

# 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 52.  
For Terms, See Page 2.

MOUNTAIN VIEW, CALIFORNIA, DECEMBER 27, 1905.

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

All Manuscript should be addressed to the Editor.  
For further information see page 2.  
MILTON C. WILCOX, EDITOR.  
C. M. SNOW, ASSISTANT EDITORS.  
W. N. GLENN, ASSISTANT EDITORS.  
A. O. TAIT, ASSISTANT EDITORS.

## "PEACE" AND "GOOD-WILL."

It matters very little on what day of the week or month or year Jesus was born. We know that it was not on the twenty-fifth of December, the very coldest season of the year; for it was a time when the shepherds on the hills of Judea could care for their flocks in the open field without suffering. It was probably about six months from the Passover season, which came in the middle springtime. But that matters not.

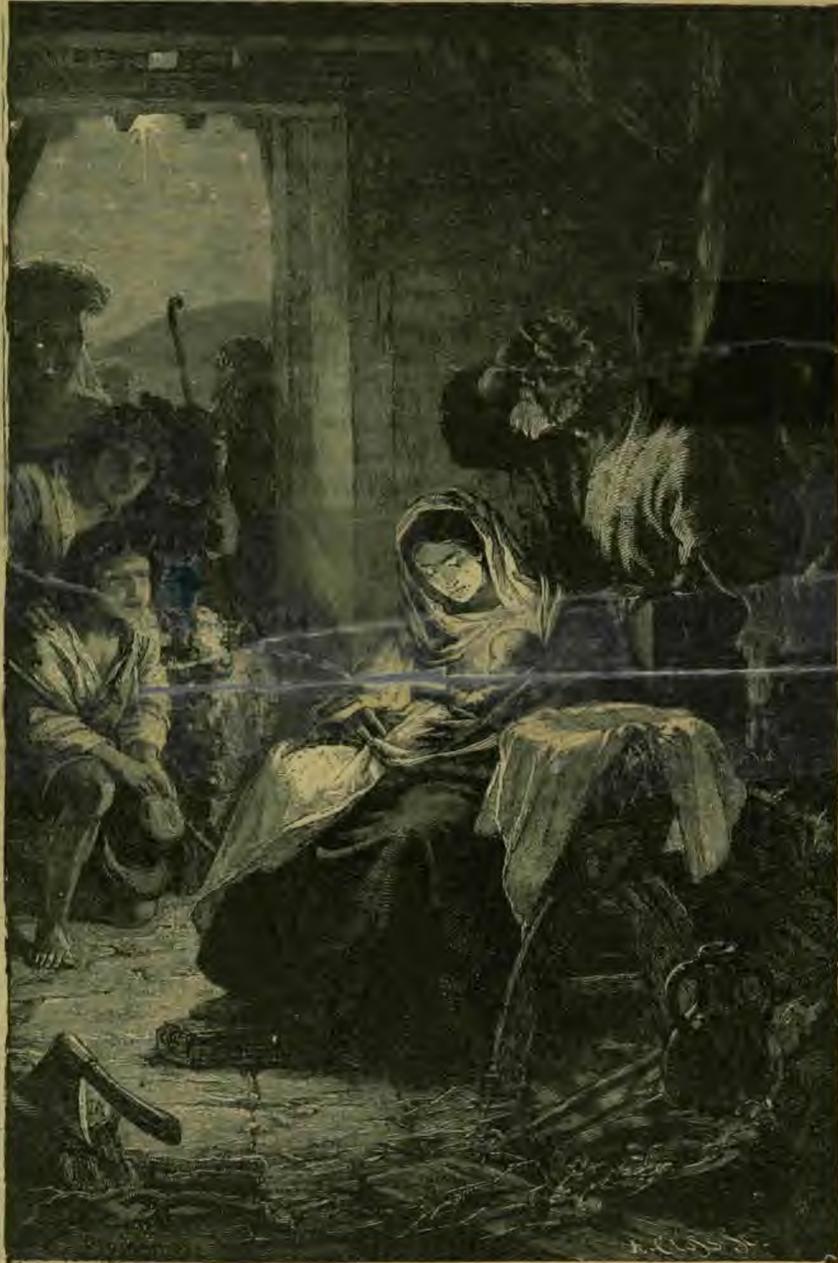
It is not the day in which we are interested, but the event—the birth into the human family of Him "whose goings forth have been from of old, from the days of eternity. If the day had been important, God would in some way have made it plain and emphatic. He would not have left His church to float around a century or so, and then fix upon the old pagan feast of the Saturnalia as a fitting memorial of the birth of Christ. The stamp of the old pagan is still upon the day. Sending presents to friends, feasting, gluttony, revelry, and abominable idolatries still persist, handed down from the days when men worshiped the whole "wheel of nature," and deified their own carnal lusts.

BUT leaving the day, the event speaks volumes for mankind. For the event was the bringing of the divine Word into human flesh, and so forever uniting man with God, the Son of God becoming the Son of Man, the brother of His creatures forever. "The Word [the eternal Logos] became flesh, and dwelt among us." "And they shall call His name Immanuel; which is, being interpreted, God-with-us." "God was in Christ, reconciling the world unto Himself." And all this that by faith in Christ Jesus we might "become partakers of the divine nature, having escaped from the corruption that is in the world by lust," so that, indeed, Christ might live in us, "the hope of glory."

Only so is salvation. "Thou shalt call His name JESUS," said the angel; "for He shall save His people from their sins." And He saves us from our sins by taking away our renounced and confessed sins and dwelling within us by His Spirit—Jesus, Immanuel. Simply believing this,—taking Him for our Saviour, His righteousness for our sins, His death for our penalty, His life for our death, by faith bringing the power of His resurrection into our every-day life, we can say with His devoted servant of old: "I have been crucified with Christ; and it is no longer I that live, but

penetrated the darkest places of earth, lighted the children of darkness to the light of peace and rest.

BUT apart from Him, there is no peace. "Peace on earth; good-will to men," said the angels at His birth. But the peace is from God. It is not in the natural hearts of men. "The wicked are like the troubled sea, which can not rest, and its waters cast up mire and dirt. There is no peace, saith my God, to the wicked." And the great world has demonstrated it. For nearly two thousand years the angels' song has been floated down the centuries, penetrating the walled lands and charming the ear of the world; but never were the nations under the control of the war god as to-day. They cry, Peace; but there is no peace. They echo the birth song of Christ; but they know not His Spirit. He is not to them Immanuel. They desire His peace, but they will not surrender to His law. Hence war and war preparations occupy the minds of men and nations. Among those who have not seen the battles fought with sword and gun and the fields incarnadine, there is hatred, variance, and strife. It is manifest in so many forms we can not name them. Truly, as declared the apostle to those without Christ, "The peace of peace they know not; they know not Christ." He is our peace, who made both one. He declares, "Peace I leave with you; My peace I give unto you: not as the world giveth, give I unto you." And His peace awaits every soul which will lay down its arms of rebellion to God, and receive His righteousness through Jesus Christ. Then "the work of righteousness shall be peace; and the effect of righteousness, quietness and confidence forever." This is the message of peace which the birth of Jesus Christ into humanity ought to bring us, not only one day, but every day. And this blessing we invoke for



Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself up for me."

THERE is mighty power in this life of faith. It brings the Christ-child home to the little ones, and His loving tenderness entwines about their hearts strings and saves them from sin. His strong, holy manhood strengthens

all our readers.

## POOR, AND DON'T KNOW IT.

OF the Laodicean church—the church in the last stage of its earthly history—the Spirit says that it is "wretched, and miserable, and poor, and blind, and naked, and doesn't know it. Rev. 3:17. The reason she knows it not is with the delusion that

sed with goods," and is not in need of anything. Certainly no one knows he is poor as long as he thinks he is rich. As long as the church depends upon her material possessions, her great men, her political influence, her growing numbers, she may imagine herself rich, not realizing her real want of the true riches. She may indeed lack all the spiritual gifts, without which she is utterly poverty-stricken, and yet be deceived by the idea that she is making wonderful progress.

While she is unwittingly in this sad condition, the Lord appeals to her: "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." The "gold tried in the fire" is the faith of the true Christian, that rests in "every word that proceeded out of the mouth of God."

The "white raiment" is the righteousness of Christ, who never for an instant swerved from the law of God. He was "obedient even unto death." He "knew no sin, neither was guile found in His mouth." The law of God was in His heart. The righteousness of Christ consisted in His perfect obedience of the commandments of God, in contradistinction to the failure of the first Adam through disobedience.

The "eyesalve" is the Spirit of God, by which we may be guided into all truth. It is the rejection of the Spirit's leading, for that of the wisdom of men, that produces the terrible blindness of the nominal church to-day, leaving her in ignorance of her spiritual destitution.

As with the church, so with the individual backslider; he does not know how poor he is. What a mistake he has made! He actually thinks he is in the way of wisdom. If he knew, he would not follow such a course. But he can not know as long as the only source of wisdom is neglected, as long as the only guide to wisdom is rejected.

There is a time for every one to calmly, solemnly consider his position. "Examine yourselves, whether ye be in the faith; prove your own selves." The Lord is standing at the door, knocking, and He says, "As many as I love, I rebuke and chasten; be zealous therefore, and repent." G.

### TRUE COURAGE.

FEAR is not always cowardice. The fear of the Lord is wisdom, and wisdom is always courageous. It is not foolhardy, but discretionary. "A prudent man foreseeth evil, and hideth himself; but the simple pass on, and are punished." The "fear of the Lord" that constitutes wisdom is not an ordinary dread, as of being struck by lightning, or of being buried by an earthquake; it is a fear lest in some unconscious manner one may be led to do evil. It is the fear of doing wrong, not because of consequent punishment, but because of a wrong influence upon others, which may mar the good work of purifying the universe, a consummation which a pure and all-wise Father has sacrificed so much to accomplish for the good of all His subjects. The fear of the Lord—the fear to do evil because it is evil—is the product of love, a love of that which is pure and right. One who is actuated by such a love of the Lord is my helper,

and I will not fear what man shall do unto me." Heb. 13:6.

Looking forward to the time when men should aim to carry out their human schemes by means of federations, leagues, unions, alliances, etc., the Lord says to His people: "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread." Isa. 8:12, 13.

"The fear of the Lord is clean, enduring forever" (Ps. 19:9), and the wisdom which is connected with this fear is "pure." Through the wisdom given to Solomon we are told that "The wicked flee when no man pursueth; but the righteous are bold as a lion." Yet the boldness, or courage, of the righteous is not manifested in loud words, or physical manifestation; not in a show of human power, or endeavor to overawe by a display of political influence. "The wisdom that is from above [that cometh of fearing the Lord] is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." James 3:17.

All other wisdom, such as comes from the fear of man, or from human schemes to incite a fear of man, is not from above. It is "earthly, sensual, devilish." James 3:15. So when we find men forming federations, even with the avowed purpose of working "reform," by which they intend to secure human laws with which to overawe and compel the consciences of men, those who truly fear the Lord will not be influenced by any such attempts to establish righteousness. "Fear not, little flock; for it is the Father's good pleasure to give you the kingdom." G.

### "DIVINE HEALING."

A N intelligent and earnest correspondent writes us that he has been reading the SIGNS OF THE TIMES of late and—

heartily enjoys it. Its theories, comments, opinions, combined with historical evidence, seem very convincing, especially on the Sabbath question; and nothing in the spiritual realm I love so much as the theme of Christ's coming again. But I have wondered and questioned why, since you advocate so many truths so emphatically, and are so definite in your assurances, that also important truth, Divine Healing, has little or no place, instead the substitute of sanitariums, medicines, etc.—human agencies and kindred means.

Our correspondent can not have read the SIGNS very long. There have been in this year's volume not less than nineteen articles on the miracle-working power of Jesus. Many of these miracles were miracles of healing; and in all the articles the lessons were drawn for the present, "Jesus Christ, the same yesterday, and to-day, and forever." Let us talk with this correspondent, and with all our readers.

1. God's highest law is His great moral law, of which the Decalogue is a summary. This governs the moral, spiritual man. In and through the channels of this law, God designed that life—the more abundant life—should flow to His people. For the law "was ordained to life." Rom. 7:10. "In the way of righteousness is life; and in the pathway thereof there is no death." Isa. 58:12:28.

2. There are also physical laws which govern the healthful operations and functions of man's physical organs. This is recognized by all.

3. The transgression of the moral law is sin. 1 John 3:4; Rom. 7:7; 4:15. Transgression of that highest law perverted the laws below it; and death entered because of sin. Yet under ordinary circumstances, owing to God's goodness, it is possible for sinful man so to observe the laws of his physical being that he will live to what the world calls a "hale and hearty old man," and this tho he recognizes no special obligation to God. The most pious man, if he disregard the laws of his physical being, becomes sick; while the unreligious man, if he observe the laws of his physical being, preserves and conserves his health.

4. The vast mass of mankind are more or less ignorant of both of these laws and their relations to them; some of them willingly, some of them wilfully, some of them through no fault of their own.

5. As Christianity takes hold of the whole man, body, soul, and spirit, it is the duty of the children of Christ to do all in their power to enlighten the ignorant concerning both of these laws and their operations, by every means in their power. As the body is the temple of the Holy Spirit, it is the duty of the Christian to know how to keep that temple that it be not defiled (1 Cor. 3:16, 17; 6:19); it is his duty so to care for it, that it may be presented to God a "living sacrifice, holy, acceptable unto God," man's "reasonable service" (Rom 12:1, 2). In other words man should eat and drink and do all things else to God's glory. 1 Cor. 10:31. Not that any of these things can save him; but by doing these things he is coming into harmony with the laws of God's working.

6. When man is sick, he is out of harmony with the law of his physical being, and perhaps of his spiritual nature also. All his sickness may be the direct result of his ignorance of physical law. He may be using tobacco, one of the most harmful of bad habits, or eating pork, one of the most corrupting of foods. If God should heal him in answer to faith, and the man unenlightened should continue to transgress physical law, he would bring himself into the same condition again. God could not continue healing power to be used in transgression. If the man could not grasp God's healing power by simple faith, then enlighten him in regard to physical law and its transgression, that he may be healed by a natural process, by a right course of living. Against this there is not one word of Scripture; in fact, there is much to support it. If sanitariums can help better and more rapidly to enlighten persons who are ignorant regarding right laws of living, praise God for all the right kind of sanitariums. Yet we believe that God desires His own people to be well without sanitariums; so to use all His common blessings as to appropriate the life in them for their best physical good.

7. God heals, wonderfully, miraculously heals. To that soul who will by simple, child-like faith yield himself into perfect harmony with the law of God, God's power speaks.

power of His life in such plenitude as to overcome physical effects of transgression; to transform diseased tissue into healthful tissue; to allay burning fever and cool the blood; to take away normal growths, to quench the flow of blood; to make well and strong the ill and the weak. It is the blessed privilege of God's children to claim His healing power and blessing. But the greatest blessing is not physical healing, else Inspiration would not tell us that in the last evil time "blessed are the dead who die in the Lord," and that God lets them rest, taking them from the "evil to come." Rev. 14:13; Isa. 57:1, 2.

Sin is worse than death, when the soul sleeps in Jesus. Above all things else Christ wishes us healed from sin and recreated anew in Christ Jesus. That is what God's professed people need to-day—to be changed, regenerated, born from above, to be made new creatures in Christ Jesus, saved from sin and sinning. He who is thus saved will give to God all the glory. The mightiest sort of miracle has been wrought in him. God has changed him to a new man. He belongs to God. He is God's because he is cleansed and changed. He will bear God's healing power. He will not count it above all other blessings. He will not boast in it, or be lifted up by it; he has experienced a greater miracle. To that place God's remnant church will come, and there will not be "one feeble one in all their ranks." The healing power of God will be felt and known.

And yet, nowhere has God given healing or miracles as a sign or signs of His own true remnant church. He has told us that every counterfeit miracle which could be conceived will be manifest among the workers of iniquity, and that they will argue that they ought to be saved because of the manifestations among them. (See Rev. 13:14; 16:14; 2 Thess. 2:9, 10; Matt. 24:24; 7:21-23.) But God's people will be known by this divine description: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. The mightiest power of God will be manifest in the last days in making characters which will stand for God, loyal to truth and righteousness. That is God's great miracle in Jesus Christ. That is the one miracle which Satan is seeking to circumvent and disprove.

### BETRAYING THE TRUST.

THE apostle says: "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." The example of Paul in this regard is one that every minister of the Gospel of Christ should strive to emulate. In fact, that is the only attitude of the professed minister of God that is honoring to God.

As Christ declared that it would be more tolerable for Sodom and Gomorrah in the day of judgment than for those cities of His day which refused His witness with all the light they had, so may we know that it will be more tolerable in the day of judgment for such men as Paine and Voltaire and Ingersoll than for those professed ministers of God who have stood in the sacred desk and cast discredit and

doubt upon the Word of God. Those were open enemies in the field; these are traitors in the camp. Men who were yearning for God and desired to know and to do His ways would not go to such men as Ingersoll in their soul hunger. But when they go to those who were entrusted with the Gospel, they go in sincerity, with open minds and hearts, ready to believe, anxious to know what the messenger of God has to teach them. He who casts a single doubt into the mind of such an inquirer, "it were better for him that a millstone were hanged about his neck, and he were drowned in the depth of the sea."

Such men as Paine and Voltaire have drawn their sustenance from the commissariat of the enemy while working for him; but the unfaithful trustee of the Gospel message has drawn his support from the church of Christ while working against it and against its Founder. The hungry soul expects through the doctor of divinity the bread and the water of life—and has a right to expect them; and such a professed servant of Christ who feeds to a single soul a stone of doubt and a serpent of unbelief has taken upon Himself the most fearful responsibility that it is possible for a human being to assume. The consistent, open infidel will fare better in that day than he who, in the garb of religion, has taught men to look upon the Word of God as a myth, an unreality, the work of human minds and hands.

It is infinitely better to anchor to the Rock of Ages than to flounder, and swamp, and sink, in the sea of doubt; better to believe in the word of Him for whose glory we were created, and then live and reign with Him eternally than to fill the world with the philosophy of doubt, and then perish on the grave of our false theories.

What God wants of those who have named His name is unswerving loyalty to Him and His word. The disloyal, the doubters, the questioners, the critics of "that which is written," God has not commissioned and can not use in the promulgation of His message of salvation. Let the pulpits be relieved of such teachers, and the atmosphere of the professed church of Christ will be cleansed and vivified, and then will the zeal of the church be aroused, souls will be converted, cold hearts be melted, and the question of the empty pew will need no effort for its settlement. S.

## Question Corner

1750.—Partial Resurrection. Dan. 12:2.

What is this partial resurrection and when shall it take place? Dan. 12:2; Rev. 1:7. R. S.

The context seems to fix it very clearly, immediately after the close of probation. The first verse of Daniel 12 refers to the reign of Christ. Reading all through the eleventh chapter you will see that the term *standing up* refers to kings reigning. There comes a time when he whose right it is shall *stand up* to reign. Then Christ will leave the Father's throne and take His own throne. Rev. 3:21; Dan. 7:13, 14. His mediatorial work is then finished; He is priest no more for the putting away of sin. Then will go forth the decree saying that all character is fixed. Rev. 22:11. Then will begin the time of trouble of the seven last plagues, not upon the righteous, but upon the wicked, "such as never was since there was a nation, even to that same time." But at that time God's people shall be delivered; every one that shall be found written in the book." At that time also, according to Daniel, "many [not all] of them that sleep in the dust of the earth, shall awake, some [not all] to everlasting life, and some [not all] to shame and everlasting contempt." The righteous who are then raised will be made immortal

with the living righteous at Christ's coming, while the wicked dead who are raised will perish with the other wicked in the seven last plagues.

1751.—Has Man a Mortal Soul?

The answer depends wholly upon what is meant by soul. Soul sometimes means the whole man. Eight souls were saved in the ark. 1 Peter 3:19. Again and again we read in Joshua 10 that in the wars he waged he destroyed all the souls of certain cities, meaning the whole person. Man became a living soul. Gen. 2:7. This took in the whole man, and the whole man is mortal. Sometimes soul means life. "What shall it profit a man if he gain the whole world, and lose his own soul?" Matt. 16:26. And that mortal will never become immortal until the Lord Jesus Christ shall come the second time. Then this mortal shall put on immortality. 1 Cor. 15:50.

1752.—How Enter the Kingdom.

What is the law of admission in the kingdom, or the church of Christ? S.

Jesus states it in Mark 1:15, "Repent ye, and believe in the Gospel." Peter states it in Acts 2:38, "Repent ye, and be baptized, every one of you, in the name of Jesus Christ, for the remission of your sins;" and in 3:19, "Repent ye therefore, and turn again that your sins may be blotted out." Paul, in Acts 20:21, "Repentance toward God, and faith toward our Lord Jesus Christ." Repentance is godly sorrow for sin, and turning away from it. "Sin is the transgression of the law." 1 John 3:4. True repentance, therefore, is turning from transgression of the law to obedience to the law. Faith lays hold upon the power and righteousness of Jesus Christ, which brings us into harmony with the law, and that faith is expressed in baptism, or union with Christ; that we may bring forth the fruit of righteousness unto God. Rom. 7:4; 8:4.

1753.—The New Covenant and the Sabbath.

In Jer. 31:31-35 we have a promise of a new covenant, and in Heb. 8:6-11 it seems to be fulfilled. Some say that this is where the Sabbath of the Bible was changed. Is this true? C. G. G.

We do not know how it could be changed through the new covenant when the Sabbath is an integral part of God's law, and the work which the new covenant will do for the believer is to write that law within the heart. That is what the new covenant has done through all the ages. The only time reference there can be to it would be its confirmation at the death of Christ. He was that new covenant incarnate. "In Him were the sure mercies of David." Isa. 55:3, 4. He was a witness to the peoples, a leader and commander to the peoples. In His teaching He declared that it was easier for heaven and earth to pass away than one tittle of the law to fail. Matt. 5:17, 18. When the young man came to Him asking what he should do to obtain eternal life, Jesus replied, "If thou wouldst enter into life, keep the commandments." Matt. 19:17. He Himself kept the law perfectly, and thus having taught and exemplified all the principles of the covenant, He confirmed it with His death upon the cross. Paul tells us that tho it be a man's covenant, if it be confirmed, no man disannulleth or addeth thereto. Gal. 3:15. He who seeks to crowd into that new covenant a worship day or an institution of which God has not spoken is endeavoring to change the very hope of Christianity and set aside the new covenant, sealed with the blood of Jesus. O, how much better it is to let the new covenant do the same work in our hearts which it did in the heart of Jesus of Nazareth; then will we say like Him, "I delight to do Thy will, O my God; yea, Thy law is within my heart."

1754.—Is the Bible Contradictory?

Can you tell how there are so many doctrines, and they all find Scripture for them? Is it possible for the Bible to contradict itself?

Our correspondent has herself unwittingly furnished us the secret of all the contradictions. She spelled "doctrines" "doctorings." It is because of the "doctorings" of the Word of God that men have so many contradictory theories. Men have doctored it to death in many hearts. The Word itself does not teach so many things. God's Word is one, and in all its great essential teachings there is no room for doubt or difference to them who will take the Word as God gives it.

## "THE INTER-CHURCH CONFERENCE ON FEDERATION"

### THE SIXTH MEETING.

#### Practical Workings of Federation.

At the afternoon session, Friday, November 17, there was to be made the report of the Committee on Federation, but it was not ready. Dr. Bauslin, Lutheran, the presiding officer for the session, stated that the primary and urgent need of our country is salvation; salvation from infidelity, rationalism, expediency as morality, godless organizations, commercialism, socialism, anarchism; a salvation that is permanent and abiding. That salvation is represented in this meeting, unless a permanent salvation shall be presented to our country through the evangelical churches.

After that there was discussed the general subject "Present Practical Workings of Federation." First, by Dr. Root, Congregationalist, secretary of federation for Rhode Island. By the federation system we are enabled to state the denominational preferences of the people. It enables us to comprehend the facts, and to co-operate by and with all factors. The political organization has demonstrated its efficiency. The political manager sits up till midnight to work out the political standing of each individual in the respective wards. When have the church officials sat up till midnight to know the religious standing of each individual of the respective parishes? The results justify the effort. The secretary of a civic league says that the church should be the most potent factor in social reforms.

Dr. Anthony, Free Baptist, of Maine: Out of many preliminary efforts a central commission was organized. Its operation and effectiveness is illustrated in an instance where, because of the development of formerly unused water power, a new community sprang up with true western vigor. Should now this new community be exploited by the denominations for self-aggrandizement? The central commission decided no; but gave to our denomination exclusive privileges there; and when the need increased, the commission designated another denomination to operate with the preceding one.

Dr. Neyeman, Protestant Episcopal, secretary of federation in New York State: The first act was the rejection of the word "Evangelical" from the vocabulary of the federation. Where a local federation was unable to successfully stem the tide of Sabbath-breaking and other evils, a county federation became essential in order to bring pressure to bear upon county officials for the suppression of the evils aimed at. Like circumstances required a state federation to bring to bear the pressure of the united influence of the churches of the state. This in turn suggests and grows into a national federation; and this will logically lead to international federation.

The federation, local or other, reports violation of law; and aids the authorities in the enforcement of law. Thus the church is able to show to the people that it is working as a whole for them, and not for sectarian advantage.

Dr. Laidlaw, secretary for New York City, presented a valuable report; but as it was wholly statistical, and this largely by illustrations, it is not possible to report it, apart from his manuscript and material.

#### New Nomenclatures Suggested.

Dr. Haven, Methodist Episcopal, secretary Amer-

ican Bible Society: There is something intense about ecclesiasticism. I enter a protest against the terms "interdenominational" and "undenominational." I recommend "omni-" or "circum-" or "pan-" denominational. Not to interpenetrate all, but to include all. This is illustrated in the work, the power, and the influence, of the Y. M. C. A. and the W. C. T. U. This latter organization has become as "terrible as an army with banners."

A paper from Bishop Thoburn, Methodist Episcopal, was read by Dr. North, in which the action of the nations in co-operation in China against the Boxer attack was taken as illustrating the course that should be followed by the churches in their work in foreign countries.

Dr. Rogers, Senior Presbyterian Missionary in the Philippines, gave "credit to the Catholic Church for all the good that she had done." Aguinaldo's secretary of state in public meeting announced that "we are going to organize a Methodist Church, under the auspices of the Presbyterians, with special thanks to Bishop Potter, Episcopalian;" and we found ourselves under the necessity of living up to this reputation. We have operated under the title of the "Evangelical Union." There have been some difficulties in working under this order of operation. It is found exceedingly difficult to believe, really to believe, that another order of Christianity can present the Christian religion as truly as can your own.

Dr. Garrett, Presbyterian, spoke of the work in Korea: In



Rev. Dr. John B. Devins.

Korea there has been such a division of territory and population that the several denominations can conduct their work without overlapping. And in organizing Korean Christians it has been so done that there is but one organization, including the converts of all. This result has been reached, not because of friction, but

to avoid laying upon these people the burden of differences which mean nothing to them.

Dr. Barton, Congregationalist, secretary of the A. B. C. F. M., spoke in relation to conditions in Japan: First, what has been done within related denominations? The Presbyterians of all names have organized the Union Presbyterian body. The Baptists, and the Methodists are working in the same direction. Secondly, the wider or interdenominational organizations. A hymn-book has been made for common use of all Christians in Japan. In 1901 a committee was appointed to secure an interdenominational conference; and general conferences have been held, including all, in which there was more general representation than is in this present conference on federation.

### THE SEVENTH MEETING.

#### A United Church and the Fellowship of the Faith.

At the seventh meeting the general subject for

consideration was, "A United Church and the Fellowship of the Faith." It was to have been opened with an address by Dr. Patton, Presbyterian, of Princeton Theological Seminary, on "Our Faith in a Personal God," but he did not appear; so the second thought for the evening had to come first. That was, "Our Faith in Christ—Christ the Center of Christianity." The third and fourth centuries endeavored to set forth in the terms of Greek philosophy the implications of the apostolic writings. After this, attempt was made to set forth Christ in conception of Roman law. But to-day the feeling about Christ is distinctly personal. The most striking evidence of this is a comparison of the devotional literature as compared with that of half a century ago. "If any man will do, then shall he know." First, implicit faith and obedience, then after that the formulation of the knowledge. To the first



Rev. Dr. J. B. Calvert.

disciples the Master's simple word was the end of all question. This devotion was the spring and bond of Christian unity.

Dr. Willetts, Disciple, of the University of Chicago, spoke on "Our Faith in the Holy Scriptures." Christianity and the Bible go hand in hand. The Old Testament is greater than the Hebrew people. It is the product of the Spirit of God working through men. The New Testament is greater than the apostolic brotherhood; it is the product of the Spirit of God, wrought through choicest spirits. The Scriptures are the highest form of the revelation of God and of Christ. This Book belongs not to one church or creed, but to the universal church of Christ. Our faith in the Holy Scriptures rests upon their inspiration. Most "holy" books claim inspiration; the Bible manifests it. Our most imperative task is not the defense of the Scriptures, but their study. A revival of the study of the Bible is needed to-day. Our faith in the Holy Scriptures is, further, the result of our faith in Him of whom the Scriptures speak. The chief reason why the Scriptures demand the confidence of men is that they testify of Him.

A paper was to have been presented by Bishop McDowell, of the Methodist Episcopal Church. He was obliged to be absent, but his paper was read by another, on "Our Faith in the Holy Spirit." Such must be our faith in the Holy Spirit that we will not dare to go anywhere without Him, nor be afraid to go anywhere with Him. The Holy Spirit is the dynamic of Christianity. Our faith in Christ calls for a new faith in the Holy Spirit.

Resolutions were offered on the Bible in the Public Schools, the Christian Sabbath, College Gambling, and Week-day Religious Instruction; and were referred to the business committee.

### THE EIGHTH MEETING.

#### Report on Federation.

In the eighth meeting the first business was the consideration of the report on federation. Bishop Foss, Methodist Episcopal, urged that this federation must be a *doer* of things. If it is to be a success, an epoch-making movement, it must be a "doer of the Word" in great moral and religious needs, crises and reforms.

Dr. Leonard, Methodist Episcopal: The Churches in this country are ripe for this action. We have a great many things on our hands that need attention. The churches of this country can abolish the saloons of this country. There are great questions of political reform that need the attention and action of the churches.

Bishop Whitaker, Episcopal, who was chairman of the delegation from the Episcopal Church, announced an action taken by that delegation that members of the delegation should vote only as individuals; and that in whatever they should do in the



Rev. Dr. E. S. Tipple.

convention, it must be understood that their action should in nowise bind the Episcopal Church.

The chairman on the Committee on Federation announced himself very glad to state that the action of the committee was entirely unanimous. This report was accepted, ordered printed, and made the special order for Monday morning, November 20.

**The Essential Unity of the Churches.**

The general subject for consideration at this meeting was "The Essential Unity of the Churches." It was opened by Dr. Mauck, president of Hillsdale College, Michigan.

Dr. Coyle, Presbyterian, of Denver, Colorado: A Christianized America, a Christianized Europe, a Christianized world; be this our aim. Monotony is not unity. We are not to imagine all our church work to be alike. Never was the church so corrupt as when there was this monotony of form. That men subscribe to the same formula of belief is not proof of unity, or of purity. If history proves anything, it is that when there was absolute uniformity of creed and church order, the church was putrescent with corruption.

Dr. Johnson, Fifth Avenue Baptist Church, New York City: What is meant by the phrase, the "Unity of Believers"? Unity by absorption is utterly impossible. I am persuaded that there is essential unity on what unity is not. Unity of believers, then, means only the unity of spirit and purpose. New conditions of spiritual and civic need have compelled us to recognize that we must stand together or perish apart.

Dr. Tagg, president of the General Conference Methodist Protestant Church: All the denominations unite on the Beatitudes, the Lord's Prayer, the Ten Commandments, the Prodigal Son, the Thirteenth Chapter of First Corinthians. Christ did not call men to any formulation of doctrine; He called them to *Himself*. The only way to nearness to one another is nearness to *Him*. He never sent His disciples to preach in any denominational name, but in His name only. The only means of true unity is unity of *life*; and this life is only in *Him*. The time is forever passed for making creeds. Let all recognize that the time now is only for the making of *Christians*.

Dr. Spreng, Evangelical: Where there is life it manifests itself. When, in the Reformation period, Christians swung away from the automatic machinery of the Papacy, they obeyed only the **fundamental law of life**. Life is ever manifest in unity, but not necessarily, if at all, in uniformity. That there are evils connected with the many divisions of Christians, must be acknowledged; but underneath all this must be recognized the law of life protesting against human pressure to formal uniformity. And the Author and Fountain of life—God in Christ—is the Guide of the life of all. Thus we are all one in Christ Jesus. This conference has not come together to unite us; but because we *are* united. We have found that we can do most when we work together. The protection of the family, the observance of the Sabbath, the abolition of the liquor traffic, the reformatory work for civic righteousness, are not denominational but universal questions.

Josiah Strong: There has been already a proper recognition of the prefix "pan"—Pan-Presbyterian, Pan-Anglican, pan-denominational, etc., etc. And let us all hope that soon there will be a "pan" large enough to hold us all indeed. In the absence of infallible test, there are three tests of character that may be guides to oneness. (1) Those who believe as we believe. (2) Common feelings. "We may not all think alike; but may we not all love alike?" (3) The will, of oneness of purpose of him who does the will—obedience. Here, then, is the true basis of oneness, "Whosoever doeth the will of the Father is My brother." And whosoever is Christ's brother is *my* brother. We can not exclude any such. I foresee the time when the churches of the city shall become the *church* of the city, and then will the city become the city of the New Jerusalem.

Bishop Goodsell, Methodist Episcopal, delivered an apostrophe to unity, with the single meaningful sentence, in this connection: "A church of *many* votes is sure of respectful interest."

ALONZO T. JONES.

**JUDGED BY THE PAST NOT A HOPEFUL OUTLOOK.**

"THERE is more aggressive rottenness and less aggressive patriotism in our large cities than anywhere else," Governor Folk declared in his Academy of Music speech. "If the patriotism can be made as aggressive as the rottenness, the problem of good government will be solved by the people taking the government into their own hands. . . . If corruption is to be eradicated, the people alone can do it."

The Durham gang in Philadelphia holds up its hands in pious horror at the sight of Tammany looting the city of New York. And Tammany shudders in public over Secretary Root's description of the Durham gang as a criminal organization trading under the Republican name. Both exist through appeals to blind partisanship, and there is little choice between them in their methods of plunder. Murphy is a Democrat for revenue just as Durham is a Republican for revenue.—*New York World*.

**GROWTH IN PUBLIC CORRUPTION.**

MUCH has been said of late, since the revelations of the rottenness of the insurance companies' management, about funds which have been given to great parties for the prosecution of their political campaigns. That this is of more recent development is evident. Senator William E. Chandler, one who has had opportunity of great knowledge, tells us that in 1868 the committee had less than one thousand dollars to spend, and no more in 1872 or 1876, and even in 1880 no corporation gave money. Corporation giving began in 1896, when vast sums were given to save the country from the calamity which it was supposed would follow Mr. Bryan's election. Vast sums were given then which "there was no occasion for receiving or using, and the practise of gross wickedness was begun which the country is now beginning to understand." These are some words from one who certainly has no reason to misinterpret and misrepresent.

**AN ALLEGED "CAMPAIGN DOCUMENT."**

WE are favored, by compliment of Hon. Grove L. Johnson, with a copy, in pamphlet form, of his Fourth of July oration delivered at Sacramento. The address contains considerable criticism of the trusts, the spirit of graft, the weakened respect for law, the desire of the ministry for "ephemeral public approval," the disposition of the newspapers to "exploit pleasure as the only aim of man," the tendency of politicians to truckle to the baser elements of society, and of the people to misuse the Sunday institution.

Concerning the latter charge, the noted lawyer seems inclined to make Sunday desecration—with its purpose of money-getting—the root of all the prominent evils at present extant, and to this end draws comparison of the Sunday observance of the early days of the republic with that of the present time. Then he draws this conclusion:

"I feel that just so soon as we stop this desecration of the sabbath [Sunday], just so soon as we get back to first principles and realize that the religion of man is of more account than his money, we will enter upon a new era—we will commence the eradication of these evils, and we will increase the assets and greatly reduce the liabilities of these United States."

This address has attracted the attention of people who advocate a general Sunday law for California. Special consideration was given to it by both the Northern and Southern California Conferences of the M. E. Church. It is made the text for a renewed suggestion that Californians made a great mistake when they repealed the state Sunday law in 1883. It is also suggested by the California organ of that church that in the next effort to secure the re-enactment of the Sunday law said address will figure as a "campaign document."

Possibly this is a little more than the honorable orator anticipated. Whatever comfort the friends of Sunday legislation may find in the address, we do not see how its author could consistently advocate

compulsory Sunday observance in face of this advice near the close of his remarks:

"Let us remember our dependence upon Him who created all things. Let us all labor for the right in harmony. Let us educate each one of us to let each one be content with caring for his own soul, clearing out his own mind, thus living a better life, and we will soon find every danger removed from national as well as private life."

It is certain that if this principle were carried out, there would be no secular sabbath laws in any state.

**"BAPTISTS PERSECUTED IN GERMANY."**

THE foregoing is the caption of an article in the *Baptist Argus*, by Prof. J. G. Fetzer, D.D., of Dresden. It is hard to realize that in the land of Luther, where so-called Lutheranism is the state religion, such a condition as is here described could possibly exist. Professor Fetzer quotes a letter from Rev. Braun, of Chemnitz, Saxony, as follows:

After a baptism in June, which was very favorably reported in some of the papers by an unknown spectator, I was notified that a fine of mks. 200 (\$50) or twenty days' imprisonment was imposed upon me. At the same time, every communion service and every baptism was forbidden and a fine of mks. 150 (\$37) or fifteen days' imprisonment for every single transgression of this decree was threatened, stating as the motive, that as we had no recognition in the state as a religious body, we had no legal right to hold public worship. A memorial directed to the chief of police to annul the fine as well as to stay the entire criminal proceedings was refused. In the second instance, to which we appealed, we were treated no better. I have now appealed to the minister of public worship and am awaiting the decision. We hope that such unheard of restrictions will yet be removed, it is impossible for us to comply to such a demand, hence we continue to celebrate the Lord's Supper and baptize as heretofore.

Another instance is cited on reliable authority, which emphasizes the condition, and shows that the principle is well established:

Rev. Mr. Hellwich, pastor of the church of Dresden, held a meeting for prayer and Bible study in the house of one of his members beyond the city boundaries. For the city itself he has official "recognition," but for holding this private gathering outside he was fined mks. 100 (\$25). He refused, on conscientious grounds, to pay. The "cultus-minister," with whom he had a long interview, acknowledged that the fine was too heavy, and advised him to appeal for a reduction of the amount. He replied that this would be an acknowledgment that he had done wrong, and that he could not pay a single pfening.

To these quotations Professor Fetzer adds this comment:

To read the Bible, and pray; to hold a communion service and to baptize is criminal, but to do things in contradiction to the Word of God and the teachings of our Lord is allowed without even, at least in many instances, a word of censure. And thus are not only the Baptists treated, but the Methodists, and others do not fare much better. Obstacles of various kinds are put into their way, too. It is well, however, to note that tho our brethren are persecuted, they are not discouraged. They know that they have the Lord's command for them, and that it is better to obey Him in things pertaining to religion than to listen to what others say, even tho they be persecuted for being obedient to the Lord.

It is pertinent to add here, that should these Baptist and Methodist brethren see the duty of keeping *all* "the commandments of God, and the faith of Jesus" (Rev. 14:12) they would find the reins of intolerance tightening still more.

UNDER two close and independent estimates, differing only by seventeen thousand, the total population of New York exceeds 4,325,000, the growth the last five years reaching almost a million. Of course this will be a source of rejoicing we suppose to New Yorkers, but it is not a healthy movement. Always as nations have tended to decay, urban population has increased.

A CABLE despatch from Rome to the *World* states that the king will appoint two Roman Catholic bishops to Italy's senate, and that this is pleasing to the pope.

## LET NO MAN TAKE THY CROWN.

BY FRANCES E. BOLTON.

DROOP not to die with sorrow,  
Bear up to meet the morrow.  
Because the battle's hot,  
Pouring of shell and shot,  
Proves there's a vantage-ground,  
A victory just beyond.  
Press through, press up, press on,  
Let no man take thy crown.

Faint not that to thy heart  
Presses the tempter's dart,  
That all the atmosphere  
Is filled with smoke. Have cheer;  
Pray, wrestle, hold, and smile;  
Stand through the rage of trial.  
The storm will yet pass on;  
Let no one take thy crown.

Fail not tho others fail,  
Plow on like ship in gale,  
Keep to thy course, tho pain  
Hold thee with heart astrain.  
Furl to the breeze thy flag,  
Sail on while others lag,  
And God will cheer thee on;  
Let no one take thy crown.

Loveless, then love the more;  
Homeless, seek out the poor;  
Let faith grow stronger up,  
To drink the bitter cup.  
For health of soul 'tis given  
By a compassionate Heaven;  
Take heart, and travel on;  
Let no one take thy crown.

O crown of life!—life's crown,  
Who dares to lay thee down?  
What churlish soul 'twould be,  
Who, seeing, would miss thee!  
Christlikeness, manhood, glory,  
The flash of power before thee!  
By grace of the conquering One,  
Let no one take thy crown.

O crown of life!—pure spirit,  
Beauty the true inherit,  
Tried gold, white robe, clean hand,  
Great heart 'mid men to stand.  
Largeness of love is given  
To give again to seven.  
So winning stars, go on,  
Let no one take thy crown.

## LIFTING UP JESUS.

BY H. A. ST. JOHN.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal life." John 3: 14, 15.

IT is our exalted privilege to point all men to Calvary, there to behold Jesus lifted up, dying on the cross, and thus by His death making it possible to eventually take away all the sin of the world. But how shall *we* lift up Jesus?—Manifestly, by keeping before the people the crucified One, who is the propitiation for our sins, and not for ours only, but for the sins of the whole world. Jesus is ever to the sinner as a lamb slain before the throne of God in heaven, and also at the door of the sinner's heart on earth. He is ever accessible, and ever efficient in taking away all sin, in cleansing from all unrighteousness, and saving to the uttermost, all that come unto God by Him. All sinners that come unto God *must come* by this one way, by the royal way of the cross.

The world is one great hospital, teeming with the sick, sinful, suffering, dying; and the only efficient, complete, and infallible remedy is the One lifted up on Calvary's cross. Look upon Him *and live*, is the good news of the Gospel message to all the world.

But no one can be a Moses, and thus lift up Christ as the fountain of light, life, and health, until he has for himself found that light, life, and health, by beholding the Lamb of God that taketh away the sin of the world. He must be able to say in very truth, I was sick, but now I am well; I was lost, but now I am saved; I was sinful, but now I am washed and made clean, yea, I am redeemed by the blood of the Lamb, and I love to proclaim it. If it is simply theory with no genuine experience of salvation, conversion, and transformation; if you have not really become a new creature in Christ Jesus, your words will be as empty and unfruitful as the sounding brass or tinkling cymbal. But if, by beholding the lifted-up Jesus, *you* have been brought from error to truth, from darkness to light, from sin to salvation, from the horrible pit to the solid Rock of Ages, with the new song of praise to God in your mouth, then *you* may indeed lift up Jesus by telling it out with gladness. If Jesus has become to *you* the Chiefest among ten thousand and the *One altogether lovely*, then that overflowing divine love in your soul will enable you to so lift up Jesus that other souls will be attracted, converted, and saved.

Remember ever that God measures, not by how much you *do*, but by how much love you work; and the words and deeds of pure love are always fruitful. It is but our reasonable, and ought to be our *most delightful* and joyous, service to lift up Jesus every day and everywhere.

"Lift Him up, this precious Saviour,  
Let the multitude behold;  
They with willing hearts shall seek Him;  
He will draw them to His fold.  
Lift Him up in all His glory,  
'Tis the Son of God on high;  
Lift Him up, His love shall draw them;  
E'en the careless shall draw nigh.  
"O then lift Him up in singing,  
Lift the Saviour up in prayer;  
He, the glorious Redeemer,  
All the sins of men did bear.  
Let them hear again the story  
Of the cross, the death of shame;  
And from tongue to tongue repeat it;  
Mighty throngs shall bless His name."

## THE LAW IN THE GOSPEL PLAN.

BY F. M. BURG.

(Concluded.)

## VII. A Question Answered in Two Ways.

IN Matt. 19: 16 is a question asked of Jesus by a young man: "What . . . shall I do, that I may have eternal life?" In Acts 16: 30 a like question is asked of Paul by the keeper of the jail, "What must I do to be saved?"

In answer to the young man's query the Saviour said, "If thou wilt enter into life, keep the commandments." Paul, answering the jailer, said, "Believe on the Lord Jesus Christ, and thou shalt be saved." Now while there is no discrepancy between these two answers to the same question, there is a vital point to which attention is called, and which accounts for the *seeming* difference in the answers.

If we will take into account the circumstances of each case, all will be clear. The young man professed to be serving the Lord, as appears from reading the account in Matt. 19: 16-20. In consideration of this fact there was only one answer to be given to his question,

and that was the answer given by the Saviour, "Keep the commandments."

When a man has become a Christian, having believed in Jesus for the forgiveness of his past sins, the keeping of God's commandments, or obeying Him, is *the one thing* as far as his personal conduct is concerned. If he does the will of God as contained in His law, he will gain eternal life—will enter the gates of the city, and have right to the tree of life. Rev. 22: 14.

But the case of the jailer was quite different from that of the young man who approached the Saviour. The jailer made no profession of being a child of God. He was a sinner, and knew it. From this standpoint, only one answer could be given to his inquiry, and that was, "Believe on the Lord Jesus Christ." He was in the position of people who need justification. Justification, or forgiveness for the sinner, can only be obtained through faith in the blood of Jesus.

It is important to remember the two principles illustrated by these two cases; (a) One who is a Christian, who claims to know and serve God, has but to remember his obligation to do the will of God, to obey His law fully, by the faith of Jesus. Rom. 1: 17; Gal. 3: 26; Rev. 14: 12. Illustration: Christ's answer to the young man, taking him on his own ground. (b) The man who is still in sin can find freedom from guilt and peace with God only by accepting pardon through the blood of Christ by believing. Illustration: Paul's answer to the jailer.

## VIII. True Christians Obey.

It has not been the aim in these articles to present anything like an exhaustive study of this great subject, as that would be impossible in the space used. But it is hoped that the brief outline or skeleton, which has been given, will be helpful to some who wish to become fortified against so many erroneous conclusions which follow a wrong understanding of this question. The teaching of these times which berates the law of God, and seeks to release men from their duty to obey, grows out of the natural bent of the human heart. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8: 7.

When one is heard pouring forth vituperation against the law of God, it is evident that his heart is radically wrong; he needs the work done for him which the Master insisted that Nicodemus needed. I do not know of a more incongruous thing than that a man claim to believe and even teach the Gospel, and at the same time ignore wholly any obligation to obey the law which Jesus gave, which He obeyed, and which He died to vindicate; and also taught His disciples to do and teach.

When the Spirit of God does its work upon a man's heart, that man loves to walk in the precepts of the Lord. Through the prophet Ezekiel the promise is given that the Holy Spirit will come upon the people, causing them to walk in the precepts of the law. Eze. 36: 26, 27. And this is just the work that is done under the new covenant. Heb. 8: 6-10.

When the law was given to the Israelites of old, the Lord said that these words should be in their hearts, and they should diligently observe them. Deut. 6: 4-9, 20-24.

The psalmist says, "O how love I Thy law! it is my meditation all the day." Ps. 119: 97. And of him whose delight is in the law of the Lord, and who meditates therein day and night, it is said that he shall be "like

a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Ps. 1:1-3.

"This is the love of God, that we keep His commandments; and His commandments are not grievous." 1 John 5:3.

We might cite scriptures at length to this same effect; but what has been set forth in this short series of articles is an example of the whole tenor of Scripture teaching on this subject. May the Lord work at this time, when men have made void His law. The characteristic feature of these last days is lawlessness. The prophet has foretold the utter desolation of the earth by the judgments of God because of this very thing. Isa. 24:1-5.

And in view of the near approach of the day of retribution, God is sending to all nations of men a most solemn warning and a call to true worship; out of which will develop a people who "keep the commandments of God, and the faith of Jesus." Rev. 14:6-12.

This will incite the devil to wrath, as is seen in chapter 12:17. But out of the conflict will come a triumphant company to stand on the sea of glass having the harps of God. Rev. 15:2-5.

Shall we not choose the way of the Lord and be numbered with the victorious ones?

### THE PEACE THAT PASSETH ALL UNDERSTANDING.

BY MRS. E. G. WHITE.

**B**EFORE our Lord went to His agony on the cross, He made His will. He had no silver or gold or houses to leave to His disciples. He was a poor Man, as far as earthly possessions were concerned. Few in Jerusalem were so poor as He. But He left His disciples a richer gift than any earthly monarch could bestow on his subjects. "Peace I leave with you, My peace I give unto you," He said; "not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

He left them the peace which had been His during His life on the earth, which had been with Him amidst poverty, buffeting, and persecution, and which was to be with Him during His agony in Gethsemane and on the cruel cross.

The Saviour's life on this earth, tho lived in the midst of conflict, was a life of peace. While angry enemies were constantly pursuing Him, He said, "He that sent Me is with Me; the Father hath not left Me alone; for I do always those things that please Him." No storm of satanic wrath could disturb the calm of that perfect communion with God. And He says to us, "My peace I give unto you."

Those who take Christ at His word, and surrender their souls to His keeping, their lives to His ordering, will find peace and quietude. Nothing of the world can make them sad when Jesus makes them glad by His presence. In perfect acquiescence there is perfect rest. The Lord says, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee."

It is the love of self that destroys our peace. While self is alive, we stand ready continually to guard it from mortification and insult; but when self is dead, and our life hid with Christ in God, we shall not take neglects or slights to heart. We shall be deaf to reproach, and blind to scorn and insult. "Love suffereth long, and is kind; love envieth not; love vaunteth not

itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth."

Every man's experience testifies to the truth of the words of Scripture: "The wicked are like the troubled sea, when it can not rest. . . . There is no peace, saith my God, to the wicked." Sin has destroyed our peace. While self is unsubdued we find no rest. The masterful passions of the heart no human power can control. We are as helpless here as were the disciples to quiet the raging storm. But He who spoke peace to the billows of Galilee, has spoken the word of peace for every soul. However fierce the tempest, those who turn to Jesus with the cry, "Lord, save us," will find deliverance. His grace, which reconciles the soul to God, quiets the strife of human passion, and in His love the heart is at rest. "He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so He bringeth them unto their desired haven." "Being justified by faith, we have peace with God through our Lord Jesus Christ." "The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever."

"The mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee." When we receive Christ into the soul as an abiding guest, the peace of God, which passeth all understanding, will keep our hearts and minds. There is no other ground of peace than this. The grace of Christ, received into the heart, subdues enmity; it allays strife, and fills the soul with love. He who is at peace with God and his fellow men, can not be made miserable. Envy will not be in his heart; evil surmisings will find no room there; hatred can not exist. The heart that is in harmony with God is a partaker of the peace of heaven, and will diffuse its blessed influence all around. The spirit of peace will rest like dew upon hearts weary and troubled with worldly strife.

### THE TEN COMMANDMENTS AND GENTILES.

BY E. L. MAXWELL.

**T**HAT the whole Ten-Commandment law was binding on all men before Israel came out of Egypt, and that the Gentiles were held amenable to it, being punished for its violation, is often denied by those who would excuse their disobedience of the fourth precept on the ground of being Gentiles. But this excuse is shown to be without foundation by a consideration of many texts, some of which are noticed here.

All will admit that Canaanites or Amorites, who inhabited Palestine before the Exodus, and the Egyptians, were Gentiles in the fullest sense. Then if it can be shown that they were held accountable for violation of the Ten Commandments before this law was spoken from Sinai, there remains no reason why all Gentiles were, and are, not amenable to the same law.

In Lev. 18:6 there begins a list of prohibitions against particular sins. This is prefaced by the statement: "Jehovah spake unto Moses, saying, Speak unto the children of Israel, and say, . . . After the doings of the

land of Egypt . . . shall ye not do; and after the doings of the land of Canaan . . . shall ye not do." Verses 1-3. The list closes with these words: "Ye shall therefore keep all My statutes, and all Mine ordinances; . . . that the land . . . vomit you not out. And ye shall not walk in the customs of the nation which I cast out before you; for they did all these things, and therefore I abhorred them. . . . And ye shall be holy unto Me; for I, Jehovah, am holy, and have set you apart from the peoples, that ye should be Mine." Lev. 20:22-26, A. R. V.

The only reason given for casting out the nations mentioned is that given in verse 23, "for they did all these things, and therefore I abhorred them." And an examination of the "things" mentioned reveals the fact that God held them to account for violating every command of the Decalogue, as the following will show:

Commandments noted—(First) Lev. 18:21; 19:4; 20:2. (Second) Lev. 19:4. (Third) Lev. 19:12. (Fourth) Lev. 19:3, 30. (Fifth) Lev. 19:3; 20:9. (Sixth) Lev. 19:17. (Seventh) Lev. 18:20; 19:29; 20:10. (Eighth) Lev. 19:11. (Ninth) Lev. 19:11, 16. (Tenth) Lev. 19:10, 35, 36.

Inasmuch, then, as the Gentiles of Canaan and Egypt were held amenable to, and were punished for violation of, this law before it was spoken from the mountain, we are forced to conclude that it was binding on all men at that time; and where not obscured by a "conscience seared" through persistent disobedience, it was known to all. Not being local or applicable to a special people then, it is no more so now, but it still stands to be used of the spirit in convincing the world of sin. John 16:18, margin.

Have you been treating lightly the claims of this "holy, and just, and good" law, supposing all the while that Gentiles are not required to keep it? Then, as you see the truth overthrow this pet theory of the great deceiver, come to Jesus, and unite with Him who came to magnify the law, "not to abolish it." He will gladly hear your cry for pardon, dry your tears of repentance, forgive your transgression of His Father's law, and strengthen you to go on your way rejoicing. Not that you have been made righteous by the abolition of the law, but that you have been washed and made "white in the blood of the Lamb," and that you may "go, and sin no more."

### CHRISTIAN SCIENCE.

**T**HERE is no malady more difficult of treatment than Christian Science. It is a system based upon the physical weakness of humanity with an appeal to mental pride. Its impulse is fanaticism. It is a determination to evade the indictment of conscience. There are tens of thousands of people living in the twilight of Christianity. They have a dim and imperfect knowledge of what salvation by faith in Christ is, but they have no adequate conception of the constitution of religion. They think it is a sort of patent medicine for physical ills primarily. There is not much organic strength in the Christian Science system. It is largely a reaction from materialistic rationalism on the one hand and Christian indifferentism on the other. The way to fight Christian Science is to proclaim a real Christ, and wake up along the line, and go to work for the salvation of our neighbors.—*California Christian Advocate.*

## CEREMONIAL AND MORAL LAW DISTINGUISHED.

BY W. A. GOSMER.

(Concluded.)

### God's Sabbath Not a Type or Shadow.\*

ANOTHER reason why the Sabbath days here included in the typical economy could not have reference to the weekly Sabbath is, that the Sabbath of the Fourth Commandment never was a *type* or a *shadow* of anything. It was instituted and fully appointed at the creation of the world, *before sin entered*, and consequently before types and shadows were needed. Instead of being a shadow of anything to come, it points unfailingly back to creation. Types and shadows were needed to point forward to the remedy for sin, only *after* sin entered. And as we have seen, the Sabbath day was set apart before the entrance of sin; and, too, there is nothing about the Sabbath day which suggests type or shadow.

Speaking of the handwriting of ordinances, and the ceremonial days of Col. 2:16, Dr. Adam Clarke says:

The apostle speaks here in reference to some particulars of the handwriting of ordinances, which had been taken away, *viz.*, the distinction of meats and drinks, what was clean and what unclean, according to the law; and the necessity of observing certain holy days or festivals, such as the new moons, and particular sabbaths, or those which should be observed with more than ordinary solemnity; all these had been taken out of the way and nailed to the cross, and were no longer of moral obligation. There is no intimation here that the *Sabbath* was done away, or that its moral use was superseded, by the introduction of Christianity. I have shown elsewhere that "Remember the Sabbath day to keep it holy" is a command of perpetual obligation, and can never be superseded but by the final termination of time.

Dr. Albert Barnes, speaking of the same text, says:

"Or in respect of a holy day." . . . The word rendered "holy day"—*heortē*—means properly a feast or festival, and the allusion here is to the festivals of the Jews. . . . "Or of the Sabbath days" (Greek, "of the sabbaths"). The word *sabbath* in the Old Testament is applied not only to the seventh day, but to all the days of holy rest that were observed by the Hebrews, and particularly to the beginning and close of their great festivals. There is, doubtless, reference to those days in this place, as the word is used in the plural number. . . . There is not the slightest reason to believe that he meant to teach that one of the Ten Commandments had ceased to be binding on mankind. If he had used the word in the singular number—the *Sabbath*—it would then, of course, have been clear that he meant to teach that that commandment had ceased to be binding, and that a Sabbath was no longer to be observed. But the use of the term in the plural number, and the connection, show that He had His eye on the great number of days which were observed by the Hebrews as festivals, as a part of their ceremonial and typical law, and not to the moral law or the Ten Commandments. No part of the moral law—no one of the Ten Commandments, could be spoken of as "a shadow of good things to come." These commandments are from the nature of the moral law, of perpetual and universal obligation.

The American Tract-Society, in "New Testament with Notes," says:

"Judge you;" pronounce you good or bad, according to your treatment of the ceremonial law. A holy day—sabbath days; in the original, a festival-sabbath. The days referred to are those required to be observed in the ceremonial law—days associa-

ted by God with meats, drinks, and new moons. The passage does not refer to the Sabbath of the moral law, associated with the commands forbidding theft, murder, and adultery. The weekly Sabbath was never against men or contrary to them, but always for them, and promotive of their highest good. The observance of it caused them to ride upon the high places of the earth, and to possess the heritage of God's people. Isa. 58:13, 14; Jer. 17:21-27.

### THE MASTER'S HAND.

Is the still air the music lies unheard;  
In the rough marble beauty hides unseen;  
To make the music and the beauty needs  
A master's touch, the sculptor's chisel keen.  
Great Master, touch us with Thy skilled hand;  
Let not the music that is in us die!  
Great Sculptor, hew and polish us, nor let,  
Hidden and lost, Thy form within us lie!  
Spare not the stroke! Do with us as Thou wilt!  
Let there be naught unfinished, broken, marred;  
Complete Thy purpose, that we may become  
Thy perfect image, Thou our God and Lord!

—Horatius Bonar.

### PREPARE WAR.

BY H. S. HARRIMAN.

WHILE the most energetic efforts are being put forth to establish universal peace among the nations, yet the world goes on arming itself on the most gigantic scale, and, in breathless silence as it were, is patiently awaiting results of the great peace conference, where representatives of two powerful nations were assembled, and arranged conditions for a peaceful settlement in a great and cruel war, in which was fearfully demonstrated the horrible result of death-dealing machinery, invented for the special purpose of wholesale destruction, and human slaughter. And thousands upon thousands, with one accord as it were, with aching hearts and trembling voices are continually pleading before the throne of mercy, praying that we may be further spared from that which has already caused the sacrifice of tens of thousands of innocent souls, and bringing wreck and ruin to as many loving homes, and who against their own wills were forced to enter into the defense of a heartless nation, whose only motive is to gratify the lust of human greed.

Yet this cry of Peace, peace does not portend peace. While the recent difficulty between Russia and Japan has been adjusted, yet there are other problems the solving of which, through international entanglements, may still involve the world in universal war. Prophetic students have long been watching for just such events as are now occurring in the affairs of nations, and were it not for that which is written in the "sure Word of prophecy" concerning the "day of God's vengeance," then we could better hope that the present efforts would be rewarded with success. But the signs on every hand are now so plainly written that all may read.

Instead of peace for the future we may rather look for the sword, and a time of trouble such as never was since there was a nation. These are the times of which men of God who spake as they were moved by the Holy Ghost, have written; and among the many events which are now taking place, there are none more startling than present distress of nations with perplexity. There are good reasons for the general alarm now manifest concerning international dangers, of which the majority are willingly ignorant. The time is not far distant when it will be demonstrated to the whole

world that the power of nations, like that also of the individual, is only human. "Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath." Zeph. 1:14-18. If these are the times, as before stated, and the words of God's Holy prophets have been rightly applied, then we may reasonably expect the failure of all human efforts to establish a lasting peace.

While with horror and amazement we gaze upon the darkness that is fast approaching a sin-cursed world, yet we should try to fully realize that our hope lies beyond the darkness.

From the lips of Him who spake as never man spake before, we learn that we are now living in times compared with the days that were before the Flood. We may look for evil men and seducers to wax worse and worse, and not better and better, as is so commonly taught. Present conditions must eventually result in a complete overturning of all human affairs, by war, plague, pestilence, and famine.

Another startling "sign of the times" which will also add its terrors in the coming time of trouble, may be seen in the struggle now impending between labor and capital, which already gives sufficient cause for anxiety and alarm, the final result of which may be found recorded in James 5, which conditions were to immediately precede the coming of the Lord, in which event lies the world's only hope.

The Czar of Russia, the Mikado of Japan, and even President Roosevelt himself, are commanded by God's holy prophet to obey the proclamation to the Gentile world which may be found written in Joel 3:9-14, and is in part as follows: "Prepare war, wake up the mighty men, let all the men of war draw near," etc. Instead of universal peace, they are commanded to beat their plowshares into swords, and their pruning-hooks into spears, and the weak are to say, "I am strong." How far the nations of earth have given heed to the above proclamation may be seen in their efforts of late in *doubling the strength of their naval forces*, each striving to outdo the other in an effort to procure the very latest devices in the art of death-dealing machinery to be used in the wholesale destruction of human life.

This great prophecy, like that of James 5, applies also to conditions that were to obtain just previous to the *second coming* of the Lord, when there are "multitudes, multitudes, in the valley of decision; for the day of the Lord is near, in the valley of decision." Joel 3:14. Until the kingdoms of this world are become the kingdom of our Lord and of His Christ, we may still expect that the thoughts and imaginations of men's hearts will be but continually evil. And Jesus Himself says, "As it was in the days of Noah," they "knew not until the Flood came, and took them all away; so shall also the coming of the Son of Man be." It is also said, "When they shall say, Peace and safety; then sudden destruction cometh upon them; . . . and they shall not escape." 1 Thess. 5:3.

These are Christ's words, and not mine, and the present movement to establish conditions which would insure universal peace will prove abortive. In Jer. 25:28, it is written, "And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts, Ye shall certainly drink."

"CONTROVERSY hardly ever yields good fruit."

"WHATEVER you can not do to the glory of God, leave undone."

\* This article should have preceded that in the last paper. It does not hurt the argument, but the connection would have been better.  
Ed.

## BAPTISM.

BY PAULINE SCHILBERG.

"God moves in a mysterious way  
His wonders to perform."

WONDERFUL is the record of God's dealings with the children of Israel. Our hearts are stirred as we read of His long-suffering toward them. Times without number did they turn away from the Lord, and grieve Him. Again and again He forgave them, and stood by them, delivering them from their enemies. Step by step they went downward, till, by rejecting God's proffered mercies, their hearts had become so hardened that they could even reject and crucify their King, the Redeemer of the world.

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah," etc. Jer. 31:31. Before Christ came God commanded Israel to observe ordinances and sacred rites, as an acknowledgment of their faith in the Lamb slain from the foundation of the world; but when type met Antitype, these passed away.

Since the new covenant was ratified by His death, Christ has given us two emblems of the great work He has wrought for our salvation. These are the ordinances of the Lord's Supper, in commemoration of His death, and baptism, in commemoration of His burial and resurrection. In His wonderful self-sacrifice Christ has left us an example that we should follow His steps. 1 Peter 2:21. He also says, "He that believeth and is baptized shall be saved." We see clearly that faith precedes baptism. Peter, on the day of Pentecost said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Now it is true that we do not observe this rite in order to be saved. We do not do anything as a means of saving ourselves. We are saved by grace, through faith. Our actions, our lives, will show whether we have faith or not. God takes our faith, and measures it by our works. If we believe, and God gives us light concerning these things, it is our duty to manifest our faith by taking part in this form. We have put off the old man, we are dead to sin and to the world; we must now be buried with Christ in baptism. We are baptized into His death, that even as He was raised from the dead, so we should walk in newness of life, if so be that we have put on Christ." Rom. 6:4.

Only those who are dead should be buried. If our affections are set on things above, and we are dead to the world, we have a right to be buried with Christ in baptism. Col. 2:12; 3:1-3. If the old man is truly dead and buried, the things of this world will not charm the soul. The principles of righteousness have been implanted in the heart; the individual has been born from above, and raised to a new life.

The Word of God is a sure foundation, and those who will but look and live, can not fail to see what God has in it for them. The above-mentioned scriptures with such as Matt. 3:16; Mark 1:10; Acts 8:38, 39, establish beyond a doubt the true mode of baptism. But Satan is ever ready to give error for truth. Therefore the Lord exhorts us all to be on our guard. "And what I say unto you I say unto all, Watch."

South Lancaster, Mass.

"COME . . . LET US REASON  
TOGETHER."

BY WILL WOOD.

DEAR HEAVENLY FATHER, why do I say "Forgive me for Jesus' sake?" Why canst Thou not forgive me for my own sake? Art Thou not forgiving enough? Art Thou not kind-hearted enough to let a little thing go without holding me responsible, without taking vengeance for it, without punishing me for things, even tho they are things that are against Thee? Art Thou not merciful enough to do so? And if once, canst Thou not do so again? and again? and again? Dost not Thy mercy endure forever? Let me hear from Thee. Thy Word says that tho my sins "be as scarlet, they shall be as white as snow." Why canst Thou not just forgive me my sins and let them go for the sake of being kind to me? And, of course, if to me, to all, for all are as worthy as I am.

"Well, dear child, I do so love thee as thou hast suggested. My mercy does endure forever. I am forgiving enough, kind-hearted enough, to let it all go and say nothing about it, as far as My own feelings are concerned. But suppose that I were never to interfere with thy actions, with thy sins, with thy transgressions of My law, would they not of themselves work death in thee? Would not the acts themselves kill thee? finally, if permitted to carry themselves out, bring actual destruction upon thee?"

Yes, Lord, I see that.

"Well, then, not having killed thee, would I be under any obligation to raise thee up? Having done things of thine own choice that of themselves destroyed thee, would I be obliged to raise thee up? Having worked for the wages of sin which is death, and having gotten thy wages and finding thyself dead, would I be under any obligation to raise thee up?"

No, Lord, I see that Thou wouldst not, and still Thou wouldst be just and fair.

"Then whose shall those things be that thou hast prepared? What would My being willing that thou shouldst live and go on in sin amount to if thou wert dead and unable to rise up and go on?"

Nothing, Lord.

"Now another thing, dear child; suppose I should raise thee up. Having in one lifetime consented to sin, wouldst thou not do so in another?"

Yes, Lord, I see that.

"And if I raised thee up unworthily once could I consistently refuse to do so the second time, and if a second time, as often as thou didst perish?"

No, Lord, I see that Thou couldst not.

"Well, dear child, dost thou wish Me to perpetuate sin? to perpetuate destruction?"

No, Lord, I do not. But, Lord, listen to a word from me. If Thou dost give me the privilege of choice and I use it to sin, is not Thy system a failure? Can it not truthfully be said that the Lord's arm is shortened that He can not save?

"Yes, My child, that is true; but if I, Myself, pay the price of thy sin, then may I not consistently place thee the second time upon thy feet, providing thou dost accept of the gift?"

Yes, Lord.

"And if I do so, do I not prove that My mercy "endureth forever," that I really am kind-hearted, forgiving? Do I not demon-

strate that My arm is not shortened that I can not save?"

Yes, Lord, thou dost.

"Again, dear child, if sin works death, if the 'wages of sin is death,' to see that the wages are collected, I must see that there is death. If thou art not to be the one who dies, the One who gave thee life must take thy place, as only He who can give life can consistently withhold life. That means either I, Myself, must die, or My Son, for only He and I are able to give life. My Son created thee and I have consented to His offer to die in thy place. If thou wilt accept this Gift, this Son, if thou wilt continue to pray, 'Forgive me for Jesus' sake,' I shall be glad indeed to hear thee and forgive thee, to have mercy on thee and to let all the things thou hast done go, and 'remember them against thee no more.' What dost thou say?"

Lord, I say, "Amen." Dear heavenly Father, I cry, "Forgive me for Jesus' sake." I admit that Thou hast demonstrated that Thy arm is not shortened that Thou canst not save, and that Thou art kind-hearted and forgiving, even to the last degree, and that Thy mercy truly endureth forever.

Chicago, Ill.

## POWER BETTER THAN KNOWLEDGE.

UNNECESSARY knowledge is promised to none of God's children; power for the work just ahead is promised to all. Just before Christ's ascension, when He was giving the eleven their last instructions, they asked Him, with a natural desire to know when to expect the fulfilment of His purposes, whether the time had now come when He would restore the kingdom to Israel. But they would have done their work no better for knowing,—probably not as well,—therefore His answer: "It is not for you to know times or seasons, which the Father hath set within His own authority. But ye shall receive power." That same denial, and that same pledge, are made to us to-day. They are sufficient.—S. S. Times.

THE empire of Cæsar is gone; the legions of Rome are moldering in the dust; the avalanches Napoleon hurled upon Europe have melted away; the pride of the Pharaohs is fallen; the pyramids they raised to be their tombs are sinking every day in the desert sands; Tyre is a rock for bleaching fishermen's nets; Sidon has scarcely left a rock behind, but the Word of God still survives. All things that threatened to extinguish it have only aided it; and it proves every day how transient is the noblest monument that man can build, how enduring is the least word that God has spoken. Tradition has dug for it a grave, intolerance has lighted for it many a tagot; many a Judas has betrayed it with a kiss; many a Peter has denied it with an oath; many a Demas has forsaken it, but the Word of God still endures.—Dr. John Cumming.

SCRIPTURE promises are real bank notes of heaven, and the true riches of believers, who do not live on stock-in-hand, but traffic with this paper currency. Where divine faith is found, it takes the note to Christ's bank, and receives the cash. But human faith can not traffic with this paper; it reads the notes, and owns them good, but dares not take them to the skies for payment. No faith can truly act on God but that which comes from God.—John Berredge.



### WHERE ARE THEY?

WHERE are those watchmen, faithful, true,  
Who sleep not all the dark night through,  
Who see the danger from afar,  
And promptly all the truth declare,  
Unmoved by smiles or frowns of men,  
Whoe'er they are, whate'er their clan,  
Who love the flock and not the fleece;  
Who'd rather work than take their ease;  
Who'd rather serve than be a guest;  
Who never swerve to please the rest;  
Who love their Master and His way,  
And never fret about the pay,  
But, faithful to their trust, go on,  
That they may hear the word, "Well done."

—Church Spectacles.

### THE RECENT MURDER OF MISSIONARIES IN CHINA.

FROM the *China Mail*, published at Hongkong, we get some particulars of the murderous affair at Lienchau. From this account it would seem that the uprising was the result of the American boycott agitation, rather than an anti-Christian feeling. This is assumed from the fact that no native Christians were attacked by the mobs that looted and burned the mission buildings, and murdered some of the attachés. The *Mail* says:

On the morning of the massacre, October 28, Dr. Machle, when on his way from his residence to the men's hospital, passed a temple, near to which a temporary bamboo structure had been erected, where a *la tsu* was in progress. At his request three old men followed him to his hospital, and he talked with them about their having erected the bamboo structure on mission property.

He called their attention to the fact that they would be justly offended if he should build a chapel on their land, and told them that he could not consent to their erecting a structure for their worship on mission property. Several persons standing by spoke up and said: "The foreigner is talking justice. That is right."

The elders then told Dr. Machle that the last performance and the feast were to occur that evening, that the structure would be removed the next day, and so the matter was pleasantly arranged.

The entire conversation occupied about ten, or at the most fifteen, minutes, and the elders were turning away apparently perfectly satisfied.

### Armed Roughs.

Just then a crowd of younger men, a rough looking set, one of them with a drawn revolver, several armed with Chinese pikes, carrying poles, etc., rushed up, and, as Dr. Machle entered the hospital, one of them struck him on the shoulder. Then stones were thrown, one of which, glancing from a window, hit Dr. Machle in the forehead, but, as its force was spent it inflicted no injury. The elders remonstrated with the crowd and they dispersed.

A little later Dr. Machle saw another crowd around a guard boat on which Dr. Chestnut had taken refuge. That crowd was temporarily dispersed. A message was then sent to the officials.

Dr. Machle went on back to his house, a "seven-minute walk" from the hospital, supposing that there was no longer any special danger of trouble at the hospital. Not long after he got to the house, however, two persons came from the women's hospital, which was located near the men's hospital, saying that the crowd were looting the hospital, had taken everything of value, and one of the persons who brought the report had been seriously injured.

### Misleading Assurances.

While Dr. Machle was dressing his wound, a Chinese official came. A little later other officials came, the highest civil and military magistrate in the district.

They came without arms, and the soldiers who came with them were without arms. The officials assured the missionaries that they need not fear any further trouble, that all would soon be quiet.

In a few minutes, however, the women's hospital

was reported to be on fire. In quick succession, the other buildings down near the river were set on fire, the women's school, the men's hospital, the church, the native pastor's residence, and theological students' dormitory.

Still, the officials all remained up on the hill and assured the missionaries that they need not fear, that the crowd would certainly not come up on the hill where the mission residences were located.

The burning of the buildings near the river occupied a surprisingly little time, scarcely more than an hour, and about twelve o'clock the crowd was seen starting toward the residences. About that time the officials suggested to Dr. Machle that all missionaries get into a boat and go to the yamen, across the river in the city. But no boat was prepared. The party went down to the river and a ferry-boat that had started from the opposite shore stopped in the middle of the stream, the boatman, pretending for awhile to be coming to one shore, finally returned to the other shore.

Then the men who were pretending to guide the missionaries suggested that they go to the temple, adjoining which was a cave. But they soon found that the temple-keeper was unfriendly; then they thought to flee into the

river. Little Annie caught hold of some bushes growing on the river bank, and so kept above water.

For some ten minutes they were left alone by the crowd who were interested elsewhere. But finally a heartless wretch ran a spear through the head of little Annie, and a number of men went out into the river, and one ran a three-pronged instrument through Dr. Chestnut's body and thus killed her. The two bodies were then brought ashore and were beaten and stabbed by the inhuman wretches, and finally, when scarcely recognizable as human bodies, they were again thrown into the river.

Mrs. Machle was the next one discovered. She was stripped and exposed to the ridicule of the crowd, then run through with a spear, beaten, and her lifeless body pierced again and finally thrown into the river.

### Shocking Treatment of the Peales.

After an interval of about half an hour Mr. and Mrs. Peale were found. They were stripped of all clothing, and put up on an elevated place in full view of the crowd, and made to stay there for about a half an hour, enduring jibes and jeers and insults. In vain Mr. Peale made efforts to shield his wife. Finally a miscreant crept up from behind and crushed him to the ground with a heavy stone. While his wife was forced to look on, his body was pierced through and through, and beaten until it was a shapeless mass. Then Mrs. Peale was beaten down with a heavy club, her body treated much as the rest had been, and with that of her husband was thrown into the river.

Thus ended the wild orgie, and with loud rejoicing the frenzied, bloodthirsty crowd went off to feast, leaving several scores to search the caves for the two missing ones. Fortunately darkness made it possible for the officials to rescue them in the manner already related.

### Another Suspicious Feature.

The *Mail's* report gives another



Chinese Weavers.

country, but the mob was too close after them. So they took refuge in the cave. Here they had a rough experience, being scattered and trying to hide in various ways. Dr. Machle sunk himself in water, with only his eyes protruding, where he remained for several hours. A Miss Patterson was hid in a well with a very small opening, but wider at the bottom. The searchers looked in the well by the light of their torches, but failed to notice her. Mrs. Machle could not get through the small aperture.

### Dr. Machle and Miss Patterson Rescued.

Eventually Dr. Machle heard some one call him, and recognized the magistrate, who assured him that the mob had dispersed. Then another man assisted in finding and rescuing Miss Patterson from the pit in which she had hidden. This man had befriended her because at one time he had received help at the hospital. It was he who had shown her the hiding-place.

### Attack on the Women.

The accounts of the massacre of the other missionaries are given by Chinese who witnessed the awful atrocities. I shrink from writing all that I have heard. Much must be left for the readers to imagine. The women were spared the worst. Innocent little Annie Machle was the first to be put to death. She and Dr. Chestnut were the first ones found by the mob. They were stripped of all clothing and were thrown uninjured into the river. Dr. Chestnut could swim, and safely reached a sand bar out in the

feature of the affair that would indicate that anti-Americanism was at the bottom of it. French Catholics are very influential in that vicinity. The reporter, writing from the scene, says:

The ringleaders in the mob the day of the massacre were recognized by the Protestant Christians as Catholics. To give further color to the idea that the Catholics had some connection with the affair, the French priests, altho several times requested to help quiet the crowd, the civil magistrate himself sending a special request to them, refused to do anything. I presume that the officials, if it is possible to suppose that they sincerely desired to protect the foreigners, recognized the ringleaders as Catholics, and knew that the priests could influence them, and so sent the request. At any rate, the French priests were not molested.

### Boycott Influence.

The boycott agitation, to say the least, had got the people so aroused that they were ready for just such an outbreak as occurred. The Chinese are disposed to deny that the people at Lienchau knew anything about the boycott. But the day before Dr. Machle and party reached Lienchau, he was on shore at a small town selling Christian tracts. A man who had bought some tracts brought them back, saying, "If these tracts are American, I want you to give me my money and take them back." Similar things occurred a number of times that day. After they got to Lienchau they noted repeated evidences of the effect of the boycott agitation. Boycott placards were posted all through the city, and the elders had applied to Canton headquarters for large supplies of boycott literature.

**WHAT OUR TEXAS LABORERS ARE DOING.**

FOR some weeks Brethren C. W. Miller and H. B. French, have been holding meetings at Bowie and Bellevue. At Bowie, our people have recently built a much-needed house of worship. There are several deeply interested at Bellevue, and Brother French is now doing house-to-house work for them. The recent rains made it very difficult to continue with the tent.

Brother Miller is now visiting churches, and after the week of prayer, which he will spend with the German churches at Hurnville and Valley View, he will make his work among the German-speaking people of Texas.

Brethren Field and Cubley have just closed a series of meetings at Bangs, with a result of thirteen accepting the truth. The interest there continues, and they have commenced a meeting five miles from their first effort.

Brother Eastman has been out in the canvassing field the last few weeks, and is gaining a fresh experience in personal canvassing.

Brother Hopkins has been for some time in and near Longview. The opposition has been strong, yet souls are accepting the truth.

Brethren D. U. Hale and J. I. Taylor have been faithfully laboring near Nacogdoches. Some have accepted the truth for this time, and with some who accepted the message in a former effort, there will soon, we hope, be a new church organized. Our strength is not in numbers, but in faithfulness. Our prayers, then, should be that the Lord will bless these new companies with faithful members and leaders.

Brother McCutchen has moved his family to Dallas, and will for a time devote himself to enlarging the work in that city.

Brother Willis, assisted by Brother W. Field, held a course of meetings near Jewell, where nine embraced the truth. When the school opened at Keene, Brother Field entered the school, and Brother Willis has been holding meetings near Venus. Six have accepted this message there, and still others are interested. This interest was aroused by faithful living on the part of a few souls who were living there. Every member can do something.

Brother E. L. Neff and wife have just returned from a few weeks' trip into Kansas. He had a good rest, and now he will again enter the work in and near San Antonio. Sister Berta Taylor is assisting in Bible work there.

Our Bible workers are divided as follows: Jessie Hunter at Waco; Lottie White is taking a few days' rest, and will return to Fort Worth; Jessie Robbins at Bellevue; Sister Cubley has returned home from her work with her husband at Bangs; W. E. Hancock is attending Union College, hoping to be better fitted for the work to which he has been called.

You will see that our laborers are nearly all busy. Yet there is a vast field besides. We can not think of calling any from their work, but instead, we would be glad if others could be added to the list of earnest public laborers, ready to enter new, unworked fields. Our time for peaceful work is short, and the fields are white.

If all will faithfully return to God that which He claims for the Gospel ministry, the laborers can be kept at work. When Israel was unfaithful, the priests had to turn to the fields for sustenance.

God has spoken concerning our offerings, that they can not be taken from the tithe. This is sacred to one purpose. May God abundantly bless our laborers, our churches and companies, and give us all rest together when the work is done.

CLARENCE SANTEE,  
*President of Texas Conference.*

**OUR WORK AND WORKERS.**

Six candidates were recently baptized at Walla Walla (Wash.) College.

At Galt, Ont., three persons have commenced to keep the Lord's Sabbath the past year through reading the SIGNS OF THE TIMES.

The organization of a Sabbath-school at Lorimer, Iowa, and a Sunday-school about two miles from that place, is reported to the Bulletin by Brother E. W. Wolfe and wife.

BEING compelled to leave Hawaii on account of failing health, Prof. I. C. Colcord has settled for a time in Oakland, Cal. He and his wife are now conducting the church-school in Oakland, Prof. George McCready Price having resigned.

On a recent tour in Washington, Brother A. J. Stover baptized four young candidates at Carrolton, and one at Yacolt. He also crossed into Washington County, Ore., where four persons—father, two sons, and a daughter—accepted the faith.

In the Southwestern Union Record, Brother E. B. Hopkins reports that three families have accepted the truth as a result of meetings at Longview, Texas. Six candidates were baptized, and others were to follow later. A Sabbath-school of nineteen members was organized.

THE Workers' Bulletin says that one Iowa canvasser has found territory that was canvassed seventeen years ago, and that "Daniel and The Revelation" was sold then quite extensively. He reports that these books are now being taken down from the shelves and studied. It is ours to sow the seed, and the Lord will give the increase in His own good time.

OF the missionary campaign in Brantford, Ont., Brother W. Dredge writes to the Messenger: "Sister Davis and myself have taken nearly six hundred sets of the SIGNS and four hundred special numbers of Life and Health, which we hope to sell around this city and neighboring towns. Canvassing from house to house, with the Lord's good blessing, we have sold about nine hundred copies, and have begun to go over the city the second time, hoping to sell the rest."

MANY of the readers of the SIGNS will be glad to learn that the Sabbath-school lessons in German, Danish-Norwegian, and Swedish are printed in our foreign papers, published at College View, Neb. These papers also contain the Intermediate lessons for children, translated from the Youth's Instructor. Write to the publishers for sample copies. Special rates on clubs for Sabbath-school and missionary work. Address the International Publishing Association, College View, Neb.

A LETTER from Brother W. H. Wakeham, tells us that he has been at Aintab in the eastern part of Turkey, not far from Haran, where Abraham stopped on his way to Canaan. Here he held a Bible institute at the home of Brother Baharian. The school consisted of six workers and several other Sabbath-keepers who reside there. He also reports some interest among "outsiders," and a profitable time. This letter was dated November 9, and from there he expected to visit Beyrout, Jaffa, Jerusalem, and perhaps Constantinople.

**WANTED FOR MISSIONARY WORK.**

(Always prepay postage.)

ANY of our papers or tracts suitable for rack work. Address, A. E. Crist, Sutter City, Cal.

CLEAN copies of the SIGNS for Soldiers' Home, 2,500 inmates. Address, Mrs. L. Wightman, Purdy Block, Bath, N. Y.

CLEAN copies of SIGNS and Little Friend. Address, Wm. Curtis, Alsea, Ore.

**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. CHAS. S. POTTS, *Secretary.*

Nashville, Nov. 22, 1905.

**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.

NOTICE.—Mrs. Alice B. Wilt, Bond, Maryland, wishes to correspond with some one (girl or woman) who would appreciate a good home in her family. She needs some help in her work, and company for an invalid daughter, and offers good home, clothing, etc., to one who would meet her need. Seventh-day Adventist preferred. Address as above.

**SUNSET MAGAZINE**

DESCRIBES

**California**

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

**"Opportunity"**

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

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

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

One-half new songs that will never grow old  
One-half old songs that will always be new

**Devotional Songs**

250 pages, cloth, \$25.00 per 100; 30 cents each by mail.

A copy for examination will be mailed on request. Returnable. Published by the publishers of the famous "Gospel Hymns."

**THE BIGLOW & MAIN Co., New York and Chicago**

**IMPORTANT TO TRAVELERS**

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

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.]



## EVER THE BEST.

BY MAX HILL.

I KNOW when great temptations come to me  
I shall be strong;  
The evil of great sins I clearly see;  
But O I long  
To guard against the little sins of life,  
To keep my heart,  
To keep it pure from every petty strife;  
To have no part  
With those whose tendency would drag me down  
From that estate,  
The end of which shall be a beauteous crown  
Beyond the gate.  
So, as I live and strive to enter in,  
My daily prayer  
Is, "Lord, abide with me; keep me from sin,  
I trust Thy care;  
O let me ever seek to know Thy way,  
Thy will to see;  
Lord, guide my faltering steps from day to day  
As pleaseth Thee."  
For I must not let good and better things,  
However true,  
Veil from my sight the best that Heaven brings  
To mortal view.

## EDUCATION IN THE HOME. NO. 30.

BY MRS. L. D. AVERY-STUTTLE.

BROTHER and Sister Hartman were highly gratified with the results of their "experiment," as they called it. They had learned by blessed experience that it is quite possible to teach the Word of God to their own children in such a manner as to prove both instructive and entertaining. Indeed since their regular studies in the Scriptures began, these had taken the place of other entertainments to a great extent, and had entirely supplanted all amusements of a questionable character. But these were only some of the fruits which had been the natural outgrowth of the studies. These godly parents had found it a blessed privilege to train their children so carefully at home, as entirely to counterbalance the teaching of that "science falsely so called," which they received at school, where, along with the good seed, they could scarcely help receiving some seeds of error. Brother and Sister Hartman made it their business not only to plant the good seed of the kingdom, but also to uproot the seeds of error ere they had germinated; and to their great satisfaction, the good seed was already springing up and bearing fruit in other homes than their own. Still, at the conclusion of each study, they almost feared that those who had so far been constant in their attendance, might find some excuse for remaining away. But the succeeding Wednesday evening came once more, and still all were in their places, tho the weather was very inclement.

"We were afraid we should be obliged to study our lessons alone this evening, on account of the rain," remarked Brother Hartman, after all were seated.

"I might as well own up," said Billy, "I wanted to hear that story you promised, and then I thought may be you'd—we'd sing some more songs."

"Right, Billy," smiled grandma; "you shall not be cheated out of the music or the story either."

"Well," said Mr. Gray, "wife and I thought we'd come along with Walter. The fact is, we came in the first place from curiosity,—now, Mr. Hartman, we come to learn God's truth."

Mrs. Jones and Mrs. Wilbur glanced at each other, and Mrs. Wilbur said:

"Yes, we all feel that it's high time that we better understand that Book which points out God's will and our duty, and I only hope for one, Mr. Hartman, that I shall have the true courage to live up to my honest convictions."

"Thank God for that brave testimony!" exclaimed dear grandma, while a tear of thanksgiving rolled down her cheek.

"Perhaps it would be well to give a short synopsis of our last lesson as a sort of review, before I tell the story I promised:

"Walter, what was the first thing that we learned last evening?"

"I think we studied about the condition of the dead, and listened to the stories told about some who had died and been resurrected."

"What did we learn from a consideration of these stories, Miss Josie?"

"I believe we learned that people are not conscious after their death," replied Josie, stealing a glance at her mother.

"Yes, I think we considered almost every case recorded in the Bible, except those who were resurrected and ascended with Christ, and in not a single instance did one of them even mention or hint that they were conscious in death."

"What did you learn, Mrs. Jones?" asked Sister Hartman.

"I learned very much, my friend, but for one thing I found that almost every system of error springs from this belief in the conscious state of the dead."

"What further did we learn, Mattie?"

"That Satan will be able to transform himself into an angel of light, and will try to deceive even the very elect."

"Thank God for the knowledge of the truth?" exclaimed her mother. "We need not be ignorant of his wiles."

"What next, Billy?"

"We found that it was a wicked, lying spirit who came to the Endor woman, and not the spirit of Samuel at all!"

"Good! now Beth, my child," smiled her father "what did you learn from the study?"

"I learned," replied Beth promptly, "that the Lord doesn't want us to be so silly as to ask questions of a dead man, nor so wicked as to ask them of Satan!"

"Well done, Beth! and now for the story," said John.

Brother Hartman smiled as he began: "I think we have proved by the Holy Scriptures that man is not by nature immortal, but that he depends upon Christ alone, who will bestow immortality upon His children at His coming. Now, this study has brought freshly to my mind a very interesting incident to which I was a witness many years ago. There came to our neighborhood, when I was quite a young man, a minister, who set up a tent and began preaching very earnestly that the coming of the Lord was near, and—"

"An Adventist, wasn't he, papa?" asked Beth.

"I thought you would soon guess,—yes, he was a Seventh-day Adventist, whom we will call Elder A—. Of course he taught the blessed truth of the sleep of the dead. He made this very plain, even as we have been trying to do, until it seemed to shine from the inspired Word with wonderful luster. This appeared to arouse the prince of the powers of darkness. Satan well knows that his master deception is based upon a confused idea regarding the natural immortality of the soul. So he stirred up a resident minister of one of the churches, whom we will call Elder B—, to oppose the truth very bitterly. Finally Elder B— urged that a debate upon the question be arranged. In vain did Elder A— plead to be excused, the other insisted, and at last

the debate was agreed upon. On the evening in question the tent was crowded to overflowing. Elder B— did not hesitate to make use of very foolish and unchristian language; and failing most dimly to prove his opponent in the wrong, or to prove that the soul of man is naturally immortal, he resorted to all sorts of methods to show his ill-will toward Elder A— personally. I felt sorry to see this, and was certain that his cause would gain nothing by it.

"Finally, in the midst of a loud argument which contained more noise than logic, he declared that he would turn to a text proving that the immortal spirit of man feels the bitter passions of anger and hatred after death.

"The audience was deeply interested, and the friends of Elder B— were much gratified at this strong assertion."

"But he could never prove that, father," interrupted Mattie; "he could not from God's Word, could he, father?"

"You shall judge for yourself, my child. He read, in proof of this, Eccl. 9:3. Let us turn to the text, all of us, and I will read it exactly as he did. Please follow me closely."

Each having found his place, Brother Hartman read:

"This is an evil among all things that are done under the sun, that there is one event unto all; yea, also, the heart of the sons of men are full of evil, and madness is in their heart while they live, and after they go to the dead."

"O! but father! you're not reading right. It doesn't read that way!" exclaimed Mattie and Beth together, while John and Walter glanced at Elsie and smiled. "I think you left out a very important word, Mr. Hartman," said Josie.

"Well, I read it exactly as the minister, Elder B— did," replied Brother Hartman. "But when it was Elder A—'s turn to speak, he remonstrated with his opponent, and urged him to read the text once more, thinking that he would certainly see his mistake and correct it."

(To be continued.)

## RELIGIOUS FICTION.

THE religious publishing houses of the day are sending forth cords of fiction: books, containing accounts of persons who never lived, and of occurrences which never happened; these yarns being spun out of the minds of their authors, and embellished with all the felicities of diction and grace of composition, until the young, fed upon such mental diet, lose all taste for solid reading, facts, truths, and history, and so are given over to the reign of fiction and folly, idealism and unreality.

Doubtless one reason for this is, these fictitious writers find it much easier to sit down and spin a yarn out of their own dreams and fancies, than to dig, delve, explore, and give facts to the people, grouped and related in an interesting manner.

Life is short. Time once wasted can never be recalled, and it is a sad sight to see thousands of young persons spending their years reading things which are not true, and which, after having been read for years and years, leave the mind empty of facts and perverted in its estimate of life and its duties and privileges, and in a condition to be misled and beguiled into paths of sin and folly and vanity.—H. L. Hastings.

## WHERE MORAL COURAGE WON.

CHRISTIANA DICKSON, the wife of one of the first settlers of Erie County, Pennsylvania, was a small, blue-eyed, low-voiced woman, extremely timid, but she had a horror of drunkenness.

She lived in days when the use of liquor was universal. But when her sons were born, she resolved to put a stop to whisky-drinking in her home. Her husband being absent, her brother called for the help of the neighbors, according to custom, to put up a barn, needed on her farm. They all assembled and went to work, while she prepared a great dinner. After an hour or two, whisky was asked for. She refused to provide it.

Her brothers, and, at last, an elder in the church, came to reason with her, to tell her that she would be accused of meanness. Without a word, the little woman went to the barn, and, baring her head, stepped upon a log and spoke to them.

"My neighbors," said she, "this is a strange thing. Three of you are my brothers, three of you are elders in the church—all of you are my friends. I have prepared for you the best dinner in my power. If you refuse to raise the barn without liquor, so be it. But I would rather these timbers rotted where they lie than to give you whisky."

The men angrily went home, the little woman returned to the house, and for hours cried as though her heart would break. But the next day every man came back, went heartily to work, enjoyed her good dinner, and said not a word about whisky.

This led to the discontinuance of the use of whisky at barn-raising in the country. Her sons grew up strong, vigorous men, and did good work in helping to civilize and Christianize the world; their descendants are all of a high type of intellectual and moral men and women. If she had yielded this little point, they might have become like many of their neighbors—drunkards.—*Selected.*

#### HE HAD BACKBONE.

NOT all boys would have done as did Harry Shepler, who was in the signal service. Harry was ordered one morning, by a sergeant, to report for duty at the canteen. He refused to do so, and the sergeant threatened to report him to the officer of the day. "All right," said Shepler, "go ahead. I did not enlist to be a bartender, but a soldier, and I will not report at the canteen." He was duly reported to the major, who sent for him. Shepler went with trembling knees, but with a steady heart, for he knew he was right. When he came before the major, that officer said to him:

"Are you the young man who disobeyed orders this morning?"

"Yes, sir; I am."

"Why did you do it?"

"Simply because I do not believe it is right to do what I was asked to do. I enlisted to be a soldier, and not a bartender."

The major arose quickly from his stool, and, extending his hand, said:

"Shepler, you are the kind of man we want. I am glad to see a fellow who has the courage of his convictions. You are not obliged to report to the canteen."

#### WHERE ARE YOU INSURED?

THIS is a common question in these days of revelations of corrupt insurance companies. We commend the following prospectus of a very old concern, one absolutely safe:

**Its Name**—The Royal Life Insurance Company. Established in the year 4004 B.C. Gen. 3:15.

**President**—The King of Kings, and Lord of Lords. 1 Tim. 6:15.

**Actuary**—The King's Son. John 3:16.

**Solicitor**—The Spirit of Truth. John 14:16, 17.

**Board of Directors**—President, The Father; Actuary, The Word; Solicitor, The Spirit of Truth.

**Agents**—The Redeemed. Mark 16:15.

**City**—New Jerusalem.

**Office**—The Father's House.

**Name of Phone**—Secret Prayer.

The following exhibit shows what business is done by the company:

#### WONDERFUL RECORD! SURPRISING FIGURES!!

**Total Number Insured Since Charter Was Taken Out**—"A great multitude, which no man could number, of all nations, and kindreds, and people, and tongues." Rev. 7:9.

**Paid-up Capital**—"The unsearchable riches of Christ." Eph. 3:8.

**Collaterals**—God's boundless mercy and love. Ps. 103:17; Jer. 31:3.

**Assets, Real Estate**—"An inheritance incorruptible, and undefiled, and that fadeth not away." 1 Peter 1:4.

**Cash in Bank**—"Gold tried in the fire." Rev. 3:18.

**Securities and Stocks**—"Two immutable things," God's oath and promise. Heb. 6:17, 18.

**Liabilities** (The unmerited claims of the human family).—"There is none that doeth good, no, not one." "All have sinned, and come short." Rom. 3:12, 23.

**Surplus Over All Liabilities**—"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Cor. 2:9.

"Able to do exceeding abundantly above all that we ask or think." Eph. 3:20.

A few facts to encourage all to insure:

1. It has never changed its management during a history of almost 6,000 years.

2. It has been in successful operation all these years in spite of determined opposition of men and demons.

3. This is the only company which insures against the fires of the great day of judgment.

4. It insures a man for more than he is actually worth.

5. The present benefits of this company are a hundredfold, of things needful to the body, in houses, lands, friends, and that "peace which passeth all understanding."

6. All companies offering to issue policies after death are frauds.

**Conditions of Policy**—"Repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:21.

**Eligibility**—"Whosoever will" may come. Rev. 22:17.

**Premiums**—"Without money and without price." Isa. 55:1-3.

**Conclusion**—This is the largest, the oldest, and the only absolutely reliable Life Insurance Company on the earth.

"Come with us, and we will do thee good; for the Lord hath spoken good concerning Israel."

#### NEVER KNEW HIM.

A TOUCHING story is told of the child of a well-known French painter. The little girl lost her sight in infancy, and her blindness was supposed to be incurable. A famous oculist in Paris, however, performed an operation on her eyes and restored her sight.

Her mother had long been dead, and her father had been her only friend and companion. When she was told that her blindness could be cured her one thought was that she could see him; and when the cure was complete, and the bandages were removed, she ran to him and tremblingly pored over his features, shutting her eyes now and then and passing her fingers over his face as if to make sure that it was he.

The father had a noble head and presence, and his every look and motion was watched by his daughter with keenest delight. For the first time his constant tenderness and care seemed real to her. If he caressed her or even looked upon her kindly, it brought tears to her eyes.

"To think," she cried, holding his hand close in hers, "that I have had this father so many years and never knew him!"

How many of us are like the little blind girl! The heavenly Father is so near in Jesus Christ, but our "eyes are holden."—*Selected.*

#### A SILVER COIN WORTH A THOUSAND TIMES ITS WEIGHT IN GOLD.

THE *Standard*, one of London's very interesting papers, states on the authority of its Berlin correspondent that an archeological find of the greatest interest has just been made by Pastor Lohmann, chairman of the German Society for Scientific Research in Anatolia. During his recent journey in North Syria a coin of pure silver, excellently preserved, was offered to him, which, on examination, proved to bear a perfect Aramean inscription of Panammu Bar Rerub, King of Schamol, who reigned eight hundred years before Christ. It is the oldest known coin in the world. Up to the present the Lydians have always been regarded as the inventors of money, but this new find shows that the Semitic Arameans, who lived two centuries before the Lydians, are the oldest known coiners of money.—*Christian Advocate.*

#### LITERARY NOTICES.

##### "The Twentieth Century Chronology of the World."

Being a Digest of Universal History from Earliest Times to the End of 1903, A.D. Compiled after the most careful and thorough research, and containing a complete alphabetical index, tables of rulers, notes, etc., with dates computed according to eras of before Christ and Anno Domini, Julian Period, Anno Mundi, Olympiads, Year of Rome, Roman Indictions, and Hegira. By Carolyn Norris Howitz. Over 120 illustrations, many from rare old French and Roman plates, collected in Europe many years ago. 560 large pages, printed on good paper with clear type. Prices, cloth, \$3.00; half-bound, marbled edges, \$4.00; a still finer binding, gilt, \$5.00; full morocco, \$6.00. Publishers, Grafton Press, New York. For sale by the author, 830 Hamilton Terrace, Baltimore, Md.

This great work of industry, toil, and patience is divided into six periods as follows: From earliest times to the first Olympiad, B.C. 776; to B.C. 1; to the flight of Mohammed, A. D. 622; to the Reformation, 1550; to the Independence of America, 1776; to 1903.

The Biblical chronology is that of Archbishop Usber's, with a few modifications. It is less satisfactory than the civil-historical. For instance, Belshazzar is made identical with Nabonadius, when in reality, as clearly shown by archeology, he was the son of Nabonadius; the crucifixion is placed in A.D. 33, instead of A.D. 31, as it seems to us clearly fixed by Hale. But as a reference work, as set forth in form above stated, the book is immense, and is the fruit of arduous research and patient toil for years. It is a condensed encyclopedia. The work grows fuller as we near our own times. It is of great value as a quick reference in matters chronological. The long tables of kings, popes, rulers, the chronological, alphabetical indexes are of great value. We hope the book will have a large sale. If any of our readers desire it, we will order for them.

##### "The Story of the Seer of Patmos." By Stephen

N. Haskell, author of the "Story of Daniel the Prophet." Illustrated, cloth, 424 pages. Southern Publishing Association, Nashville, Tenn., Fort Worth, Texas.

The arrangement of the book is unique. The page is in two columns; about two-thirds of the page is occupied with the author's text; in the one-third are texts of scripture paralleling or explaining the scripture under consideration. The character of the work is that of an intensely spiritual story of the Revelation, rather than an exposition. For those who wish to study the book, suggestive questions on each chapter are given in an appendix at the close. Its reading will, we are sure, bring all to see much more light in the Word of God, and a greater love for its precious truth.

##### "Did Daniel Write Daniel?" The Genuineness and

Authenticity of the Book of Daniel, Discussed by Joseph D. Wilson, D.D., Professor of History in the Theological Seminary of the Reformed Episcopal Church. Charles C. Cook, 150 Nassau Street, New York.

In this little work, the author reviews the contentions of the higher critics, and shows them, when properly understood, to make for, rather than against, the genuineness and authenticity of the book. While we do not agree with him in all his interpretations of prophecy, as, for instance, that the everlasting kingdom of God on earth is set up among the ten horns, and that the "little horn" of chapter 8 refers to Antiochus, we are glad for the good word he speaks for one of the most important books of the Bible. The book of Daniel, traced again in fulfillment, is evidence which can not be overthrown.

##### "How to Use the Voice in Reading and Speaking."

With selections for practise. By Ed. Amherst Ott, Principal of the Drake School of Oratory. Cloth, 275 pages. Price, \$1.25. Hinds and Noble, 31-35 West 15th Street, New York.

The design of the book is twofold: a text-book of elocution for colleges and high schools, and a helper in self-instruction. The writer's object is to explain vocal phenomena and teach students how to build up a voice that will meet the demands of the platform. And he feels the more confident in the success of this object because the teaching of the book is fortified by actual practise and experiment. It has not been the purpose of the author to make the work exhaustive, but suggestive and instructive along the more important phases of the subject. The work is illustrated by many diagrams, and will prove a help to him who is willing to work.

SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., DECEMBER 27, 1905.

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

Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common (King James) Version, the Revised Version, or the American Standard Revised Version is used, quotations will not be designated in reference. Any Bible quotation in this paper, therefore, differing from the Common Version, unless otherwise indicated, will be from one of the two revised versions, usually the American Standard.

CONTAINED IN THIS NUMBER.

Poetry.

Child of the Eastern Star, MATTIE H. LEAKE . . . . . 7

Let No Man Take Thy Crown, FRANCES E. BOLTON . . . . . 8

The Master's Hand . . . . . 10

Where Are They? . . . . . 12

Ever the Best, MAX HILL . . . . . 14

Editorial.—"Peace" and "Good-Will"—Poor, and Don't Know It—True Courage—"Divine Healing"—Betraying the Trust . . . . . 3-5

Question Corner.—Nos. 1750-1754 . . . . . 5

Outlook.—"The Inter-Church Conference on Federation," A. T. JONES—An Alleged "Campaign Document"—"Baptists Persecuted in Germany" . . . . . 6, 7

General.

Lifting Up Jesus, H. A. ST. JOHN . . . . . 8

The Law in the Gospel Plan, F. M. BURG . . . . . 8

The Peace That Passeth All Understanding, MRS. E. G. WHITE . . . . . 9

The Ten Commandments and Gentiles, E. L. MAXWELL . . . . . 9

Ceremonial and Moral Law Distinguished, W. A. GOSMER . . . . . 10

Preparative War, H. S. HARRIMAN . . . . . 10

Baptism, HELEN SCHULBERG . . . . . 11

"Come . . . Let Us Reason Together," WILL WOOD . . . . . 11

Missions.—The Recent Murder of Missionaries in China—What Our Texas Laborers Are Doing . . . . . 12, 13

The Home.—Education in the Home, 30, MRS. L. D. AVREY-STUTTLE—Where Moral Courage Won—Where Are You Insured?—Literary Notices . . . . . 14, 15

Publishers . . . . . 2

Praying for Blessings.—Most of those who pray for blessings desire some tangible benefit, something which makes peaceful and happy, something which will affect the feelings, the sensuous life. The feeling comes first, when it ought not to be considered at all. Our English word "bless" goes back in its origin to blood. It touched the idea of sacrifice, of consecration. It took hold of the life. To be blessed was to be consecrated, to be sprinkled with the blood, to be dedicated to God and accepted of Him. This is a blessing which all may claim. It will bring joy and happiness, and they will be the effect, not the blessing; the fruitage, not the tree. O Christian brother and sister, let us seek for this blessing in the year to come.

This is our last issue of the year. Many friends have been with us all through months and weeks and days of 1905. They have found the SIGNS OF THE TIMES what it ought to be, a blessing. Some of our readers have been with us only for a little time. They are still unacquainted, to a great extent, with the paper, its aim, its purpose. We invite them to stay with us in the year to come. There are other good papers, many of them; but there is no other paper which deals with the great questions before the world as the SIGNS OF THE TIMES does—from the standpoint of the "sure Word of prophecy." We believe, as has been stated, that "the Bible is the most up-to-date book in the world to-day. It meets all the world's needs, in warning, in instruction, in comfort and consolation, in strength and support." This great federation movement of the churches of Christendom, the peace congresses, the spread of Socialism, the advance of the Papacy, and

their meaning, are all foretold in the Word of God, and the SIGNS OF THE TIMES will lay all these before its readers. It will be a pure, strong, home paper, a help to mothers, a strength to Christian young men and women, a steady, advancing light by the highway of righteousness. It has but one interest to serve, that of the cause of Christ—the salvation of souls by the living truth of God in Christ Jesus. Such we hope by God's grace to make it. For this purpose we ask your prayers. For its wider circulation we ask your co-operation. And for the future, we wish all our readers the perennial blessing of God.

Quality instead of Quantity is what tells in the work of God. The world generally looks upon it otherwise. It works for the mighty army to fight its military battles, for millions of dollars to fight its financial battles. The same idea possesses the great worldly churches. In fact, it has always been the case that as the church departed from God, she set greater store by mere numbers. The more she increases her membership roll, the better. Consequently she compromised truth, made the way of the cross easy, tried to avoid the Hill of Difficulty and the Valley of Humiliation, fixed up an excursion railway with Apollyon for engineer, and as many of the world on board as could be induced to sacrifice their ideal of the eternal fitness of things. Numbers have increased marvelously; but what of piety and righteousness and integrity and purity of heart and life, and power to save souls from sin? Our modern engineers would question the advice of the Lord to Gideon. Thirty-two thousand would seem too small an army to our modern reformers to meet a force spread throughout the land and dominant in every phase of life. But the Lord says, "Gideon, they are too many. Say unto the fearful hearted, Go home." And the thirty-two thousand were cut down to ten thousand. "Once more test them, Gideon; find out the eager and earnest ones, and those who dally by the way." The test is made and only three hundred remain. By three hundred God saved Israel and destroyed the power of the enemy. It is not quantity which God wants first, but quality. Given quality, and quantity will follow. Place quantity, numbers, first, and inevitable backsliding, worldliness, and ruin is the result.

"Courage" or "Stupidity"?—Discussing the revelations of corruption as manifest in the rascalities of the insurance companies, President Butler, of Columbia University, says:

With all this shameful story spread before us, it takes some courage to follow Emerson's advice not to bark against the bad, but rather to chant the beauty of the good.

To this that noted observer and critic, Ambrose Bierce, responds that one must have "more than courage;" he "must have a good equipment of stupidity." And in cutting language he refers to those who are uttering inane platitudes of peace in the face of strife, who are "hailing the dawn of a new era" which never comes. And Mr. Bierce is right. It is worse than folly, it is senseless stupidity to blind one's mind to the undermining destructive evils which confront us on every hand. It would be well if some of the old prophets could arise. But, like his compeers, he would be stoned for his message.

It is now considered settled that there will be two new states organized by Congress this winter. The caucus of Republicans in the lower house have decided to report such a bill, which is said to be sure of passage. Oklahoma and Indian Territory are to be united, and Arizona and New Mexico will also come in as one state. The people of both the later territories are opposed to the union, but national politicians want it so, and have the power to so order. The burning question in Indian Territory is, Can the Indians maintain the prohibition protection which is now enforced for them by the national government? If not, the fate of the Indians is sealed. Intoxicating liquor is the most destructive foe of the red race, and if the white man be allowed free access with his soul- and body-destroying traffic, the Indians will soon succumb, and their property will

become a prey to their white fellow citizens. It is easy to see who is behind the union motive in this case.

Appreciative.—Most people take the blessings of life and the conveniences of invention as merely a matter of course. Others ponder the benefits and express appreciation and thankfulness. A judge of the Supreme Court of Mexico recently told a correspondent of the *California Christian Advocate* that he felt very grateful to the Americans for three inventions in particular—the sewing machine, the typewriter, and the bicycle. He also stated that a number of years ago his grandmother secured a sewing machine, and ever after, when she said her prayers at night, she would add, "And Lord, bless the Americans for inventing the sewing machine." Would that Christians would be as thankful for greater gifts.

"McClure's Magazine" for December has a tremendously strong article by Ray Starnard Baker on "Railroad Rebates." The scope of the discussion is indicated in the subhead, "What Rebates Are, How They Are Paid, and How They Affect Industry." He calls attention to the fact that while for the running of the entire Federal Government, including army, navy, post-office deficiency, Panama Canal, and all, costs each inhabitant an average of \$7.00 annually, the railroad tap in freight averages over \$26.00 a year for every man, woman, and child, nearly four times as much. He also shows that notwithstanding the Elkin's law, the criminal work is going on all the time, more, even, than before the law was enacted. It is a tremendous arraignment.

An educational program for Christmas week from the state university at Berkeley comes to us too late for prior mention. We should have been glad to have noticed the State Farmer's Institute and the discussion of the question, "Why the friends of agricultural progress believe that agriculture should be taught in the public schools." Professor Hilgard leads (or we should say led) in the discussion, and Governor Pardee also addressed both teachers and farmers on the same subject. Back to the land in a more intelligent way ought to interest many more.

A Fiendish Act is reported from Warsaw, Russian Poland. Some workmen in a chicory factory were holding a meeting, when the soldiers appeared and ordered them to disperse. The workman refused to do so, and the soldiers did not urge the demand, but remained near the building. The meeting was held in the factory, where the workmen also slept. In the middle of the night, when the men were asleep, the soldiers set fire to the building. Hundreds of men jumped from windows, many of them being more or less injured, while about forty were burned to death in the factory.

Two Russian Provinces, Livonia and Courland, have rebelled against the imperial rule and set up an independent government, declaring the independence of the Lithuanian people. Many of the imperial troops are said to have sympathized with the movement, and the former governor and other imperial officers of high rank were held as prisoners at the time of the report.

Good words come to us from our school in Healdsburg. Students are enthusiastic and making solid splendid progress, and the spiritual influence in the school is good. There is one thing lacking; nay, more, there is a double need; the college needs more students, and there are scores of boys and girls in this state who need the very instruction and discipline the college can give.

"Street Trees in California."—The California Promotion Committee (25 New Montgomery Street, San Francisco) is sending out a little booklet with the above title which is full of helpful suggestion in the beautifying of streets; and it offers good council as to the kinds of trees to plant. This publication is one of their excellent little "Hand Book Series."