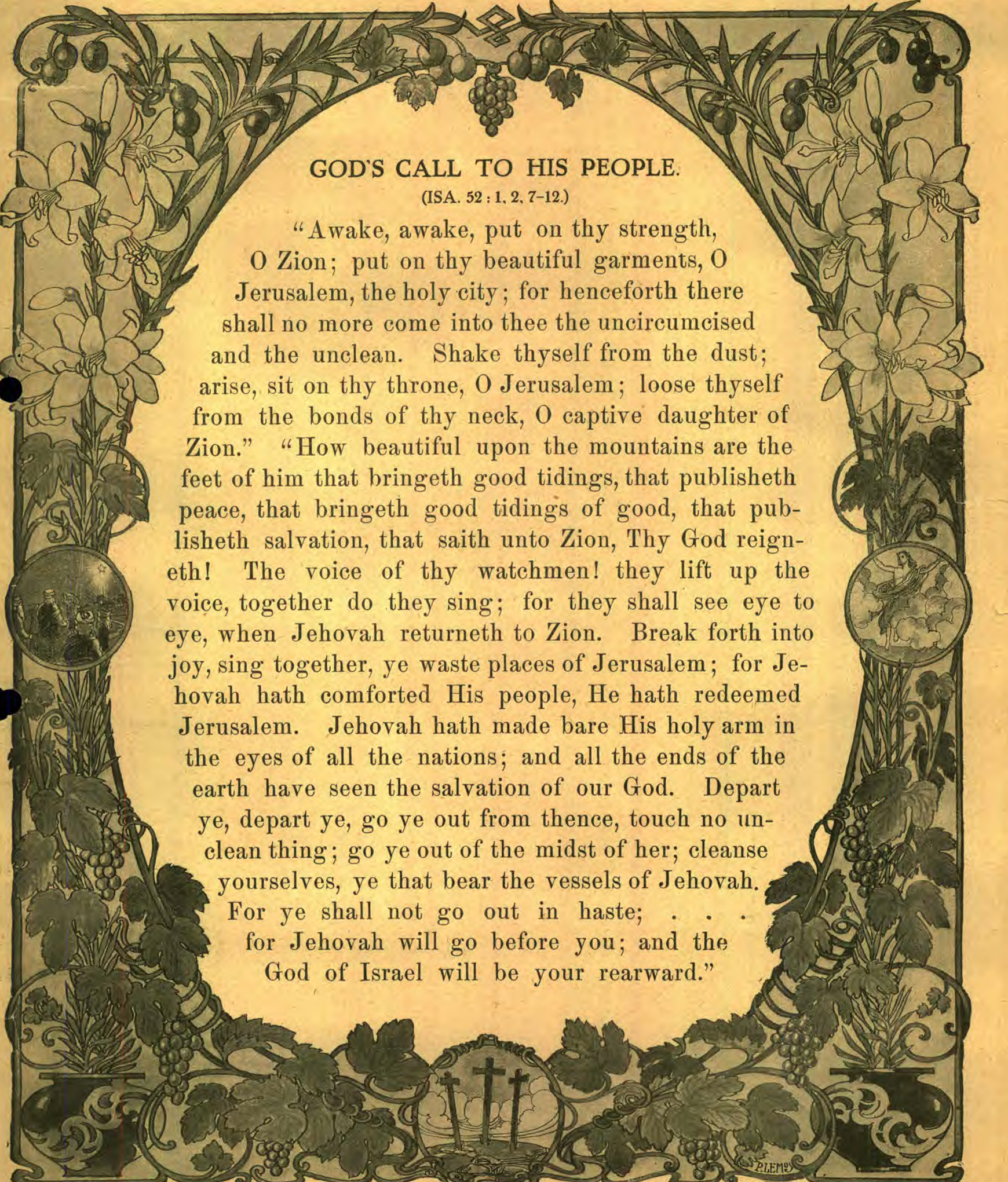


SIGNS OF THE TIMES

A decorative header featuring a central globe with an open book resting on it. The book's pages are visible, and the words "HOLY BIBLE" are inscribed on the cover. The globe is surrounded by ornate floral and leaf patterns that extend across the top of the page.

GOD'S CALL TO HIS PEOPLE.

(ISA. 52 : 1, 2, 7-12.)

A large, ornate decorative border surrounds the central text. It features grapevines with clusters of grapes and various flowers, including lilies and pansies. The border is framed by a decorative arch at the top and a base at the bottom. On the left and right sides, there are circular medallions: the left one shows a group of people, and the right one shows a figure in a cloud. At the bottom center, there is a small illustration of three crosses on a hill.

“Awake, awake, put on thy strength,
O Zion; put on thy beautiful garments, O
Jerusalem, the holy city; for henceforth there
shall no more come into thee the uncircumcised
and the unclean. Shake thyself from the dust;
arise, sit on thy throne, O Jerusalem; loose thyself
from the bonds of thy neck, O captive daughter of
Zion.” “How beautiful upon the mountains are the
feet of him that bringeth good tidings, that publisheth
peace, that bringeth good tidings of good, that pub-
lisheth salvation, that saith unto Zion, Thy God reign-
eth! The voice of thy watchmen! they lift up the
voice, together do they sing; for they shall see eye to
eye, when Jehovah returneth to Zion. Break forth into
joy, sing together, ye waste places of Jerusalem; for Je-
hovah hath comforted His people, He hath redeemed
Jerusalem. Jehovah hath made bare His holy arm in
the eyes of all the nations; and all the ends of the
earth have seen the salvation of our God. Depart
ye, depart ye, go ye out from thence, touch no un-
clean thing; go ye out of the midst of her; cleanse
yourselves, ye that bear the vessels of Jehovah.
For ye shall not go out in haste; . . .
for Jehovah will go before you; and the
God of Israel will be your rearward.”

SIGNS OF THE TIMES



The Home of the "Signs of the Times."

PUBLISHED WEEKLY

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

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FOR more than two years we have been able through the generosity of the SIGNS OF THE TIMES readers to send 25 copies of the SIGNS to a large penitentiary. The chaplain of this penitentiary has asked for these papers repeatedly and uses them to good advantage. This club has now expired. Shall we continue it? The price for a year is \$22.50. Address your answer to

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NEWS FROM THE Book Department

THE BIBLE OR TRADITION?

A review of a book by Rev. R. A. Torrey, entitled "Ought Christians to Keep the Sabbath?" The author, Pastor C. H. Edwards, says: "It is not our intention to answer or refute the general arguments presented, but to let the doctor's arguments stand side by side, and notice their force and conclusion."

This he has done in such a striking and convincing way that even the casual reader can not escape the conclusion arrived at.

A unique feature of the tract is a series of seven cartoons by one of New York's leading cartoonists. A specimen of these is shown herewith.

The tract contains 37 pages, and will be sent for \$1.60 a hundred, post-paid.

HYMNS AND TUNES

AT SEVENTY-FIVE CENTS

Our stock of the new, thin paper edition of "Hymns and Tunes" has just been received. It is well printed and bound, and the 75 cents includes the prepayment of postage. Surely no one ought to be without a hymn book when a copy can be secured at this price.

MINISTRY OF HEALING

Mrs. E. G. White's new book, "Ministry of Healing," makes the best holiday gift of the season. It contains 541 pages; is beautifully illustrated; and sells for \$1.65 post-paid. Descriptive circular will be sent on request.



THE GREAT SECOND ADVENT MOVEMENT

Have you read Eld. Loughborough's new book, entitled "The Great Second Advent Movement?" It has just been published by the Southern Publishing Association, Nashville, Tennessee, at \$1.50 post-paid.

Of his plan of the book, the author says: "Having been familiar with the advent movement in 1843 and 1844, and having, since Jan. 2, 1849, proclaimed the doctrine, first as an Adventist, and since 1852 as a Seventh-day Adventist, I esteem it a pleasure to 'speak the things I have seen and heard.'"

As the manifestation of spiritual gifts has been closely associated with the advent movement, Eld. Loughborough has given that subject careful attention. In referring to this portion of his book, he says:

"Even those who are only slightly conversant with Seventh-day Adventist history know that since 1845 Mrs. E. G. White has been prominently connected with the movement, both as a speaker and writer. They also know that connected with her work there have been peculiar exercises, or gifts. It has been my privilege to be present and witness the operation of this gift about fifty times.

In addition to my own observations, I have also presented the testimony of other eye-witnesses respecting their experiences. Such facts should have more weight with the candid reader than random statements made by those who have never been present on such occasions."

This is a book of far more than ordinary interest and importance. Address the publishers, or Pacific Press Publishing Company.

HOME PEACEFUL

Those of our readers who have been following Mrs. L. D. Avery-Stuttle's articles in the Home Department of the SIGNS, will be glad to know that her book entitled "Home Peaceful," which has been out of print for about two years, is soon to be re-issued. We can not state just when it will be ready, but perhaps within six weeks. It will be bound in cloth, and will sell for fifty cents.

Orders may be sent in at once, and they will be filled as soon as ready.

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Signs of the Times.

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

Volume 31. Number 51.
For Terms, See Page 2.

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

"ALWAYS WHITE."

LET the words of the ancient preacher apply in the moral field. "Let thy garments of character be always white." To the physical eye no garment is more pleasing, more inviting, more becoming. White speaks of purity, of cleanness. Yet no garment so clearly shows the staining, the soiling. All matter foreign to its purity stands out in sharp and ugly contrast to its immaculate whiteness.

MAN'S garment of character is not naturally that color. We talk many times of the blank pages of the child's heart upon which we are to write all good things; but the heart of no child of the human is a blank page. Rather it is like the soil of the mother earth—full of the seeds of noxious plants and fruits, waiting only opportunity to spring into life, flower, and fruitage.

It is a great fact of God's Word that the human "heart is deceitful above all things, and desperately wicked" (Jer. 17:9); that "all have sinned, and come short of the glory of God" (Rom. 3:23); that "from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within and defile the man" (Mark 7:21-23); that "the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revelings, and such like. . . . They which do such things

shall not inherit the kingdom of God." Gal. 5:19-21.

YET this is a truth which the religious world to-day in its teaching has put a long way off. Men are shocked and appalled at the constant revelation of guilt and crime and corruption. Various reasons are assigned and speculations indulged; but man in his folly and self-exaltation is loath to confess the indictment of Jehovah, let the logic of facts demonstrate the truth as it will. Every man who will honestly, faithfully, single-heartedly, stand face to face,

of character, so that I shall be clean, without stain of sin upon my garment?

THERE is but one answer; there must be a radical change in the nature of the individual. It is thus expressed by Jesus to the outwardly highly-moral Pharisee, "Ye must be born again;" or "Ye must be born from above," "born anew," created a new man in Christ Jesus. John 3:3-7; 2 Cor. 5:17; Eph. 2:10. Thus much for the moral nature of the man; and this regarding the cleansing of sin: "Come now, and let us reason together, saith Jehovah; tho your sins be as scarlet, they shall be as white as snow; tho they be red like crimson, they shall be as wool."

MAN knows no alchemy which can wash white the scarlet and crimson stain without injury to the fabric; but the alchemy of God can wash from the vilest sinner's heart the deepest stains, and make "whiter than snow" the garments stained by sin.

WHEN Jesus was seen up on the Mount of Transfiguration, "His raiment became shining, exceeding white as snow; so as no fuller on earth can whiten them." Mark 9:3. That outward cleanness was but the shining forth of the righteousness within. That was His heart's condition; and for the benefit of all who should come after, God permitted it to shine out in all its native, heavenly purity.

WHAT God wrought in Jesus Christ He is anxious to do in us through Christ. The mighty power of God that kept Him from sin

and moulded a divine-human character, which is the admiration of the ages, will, if we are positively willing, cleanse us from every stain of sin and clothe us in the white garments of the righteousness which is in Christ Jesus. Nay, more; He who has cleansed can keep even to the end, blameless and undefiled, His own. Day by day, with humility of heart, as we lay



heart open, before God's throne, and let the light of the sacred law, and the blameless unselfishness of Jesus Christ shine into his heart and life, will echo the cry of the leper, "Unclean, unclean," and in despairing agony will wail, "O wretched man that I am, who shall deliver me from the body of this death?" Who will wash the stains of sin from my robes

our sins and imperfections before Him, and by simple faith grasp the cleansing word, we shall go clean, and the heart which rejects and abjures and hates the sin will be brought more and more into harmony with God.

"LET thy garments be always white." If they are not, they are saying to the great unsaved multitude, You are the same as we. You are witnesses to self and its utter weakness and inability to do right. But if Christ shall be permitted to work for you, He will make your garment white, and will enable you to walk so as to keep it pure and clean.

It is the clean garment from within which is needed to-day. The preacher needs it, the politician needs it. Our legislators need it. Our judges need it. Lawyers and merchants and farmers and employers and employees need it. All need the white garments of God's righteousness. And these need it all the time. It is a sad thing to witness of Christ yesterday and witness against Him to-morrow. "Let thy garments be *always* white."

OUR WITNESSES.

GOD'S works are His witnesses; so are ours our witnesses. His works witness to His righteousness, His love, His wisdom, His power. To what do ours bear witness? As His works are witnesses of what He does and is, so are ours witnesses of what we do and are. That witness can not be impeached. Our deeds are telling in unmistakable language the condition of the heart that prompts the hand to do them.

If our hearts are in the work of God, then are our hands busy with deeds that prove it so. If we are half-hearted in that work, that word is written indelibly on every piece of work that passes through our hands, and on every act that goes to make up our daily life. It is not left to the angels to write it there—the hands that do the work are doing the writing. The professions we make count for nothing when the works we do are clamoring to be heard against us, and are contradicting our professions to the face. We must be what we want men to think us, or we are asking them to believe a lie.

It is time wasted to profess what our works do not substantiate. They are the only witnesses that are qualified to testify for us, either before men or in the court of last resort. If they witness against us, our professions are empty air. Let us so act that our professions will be in harmony with our deeds. Let us seek to be what we would have God count us as being, and then the deeds that flow from our hands will be a constant well-spring of praise to our Creator, and God will crown our lives with the crown of victory. We can not impeach the testimony of our works either here or hereafter.

This is not teaching salvation by virtue of our own works. That is not the purpose of the argument. When Christ was asked, "What shall we do, that we might work the works of God?" He replied, "This is the work of God, that ye believe on Him whom He hath sent." John 6:28,29. That is the essential of salvation; and from the life which is

actuated by that belief will flow a constant stream of deeds testifying to men and to angels of our belief in that great fact. We can not earn or purchase salvation by the works that we may do; but our deeds can and do bear witness to our belief in, and acceptance of, the only way of salvation open to men. Open your heart to Him; believe on Him; and then your life and deeds will testify that you are His; that His work is your work; and the interests of His kingdom the motive of your life.

In such witnessing as that there is power for good. The world will see it, and be moved by it. Such lives are God's most powerful evangelists.

Now, when God's last warning message is going to the world, what a responsibility rests upon us so to live that the work we attempt to do for Him will not be marred by an inconsistent life. Let consecration to Him be our aim; the mind of Christ within us, let that be an accomplished fact; and then let us go into the vineyard, living and laboring for souls. Often we hear the words, "The harvest is white." Now, while we recognize the whiteness, the ripeness, of the harvest, let us not be idle spectators. God's purpose in bringing us to see the condition of the harvest is not accomplished unless we step in among the reapers to do our part. Mere belief is not enough. The devil can see the condition of the harvest better than many of us. God does not recognize the worth of any belief that does not result in fruitful labor for the cause of Christ, or does not attempt anything for Him. Christ became a servant; His children are to be servants. There will be no pampered pets in His household, no drones who see and do not.

Let the soul who would be a child of God so work and so live each day that his words and his deeds will *bear constant witness* that he is indeed a child of God. Then others will be glad for his having lived, and Christ will confess him before His Father and before His angels.

RELIGIOUS LIBERTY IS OF GOD.

GOD obliged the king of Egypt to grant religious liberty to Israel; but He did not deny liberty to the Egyptians to worship what and how they pleased. Israel was sorely oppressed with labor, and the Lord noted it. But when He made demand upon Pharaoh, through Moses and Aaron, it was not for any merely civil rights or temporal privileges, but for religious liberty—freedom to worship God.

God has a spiritual kingdom in this world (Luke 17:20,21), and in the hearts of His people He is enthroned. They are not of the world, even as Christ was not of the world. John 17:16. They are subject to the governments of earth, as He was. Romans 13. He did not resist the judgment of the government against His personal rights as an individual, even to save His life; yet He reminded the governor that he could have no power at all were it not given him from heaven. John 19:10,11.

The very existence of the Roman Government was dependent upon the heavenly Father, whose power was all at Christ's command, yet He would not raise a finger against that government in His own behalf as a man tempo-

rarily subject to it. He declared to Pilate, "My kingdom is not of this world; if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews; but now My kingdom is not from hence." John 18:36. If His kingdom had been of this world, He would have done just as the rulers of this world do—destroyed men's lives for His own personal protection. But He was here to *save* life, and not to destroy it. Luke 9:56.

Christ made no attempt to reform the Roman Government, or to overrule its action by any political methods. He demonstrated the Spirit of the Gospel before Pilate in a way that caused the governor's wife to plead for Him, and even to convince the governor himself that his prisoner was innocent. But, tho Christ had an invincible army at His command (Matt. 26:51-53), He would use no force. Moreover, He sent His apostles to all parts of that corrupt Roman kingdom, yet none of them had any authority, or made any attempt, to reform the government or take any part in its affairs. They were simply to preach the Gospel and do what other good work they could to bring individuals to Christ.

Paul, an accredited "ambassador" to this world, on coming to Athens, would not assail their institutions or any of their thousands of gods. He recognized one of their deities, one that they ignorantly worshiped in a negative manner, and took advantage of their own law to declare unto them the God of heaven and the Gospel of Christ, the God and His message which they knew not. Acts 17:22-31. In no way did he intimate that they had no right to worship as many gods as they chose; but he singled out their "Unknown God" and showed them that He was superior to all others. In this way he reasoned with them.

Paul spent at least five years as a prisoner of the Roman Government, but in no case did he complain of the government; altho he did show that his accusers had no ground for their complaints. But he made the most of his opportunities as a prisoner to preach the Gospel. He was thus privileged to preach Christ before kings and governors and military commanders, and even made disciples "in Cæsar's household." Acts 13:6,7; 24:24,25; 26:19-29; 27:1-3; Phil. 4:22.

All classes of people in this world are dependent upon the God of heaven for "life, and breath, and all things," yet the true subjects of His spiritual kingdom ask only the privilege of worshiping Him in His appointed way, and of proclaiming to all men the Gospel of peace with God through our Lord Jesus Christ. Their motto, as given by the Master, is, "All things whatsoever ye would that men should do to you, do ye even so to them."

Therefore, as the Lord wants religious liberty for His people in the earth, He grants the same to their opponents. If they choose to worship false gods, when probation closes, they will have to take the result of their choice. In the judgment they will simply get the wages they have earned, and "the wages of sin is death." On the other hand, those who have chosen to obey the Gospel will receive the gift of God, which is eternal life. So far as God is concerned, He desires all to have perfect religious liberty, then there will be no ground of complaint against the justice of the final judgment.

Religious liberty for all men is a heaven-born principle. Religious intolerance, by whomsoever exercised, is not of God, and is therefore unchristian. G.

IS IT THE END OR THE MEANS?

FELLOW-CHRISTIAN, what are you working for, the end or the means? By *end* we mean the goal to be achieved, the ultimate object to be attained. By *means* we mean that by which the object is gained, the end accomplished. Which are you working for, the end or the means?

There is need of the question being asked in these days, not only by the world at large, but by Christians. What is your object in eating? Is it simply to satiate the appetite, to tickle the palate, to eat this or that because it tastes good? or do you eat for the sake of health, in order to build up a sound body and a clear mind? Do you eat that you may be better fitted to help others in life and thereby "glorify God"? or do you simply eat to please your taste? The food and its eating is the means; the glory of God, man's highest good, is, or ought to be, the end.

Many men are striving for the gold of earth. What for? Is it the gold itself they desire? If so, they are seeking only the means. Gold is worthless only as it feeds the hungry, clothes the naked, ministers in some way to the needs of humanity, and so glorifies God. As an end, it is worthless; as a means to an end, it is powerful for great good.

Many Christian parents are educating their children; many young men and women are endeavoring to educate themselves. Why? What do they seek? For what are they striving? Is it certain attainments in language, mathematics, history, or science? When you reach those, young men, will you be satisfied? Parents, are you satisfied with this? Education is nothing only as it proves a means to some good end, some worthy object. If attainments tend to satisfy the student, if they give him an exalted idea of his own importance, if they make him proud, sufficient, and self-important, these things ought to be evidence to him that he is seeking the means instead of the end. In fact, he is making the means the end.

He whose whole ambition is to be learned, whose aim is to attain certain accomplishments, is but an educated fool; while he who may have a very limited education, but who understands that knowledge is but a means by which a higher, nobler end may be reached, is in comparison a wise man. It is better to be an ignorant wise man than a learned fool.

"The end [or object] of the commandment is charity [love] out of a pure heart, and of a good conscience, and of faith unfeigned." 1 Tim. 1:5. All that the worldly heart so prizes is nothing unless it leads to and eventuates in something better. The object—the only true object of life—is to glorify God. All things given us here, all opportunities, advantages, blessings, attainments, are to be used for that purpose; and while pleasant in themselves, they are only means to an end far nobler, grander, holier; and all their beauty and enjoyment should be used only as blessed incentives to the final goal. If Christians

would ever keep this truth in mind, it would prove of great worth in their experience. We should not find so many superficial, self-satisfied ones who rest content on union with the church, or a certain knowledge of the truth, or a certain position in the work of God. They would see that these, over which so many are so satisfied and complacent, are additional means or helps by which God can be better glorified.

Do we think that we should be more unhappy in seeking the end instead of the means?—Nay, we would be happier. Happiness comes in self-forgetfulness. It is a divine law that that which glorifies God is for the best good of His children, and therefore for their greatest and eternal happiness.

Question Corner

1745.—God's Permission to Noah. Gen. 9:3.

Did the Lord permit Noah to eat all kinds of flesh? C. F. B.

The text reads, "Every moving thing that liveth shall be food for you; as the green herb have I given you all." And yet Noah perfectly understood the distinction between clean and unclean beasts, and, certainly, at the time this was given there was but one kind for him to eat, as there were but two of a kind of the unclean beasts taken into the ark, while there were fourteen of the clean. To have eaten the unclean would have been to have blotted out of existence the species. The evident reason why more of the clean were taken into the ark is that Noah might have enough of the clean for food and sacrifice. When the prohibitions were given and specific animals were named, as in Leviticus 11, the law was not a new law; it was simply a repetition of what had existed all the way through.

1746.—When Men Become Responsible. Rev. 14:9-12.

What point do we have to reach in the Third Angel's Message when men become responsible for rejecting it? F.

That we do not know. All individual responsibility is toward God, not men, and God alone knows when men pass that point in their experience that the heart no longer responds to His invitation. From the very fact that men are of differing dispositions, some will reach it much sooner than others; some men decide quickly and emphatically, and some are slow in decision. Of course, in the giving of the last message of God to the world, it places, as it becomes better and better known, all the nations of the earth in the valley of decision. Joel 3:14. As the truth of God is pressed upon hearts and consciences on the one side, and as Satan, on the other, uses every means and device of which he is master to draw them away from yielding to God's Spirit and truth, in the very nature of the case men must range themselves with God or with the enemy. As the world shall pass laws in opposition to the law of God, as indicated by Revelation 13, men must take their stand in the face of God's warning against the beast and his image and his mark, or against the Word of God itself. Of course when all unite against God it will be perfectly evident as to where each and all stand, but the time when they make that decision in their own hearts is utterly hidden from man, because man is not the judge. Thank God that it is so. It is the duty of His people so to labor as to win people from making any decision against Him and His truth.

1747.—Pork-Eating and Coffee-Drinking.

Have we not the Christian privilege to eat and drink what we will? and what harm is there in the drinking of coffee and the eating of pork? G.

It is Satan's purpose to enslave all those who yield to him so that they can not do otherwise than to do his will. It is the purpose of God through Jesus Christ to set men at liberty, so that in Him they may do God's will or may turn from that will if they so desire. They are not slaves to do His will, save by the bonds of love, but men may turn from

God's allegiance and do whatsoever is in their hearts to do, if they desire. God will not compel them to serve Him. The liberty which Christ gives is freedom from sin; to walk in that liberty is to walk free from sin; it is the resolute turning from everything that would bring into bondage. Therefore the matter of diet becomes a matter of importance to the Christian.

Every one who has given the subject proper thought or consideration knows that eating to excess, eating unwholesome food, poisons the whole system, causes irritation of the nerves, blunts the sensibilities, and unfits a man for doing his best work for either God or humanity. The drinking of poison has the same effect. Now it is readily admitted by physicians of all classes that pork is not a wholesome food. The name of the female swine and the disease scrofula both come from the same root in the Latin. The first food almost that a sick person is forbidden is that of pork. It fills the blood with all sorts of impurities.

The only thing that makes coffee a desirable drink is the fact that it has stimulating and narcotic properties found in the *caffein*, which taken in strong enough doses is a deadly poison. It at first stimulates various organs, just as a whip stimulates a horse. The organs are at first more active until their functions utterly fail, and stronger stimulants or narcotics are demanded. It seems to us that the whole thing is met in 1 Cor. 10:31. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Is the eating of the filthy swine or the drinking of the narcotic coffee to the glory of God?

1748.—The Heathen.

I believe you are right on the law and the Sabbath, but will the heathen have a chance for eternal life? I. W.

The heathen *always have had* a chance for eternal life. Over and over has God expressed the truth that He is "no respecter of persons." He has given us in the Bible a history of His providential dealings with men, especially through the line of the descendants of Abraham, showing how His great plan has been worked out and His promises fulfilled in Christ Jesus our Lord. He has also in this shown us how He has worked for those outside of the people through whom Christ came. Abraham's ancestors were idolaters. In response to God's call, Abraham came out from among them, but the fact that he came from among them demonstrated that every other soul could have heeded the same call. Moses went down into Midian and found Jethro a priest serving God. Cornelius whom the Lord told to send for Peter is another instance. The three Magi who came from the East to find Christ came from outside the Jewish nation. And we are expressly told that "the eyes of Jehovah run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." It is not perfect knowledge which God demands, but perfect motives. The primary instruction to the great world is given in Ps. 19:1-5, and also Rom. 1:20. Yielding to these evidences of God will lead men to the light, and one ray of light followed will save; it leads to the great center of light; while any amount of light rejected leads to darkness. It is not the amount of light that saves, it is the way one follows the light. Christ Jesus is the Light that lighteth every man coming into the world. John 1:9. Even so missionaries have found men in the very midst of the darkness of heathen lands who have found the truth of God. Consequently the apostle Paul declares that the heathen world itself, not shall be sometime left without excuse, but that the heathen "are without excuse." Knowing these revelations of His will, we can leave all that we know not safely with Him.

1749.—"This Generation." Matt. 24:34.

You say that this generation shall not pass away till all these things are fulfilled. At what time did this generation begin?

Briefly it is the opinion of the writer that the last generation covers the period of the last great three-fold message (Rev. 14:6-14), beginning in 1844, and from there onward. It is the same as the indeterminate "days" of the voice of the sounding of the seventh angel. Rev. 10:7.

"THE INTER-CHURCH CONFERENCE ON FEDERATION"

THE THIRD MEETING.

(From our own correspondent.)

The United Church and Religious Education.

IN the third meeting, Thursday afternoon, November 16, the subject of discussion was "The United Church and Religious Education." (1) in the Home; (2) in the Sunday-school; (3) on the Week-day; (4) in the college; (5) in the Theological Seminary and Modern Life; (6) by the Press.

Dr. Richards, Reformed Church: **The home**, not the monastery, in the school of the saints. Religion has to do with the whole of man's life; religious education, therefore, embraces the whole sphere of the man. The home is the primary place for religious education.

Hon. John Wannamaker spoke on: "**Religious Education in the Sunday-school**." If the conception of the preceding speaker could be realized, and the church in the home could be re-established, I should have nothing to do on this occasion but to burn my paper. No public school can include culture along religious lines. Therefore the Sunday-school meets the need that springs from the lack of religious education in the many homes. I recommend that in the year 1906 the people of the churches "bring all the tithe into the storehouse, that there may be meat in Mine house."

Dr. H. D. Hodge, Episcopal, on "**Theological Seminary and Modern Life**," presented a scholarly discussion of the theological graduate and the theological seminary, in a way in which it could have very little to do with modern or any other real or practical life.

Week-Day Religious Education.

Dr. Wenner, Lutheran, presented the subject of "**Week-day Religious Education**." First, the obligation of religious education rests on the family, and secondarily upon the church. Religious education should be under the direct supervision of the church and its ministry. The public school can not give religious education. The church and the state are entirely separate in character and in sphere. It is difficult to find any other agency than the church for the conduct of religious education.

After all this that is good and true, and in principle, right, he practically reversed it all by recommending the impossible expedient that "the state shall give to the churches Wednesday afternoon of each week for religious instruction! Not in the school-house, but in places of the churches."

Dr. King, president of Oberlin, Congregationalist, on "**Religious Education in the College**," presented a vigorous and excellent appeal for the absolute quenching of rowdiness and lawlessness so prevalent in college and university throughout the land, as the chief element in solving the question of religious education there.

Dr. Buckley, Methodist, on "**Religious Education by the Press**," gave a witty, entertaining, and instructive address on the relationship of religion to literature and the press in all ages. He closed a spirited and impressive speech with this splendid sentence, "The great thing is *not* to put the Bible in the public schools; but to *keep* the Bible in the pulpits."

THE FOURTH MEETING.

A United Church and Social Order.

In the fourth meeting the general subject of discussion was "A United Church and the Social Order." The discussion was to have been opened with an address by Justice Harlan, Presbyterian, of the United States Supreme Court, on "**Labor and Capital**." He did not come, and his place was taken by his pastor, Dr. Radcliffe, of Washington, D. C. He said that the question is a Christian question. It has not been settled, and will not be settled until the Scriptural statement has been experienced, "Except a man be born again, he can not see the kingdom of God." The rich man's camel has been altogether overworked; and it is doubtful whether he has any desire even to look at the eye of that needle. Christ has not brought to us the idea that monkery is the ideal of life. The Federated Church, while emphasizing the teaching and example of Christ, will also emphasize the integrity of the individual. The church of Christ, as it would solve the problem of labor and capital, must recognize and emphasize the distinct personality of the individual man. Calvary stands, but Sinai has not been destroyed. Christianity carries righteousness, which is law and love. The spirit of Christ requires a fair day's wage for a fair day's work; everywhere and in all cases, whether of man or woman. The church of Christ will stand by the public school. The Federated Church will re-enthroned the Bible in the public school. The Federated Church will declare and contend, not for a continental Sunday, nor for a Puritan Sabbath, but for the true, and the true observance of, the Lord's day.

Dr. Tucker, president of Dartmouth College, discussed "**Citizenship**." What rank do we propose to give citizenship? If we are not prepared to give it the first rank, we are not ready to deal with it at all. What are the qualities that lead men to achieve greatness by way of citizenship? (1) Imagination, or if you will, *faith*. We ought to move out of "we ought" in relation to reforming our cities, and pitch our camp in "We can do it if we will." Why do we discuss citizenship in a federation of churches? The test of fellowship in this whole matter of civic righteousness is simply that they be able to "cast out devils"—the devils of greed and lawlessness.

Dr. Doane, Episcopal, spoke on the "**Family Life**." The family is the foundation of all human association. Our language has a monopoly of the work and idea of **Home**. "Here is the place, not for federation only, or combination, or co-operation, but of absolute, impregnable unity, and the place to begin is not in the legislature or in the divorce courts, but in the teaching of the pulpit, the insist-

ence of the ministry, and the influence of Christian manhood and womanhood for the solemnity and sacredness of marriage."

Dr. Van Dyke, of Princeton University, spoke on "**The Ideal Society**." It is a large, difficult, and remote subject. It is the goal of all the churches. The man who wants to be saved above, is on the way to be damned. No religion can do anything for me that does not make me do something for you. When the ideal society is reached, there will be no more churches, no more ministers; for all will know the Lord, from the least to the greatest. All men's good will be each man's goal. That is the ideal society—and it is a long way off. A golden age can not be made out of brazen hearts. The guide of Christian progress is the word of Jesus, "The kingdom of God is within you." What are we to do now, to aim at to-day, and to hope for to-morrow, to bring the ideal society? The foundation of Christ's work was the individual will and character. The first step is not through the *heart of humanity*, but through the *hearts of men*. The ideal society relies more on moral principles than legal statute. There is no law that man has made that man can not evade. The chief reason why society is not better is because so many men are bad. *Legislatures can not reach the roots of the evils*. It will be an ill day for the church when she yields to the delusion that society can be reformed from the outside. A society in which the Golden Rule seems to be impractical is not a Christian society. The church must hold ever that her field of effort is the life within, and that the root of human sorrow lies deep in human sin. Back to Christ was the cry a few years ago. The true cry is ever, *Forward* to Christ; forward to Christ the Founder and the Master of ideal society.

THE FIFTH MEETING.

A United Church and Missions.

The fifth meeting was occupied with addresses on the general subject of "A United Church and Home and Foreign Missions." This discussion was preceded, however, by the passing of Dr. Gladstone's resolution addressed to Russia, as follows:

The Inter-Church Federation of the United States of America, assembled in the city of New York, and representing 18,000,000 of communicants in the free Protestant churches of America, sends greeting to the Christian rulers and Christian ministers and the Christian people of Russia, beseeching them in the name of our Lord Jesus Christ to do what they can, without delay, to put an end to the dreadful cruelties which are now being inflicted upon the Jewish people in many parts of the Russian Empire.

That those who bear the name of Jesus Christ should practise such cruelties, or tolerate them, brings pain to the heart and shame to the face, of every true Christian in all the world. And what grief it must cause to the blessed Christ Himself, who pronounced His blessing on the merciful, who bade us love our enemies and bless them that curse us, and who gave us that parable of the Good Samaritan who succored and befriended a suffering Jew. Our hearts go out to the Russian people in this day of their trouble and calamity. We are praying that peace and welfare may soon be restored to you, but our sympathy is chilled, and our prayers falter on our lips, when we read of this terrible carnage. The people of Russia must not, in her time of need, make it hard for their Christian brethren in all the world to think kindly of them.

We speak not as the representatives of any military or political power. Our churches have no connection with our government. We speak only as the followers and disciples of the Prince of Peace. It is the love and honor we bear our common Lord that makes us speak. It is the truth we have learned from Him that we are trying to utter. We speak not as Americans to Russians, but as Christians to Christian men; and we implore you, brethren, by the mercies of Christ, that you will act at once, with one accord, and rise up and speak the word which shall restrain these atrocities and heal the reproach which they are bringing on the Christian name.

The discussion of the question of the church and missions was opened by Dr. Mills, bishop of the United Brethren. He said that in this great conference we are indeed upon the holy mount with the glory of God overshadowing us, and the glorified Son of God in our midst. We must learn how



Bishop D. H. Greer.



Rev. Wm. Hayes Ward, LL.D.



Chas. L. Thompson, D.D.



Frank Mason North, D.D.

to make vitally pregnant and permanent the noble ideal of Christian unity in the spirit and plans and work of the church; even as our fathers embodied their glorious ideal of liberty, equality, and fraternity, in the great nation composed of federal states. Then the church will be, not in ideal only, but in reality, a glorious republic whose only head is Jesus Christ, the King of Kings and Lord of Lords, and whose citizens are all brethren. Can not this federation secure such co-operation of the denominations in Porto Rico in the conducting of our educational institutions, instead of the several weak ones that are struggling for existence? The same can be done as to theological education at home, and in the foreign countries. The federation of churches can secure such co-operation in mission fields as in a crisis to loan a worker by one denomination to another, and prevent threatened disaster. Even beyond this federation of Protestant churches, we may confidently look and hope for a *re-union of Christendom*.

Dr. Niccals, Presbyterian: This federation of churches promises the realization of the unity of Christians. It shall come to pass that the imperial cause of conquest of the world for Christ shall lift the churches out of sectarian divisions into one great unity.

Dr. Morehouse, secretary Baptist Home Mission Society: The mission of the church of Christ is missions. A united church for home and foreign missions, is the call of the present time. Never was Christendom more united in this than now. Another aspect of the case is unity and fellowship among denominations by home and foreign missions. Unless we evangelize the many elements poured upon us by immigration, they will demoralize us. Besides, here is a point where home and foreign missions join.

Bishop Warren of the Methodist Church was to have spoken, but could not be present, and Bishop Fowler took his place, and delivered a timely and splendid note of warning against anything tending toward centralization, or assumption of power, by this federation movement. He urged that the denominations *as such*, each in its place and in its own integrity, must ever be recognized and respected, however small it may be. If this federation should grow into a centralized power, under which the denominations lose their distinctive identity and native, perfect freedom, then we should see here despotism, cruelty, and persecution, by Protestantism. Human nature has not changed. It was a sorry day for the world when there was but one human brain in the world, and that brain in the chair of St. Peter's.

Bishop Levering, of the Moravian Church: The great meaning of this assembly is that it is composed of delegated representatives from the large denominations, sent expressly to consider and accomplish federation. We are glad that out of the crude efforts of earlier times there has emerged this grand movement for unity in diversity, to secure co-operation for the more effective promotion of the kingdom of God.

Bishop Galloway, of the Methodist Church, South: To my mind there is great significance in the meeting of this great assembly in this great city, where, in 1844, the church to which I belong was divided. There are two great problems that confront us to-day. The first of these is *foreignism*. The other, and especially, is the attitude of American Christianity toward the men of color. I believe in a Gospel that is adapted to human needs, under whatever sky or whatever color. I have no respect for that Christianity that applauds the missionary to the people of Africa and at the same time ostracizes the missionary to people of the same color in our own country. It is not wise for northern brethren to too severely criticize the white neighbor of our black brethren in the South.

Dr. Waters, United Presbyterian: Federation is an advance over comity. In order that federation shall be effective in foreign mission work, it must be *international*.

ALONZO T. JONES.

A Railroad Accident near Rock Springs, Wyo., December 7, resulted in the death of ten persons and the serious injury of nineteen others. A fire was started in the wreck, and five of the dead bodies

were burned beyond recognition. The wreck was caused by the collision of a freight train with the overland passenger train—owing, it is said, to a confusion of orders on the part of the conductor and engineer of the freight train.

WHOSE OX?

WEBSTER'S old spelling book, we remember, tells the tale of a man's going to inquire of a lawyer as to what damage he, the farmer, ought to pay the lawyer as the lawyer's ox had broken into his field, had a fight with the farmer's, and the farmer's ox had killed the lawyer's. And in a very bland way the lawyer stated the price of the ox. "All right," the farmer said, "that is just about what I thought, —only your ox broke into my field, and my ox is the one that is killed." "O!" said the lawyer; and then he began to make another argument as to what duty was, and the laws of accident, chance, etc., but the farmer stopped him and said, "We will abide by your judgment. I can clearly perceive that your argument depends entirely upon whose ox is gored."

Mr. John Pierpont Morgan seems to feel about the same as the lawyer did. Report states that another capitalist, Zimmerman, has beaten him out of millions of dollars in a deal, and Mr. Morgan is greatly enraged over it, and declares that he will punish the men responsible for the affair. And yet how many during all these years of his amassing wealth has Mr. Morgan beaten—men who lost their all? The loss of ten million dollars is a mere bagatelle to Mr. Morgan. He ought to be willing to bear it with a smile; but men who bear the sway in the financial world that he and a few others do, get to thinking after a while that they must be treated as tho they were members of the royal family, and no one must even presume to question their right to rule and reign in every affair of life. There is coming a time, and that soon, when all of them will bow before the King of Kings.

IS THERE WORK FOR ALL IN THE COUNTRY?

THE census of 1900 gives the number of persons engaged in gainful occupations who were unemployed during any portion of that year as about 6,500,000, or nearly twenty-two per cent. of the working population. Last year it was said that an astoundingly large number of men were unable to find employment. In New York alone it was reported that 100,000 men could not get work. Mr. Leroy Scott, writing in *The World's Work*, casts considerable doubt upon these statements. After a first-hand investigation of men out of work in New York, Chicago, Philadelphia, and Boston, Mr. Scott comes to the conclusion that the problem is not so much to find work for the unemployed, but to find men who will work.

For much of his information on this subject the writer seems to have relied upon the experience of the charity organizations, the municipal lodging-houses, and investigators who make observations from within the ranks of the unemployed. The manager of a Chicago employment agency is quoted by Mr. Scott to have said, in reply to an inquiry as to whether there were not a great many men out of work, "Sure; but ninety per cent. of the people out of work don't want work." The writer proceeds to give some substantial proof to show that this is so.

Mr. Benjamin C. Marsh, secretary of the Pennsylvania Society to Protect Children from Cruelty, studied 118 men picked at random, who found refuge in the municipal lodging houses, the men all saying that they were looking for work. Employment was secured for thirty-one of the 118. Eleven soon threw up their jobs, and only six stuck to their work. Forty-five men, when they learned that an effort was being made to find work for them, suddenly disappeared. Mr. Marsh at one time dressed himself in old clothes and set out to test the truth of the reports that there was no work to be had. At the end of the day he had sixteen jobs on which to begin work next morning. He urged several men to take these positions, but they refused.

A large number of men have difficulty in finding and holding positions, even when they look for them, because they are unemployable. "An almost

universal fault with the men in this class," writes Mr. Scott, "is that they desert their jobs after pay-day, for a spree, or if they do work for a considerable time, they spend their earnings as fast as they are secured."—*Christian Work*.

OBEDIENCE TO, NOT COMPROMISE WITH, THE LORD.

WE do not question the sincerity of the author of the following lines. It is an honest effort to reconcile two conflicting views and bring together Seventh-day people and First-day people in the observance of two days. But it can not be done. This is what he says:

By common consent and usage, the first day of the week, called the Lord's day, is set apart by the church and recognized by the state as a day for religious worship. The Lord's day, however, is not a day of rest but a day of strenuous Christian endeavor and service. With many persons Sunday is the most laborious day of the week. Moreover, a large number of persons, especially among the working people, if they want any time for themselves, usually take Sunday because all their other time is required by their secular duties.

Why not have one day in the week for physical rest? And, as a preparation for the activities of the Lord's day, there is no day more fitting than the seventh day of the week. The fact that such an arrangement may seem to favor the seventh-day Sabbath is no argument against it, but may really be considered an argument for it by many persons who are not clear in their own minds concerning the Sabbath question.

They hold that the Ten Commandments, as the moral law, are entirely distinct from the ceremonial law of the Jews, and that we have no more right to change one of them than we have to change another; they also hold that the seventh-day rest antedates all Jewish law and was intended for all men as a commemoration of creation.

By associating the cessation of the usual routine of daily toil with the seventh day of the week, there would not necessarily be any detracting from the Lord's day but it would rather emphasize the true significance of that day,—the joyful commemoration of resurrection and re-creation, which is the central fact of Christianity, the keystone of the Gospel arch, the hope of humanity.

A general observance of such a rest day would not revolutionize social conditions. Its practicability can be seen in the fact that at the present time, all the teachers employed and the pupils enrolled in the schools of our country, comprising about twenty-three per cent. of the entire population, observe Saturday as a day of rest; and if it is beneficial for the mental toiler, why not for the physical toiler?—*The Ideal Church*.

He who recognizes the holiness of God's law can never compromise. The Sabbath is not given as a day of mere cessation from labor, but a memorial-day of God, a holy worship-day, the only Lord's day of the Bible according to the Bible. "To obey is better than sacrifice." "Why call ye Me, Lord, Lord, and do not the things which I say?" Putting the two days on a level is putting no difference between the holy and the profane. Why not settle the question, not with a divided, halting, indeterminate, and expediency-loving public, but with God? The Bible never points to a day as the memorial of the resurrection. God's witness before men of that great event is the manifestation of His power and life and righteousness in men.

Belgium goes on chopping off the hands of Kongo natives, and otherwise punishing them, when they fail to do their tasks in unpaid service for the king. But Belgium has enacted a Sunday law, to take effect next July, which is quite stringent in its provisions. So it is in this country; the more corrupt our politicians become, the more ready they are to make a show of morality by supporting enforced Sunday observance. This fact is manifest in the increased activity of Sunday agitators, and their encouragement by politicians who personally care nothing for Sunday or any other religion. The principle is the same as that which the Saviour denounced when he said, "Wo unto you, scribes and Pharisees, hypocrites! for ye devour widow's houses, and for a pretense make long prayers; therefore ye shall receive the greater damnation." When a professed politician, especially one who shows no personal scruples in the matter, becomes solicitous for stricter Sunday observance, it is pertinent to ask, What is he trying to conceal?

THE BEAUTIFUL LAND.

BY L. D. SANTEE.

I AM thinking to-night of the home of the blest,
That home which the Lord has prepared,
Where the friends that I love, and that love me the best,

Will be called to receive their reward.
By faith, Life's great river in beauty is seen,
And I stand with the blest on its strand,
Life's grand arching tree with its mantle of green,
Is seen in the Beautiful land.

I think of it always, as something my own,
But far in the distance, awhile.
No death, and no tears, to that country can come,
And my lips lose their sadness and smile.
Thy flowers are fadeless, O, City of God,
Life's waters lap soft on the strand.
And there, where the footsteps of sin never trod,
We'll rest in the Beautiful land.

Tho far in the distance, O city of love,
Thy gladness is hid in my heart,
We shall meet, we shall greet, in the Eden above,
That country where friends never part.
Impartially tender is Jesus our King
As He welcomes us onto the strand,
And hearts that were breaking, in gladness shall sing
As they enter the Beautiful land.

I am thinking to-night of that home of the blest,
And a joy to my spirit is given,
Where pavements are golden, and mansions of rest,
Are waiting the loved ones in heaven.
And He, the Eternal, the "Ancient of Days"
Is holding our crowns in His hands,
The ransomed shall bask in the smile of His face,
At home in the Beautiful land.
Dixon, Ill.

CEREMONIAL AND MORAL LAW DISTINGUISHED.

BY W. A. GOSMER.

(Continued.)

IN order that no one may be confused with regard to the typical system as it stands related to God's great law of righteousness, the following comparison is made between the ten-commandment, or *moral law*, and the law of commandments contained in ordinances, or *ceremonial law*. And notwithstanding the fact that some teachers of these days are sadly confounding the moral with the ceremonial, it will be seen that the distinction between the two systems is most pronounced. The opinions also, of leading commentators, reformers, and founders of churches, is given in order that all may see what the true teaching has been in years gone by, and what it still is, in truth, with reference to the two systems, *moral* and *ceremonial*.

MORAL LAW	CEREMONIAL LAW
Of Ten Commandments.	Of Commandments Contained in Ordinances.
1. A perfect law. "The law of the Lord is perfect, converting the soul." Ps. 19:7. "All Thy commandments are righteousness," Ps. 119:172. "Thy righteousness is an everlasting righteousness, and Thy law is the truth." Ps. 119:142. "Wherefore the law is holy, and the commandment holy, and just, and good." Rom. 7:12.	1. An imperfect law. "For there is verily a disannulling of the commandment going before the <i>weakness and unprofitableness thereof</i> . For the law made nothing perfect, but the bringing in of a better hope did." Heb. 7:18, 19. "For the law <i>having a shadow of good things to come</i> , . . . can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect." Heb. 10:1.
2. A law in itself spiritual. "For we know that the law is spiritual." Rom. 7:14.	2. A law not in itself spiritual. "Which stood only in meats and drinks, and divers washings, and car-

Moral Law.

3. Spoken by Jehovah.
"And the Lord spake unto you out of the midst of the fire. . . . And He declared unto you His covenant, which He commanded you to perform, even Ten Commandments." Deut. 4:12, 13. (Ex. 20:1.)

4. Written by the Lord upon two tables of stone.
"These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and He added no more. And He wrote them in two tables of stone." Deut. 5:22. (Ex. 31:18).

5. Eternal, therefore requiring obedience from all.

"Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31.

"Think not that I came to destroy the law or the prophets; I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in nowise pass away from the law, till all things be accomplished." Matt. 5:17, 18, R. V.

"But it is easier for heaven and earth to pass away than for one tittle of the law to fall." Luke 16:17, R. V.

"If thou wilt enter into life, keep the commandments." Matt. 19:17.

"Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." 1 Cor. 7:19.

"Blessed are they that do His commandments, that they may have right to the tree of life." Rev. 22:14.

1. A perfect law.

Spurgeon: "The law of God is a divine law, holy, heavenly, perfect. . . . There is not a command too many; there is not one too few; but is so incomparable that its perfection is a proof of its divinity." *Spurgeon's Sermons*, page 280.

Alexander Campbell: "God's ten words, not only in the Old Testament, but in all revela-

Ceremonial Law.

nal ordinances, imposed on them until the time of reformation." Heb. 9:10.

3. Spoken by Moses.
"And the Lord called unto Moses . . . saying, Speak unto the children of Israel, and say unto them, If any man of you bring an offering," etc. Lev. 1:1, 2.

"This is the law of the burnt-offering, of the meat-offering, and of the sin-offering," etc., "which the Lord commanded Moses in Mount Sinai, in the day that He commanded the children of Israel to offer their oblations unto the Lord." Lev. 7:37, 38.

4. Written by Moses in a book.

"And the Lord said unto Moses, Write thou these words." Ex. 34:27.
"And Moses wrote this law, and delivered it unto the priests the sons of Levi." Deut. 31:9.

"And they spake unto Ezra the scribe to bring the book of the law of Moses." Neh. 8:1. (2 Kings 22:8-16).

5. Abolished; therefore requiring obedience from none.

"Having abolished in His flesh the enmity, even the law of commandments contained in ordinances." Eph. 2:15.

"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 holyday, 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.

"Certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law; to whom we gave no such commandment." Acts 15:24.

1. An imperfect law.

Dr. Barnes: "The ceremonial laws are such as are appointed to meet certain states of society, or to regulate the religious rites and ceremonies of a people. These can be changed when circumstances are changed, and yet the moral law be untouched." *Comments on Matt. 5:18*.

Bishop Hopkins: "The ceremonial law was

Moral Law.

tion, are the most emphatically regarded as the synopsis of all religion and morality."—*Debate with Purcell*, page 215.

Dr. Adam Clarke: "It would be almost impossible for a man to have that just notion of the demerit of sin so as to see the nature and necessity of the death of Christ, if the law were not applied to his conscience by the light of the Holy Spirit; it is then alone that he sees himself to be carnal and sold under sin; and that the law and the commandments are holy, just, and good."—*Comments on Rom. 7:13*.

2. A law in itself spiritual.

Scott: "This law is so extensive that we can not measure it; so spiritual that we can not evade it, and so reasonable that we can not find fault with it."—*Comments on Ex. 20:1-17*.

Nevins: "The moral law, summarily comprehended in the Ten Commandments uttered from Mount Sinai, requires in all its precepts a spiritual obedience."—*Biblical Antiquities*.

3. Spoken by Jehovah.
Buck: "Moral law is that declaration of God's will which directs and binds all men, in every age and place, to their whole duty to Him. It was most solemnly proclaimed by God Himself at Sinai."—*Theological Dictionary*.

4. Written by the Lord upon two tables of stone.

Scott: "But God Himself wrote the Ten Commandments, the substance of the moral law, on the tables of stone."—*Comments on Ex. 34:27*.

Presbyterians: "The moral law is summarily comprehended in the Ten Commandments, which were delivered by the voice of God upon Mount Sinai, and written by Him on two tables of stone."—*Confession of Faith*, ed. 1833.

5. Eternal, therefore requiring obedience from all.

John Wesley: "But the moral law contained in the Ten Commandments, and enforced by the prophets, He (Christ) did not take away. It was

Ceremonial Law.

wholly taken up in enjoining those observations of sacrifices and offerings, and various methods of purifications and cleansings, which were typical of Christ, and that sacrifice of His which alone was able to take away sin."—*Complete Works of Bishop Hopkins*, *The Ten Commandments*, p. 7, ed. 1841.

"And concerning this it is that the apostle (Paul) is to be understood, when in his epistles he so often speaks of the abrogation and disannulling of the law. He speaks it, I say, of the ceremonial law and Aaronical observations."—*Idem*, page 8.

2. A law not in itself spiritual.

Nevins: "The ceremonial law of the Jews comprehended a vast number of precepts. It stood in meats and drinks, and divers washings and carnal ordinances, imposed on them till the time of reformation."—*Biblical Antiquities*.

Justin Edwards: "The other kind, called *ceremonial* laws, related to various outward observances, which were not obligatory till they were commanded, and then were binding only on the Jews till the death of Christ."—*Sabbath Manual*, page 133.

3. Spoken by Moses.
Methodists: "Altho the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians . . . yet notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral."—*M. E. Discipline*, Art. 6.

4. Written by Moses in a book.

Scott: "Moses wrote in a book the judicial and ceremonial precepts that he had received."—*Comments on Ex. 34:27*.

5. Abolished, therefore requiring obedience from none.

John Wesley: "The ritual or ceremonial law, delivered by Moses to the children of Israel, containing all the injunctions and ordinances which re-

Moral Law.

not the design of His coming to revoke any part of this. This is a law which never can be broken, which 'stands as the faithful witness in heaven.' The moral stands on an entirely different foundation from the ceremonial or ritual law, which was only designed for a temporary restraint upon a disobedient and stiff-necked people; whereas this was from the beginning of the world, being 'written not on tables of stone,' but on the hearts of all the children of men, when they came out of the hands of the Creator. . . . Every part of this law must remain in force upon all mankind and in all ages, as not depending either on time or place, or any other circumstances liable to change; but on the nature of God and the nature of man, and their unchangeable relation to each other."—*Sermons, vol. 1, sermon 25.*

Martin Luther: "Ques.—Are we under obligation to keep the moral law? Ans.—Yes; because that is founded on the nature of God; and can not be changed; it is of universal application, which was impossible with respect to the ceremonial and civil laws. Christ demands obedience to His law."—*Shorter Catechism, ed. 1834.*

Calvin: "The law has sustained no diminution of its authority, but ought always to receive from us the same veneration and obedience."—*Institutes, book 2.*

Dr. Adam Clarke: "And let it be observed that the law did not answer this end merely among the Jews in the days of the apostles; it is just as necessary to the Gentiles to the present hour. Nor do we find that true repentance takes place where the moral law is not preached and enforced. Those who preach only the Gospel to sinners, at best only heal the hurt of the daughter of my people slightly."—*Comments on Rom. 7: 13.*

Baptists: "We believe that the law of God is the eternal and unchangeable rule of His moral government; that it is holy, just, and good."—*Church Manual.*

Martin Luther: "I wonder exceedingly how it came to be imputed to

Ceremonial Law.

lated to the old sacrifices and service of the temple, our Lord indeed did come to destroy, to dissolve, and utterly abolish. To this bear all the apostles witness; not only Barnabas and Paul, who vehemently withstood those who taught that Christians 'ought to keep the law of Moses' (Acts 15: 6); not only St. Peter, who termed the insisting on this, on the observance of the ritual law, a 'tempting of God,' and 'putting a yoke upon the neck of the disciples, which neither our fathers,' saith he, 'nor we were able to bear;' but 'all the apostles, elders, and brethren, being assembled with one accord' (verse 10), declared that to command them to keep this law, was to subvert their souls; and that 'it seemed good to the Holy Ghost' and to them 'to lay no such burden upon them.' This 'handwriting of ordinances' our Lord did 'blot out,' take away, and nail to His cross. Verse 24."—*Sermons, vol. 1, sermon 25.*

Martin Luther: "Ques.—Are we under obligation to keep the ceremonial, or church law of the Jews? Ans.—No; the ordinances which it enjoined were only types and shadows of Christ; and when they were fulfilled by His death, and the distinction between Jew and Gentile was removed, the ceremonial law was abolished, because it was no longer necessary."—*Shorter Catechism, ed. 1834.*

Rev. Geo. Elliot: "By the phrase 'the ten words,' as well as in the general scope of Hebrew legislation, the moral law is fully distinguished from the civil and ceremonial law. The first is an abiding statement of the divine will; the last consists of transient ordinances having but a temporary and local meaning."—*Essay on the Abiding Sabbath, page 116.*

Scott: "Moses wrote in a book the judicial and ceremonial precepts that he had received; but God Himself wrote the Ten Commandments, the substance of the moral law, on the tables of stone. This difference strongly marked the permanency and perpetual obligation of the moral law, and the inferior importance and temporary obligation of the ceremonial institutions."—*Comments on Ex. 34: 27.*

Moral Law.

me that I should reject the law of Ten Commandments. . . . Can it be imaginable that there should be any sin where there is no law? Whosoever abrogates the law, must of necessity abrogate sin also."—*Spiritual Antichrist.*

John Wesley: "Beware of antinomianism, making void the law, or any part of it, through faith."—*Christian Perfection.*

Christians: "By the abolition of the law I do not think that the moral law of love to God and love to man was destroyed; for this must be unchangeable and eternally binding on all intelligent creatures. I see no connection between the death of Christ and the destruction of the moral law."—*Elder Barton W. Stone.*

Thus we have seen clearly established the distinction between the law of ritualism, and the law of Ten Commandments. The one, "provisional and temporary;" the other, "changeless and eternal." One, having completed its mission, expired in the death of Christ; the other, continuing on in its everlasting perfection, "as not depending either on time or place, or any other circumstances liable to change," makes known forever the duty of man to his God. The one, a "law of commandments contained in ordinances," was in itself subsidiary, dependent, and incomplete; the other consisted of "ten precepts, brief, comprehensive and authoritative,"—a complete law in itself. For when, from the burning mountain, the Lawgiver spoke its sacred precepts, the record states that, "He added no more," and then He wrote it "in two tables of stone" (Deut. 5: 22), showing thus that it is distinct, separate, and complete.

The only way by which it is possible for men to know that they are sinners, is by this law. Paul says, "I had not known sin, but by the law;" and then to show what law he refers to, immediately he adds, "For I had not known lust ('coveting,' R. V.), except the law had said, Thou shalt not covet." And the law which says, "Thou shalt not covet," is the law of Ten Commandments. This law which, as we have seen, is and has been binding upon all men in every age, in convicting men of sin, and defining their duty with regard to keeping holy the Sabbath day, the seventh day of the week, says: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 8-11.

May the God of truth, by His gracious Spirit, impress upon the heart of every seeker after immortality the solemn, all-important, and saving truth, that whosoever would enter into life eternal, must keep the commandments. Matt. 19: 17; Luke 10: 25-28; Rev. 22: 14.

Ceremonial Law.

Christians: "But there is an intimate connection between His (Christ's) death and the ceremonial laws; for these were types and shadows of Christ, the antitype and substance."—*Elder Barton W. Stone.*

Alexander Campbell: "The everlasting Ten."—*Popular Lectures.*

A DIVINE LEADER.

BY MRS. E. G. WHITE.

IN our behalf the Saviour gave Himself to a life of self-denial and sacrifice. He laid aside His royal robe and kingly crown, and stepped down from His position as commander in the heavenly courts, to take humanity upon Himself, and stand at the head of the human race. He came to be tempted as man is tempted, to pass through the vicissitudes through which human beings are called to pass, and to live a life of sinlessness, showing to all the "better part" that they may obtain by living for God, through the grace received from heaven. For our sake He became poor, that we might come into possession of eternal riches. He took our nature upon Him, that we might be partakers of the divine nature, and escape the corruption that is in the world through lust. He subjects Himself to poverty and temptation, that human beings, seeing His example, listening to His teaching, obeying His lessons, might obtain everlasting life—even an eternal weight of glory.

O Jesus, what humiliation, what suffering, what trial, Thou didst endure to procure for us happiness in this world and in the world to come! Thou wast wounded for our transgressions, bruised for our iniquities. The chastisement of our peace was upon Thee, and by Thy stripes we are healed.

It is a marvel to the angels that human beings should choose to be incapable of realizing how greatly Christ humiliated Himself in their behalf. They marvel that men and women do not rejoice to acknowledge Christ as their Saviour, to accept Him as their Leader, and to follow His example of self-denial.

The course followed by human beings seems to the angels strangely inconsistent. They wonder why beings dependent on their Creator for every breath they draw act so unreasonably; why they choose the side of the one who crucified Christ, and who has filled the world with envy and strife and jealousy.

Can we, as reasoning beings, regard as wise the choice that leads us to stand under the black banner of rebellion, rather than under the banner of Prince Emmanuel?

Choose the Life.

Christ is the Lord our righteousness. Let us take our stand on His side. Let none be ashamed to acknowledge Him as their leader, their counselor, their guide, and their exceeding great reward. Is this sacrificing anything? Is it an honor to be numbered among Satan's army? Those who make this choice gain nothing. Only death, eternal death, awaits them.

Satan charged God with possessing the attributes that he himself possessed. Christ came to this world to reveal God's character as it really is. He is the perfect representation of the Father. His life of sinlessness, lived on this earth in human nature, is a refutation of Satan's charge against the character of God.

Christ is the Light of the World, pure, clear, and undimmed. This light shines out in sharp contrast with Satan's gloom. Into the darkness of error and deception it casts a light that is a perpetual reproach to the sin of the world. Our Redeemer did no sin, neither was guile found in His mouth. He is "the true Light, which lighteth every man that cometh into the world." He offers to cover our unworthiness with the spotless robe of His righteousness.

Christ is constantly inviting us, Look unto Me. He that followeth Me shall not walk in

darkness, but shall have the light of life. No man can look to Christ without being strengthened and uplifted. By beholding Him, we are changed into His likeness, and cherish the same spirit. All sullenness, all gloom, are gone. The experience of the Christian is as clear as the sunlight. His constant question is, What shall I render to Thee for all Thine infinite love and mercy to me? I am Thy servant; for Thou hast loosed my bonds.

What Holiness and Love Require.

True holiness is wholeness in the service of God. This is the condition of true Christian living. Christ asks for unreserved consecration, for undivided service. He demands the heart, the mind, the soul, the strength. Self is not to be cherished. He who lives to himself is not a Christian.

Love must be the principle of action. Love is the underlying principle of God's government in heaven and earth, and it must be the foundation of the Christian's character. This alone can make and keep him steadfast. This alone can enable him to withstand trial and temptation.

And love will be revealed in sacrifice. The plan of redemption was laid in sacrifice,—a sacrifice so broad and deep and high that it is immeasurable. Christ gave all for us, and those who receive Christ will be ready to sacrifice all for the sake of their Redeemer. The thought of His honor and glory will come before anything else.

If we love Jesus, we shall love to live for Him, to present our thank-offerings to Him, to labor for Him. The very labor will be light. For His sake we shall covet pain and toil and sacrifice. We shall sympathize with His longing for the salvation of men. We shall feel the same tender craving for souls that He has felt.

This is the religion of Christ. Anything short of it is a deception. No mere theory or profession of discipleship will save any soul.

We do not belong to Christ unless we are His wholly. It is by half-heartedness in the Christian life that men become feeble in purpose and changeable in desire. The effort to serve both self and Christ makes one unfit to endure when the test comes upon him.

GOD HEARS AND ANSWERS PRAYER.

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

MRS. FRANK LESLIE, who made such a marked success in the business world, paying off over three hundred thousand dollars of her husband's debts when he had died a bankrupt, said that there came a time when it seemed that she would certainly fail. She did not know what to do, or where to turn. She was forced to raise fifty thousand dollars at once, or everything would be lost. To meet it she did not have a dollar, and had no credit. The story is more interesting in her own language: "I went in my trouble to dear old Dr. Deems, and he prayed for me, and so did the congregation of the Church of the Strangers. I don't know, but it did seem as if their prayers were answered. When it appeared certain to me that everything would have to go, and I would be driven upon the street worse than penniless, a woman came to see me. She was a stranger. She said she had heard of my brave struggle and threatened ruin, and handed me a check for fifty thousand dollars. The name on the check was Eliza Jane Smith. God bless her! She did not want security, but wanted to make me a pres-

ent of the money. I would not accept it, and gave her notes payable in instalments of five thousand dollars each. I paid the pressing debts, and with these out of the way I was able to boom the business. Six months later the first note came due, and I had met with such success that I was able to give my benefactress the entire fifty thousand dollars instead of five thousand." How many in narrower circles have found themselves against the same stone-wall of difficulty they could not scale until, in their helplessness, they cried out to God, and He opened a path before them in a way they knew not.

ACCEPTED TIMES.

THERE are immortal moments in each life;
They come and go,—
One scarce may of their presence know;
Yet in them there is struck a chord,
It may be loud, it may be low,
Of peace or strife,
Of love or hate,
Which will vibrate,
Like circles from a pebble's throw,
Unto the coming of the Lord.

—A. E. Hamilton.

THE LAW IN THE GOSPEL PLAN.

BY F. M. BURG.

IV. The Law Identified.

WHEN we urge that Christ obeyed the law, citing the scriptures that prove that fact, we are sometimes met with the objection: "Yes, that is all admitted; He obeyed, of course; but that He obeyed the Ten-Commandment law does not appear." As one point in identifying the law that our Saviour obeyed while on earth, attention is called once more to the request made by the people at Sinai that a man speak to them, they being unable, through lack of faith, to endure the grandeur of the scene when the law was proclaimed by the voice of Deity; also to the promise made at that time, and the fact that in fulfilment of that promise the Man Christ came and spoke with human voice the precepts of the same law. This should suffice, had we no other evidence, to answer the question regarding the identity of the law which the Man of Nazareth obeyed, and in which He is our example.

But further evidence on this point is found in Rom. 5:12, where it is said that "by one man [Adam] sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." In the verses following this to the eighteenth, mention is made several times of the offense of Adam, and also of all men upon whom condemnation had passed because of his sin; and with this is also set forth the provision made in the gift of God for the justification of all who had offended.

Note carefully that the gift of God for the justification of man was occasioned by the transgression of Adam; for from this fact an important conclusion can be drawn. What law did Adam break, to pay the debt for which the Son of God had to die? Verse 19 says, "As by one man's disobedience [and that man was Adam], many were made sinners; so by the obedience of One [Christ Jesus] shall many be made righteous." From this the conclusion necessarily follows that our Saviour obeyed precisely the same law that Adam transgressed. There is no avoiding this conclusion. Then what law was this? Can we be certain regarding this important point which involves so much?—We

surely can be. We read in verse 20 that "the law entered that the offense might abound."

When did the law "enter"?—At Mount Sinai, of course. And all know what law that was; that it was the Ten Commandments. Then why did this law "enter"? why was it given as it was there?—"That the offense [Adam's offense and the offense of all the world] might abound." There is only one conclusion from this, and that is that the Ten Commandments, the law given at Sinai, was the same law that Adam transgressed; for none other law than the law that he broke could make his offense abound. So with this unquestionable fact before us, together with the equally unquestionable fact above set forth, that Christ obeyed where Adam disobeyed, it follows conclusively and inevitably that the law given at Sinai, or the Ten Commandments, was the law which the Son of God obeyed while on earth, and in which He is our great example.

Let us again briefly state the premises and the conclusion: Christ obeyed where, or obeyed the same law that, Adam disobeyed. Rom. 5:19. That law was the one that entered at Sinai, the Ten Commandments, making Adam's offense abound. Verse 20. Therefore the law to which Christ rendered obedience while among men was the Ten Commandments, the law which He spoke on the mountain. So "He that saith that he abideth in Him ought himself also so to walk, even as He walked." 1 John 2:6.

V. Law-breakers Condemned.

From the scriptures before cited it is clearly seen that the law at Sinai was for all the world, and not, as is often claimed, for the Jews merely, and for a limited time. "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." Rom. 3:19. How many, then, are "under the law"?—"All the world." Then it is surely an untenable claim that the law was for the Jews alone. Note, too, the expression, "what things soever the law saith," *says*, not *said*, which tense of the verb would have been used were the law abolished at the cross, as is claimed by many. Says is present tense, and that is *now*, in this dispensation, hence proving that the law exists at this time. Notice also another present-tense form of the word used, which also shows the existence of the law now: "It saith to them who *are* [not were] under the law."

Furthermore, there can be no question as to which law is referred to here. This is clearly shown by reading chapter two, where the apostle is reproving the Jews for transgressing the law, while making their boast in it and having the form of knowledge and truth which it contained. See chapter 2:17-23. And this is the law of Ten Commandments, without question.

Then it is settled that the law of Jehovah, given at Sinai to make the offense of Adam and of all men to abound, still exists and speaks to all who are under it (and that is all the world), in order that every mouth may be stopped and the transgressor become guilty before God.

VI. "Under the Law."

From Rom. 3:19, already quoted in this article, it is clear what the above phrase means. It means to be guilty of transgression.

In Gal. 4:4, 5, the expression "under the law" occurs again. Notice the reading, "When the fulness of time was come, God

sent forth His Son, made of a woman, made under the law, to redeem them that were under the law." Then those under the law needed redemption. Was that the Jews only? If so, the gift of God in His Son was for them alone, and the world at large has no part in it. No, "all the world" is under the law, and hence needs redemption. Then the expression applies to men who are sinners, and who therefore need redemption. And every soul of man or woman, from beginning to end of this world, is within this circumference.

Then what is the object of the law?—To make the offense abound (Rom. 5:20), that by it "all the world may become guilty before God." Rom. 3:19. "By the law is the knowledge of sin." Verse 20; also chapter 7:7.

"Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31.

(To be continued.)



BY F. D. STARR.

Romans.

IN the world's metropolis was found a company of believers in the Gospel message; to these the apostle Paul addressed the epistle now under consideration, tho he had never seen their faces in the flesh. A member of the church at Cornith, from which place he wrote this letter having some business to transact at Rome, Paul took occasion to send a letter by this devoted sister, Phebe, deaconess (Greek) of the church at Cornith, to the brethren at Rome. (See Rom. 16:1, 2, also the close of the book.) This occurred about twenty-nine years after the introduction of the new dispensation.

The church at Rome seems to have been made up of converts from among the Jews as well as from various Gentile nations. The motive that prompted the apostle to write is stated in Rom. 1:14. Tho he had no business intercourse in any way with the people dwelling at Rome, yet he considered himself in debt to them. What was the origin of the debt? The obligation resting upon every believer in consequence of the talents entrusted to us by which the riches of the Gospel may be communicated to a needy world now lying in darkness. One of the leading features of the book of Romans is the lucid manner in which it sets before us the true relationship between the law and the Gospel. The sum of the whole matter is found in Rom. 3:31. "Do we then make void the law through faith? God forbid; yea, we establish the law."

Repeatedly Paul uses this strong expression of disavowal, or of negation, in referring to propositions concerning the law. Let us notice instances of this kind. In Rom. 6:1 we find this question: "What shall we say then? Shall we continue in sin, that grace may abound?" He had just made the statement that "where sin abounded, grace did much more abound." Correctly anticipating that some would rush to the conclusion that it would be well to do anything that would cause an abundance of grace, he propounded the above question. But what is the emphatic reply? "God forbid. How shall we, that are dead to sin, live any longer therein?"

But what is sin? "Sin is the transgression of the law." 1 John 3:4; Rom. 3:20; 4:15; 7:7. The question then is simply this: Shall we continue to transgress the law that sin may abound? And to this suggestion he utters a most emphatic denial. Again: "Shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

We are not under the law when we live in harmony with it, and thus are not brought under its condemnation. But to sin and thus bring ourselves again under the condemnation of the law, would be the most inconsistent thing we could possibly do; hence his most emphatic "God forbid" to this proposition.

Listen yet again. "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7. The law of God is the very opposite of sin. No worse mistake could possibly be made than to say that the law is sin. As well might we say that the snow falling from heaven is black. Observe here how indispensable to true conversion is the existence and presence of the law. The penitent must see and acknowledge his sin. But how may he know what sin is?—Only by God's holy law, the Decalogue. But, Paul, would you not have known sin by the Gospel? "I had not known sin but *by the law*," is the unyielding reply. Who can fail to see the truth of this point?

But this is not enough in this line. He states repeatedly that "the law is good," then asks this significant question: "Was then that which is good made death unto me?" Rom. 7:13. Shocked at even such a suggestion, he repeats his chosen emphatic disavowal, and says: "God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." Without the law of God sin does not appear exceeding sinful; it is passed over as quite a light matter, hence the law must do its part in showing how hateful is this monster sin.

From these numerous statements and many others of like import in this book, how can one fail to see the danger of the antinomian heresy and delusion? It is true that the expression "God forbid" is not a literal translation from the original Greek, but the expression is so emphatic and forcible that no other words in the English language would seem to express the full significance. We surely will appear without excuse in the great judgment day if we turn away our ears from hearing the law. Prov. 28:9.

We have only noticed a very few of the deeply interesting and important points in this book. What more emphatic admonition could possibly be given to study the Scriptures, than that found in Rom. 15:4? "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." *For our learning.* This shows that the ancient Scriptures, the Old Testament, were written for us, and should be studied and learned, so also should this book be treated. How much, dear reader, have you learned of the book of Romans? A good time for all to begin.

"It is better to wear out than to rust out."

A SHORT SERMON FROM THE BOOK OF GOD.

"NOT every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." Matt. 5:21.

The Will of the Father.

"I am the Lord your God; ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy." Lev. 11:44.

"This is the will of God, even your sanctification." 1 Thess. 4:3.

The Sign of Sanctification.

"I gave them My Sabbaths to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12.

Which Day Is the Sabbath?

"The seventh day is the Sabbath of the Lord, thy God." Ex. 20:10.

The Eternal Sabbath Command.

"Remember the Sabbath day to keep it holy." Ex. 20:8.

The Eternal Sabbath Promise.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

Final Exhortation.

"Thus saith the Lord, keep ye judgment, and do justice; for My salvation is near to come, and My righteousness to be revealed. Blessed is he that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56:1, 2.

THERE are two kinds of people—some that live on the past, and some that live on the future. You never saw a person living upon the past all the time, and always talking about the past, that did not have a good many wrinkles on his brow. Instead of casting all their care on Him that careth for them, they are all the time thinking about their troubles. They go to a meeting, and when it is over say, "Wasn't it splendid? I enjoyed it so much; I forgot all my cares, and all my troubles." They laid their bundle down under their seat, but the moment the benediction was over they picked it up again. Give your trouble to God. Remember that everything before the believer is glory.—D. L. Moody.

SIN sets its seal upon the human face as distinctively as righteousness. An article in a New Orleans paper states the fact that experienced bar-keepers can tell what a man drinks by the peculiar discoloration of his skin. There is, it appears, a livery of whisky, of brandy, beer, absinthe,—each one doing its deadly work with strict individuality. In no little corner of the creation is law inoperative, whether it be the law of life or the law of sin and death. Could we but trace to its bitter end the destructive work of each agency of evil we would doubtless find even more distinctive markings in souls than science finds in bodies.—Selected.



OFFERING TO-DAY.

BY SUSAN BIRDSALL ROBERTS.

O, do not bring your flowers
To strew upon the bier;
Keep them for those you flatter
With kind attentions here,
They will not ease one heart-ache,
They will not dry one tear,
They will not light one gloomy hour,
Too late! too late to cheer.

"Let her alone," said Jesus;
The precious ointment pour,—
"She waits not for My burial
The anointing comes before,"—
Uncork the fragrant spikenard,
Let perfume fill the air,
She comes to bathe the weary feet,
Begrimed, but O how fair!

Thus would we bring sweet flowers,
And all we have to give;
The choicest and the best to share
With friends while here they live.
Thus would we sweet affections
Twine 'round the forms we love,
With choicest wreaths and garlands,
Our true devotion prove.

EVANGELICAL WORK IN NEW YORK CITY.

THE work of evangelizing, or giving the Gospel message to the people of New York City, is a great undertaking. It is a great work for several reasons.

First, because of the great number of people to be reached;

Second, because of the varied nationalities; and—

Third, because of the barriers placed by the onward march of improvements.

The Population.

It is almost impossible to grasp the vast number of people which help to make up the total of over four million. This is the number of people who permanently reside in this city.

An illustration may help us to comprehend these figures. Imagine one man with a message to give to this people, and also imagine that all could understand one language. He rents a large and commodious hall, and begins to give the message. The first night he is encouraged by the presence of one thousand people. The following night another thousand come, and thus he continues with a different one thousand every night. As incredible as it may seem at first, he would consume about twelve years in giving New York one sermon.

Were the following states completely depopulated New York could supply them with populations equal to their present ones: Maine, New Hampshire, Vermont, Rhode Island, Connecticut, Colorado, Montana, and Alaska.

Stop and think that over one million of these people never step their feet inside of a church. They will not attend religious services; they can not therefore be reached through sermons or lectures.

It is then evident that other methods besides preaching must be devised to reach them.

Varied Nationalities.

Were these millions of people all English-speaking people it would be a mammoth task to reach them all, but let us remember that here we find every nationality in the civilized world.

Every fourth man we meet is a Hebrew of the Hebrews. In other words, the Jews of this city equal the population of the state of Maine. Then we find

the sturdy Germans who number over one and a quarter million. Eight hundred thousand of these must be taught in their mother tongue.

The 350,000 Italians outnumber the population of their native capital, the city of Rome.

The 130,000 rugged Scandinavians would more than populate any of the following cities: Paterson, N. J., Hartford, Conn., Denver, Colo., and Los Angeles, Cal.

The colored people number nearly eighty thousand, a number which would populate each of a score of our American cities.

We stand for a definite message which must reach every soul of this vast multitude. How is this work to be done? Surely not by preaching or by lectures. It must be done by men and women who with their

paing as suggested above is apparent to all, but it is the best plan we can devise after years of study and labor.

The SIGNS ought to be in thousands of homes to-day, but we are unable to accomplish this great work for lack of means. Should any of our friends desire to aid us in this great work we assure them that the money will be used as sacredly and expeditiously as possible.

We are planning to soon use a large edition of the SIGNS, and we invite our friends to help us in this great work.

C. H. EDWARDS.
President Greater New York Conference.

MOSLEM ZEAL.

[A Missionary to Egypt, in *Herald of Light*.]

A FEW months ago two Mohammedan teachers in a remote district of India, having an intense desire to spread their religion, conceived the idea of going as missionaries to England to convert the Anglo-Saxon race. They started on foot and pursued their journey under the burning sun. Through dangers and necessities, and amidst friends and foes, often hungry and penniless, they pressed onward. Once, at a dangerous mountain pass, they were captured by bandits and were about to be murdered, when they



"Little Italy," New York City. In these few tenement houses dwell more than 4,000 people.

hearts aglow with the message must hunt these people out, and by a house work bring to them the message of salvation.

Barriers.

But here we are met with the barriers which come through modern improvement. Every device known to science is used to keep strangers from having access to the homes of the people. Every man is supposed to be a thief till he proves himself to be all right.

Nearly every door is chained from the inside, so the worker can not expect to enter a home till he becomes acquainted with the family. He must gain the confidence of the people, and then he may labor for their salvation. In spite of all the obstacles in the way it is a fact that we can reach the people, and give them this glorious message. This is done by visiting every family, and presenting them gratuitously with a copy of the SIGNS OF THE TIMES.

This is done again and again. The people learn to have confidence in those who bring such a paper, and the result is that friends are made, and souls brought into the message.

This work of reaching the families of this city will soon be finished. Already we can see movements on foot which certainly mean that our opportunity for work is now here, and that in the near future we must meet difficulties which are withheld to-day.

That it cost much money to carry on such a cam-

made known their mission and were permitted to proceed. At last the long, wearisome journey was completed, and on reaching England they visited a Moslem sheik who resides there. This man was acquainted with the disposition of the Anglo-Saxon with regard to this faith, and tried to send them back to their friends. Other difficulties appeared, for the only language they knew was the Pushtoo, yet they seemed undaunted and decided to find work at the Liverpool Docks where they hoped to be able to pick up enough of the English language to teach their doctrines. Think of the zeal and willingness to plod and suffer manifested by these two ignorant men!

Lord, pity the missionary zeal manifested by most Christians. How will we answer before God for our sloth and indifference with regard to converting the heathen. At present the Soudan and Central Africa are opening up to civilization, but the Moslem missionaries are pushing in ahead of the Christian and taking the numberless tribes for Islam. Where are the stout-hearted workers who are willing to take their lives in their hands and rush in ahead of these bloody men and take the heathen for God? Why listen to the siren songs of ease and home while your brother dies for bread? What keeps you away from the lost and the heathen but your unwillingness to suffer hardships for Christ? If the Lord sees in you a willingness to bear the burdens and hardships,

He will surely send you out to help the scanty over-worked laborers in the field. "Awake thou that sleepest, and arise from the dead and Christ shall give thee light."

OUR WORK AND WORKERS.

TWO YOUNG men were recently baptized at Clear Lake, Wis., by Brother J. B. Locken.

THE Wisconsin Reporter says that Brother Gellert has been holding meetings about three weeks in Milwaukee, and ten persons have united with the church.

REPORTING work at Senjen, Minn., to the Worker, Brother George L. Budd notes the accession of three new Sabbath-keepers, one of whom was baptized.

SABBATH, November 29, at the close of the morning service in Lake Street Church, Minneapolis, three candidates were baptized by Brother A. W. Kuehl. In the afternoon another one was baptized by Brother F. A. Detamore.

THE Workers' Bulletin of November 28 says: "Stuart Academy suffered a fire a few days since, which, had it not been held in check by unseen agencies, would have proved very serious. As it is, the damage is not great, and it has been fully settled for by the insurance adjuster, who was especially grateful for the prompt action and remarkable deliverance from total loss."

BROTHER A. M. DART reports very interesting meetings at Parkfield, Monterey County, Cal. He reports regular attendants coming eight and nine miles. The people have furnished a house for his family, and stable and feed for his horse, free of charge. To add to the interest of the situation, Brother Dart is now preaching in a hall where, in his younger days, he used to spend whole nights in dancing.

THE students of Walla Walla College recently went out on a missionary campaign in and around that city. Reporting to the Recorder, Prof. M. E. Cady gives this result: Sets of Special Signs sold, 152; single Signs sold, 99; sets of Watchman sold, 39; single Watchman sold, 18; Life and Health sold, 43; books sold, 33; pages of tracts distributed, 4,366. The students are regularly organized in divisions for systematic work.

THE Columbia, S. C., State, of November 22, contains a lengthy article on the subject of "Sabbath Observance," by Brother E. W. Webster. The article is in reply to a sermon that had been preached in that city. Brother Webster's reply is a terse and logical presentation of true principle, and its publication is an illustration of what might and ought to be done in many other places, in the way of utilizing the press for the promulgation of truth.

FROM Brother George M. Brown, of Tacubaya, D. F., Mexico, we have received a twelve-page tract in the Spanish language, entitled, "La Imagen Historica" (The Historical Image). As the title indicates, the tract is a treatise on the second chapter of Daniel. Price, 3 cents, or \$1.00 United States money, per 100, post-paid. Address, "La Verdad," Num. 4020, Avenida 20, Tacubaya, D. F., Mexico. It would be well for people who have Spanish friends or acquaintances to order some of these little messengers of truth.

CONCERNING the canvassing work in Iowa, Brother R. J. Bryant says: "While canvassing in Des Moines a few days ago, one of our canvassers met a man who manifested no interest until the SIGNS OF THE TIMES was mentioned, when he said, 'That is the very paper I have been wanting to subscribe for for some time. I received a barrel of apples from California some time ago that had a few copies of the paper in it, and I think it is the best paper I ever read.' This man gave the canvasser a year's subscription. Our canvassers all over the state are having just such experiences."

WANTED FOR MISSIONARY WORK.

(Always prepay postage.)

SIGNS, tracts, and health journals. Address, C. F. Volz, Nabb, Ind., R. R. No. 1.

WANTED.

CONSCIENTIOUS Seventh-day Adventists to work in Colorado gold mines. Address, "The Colorado Big Bore Mining, Milling, and Tunnel Co.," Chicago, Ill.

BOOK NOTICES.

Holy Bible. Sunday School Scholar's Edition, Thomas Nelson & Sons, 37 East 18th Street, New York.

This is another edition of the Standard American Revised Edition, published by Nelson & Sons. It is especially designed to aid the young Sunday-school scholar. The type is a good, clear-faced minion. There are 24 full-page colored illustrations of scenes in Bible lands as they exist to-day, which greatly help to make the study of interest, and the history more realistic. Besides this there are nearly a hundred pages of helps, brief, simple, clear. There is a summary of the Bible story from Adam to the death of Christ; a summary of the contents of the books of the Bible; an explanation of the Jewish sects—Essenes, Pharisees, Sadducees, Samaritans; "The Lord's Land as the Lord Saw It," a description of Palestine; "How a Boy Learned the Bible," A Bible Catechism, consisting of a series of questions on the Bible as a book, on Bible geography, on Bible history, and Bible doctrine; good suggestions as to how to study the lesson; a list of precious memory verses; a list of good hymns to memorize, which blessedly does not include, "Lead Kindly Light;" suggestions as to how to pray; the Lord's Prayer; the Beatitudes; the Ten Commandments; lists of the parables and miracles of Jesus; etc. This book will make a splendid birthday or New Year's gift, or gift at any time for boy or girl. The more it is used, the more precious it becomes. Prices range from 75 cents to \$3.00; binding from cloth to Egyptian seal, divinity circuit, thin paper, red under gold edges.

"The Saloon Problem and Social Reform." By John Marshall Baker, Ph.D., Professor of Sociology in the School of Theology, Boston University. Bound in cloth. Price \$1.00. Everett Press Company, Boston, Mass.

Professor Baker treats the problem under four aspects, economic, political, social, criminal. He presents a tremendous array of facts and figures, and a severe and decisive arraignment of the saloon business. The author also presents an array of co-ordinating social forces which are involved in the solution of the problem. It is a helpful book to the student and actor in the great moral movements of the world.

William Lloyd Garrison. By Archibald H. Grimke, M.A. Cloth, 406 pages, price, \$1.50. Funk & Wagnalls Company, New York and London.

This is one of the series on American Reformers, edited by Carlos Martyn. It is a sympathetic life of a great American, a true reformer, with a history of the struggle for freedom, and its splendid issue, which in the words of Henry W. Grady, swept "from American soil" "human slavery." The work has a copious index. Even those who fought Mr. Garrison will enjoy reading the life of a man who stood for principle.

"Ready Money," By George H. Knox, cloth, 318 pages, net price, \$1.68. Personal Help Publishing Company, Des Moines, Iowa.

This is a volume of the Self Help Library, in which the author, president of the Self Help Publishing Company, seeks to inspire boys with determination, courage, and perseverance to make something of themselves. The title, "Ready Money," means such a character, such resources, as shall be ready to meet emergencies. Nearly one-half of the book is given to selections of eloquence from great speakers.

MEDICAL MISSIONARY TRAINING SCHOOL.

A SPECIAL Training School for Medical Missionaries will be organized the first of January, 1906, in connection with the Loma Linda Sanitarium, of Southern California. It is designed to make this a Training School for all branches of Medical Missionary work, the Nurses' Course forming only one line of the studies. Those desiring to enter this training school should send for further information at once. Address:

Loma Linda Training School,
Loma Linda (Redlands), California.

THE NORTHWESTERN LINE RUSSIA-JAPAN ATLAS.

Send ten cents in stamps to R. R. Ritchie, No. 617 Market Street, San Francisco, for Russo-Japanese War Atlas, issued by the Chicago & Northwestern Railway, three fine colored maps each 14x20, bound in convenient form for reference. The Eastern Situation shown in detail with tables showing relative military and naval strength and financial resources of Russia and Japan.

ANNUAL MEETING OF THE PACIFIC PRESS PUBLISHING ASSOCIATION.

THE second annual meeting of the members of the Pacific Press Publishing Association will be held at the office of the Pacific Press Publishing Company in Mountain View, Cal., Monday, January 22, 1906, at 11 o'clock A.M.

This meeting is called for the purpose of electing a Board of seven (7) Directors, and transacting such other business as may properly and legally come before the meeting.

No objection being offered, for good and sufficient reasons, the meeting will probably be adjourned until February 27, 1906, at 2 P.M.

By order of the Directors,

M. C. WILCOX, President,
B. R. NORDYKE, Secretary.

STOCKHOLDER'S MEETING.

THE annual meeting of the stockholders of the Pacific Press Publishing Company will be held at the office of the company at Mountain View, Cal., Monday, January 22, 1906, at 10 o'clock A.M.

This meeting is called for the purpose of electing a Board of seven (7) Directors, and transacting such other business as may properly and legally come before the meeting.

No objection being offered, for good and sufficient reasons, the meeting will probably be adjourned until February 27, 1906, at 2.30 P.M.

By order of the Directors,

M. C. WILCOX, President,
B. R. NORDYKE, Secretary.

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.

Nashville, Nov. 22, 1905.

CHAS. S. POTTS, Secretary.

ANNOUNCEMENT.

HEALDSBURG COLLEGE will conduct a special training course for ministers from January 24 to March 27, 1906,—nine weeks in all. The instruction will be made very practical, covering the following phases:

1. Sacredness of the Ministry.
2. A Review of the Faith.
3. Methods of Labor.
4. Meeting Objections.
5. Duties of the Ministry.

Those who are expecting to enter the ministry, those whose service in this line has been short, and those who wish to review the faith and revive their zeal, are especially urged to attend. Elders J. O. Corliss and E. J. Hibbard will give the instruction. Look for further notice.

W. E. HOWELL, president.

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.

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Soap



First and best aid to cleanliness
No other aid needed
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BOY PUZZLE, THE.—By Rev. Joseph F. Mt. It commends itself to parents and teachers alike, and shows how they may win love and obedience without frequent punishment. The author is master of his subject. The book is full of faithful warnings and helpful suggestions, and is illustrated by sketches representing, in an original and unique manner, the various stages of human development. Cloth, net75c. Address PUBLISHERS OF THIS PAPER.



AS THOU WILT.

BY THORO HARRIS.

(All rights reserved.)

Deal with me as Thou wilt!

Thy will I would obey;
In anguish, grief, or anxious care
My trusting spirit stay;
And grant, dear Lord, that mine
With Thy own will be one,
Nor let me murmur or repine:
Thy will, O Christ, be done!

Deal with me as Thou wilt!

If thorns my path beset,
Still let me pluck some roses sweet,
Nor Thy deep grief forget.
Should tears my eyes bedim
On life's dark, rugged way,
O let me meditate on Him
Who wept in agony!

Soon shall this fleeting life

With all its toil be past;
Soon from the din of mortal strife
My soul shall rest at last,
In Thee my life is hid,
With Thee my heart is one;
From all the pangs of sorrow rid,
I'll sing, Thy will be done!

EDUCATION IN THE HOME. No. 29.

BY MRS. L. D. AVERY-STUTTLE.

POSSIBLE!" repeated John, "of course it's possible. Whatever it was that appeared that night to the woman of Endor, told Saul a falsehood, a lie!"

"Well; if that's a fact," replied Mr. Jones, "that settles the matter in my mind, because surely the spirit of a holy prophet could not lie."

"No," responded John, "more especially as it is claimed to have come directly from heaven on purpose for the instruction of the king. But in verse nineteen (1 Samuel 28) we find that this spirit told Saul very boastfully and tauntingly, 'And to-morrow shalt thou and thy sons be with me.'"

"Well, wasn't that true, young man,—wasn't that true, sir?" questioned Mr. Jones severely.

John only smiled as he replied quietly: "I think if you will read carefully the following chapter,—the nineteenth of First Samuel, and compare the last two verses of that chapter with the story we are considering, you will see clearly that Saul did not die in battle on the morrow, after his conversation with the so-called Samuel,—he *could not* have been killed that day, for the reason that the battle was not fought until afterward."

"You will observe," commented Brother Hartman, "that after Saul's departure from Endor, the narrative says that David undertook to march with the Philistines to battle against Israel. That, very evidently, was the *day after* the conference between Saul and the witch. But the armies were still some distance apart when David was entreated to return to Ziklag. But he did not start on his return journey, until *still another day* (verse 10, 11, chapter 29) so that the two armies could not have had the battle, and Saul and his sons could not have been slain, until after the time set by the familiar spirit had gone by. And, finally, Inspiration declares that God suffered him to die because he had sought counsel from an evil spirit."

"Is that possible? does the Bible say that?" questioned Mrs. Wilbur.

"It surely does. Will you please read 1 Chron. 10:13, 14?" and Mrs. Wilbur read slowly:

"So Saul died for his transgression which he

committed against the Lord, . . . and also for asking counsel of one that had a familiar spirit to inquire of it; and inquired not of the Lord, therefore He slew him, and turned the kingdom unto David."

Mr. Jones was very busy for a few moments, comparing the texts which had been cited. Then he looked frankly into John's merry blue eyes, and exclaimed heartily:

"Well, I think you're right, young man. That scripture has always been a bone of contention to my soul; because I thought—honestly thought, you see—that it gave the Spiritualist a pretty strong foundation. But it's plain enough now, and I really thank you and your good father here, for helping me out."

"We are all deeply gratified, I am sure," rejoined Brother Hartman.

"But," said Mrs. Wilbur, "I can't help wondering how King Saul felt, as the day in which he was to have fallen in battle (according to the familiar spirit) passed by with the battle still unfought, wherein, as was plainly insinuated by the spirit, he was to have perished," and the little woman smiled brightly.

"I can imagine, as hour after hour passed, and he found himself still alive, that he probably grew more reckless and soul-hardened than ever," commented grandma.

"May be he thought something as I should," remarked Billy, "that you couldn't depend very much on a witch, anyway."

"That is exactly correct, Billy," said Elsie; "you can't depend on the devil for correct information upon *any* subject. Sometimes he tells the truth when occasion happens to suit him, and sometimes he will tell just enough truth the more completely to deceive his victim, but—"

"But," interrupted grandma, "but he is a liar from the beginning, and abode not in the truth."

"A liar and the father of lies!" echoed Elsie.

Walter Gray had taken no part in the conversation for some time; but the lad had not been asleep by any means. Finally he spoke, while a look of mingled amusement and surprise shone in his bright, intelligent face.

"See here, father," he said, turning to Mr. Gray, "didn't you bring me up to believe that when a good man died he went directly to heaven, and that when a wicked one died, he went,—well, in the opposite direction?"

"Why yes, my son; that was the way I was taught to believe, and my father before me; and so of course I have taught you the same,—but I—"

"I see, father," interrupted Walter, "but I think you and I and mother will have to modify our ideas, if we are going to keep the truth of God on our side; don't you agree with me, mother?"

Mrs. Gray did not reply; she was too busy with her own thoughts. But her son did not wait for a reply:

"Now, see here, mother, King Saul was a wicked man at the time of the interview with the Endor woman, and surely the prophet Samuel was dead and must have been in heaven, according as we have always believed, and yet at the bare prospect of going to be with Samuel, in heaven, the next day (instead of having to go to *hades*) King Saul is convulsed with horror, just because the spirit had said, 'to-morrow you and your sons shall be with me.' Just think of it!" exclaimed Walter; while his mother only bowed her head and hid her face in her hands.

"Evidently we have been in great darkness," concluded Mr. Gray, and have not half lived up to our privilege in the matter of the study of the Word, and may God forgive us all!"

"I think we have all been in the same condition," admitted Mr. Jones, frankly.

"But there is forgiveness with Thee that Thou mayest be feared," quoted grandma reverently.

"We will now close our evening's study," said Brother Hartman, "with a promise that if you will all come again next Wednesday evening, I will tell you a little story from my own experience; after which, our study will be '*The Destiny of the Wicked*.'"

(To be continued.)

WHY SHE LINGERED.

BY HELEN A. STEINHAEUER.

(Reprinted by request.)

SOME years ago I was living in the house of a widow lady, whose lodgers for the most part boarded themselves, or else ate at a restaurant. One of these was a most unfortunate semi-invalid, who won my sympathy by her pitiful condition,—partially deaf, slightly crippled, wholly blind in one eye, and nearly so in the other. She was homeless and well-nigh friendless; for people wearied of her complaints; and, like many another solitary woman with time all her own, she gave it to her company rather more freely than was always convenient to those whose business was more pressing.

On the particular Sabbath morning of which I write she came into my room immediately after breakfast. I then was engaged in canvassing, and hence the hours of my one rest day were exceedingly precious to me; and I am afraid I had scant welcome to give my poor visitor, tho I strove to be kind and polite, notwithstanding.

We spoke of various topics, more or less suited to the day, but she did not manifest much interest in them. Still it was late church time before she left; and when I returned from meeting, somewhat to my surprise, and a little to my annoyance, I found her awaiting my return.

Feeling perplexed, I unlocked my door, and reluctantly asked her in; for, fancying that she might be in distress or difficulty, and needing advice or sympathy, I wanted, in any case, to do by her as I under similar circumstances would wish to be done by.

She sat perfectly noncommittal till the hour for dinner arrived, which, at my invitation, she shared. I having by this time made up my mind that the Lord's hand was in it. So, receiving the interruption as part of His plan for that day, I strove to turn the conversation to His glory, tho without results of any kind, as far as I could discover. After sundown as she still lingered, I took her out for a walk, as I thought the exercise would be beneficial.

It was 9 o'clock when we returned, and, to my astonishment, she followed me uninvited into my room, and helped herself to a seat. I then laid my hand on her shoulder, and said quietly:

"What is it? Can I help you in any way?"

"Nothing—not at all," she replied briefly. "I just thought I would sit with you till bedtime, if you don't object."

"It is nearly that now," I answered frankly, "and you know that I have to keep early hours at night as well as in the morning. But you needn't go *quite* yet, unless you wish to," I added, relenting, on seeing how reluctantly she rose to take her leave.

Instantly she sat down again; and we talked in desultory fashion till the clock struck ten. I then said to her gently:

"Now, dear, I am afraid I shall have to retire."

She rose promptly, when an unaccountable impulse made me inquire:

"You will, also, won't you?"

"No; I shall sit on the porch till it grows cooler."

Again I was compelled to speak, and this time to authoritatively say:

"Don't do that. Go to bed at once."

She hesitated, and then going to the open door, said hurriedly:

"Good-night."

As I watched her turn away, an inexplicable wave of commingled pity and apprehension seemed to surge up in my heart, and instinctively I put my arms around her, and, kissing her tenderly, said kindly:

"If you love me, go to bed at once."

At this she gave an inarticulate cry, returned my kiss impulsively, and hurried off without a word.

But I heard her go to her room, and felt a sense of relief, tho I knew not why.

Bright and early the next morning, just as I was starting out, back came Miss A. At first I was annoyed: "for," I reasoned to myself, "she knows my occupation, and that I am dependent on it for a livelihood." But presently, accepting the situation, I tried to make the best of it, and, sitting down, took my Bible and began to read to her, as I often did, for otherwise she would have had nothing of God's Word.

She listened in absent-minded fashion; we read and talked till noon, when she again dined with me, and spent the whole afternoon and evening. The late summer night fell, and bedtime once more came; but I dared not send her away; for I felt that something was at stake, tho what I little dreamed.

Not until 11 o'clock did she make any move to go. Then she came, and very solemnly taking my face between her two hands, gravely kissed me, first on one cheek and then on the other, saying earnestly as she did so:

"You don't know how I thank you for the kindness of these two days. I am going to bed now. You don't understand it, I know, but you will some day. I will tell you all about it—some day."

Not until several months later did the explanation come. I then learned, to my horror, that she had fully determined upon suicide as her only way of escape from a painful combination of circumstances, and having received small kindnesses from me in the past, thought that she would like to spend her last day in my company.

Her intention had been that first night, as soon as the streets were clear and all quiet to go to the river and throw herself in from the bridge near by. But on my urging her so affectionately to retire, her purpose faltered and she put it off one day longer, fearing lest I might think she did not care for me if she failed to comply with my request.

She then decided to leave the house the next day during my absence, and wander around till time to make the fatal plunge. But, imagining me to be the only person in the place who cared for her, she again wanted to take a last look at me—with what result the reader knows. Our Scripture reading turned her thoughts in an entirely different channel, and inspired her with hope and courage to live, instead of cowardly putting an end to her existence. So she permanently gave up her plan, and tried to trust in the Lord, whom she once had known and served.

Friends, let us never be ashamed of manifesting our affection for one another. Love is the salt of life, which keeps this great, seething world from absolute corruption. Love—Christ's wondrous love—saves the sinner, and by exercising Christlike love we, too, may win forlorn humanity to nobler deeds and happier ways. And the more we learn to hate sin, yet love the sinner, the more godlike we become.

Friends, it is blessed to rest quietly in the hands of the Master, ready to be used by Him, when, where, and as He pleases, for the glory of our Father in heaven.

WORLD'S GOLD AND SILVER.

Director of Mint Shows the Production for 1904—Australia Leads in the Yellow Metal, with United States Third.

GEORGE E. ROBERTS, the director of the mint at Washington, has prepared a statement of the world's production of gold and silver for the calendar year 1904. The statement shows a total of gold valued at \$347,150,700, an average of 168,493.538 fine ounces of silver, and a commercial value of silver totaling \$97,726,300, the coinage value of which is \$217,850,200. Of the total the United States produced \$80,723,200 in gold and \$33,516,000 in silver. Australasia produced the greatest amount of gold, \$87,767,300. Africa ranks second, with \$85,913,900, the United States being third on the list. The greatest silver-producing country was Mexico, the commercial value of whose output was \$35,269,200. The United States ranked next. Russia produced

\$24,803,200 in gold and \$100,300 in silver. Japan produced \$3,984,000 in gold and \$1,861,000 in silver. Canada's output was \$16,400,000 in gold and \$2,156,800 in silver.

The figures show an increase of about \$22,000,000 in gold over the bureau's estimate for the calendar year 1903. The United States shows a gain of about \$7,000,000, and South Africa of \$1,800,000. The director says that both of these countries are still upon a rising scale of production. Australia, on the other hand, is an important producer which shows a tendency to reduce its contribution, altho the falling off is not large and may be temporary. Considering developments in well-known fields, it seems a reasonable forecast to expect the world's output in 1905 to exceed that of 1904 by \$25,000,000, with another gain probable in 1906.—*Springfield Republican*.

DOG-SHEARERS AND SCHOOLMASTERS.

[Pastor Wagner, in *S. S. Times*.]

ON a Paris square, not far from the old palaces of our kings, stands, winter and summer, a stern looking old fellow with a long, flowing beard. He is a dog-shearer, an important personage. He receives confidences and gives medical advice. I saw a lady the other day approach him with a timid air, such an air as mamas wear when they take their tender offspring to the high and mighty head-master. She carried, under her wrap, a young dog on the subject of which she wished to consult the old man.

Without getting up or taking off his hat (certain functions are incompatible with those expressions of a shallow civility), the man declared, in brief harsh words, that the dog had no style. "These ears hang too low, that tail is too long. All this must be altered."

The lady grew slightly paler, but mastered her emotion.

She was trying to find something to say, but the man had already seized the dog, saying, "Leave it to me. You will see. It won't take long." Then, from his bag of tools, he took two little iron rulers which he screwed on to the patient's ears. This done, he took a razor, and neatly cut off all that projected beyond the line thus marked. Then he seized a pair of large shears, and with a practised gesture docked the tail.

The poor lady was nearer dead than alive; the dog, petrified with terror, did not even yelp. Whimpering, he shook his two poor red remnants of ears and his poor bleeding stump of a tail. As for the man, triumphant, but with undiminished dignity, he said, "Now, madame, you may say you have a dog. Forty sous, please."

Rather rough, I thought, but I have seen the same thing elsewhere. Is it not thus human education is sometimes carried on?

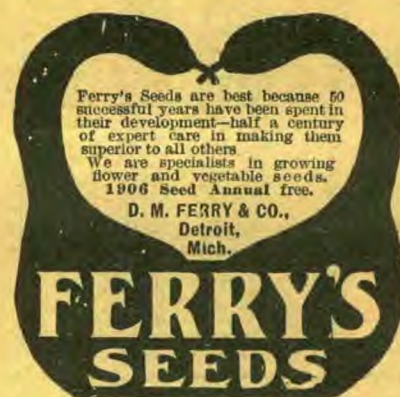
Behold a little initiative showing the tip of its ear, —a little originality, a longing to think freely or believe independently, to be somebody,—in a word, not after the exact pattern of everybody. This is not to be tolerated. The individual must be brought to the regulation type. If he has it not by inheritance, it must be forcibly stamped upon him, Nature, no doubt, revolts; good sense utters its protest; but those convinced of the excellence of their methods are not held in check by such a small matter: "Leave it to me; it won't take long!" You give into their hands the rudiments of a man; they give you back a creature after the commonest pattern, docked of the most precious thing about him. The price is such and such.

Give your forty sous without grumbling. One could not pay too much for such a fine piece of work.

ANTIQUITIES AT SIDON.

MR. GHOSNEL HOWIE writes, in the *American Antiquarian*, current number, that fifty years ago we were told that Sidon had no antiquities because it was too old. Recent excavations have astonished the antiquarian world with antiquities from Sidon. Among them is a wall of four courses of stone, two of which are very finely laid, leading the antiquarian to conclude that they are much older. These stones

are of about a cubic meter, and so close together, so nicely dressed, that a small pin could not be driven in the seams. Another fact is that there are many inscriptions, nearly always on the unexposed side of the stone; one of which reminds the writer of Matt. 6:7, "Use not vain repetitions," as it repeats ten times over the same prayer or charm to drive away the evil spirit.



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Inter-church Conference on Federation.—We again call attention to the report of the Inter-church Conference on page 6 in our Outlook department. Read what the different speakers said, some of them men of national reputation and influence, and some of them having even wider influence. Note what Bishop Fowler said. Is there danger of a realization of the thing against which he warns us? We again appeal to our readers to study this great movement with us. You can not afford to do otherwise. In that great meeting and its results is bound up the fate of the churches and the nations. The SIGNS OF THE TIMES gives a fuller report of this meeting than any paper in the world. At least we know of none giving so full a report. None of the great New York dailies gave so much space as we are giving. The eight or ten issues through which these reports and articles are to run we will send to any one for twenty-five cents. Every intelligent Christian and citizen ought to read them.

The Situation in Russia does not improve. A late St. Petersburg despatch says the postal and telegraph strikers have decided to hold on and paralyze the government until all demands are granted. About one hundred and eighty thousand postal employees throughout the country are taking orders from the the central strike committee, which is said to control 6,000,000 men. In all, the forces of Social Democrats are estimated at 10,000,000 men. Military commanders are everywhere asking permission to resign, the list including even the Minister of War. Count Witte, head of the temporary government, is also said to be losing heart. The people seem determined not to accept anything but absolute popular government, and comparatively few of them really know what that means. The assassin of the late Lieutenant-General Sakharoff has not been

identified. An official statement shows that 8,000 people have been killed at Odessa since the beginning of the riots. In the village of Okeno, near Odessa a thousand Jews were recently butchered by the mob, encouraged and assisted by the soldiers. All the British residents of Odessa are leaving. At Moscow troops are held in readiness for another expected Jewish attack, altho there is little dependence to be placed on the soldiers. There is little hope for the Jews through any of the colonizing schemes, as these could only include a small proportion of them. Even St. Petersburg is living in hourly fear of mob and siege. The Manchurian army is killing some of its officers, and the government refuses to bring it home for fear it will use its arms against the czar. Nearly all censorship of the press is non-effective, and chaos reigns.

A GREAT AND NEEDY CITY.

FROM time to time the SIGNS OF THE TIMES will in its regular work give especial attention to the needy fields of the world. Most of these fields lie far outside of the bounds of this country. Yet there is one needy, very needy, field in this country, which it seems to us should appeal to Christians throughout the land. That field is the great metropolis of this country, Greater New York City. That need is the condition of souls in that great metropolis.

Read the article on page 12 of this issue. Look at that narrow street. Think of 4,000 people sweltering, dying, choking, toiling, moiling, in those stifling tenements. Many of them have little hope of blessings in this life. Do you not want to help them to secure the blessing of the life beyond? That will be the greatest benefit for the life that now is.

Sometime in January, 1906, we shall have an issue which has several articles dealing with conditions in our great cities, especially as revealed in New York. The president of that conference, Pastor C. H. Edwards, wishes to use many copies of this paper in that city. His force of workers and means are not adequate for the millions in that field. He ought to have help. Now, how many are there who will subscribe for ten, fifteen, twenty-five, fifty, one hundred, or five hundred, copies for that city. Of course if desired, these copies may be used in your own vicinity. Better still, subscribe for the paper and send it to Brother Edwards and his faithful force of workers in that field. This is a good time to help a great and needy field. The price of the paper is two cents each, or \$2.00 a hundred. Let us hear from you, and hear speedily, as to how many copies you will take for yourself or for New York.

TO WHOM SHALL WE GIVE PRESENTS?

THE Christmas holidays are at hand, a time generally devoted to revelry and gratification of the carnal heart. The occasion is nominally a celebration of the birth of Christ; but the general spirit of it is decidedly antagonistic to the work of Christ. We are living in "perilous times," when men, even those having "a form of godliness," are "lovers of pleasures more than lovers of God." Such a time is designated in the Scriptures as "the last days" (2 Tim. 3:1-5), and therefore in close proximity to the coming of the Lord.

In such a time, when the world is *feasting*, and "scoffers" are saying, "Where is the promise of His coming?" (2 Peter 3:3, 4), it is a time for those who believe the Word of God to be *fasting*. It is a time when the world and those who follow the world indulge in mutual compliments, and presents to one another. The disciples of Christ, however, should remember that the *wise men* who sought to celebrate the birth of Christ brought gifts to Him instead of bestowing them upon one another. Matt. 2:1-11. Whom shall we imitate in the coming holiday season—the world or the *wise men*?

To those who have been imitators of the wise men the Lord will say, "I was an hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me." Then they who are thus accredited will ask, When did we do this? and the Lord will reply, "Inasmuch as ye have done it

unto one of the least of these My brethren, ye have done it unto Me." Matt. 25:34-40.

Throughout this dark world, in "every nation, and kindred, and tongue, and people," there are many who are hungering and thirsting after righteousness; and whatever may be given to the cause of enlightening, clothing, and feeding them, will be recognized in heaven as a present to the King. To whom should the most valuable presents be given, on the day set apart for celebrating the King's birthday, but to the King Himself? On the birthday of a friend, to whom do the birthday presents go? If we would have Him remember us at His coming, we should remember His needy cause while our remembrances may accomplish some good. "The night cometh when no man can work;" then it will be too late, and our gifts that might have been welcomed will be spurned.

Anti-British feeling was so strong in New York City that Mayor McClellan did not dare to properly receive and pay the honors to the British squadron under the Prince of Battenburg that common courtesy seems to demand. President Roosevelt asked him to do this, but the mayor could not. The president was much annoyed, but from fear of endangering the Republican party, he did not venture to do violence to the anti-British feelings, which were very bitter. This on the surface. The real anti-British feelings are Roman Catholic feelings, pure and simple. Years ago, Cardinal Manning announced that it was the purpose of the Vatican to humble the great, proud British nation. That nation and the world was great for Rome, and the Vatican is still at it. Take away the religious elements, and the anti-British feeling in this country would be so small it would take a microscope to find it. The *Independent* tells us that the only civility shown to our international visitor was by the United States navy, the personal entertainment provided by Mr. R. M. Thompson, president of the Naval Academy Alumni Association.

"**The Bible or Tradition?**" is the title of the latest issue of the *Bible Students' Library*. It is No. 193, and is a masterly review of Dr. Torrey's recent tract, "Ought Christians to Keep the Sabbath?" His review is written by Brother C. H. Edwards, president of Greater New York Conference of Seventh-day Adventists, and most effectually exposes the self-contradictory positions taken by Dr. Torrey, whose contradictions are emphasized by apt illustrations. This tract should be widely circulated. Thirty-two pages; price, 2 cents, \$1.60 per 100. Address any of our publishing houses or tract societies. The author's address is 535 West 110th Street, New York City.

We have received **Bulletin No. 3** of the Nashville Agricultural and Normal Institute at Madison, Tennessee, near Nashville. It is for the purpose of helping those who are seeking training as missionaries. Agriculture, dairying, horticulture, gardening, industrial work for women, literary and scientific subjects, will be the studies pursued in the school. The object is to give a thoroughly practical all-round training for missionary work. It certainly presents a very rational course of training, and in expense it is within the reach of almost any one. Those wishing to make definite arrangements to enter the school should correspond with E. A. Sutherland, Madison, Tenn.

In both the *Sun* and *Globe* of New York there were letters from John S. Wightman, Religious Liberty Secretary, of New York, pointing out the danger of the great Inter-Church Conference developing a church trust and oppressive tyranny. The *Review of Reviews* refers to this in its current issue. Thanks for copies containing these letters.

Righteousness in Christ.—Do you reject God's Sabbath, and yet trust in the righteousness of Christ? Then know that the righteousness which Christ bestows is "the righteousness of God," wrought in Him by obedience to the law of God. It is seventh-day Sabbath righteousness. Jesus knew no other.