

Signs of the Times

SCRIPTURE THOUGHTS FOR THE NEW YEAR.

(American Standard Revised Version.)

"Bless Jehovah, O my soul; and all that is within me, bless His holy name.

Bless Jehovah, O my soul, and forget not all His benefits;
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with loving-kindness and tender mercies;
Who satisfieth thy desire with good things,
So that thy youth is renewed like the eagle." Ps. 103:1-5.

"Lord, Thou hast been our dwelling-place
In all generations. Before the mountains were brought forth,
Or ever Thou hadst formed the earth and the world,
Even from everlasting to everlasting, Thou art God."
"For a thousand years in Thy sight are but as yesterday when it is past,
And as a watch in the night." Ps. 90:1, 2, 4.

"Put not your trust in princes,
Nor in the son of man, in whom there is no help.
His breath goeth forth, he returneth to his earth;
In that very day His thoughts perish.
Happy is he that hath the God of Jacob for his help,
Whose hope is in the Lord his God;
Who made heaven and earth,
The sea, and all that in them is;
Who keepeth truth forever." Ps. 146:3-6.

"Yet a little while is the light among you. Walk while ye have the
light, that darkness overtake you not; and he that walketh in the darkness
knoweth not whither He goeth. While ye have the light, believe on the
light, that ye may become sons of light. These things spake Jesus, and He
departed and hid Himself from them." John 12:35, 36.

"One thing I do, forgetting the things which are behind, and stretch-
ing forward to the things which are before, I press on toward the goal unto
the prize of the high calling of God in Christ Jesus." Phil. 3:13, 14.

"So teach us to number our days, that we may get us an heart of
wisdom." "And let the favor of the Lord our God be upon us;
And establish Thou the work of our hands upon us; yea, the work of
our hands establish Thou it." Ps. 90:12, 17.

"Let the words of my mouth and the meditation of my heart
Be acceptable in Thy sight,
O Jehovah, my Rock, and my Redeemer." Ps. 19:14.



The Home of the "Signs of the Times."

PUBLISHED WEEKLY

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

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Signs of the Times.

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

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A. O. TAIT, }

DECEMBER 31, 1905.

THE last day of the Old Year has been much like other days. It has its morning, its noon, its night. The sun arose, pursued his accustomed course in the heavens, and set.

The busy, bustling world ceased not its din. Mankind laughed and cried, cursed and prayed as erst before. And yet it has been a day in which thoughtful persons have paused and looked back with many and varied feelings and emotions, of pain and pleasure, of sorrow and joy, of regret and gladness.

THE close of the year marks an era in the course of time, a milestone in the journeys of life; if not in nature, in custom. Another twelve-month companion—1905—is passing away, soon to be among the dead and gone. His retreating footsteps linger a moment on the threshold as we write. His sad farewell falls with mournful cadence upon the ear. His life like that of his predecessors was brief, but eventful. Not a smooth, happy, harmonious life has it been, but anomalous and inconsistent to a degree: smiling, affable, generous, kind, to some; frowning, rude, niggardly, cruel, to others. All kinds and degrees of disposition and temperament were found in the complex nature of the Old Year.

WHAT a regretful year to some! Disappointed ambitions, broken resolutions, reverses of fortune, defeats by the enemy, mark every step of the way. Proud and tyrannical Russia has been humbled to the dust and is groaning and writhing in agony over internal dissension and rebellion. Japan is exultant in victory, but O, at what a fearful cost of money and men. Poor Korea has been ground between the upper and nether millstones, and has lost her autonomy.

WHAT a sad, sad year it has been to many hearts among our readers. Loved ones are gone from the home. The sweet circle is broken. The chair at the table is vacant. The room is empty, or occupied with another. The warm greeting, the hearty handshake, the sweet smile, the fervent God-speed, which have so often cheered, are gone forever. Blasted hopes lie buried with our loved ones in the graves which the Old Year has dugged. Pillars in the church, esteemed, revered, loved by all who knew them, have fallen at their post.

WHAT a cruel year it has been! Hundreds and thousands and tens of thousands have been swept away by pestilence, by earthquake, by famine, by disease, by suicide and murder, by war. Little mercy has been shown to helpless age or innocent youth. The good and the evil have alike fallen. Thus Nature, whom some have exalted as God, serves those who have fallen under her perverted laws.

WHAT a happy year to some! They have left the living death of sin and vice and crime and shame for a life of righteousness and virtue and honor and everlasting glory. They have left the service of Satan and its hollow promises, and have been born anew into the kingdom of God. From children of the night they have become the children of the day. From the bondage of self they have stepped into the glorious freedom of God. There are new hopes in their hearts, new light in their eyes, new joy in living, new life in their being, new love for newer, lasting, holy things, new peace that floweth like a river in their souls, new zeal for helping others, new heart, new hope, new love. All these changes have cost the human trial, conflict, crucifixion, but have been more than repaid by the richer blessings from above.

SUCH are some of the changes which the Old Year has wrought. Before us lies the unfolding New Year, with all its opportunities for good. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and He will have mercy upon him; and to our God, for He will abundantly pardon."

"Who is a God like unto Thee, that pardoneth iniquity, and passeth over the transgression of the remnant of His heritage? He retaineth not His anger forever, because He delighteth in loving-kindness. He will again have compassion upon us; He will tread our iniquities underfoot; and Thou wilt cast all their sins into the depths of the sea." In the light of such promises as these, let no sin separate you from the Master in the year to come.



• Isaiah 60:1.

BUT more than this. In all earth's trouble and turmoil, her sins and crimes, her temptations and trials, her storms and tempests, we need more than mere forgiveness, more than to be lifted from the miry clay; we must have our feet upon the rock; we must have Him "establish" our "goings." Faith must take hold of the immutable Word. The heart must be open to receive the Spirit. He who forgives the past is anxious to fit us to meet the future. He is more willing to give His Spirit of might and strength and wisdom and counsel and knowledge than earthly parents are to give good gifts to their children. Then ask, and receive. Seek, and find. Believe, and receive. Then by the Holy Spirit shall "the love of God" be "shed abroad" "in the heart." And then the assurance: "Great peace have they that love Thy law, and they have no occasion of stumbling." If our readers will by faith grasp these blessings of God, they will find verified this scripture: "I will heal their backsliding, I will love them freely; for Mine anger is turned away from him. I will be as the dew unto Israel; he shall blossom as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the grain, and blossom as the vine; the scent thereof shall be as the wine of Lebanon." May the New Year bring this experience to all our readers.

CHRISTIAN COMFORT.

ONE feature, and a prominent feature, of Christ's mission to earth was "to comfort all that mourn." In furtherance of this end, when His personal work on earth was finished, and He ascended to Heaven, "another Comforter" was sent who would abide with His people forever, "even the Spirit of truth." John 14:16, 17.

In all this it was designed "to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified." Isa. 61:3.

Pass It On.

Not only is the Holy Spirit engaged in the work of giving comfort, but those who receive comfort through its agency are to fall in line and become comforters to others. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." 2 Cor. 1:3, 4.

God does not give His blessings to His children for themselves alone. They can not get a full benefit by trying to keep His mercies within themselves. Therefore the apostle adds: "As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer; or whether we be comforted, it is for

your consolation and salvation." 2 Cor. 1:5, 6.

How Comfort Is Administered.

The means by which the Comforter sendeth down from heaven is to give comfort to believers, and through them to the world, is the Word of God. The Comforter is to guide them into all truth (John 16:13), and the Word of God is truth (John 17:17).

Of this Word Paul writes: "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4. To which we add the testimony of the psalmist: "Remember Thy Word unto Thy servant, upon which Thou hast caused me to hope. This is my comfort in my affliction; for Thy Word hath quickened me." Ps. 119:49, 50.

A Means of Prosperity in the Church.

Genuine comfort, that is, comfort received through the Word and passed on to others, brings life and growth to the church. After the persecution under Saul and others, the record says, "Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." Acts 9:31.

Christ says, "Blessed are they that mourn; for they shall be comforted." And He has provided the means—the Spirit, the Word, and His disciples—for imparting this comfort to all who will receive it. It must ever be understood that comfort can not be enforced upon any one; it must be duly accepted upon the stated conditions—faith in the Word of God. On this ground there is no condition in life under which the mourner may not be comforted if only he will accept and apply this balm.

Mourning the Loss of Friends.

A duty which all classes of mankind acknowledge is that of comforting those who mourn the loss of loved ones by death. And here, the Lord has given us the special ground of comfort concerning those who die in the faith: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:13-18.

So we see that even in "the valley of the shadow of death" there is solid comfort in God's Word for those who mourn. They need fear no evil; for the Good Shepherd's "rod and staff" will comfort them even there. Ps. 23:4. Thus "all things work together for good to them that love God, to them who are the called according to His purpose." Rom. 8:28.

A DECEPTION OLDER THAN EDEN.

WITHIN the last few years there have sprung into being many teachers and many periodicals whose purpose is to teach men to think themselves gods or a part of God. That was an ancient plan, conjured in heaven by one who chose the worship of self above the worship of Him through whom he had his being. It proved the angels' deception in heaven; it proved man's deception in the earth. It was a generic falsehood; for from it have sprung a great crop of other falsehoods and false systems of worship.

That teaching in the Garden of Eden was the fountain-head of the doctrine of the immortality of the soul; for it was coupled with, and had in it the essence of, that other statement, "Ye shall not surely die." The tree which sprung from that seed-lie has been dropping down fruit that had in it inherently the essence of death. That teaching which was the foundation of all heathenism has not been left to the heathen world—it is with us yet, clung to, and propagated by, much of the professed Christian world.

The Word of God teaches this truth, that he who is made a new creature in Christ Jesus has Christ in him, "the hope of glory." It teaches men also to let the mind of Christ be in them, that it may direct them in the ways that are in harmony with the law of God; but the doctrine of that ancient error teaches Christ or God incarnate in our flesh. The ideas may seem to some akin, if not in harmony; but they are as far apart as light and darkness, as life and death, as far apart as the poles of the heavens. The one exalts man, and brings in as a natural consequence the worship of self; the other exalts Christ, and puts away from us every form of worship save the worship of God; the one is the counterfeit, the other is the genuine; the one turns men into the ways of destruction, the other leads them by the straight path up to the throne of God; the one must explain away all scripture that is not in harmony with it, the other takes the Word of God and hews itself to the line of that Word, "bringing into captivity every thought to the obedience of Christ."

Satanic in its inception, that doctrine of deception can end only in the destruction which uproots every plant that has not been planted by the eternal God. Satan said, "I will exalt my throne above the stars of God; I will be like the Most High;" and that is the doctrine which he preached to the angels. It is the first doctrine which he preached to the innocent pair in Eden for them to believe and work upon for their own self-exaltation.

In this new thought, this new theology, which is new only in its metamorphosis into a sort of Christian ethics stage, man is declared to be able to compass his own salvation, to be his own saviour, able to liberate himself from sin and its consequences, having within himself the power to cure himself of sickness and all the ailments of the flesh, and being in himself "the highest expression of God."

In this not only is God's Word utterly discredited; but the plan of redemption, all that God has done for man, is flatly denied, cast aside, trampled underfoot; and then man is put in the place of God, to do for himself that which only God can do for him. Some time ago there sprung up in this country a society whose express purpose was the exaltation of

man, the setting forth of his divinity and his all-sufficiency in himself. That society has many supporters now in the journals that are devoting their strength and influence to the propagation of that very idea. Books are multiplying rapidly which advocate the same ideas, the pith of which is contained in this expression: "Man will yet fling his form into the heavens and root himself in God." That is what Satan tempted Eve to attempt to do; that is what the builders of the tower of Babel tried to do. The same idea is voiced in these presumptuous words: "Order is our only saviour, and, like the picture in the soul of the artist, it lies within us waiting to be revealed." In other words, we are in need of no Saviour but ourself.

This all works toward the exaltation of self and the worship of self. It is man's attempt to do in the earth what Satan attempted to do in heaven, and the two things are branches of the same evil root.

That one subtle purpose has run through the work of Satan from the day he conspired against his Maker even down to the present day, and will continue thus until his last victim has been ensnared. His power over those who have not the mind of Christ will continue unto the end, and increase as it continues. The subtlety of his sophistry will continue to grow keener unto the end. The rapid increase of these teachings of heathenism to which we have referred proves this to be so. There has been an awakening among the adherents of these teachings in the lands that have been longest enslaved and darkened by them, and they are now rapidly spreading in the lands that had not known them hitherto. They are even permeating the pulpit orations of Christian churches, and are winning their disastrous way wherever the power of God has not come in to dominate the life.

The harvest of the earth is ready for the sickle—the weeds as well as the wheat. It is time to seek God, to "watch unto prayer," that the overspreading delusions of the last days may not reckon us among their victims.

IT BEHOVED HIM.

IN other words it was what ought to be done, must be done; it was owed, it was *duty*. Of Jesus the Son of God the words are spoken. It covers His entire sacrifice for man, from the time of His consecration to that work in the foundation of the world to His mighty victory over sin and death. He had created man, that man might glorify Eternal Goodness forever. His creatures sinned and fell. However much it cost the universe, His plan must not fail. Every soul must have the glorious privilege of serving God. Every one must be saved who would put his faith in the power of God, his hand in his Saviour's.

Christ weighed it all. He must become man in all things. He must as man meet all that man would have to meet. He knew that ardor would in trial and darkness grow cool. He knew that zeal under utter physical weariness would flag. He knew that in face of the most appalling and hardest wickedness tenderness would grow harsh. He knew that under the strongest injustice humanity would assert itself for itself. Therefore He placed all His work on the high plane of *duty*—"it behooved

Him"—love's highest expression in the sorest trial.

What a lesson it is for this superficial, spiritual age, which works by feeling and impulse, and so often calls the feeling "love." What a spurious "love" it is that turns from God's Word, turns from integrity of heart, turns from highest and holiest principle, and sacrifices all to the multitude, to impulse, to emotion, to feeling. Even earthly love, if true in character, must yield to duty.

"And I read the moral—A brave endeavor
To do thy duty, whate'er its worth,
Is better than life with love forever,
And love is the sweetest thing on earth."

But the highest plane of love is *duty*; and on this high plane of duty Christ recorded His wonderful love. "It behooved Him in all things to be made like unto His brethren, that He might become a merciful and faithful high priest." And He declares: "If ye *love Me*, ye will keep *My* commandments." "If ye keep *My* commandments, ye shall abide in *My* love; *even as* I have kept *My* Father's commandments, and abide in *His* love."

Question Corner

1755.—Questions on Tithing.

Two correspondents write as follows:

1. Cane seed, 16 bushels @ 1.25	\$20.00
Planting,	15.00
Cutting, raking, shocking,	15.00
Hauling and stacking,	20.00
Total,	\$70.00
Value of the cane about	80.00
Cost of growing cane about	\$70.00
Our profit on the cane, if sold, would be \$10.00. Do we pay tithe on the value of the cane, \$80.00, or on the profit, \$10.00? Or should we pay tithe on the cane?	
2. We have ten cows, from which we make about two thousand pounds of butter per annum. The cane we raise is fed to the cows. The value of our butter is, say, \$500.00. The cost of producing it is as follows:	
Cane,	\$70.00
Pasturage,	84.00
Other feed stuff,	48.00
Total,	\$202.00
The profit on our butter is, say, \$298.00.	
Do we tithe the butter at \$500.00, or at \$298.00?	
3. We raise eight or ten calves per annum. The value of the calves at birth is,	\$25.00
Heifers,	1.50
Bulls,	1.50
Should we pay tithe on them at time of birth, or when yearlings, less the expense of raising?	D. BROS.
4. We sell chickens and eggs to the value of \$180.00, and expend \$90.00 to feed the chickens. What do we pay tithe upon, the gross sales or the increase?	A SISTER.

1. When the cane is fed to the cows it is tithed in the butter, and should not be tithed as a separate product. If it were sold the tithe should be on more than ten dollars unless all the expense is hired. In all the Word of God a man's labor is not counted out of the amount to be tithed. If outside expense is incurred that is another matter. The man that is hired is to take the portion he receives and pay tithe on that; the Lord does not ask it twice. If the planting, cutting, raking, hauling, etc., were done by yourself, your tithe would be on the product, if the cane were sold.

Your tithe on the butter would be \$500.00 less the expense of producing it, outside of your own labor. If the \$202.00 is expense paid to others, which they in duty to the Lord should tithe, you would pay tithe on the \$298.00, but your own labor should not be deducted as expense.

4. As to the calves, the tithe should be paid when they are sold, less actual expense outside of your own labor. If the calves are to be tithed they should be tithed when a year old, or at any rate at a regular time every year.

1756.—Teachings of the Church.

Does the Christian Church teach anything which is not in harmony with God's Word? If so, what is it? S.

If our querist means by the Christian Church the denomination by that name we would be compelled

to say from our knowledge of the teachings of that church that they do. While they form no creed, while they boast of that fact, while they claim to teach the Bible and the Bible alone, they practically reject all of the Bible save the Acts of the Apostles and the epistles. In other words, the Antinomians among them seem to have such a decided antipathy to God's law that everything that pertains to it is set aside by them as having no obligation upon men now, and yet the whole great object of the sacrifice of Jesus Christ and all the efforts of Heaven are to bring men back to the same allegiance to God's law that was manifested in Christ Jesus. "This is the love of God that we keep His commandments, and His commandments are not grievous."

1757.—Gentiles and the Sabbath.

Were any uncircumcised Gentiles ever commanded to keep the Sabbath? If so, where? R. E. S.

Ex. 20:8-11 contains the Sabbath law that God has given to all nations, for the Sabbath was made for man, Jesus tells us. Mark 2:27. It was made twenty-five hundred years before a Jew existed; therefore it was made for the whole race of men, and the commandment was to all men. It is a memorial of creation, and creation has to do equally with all nations. You could as well ask, Where is any uncircumcised Gentile told to keep the sixth commandment, "Thou shalt not kill"? Every commandment which God has given, His whole Word, the plan of salvation itself, came to us through the Jews. There is not one single promise in all God's Word to the Gentile as a Gentile. It is only as he becomes a part of the true Israel of God. In this way here is one of the promises to the Gentile, or stranger: "Also the foreigners that join themselves to Jehovah, to minister unto Him, and to love the name of Jehovah, to be His servants, every one that keepeth the Sabbath from profaning it, and holdeth fast My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer." See Isa. 56:1-8.

Rom. 14:5, 6 has reference to things that are not essential and concerning which man has no right to judge his brother. Those do not in any way excuse man from obedience to God's law. See Rom. 3:31; 8:3. The apostle very clearly tells us in the same epistle that the only things in the world that keep us from obedience to God's law is the carnal heart. Rom. 8:7.

Gal. 4:9-11 is a simple statement of the apostle Paul that the Gentiles had gone back to idolatry, and were observing the days, and months, and seasons, and years of the idolatrous customs, among which the Sunday was the chief day; and therefore the apostle was afraid of them.

For a full explanation of 2 Corinthians 3 see the tract "From Glory to Glory," Bible Student's Library. It will cost but three cents to obtain it, including postage.

1758.—Who Was Melchizedek? Heb. 7:3.

Was there ever such a man as Melchizedek, given in Heb. 7:3? C.

Certainly there must have been such a person as Melchizedek for it is very clearly stated in Hebrews, and also in Genesis 14, that such a one met Abraham, received from Abraham tithe, and blessed Abraham, himself a greater than Abraham was, and a member of the order of the Melchizedek priesthood. The term man is used of him, but that does not necessarily mean that he was an inhabitant of this world. The term man is used of angels, (Gen. 19:1), of the angel Gabriel (Dan. 9:21). Some have thought that the Melchizedek who met Abraham may have been one of the "sons of God" from another world, a representative of God, so to speak, for a little time in this world. Read the various articles and suggestions which have been given in the SIGNS OF THE TIMES during the last eight months, and they will certainly give you some thoughts worthy of study.

1759.—How Shall the Sabbath be Observed?

Shall the Sabbath be observed according to the old law? S.

The only way to observe the Sabbath is to keep it according to His commandment. Ex. 20:8-11. So the women kept it who had been instructed for three years by Christ Jesus. Luke 23:56. They had His whole life as a living commandment.



THE CONGO FREE STATE AGAIN.

THE stories of terrible atrocities in the Kongo Free State (so-called) will not down. And they almost invariably come from Protestant missionaries of good repute, whose testimony in ordinary matters would be deemed unimpeachable. The latest revival of charges against the government of Belgium in the "Free State" comes from Rev. Ira L. Wickware, who says:

So horrible are the happenings that people here can not realize how they can be true.

The Congo Free State is rich in rubber and ivory, and King Leopold manipulates the whole affair. By the treaties he is required to put down slavery, but slavery exists worse than before. He doesn't sell them, but he forces every man, woman, and child to do his work.

Everything required by his soldiers is accomplished by forced labor. By manipulation every man is made to labor for him. Private companies, of course, pay, but nevertheless it is forced labor.

The soldiers from the cannibal tribe are trained, and are ten thousand times worse than in their natural state. They perpetrate atrocities upon the men and women and children who fail to bring in the rubber, and thousands can lift up stub hands as testimony. It is so many pounds of rubber or so many hands.

One missionary you know so well met some officers carrying baskets laden with hands, the blood from them dropping to the ground.

Governments close their eyes, yet the Baptist and Presbyterian societies in New York and Mr. Moule of Liverpool can give you ten times more sickening evidence of the atrocities.

You do not know half the torture inflicted on these

poor souls for failure to bring in the rubber demanded. It is so many pounds of rubber from the women or so many women's breasts are cut off, and this goes on.

King Leopold has flooded the world with literature saying that the missionary lies. But I tell you further that I have seen poor, defenseless natives whipped and killed because they have not been able to bring in the required merchandise.

Why the governments that agreed to allow the "free state" to become a *protégé* of Belgium do not protest against the well-known abuse of the trust is to many people a mystery. Not long ago there was a sensational appeal to President Roosevelt to enter

a protest; but in a short time the matter was dropped—probably because our government was in no sense a party to the arrangement. But that reason on the part of the leading European governments does not exist. It appears, however, that conditions on the Kongo, worse than the slave trade, which they all united to suppress, do exist—conditions that indicate anything but a "free state."



Like thousands of others whose hands have been cut off.

the need of the world, and that Christ and His Gospel are one and inseparable. We call Him Lord and Saviour *first*, and Teacher afterward. I do not think it possible that there shall be internal warfare any more. Every man's relationship to Christ conditions every other man's relationship to Christ. We must come together as one in order that we may pray as one, so that we may receive those large things that God has for us in Christ Jesus. The approach to Christ always draws to one another. As we are of one Lord, and of one faith, why shall we not hope and expect that we shall be also of one church?

TENTH MEETING.

Report on Federation Continued.

Dr. Nicolls, Presbyterian, objected to the form as presented that it was too colorless. The banner lifted over us must be specific and definite. Our banner in this movement must bear the inscription of Christ and His cross. When we unite in *this*, then the result shall be that the kingdoms of this world shall become the kingdoms of our Lord and of His Christ. The chairman of the committee declared that every member of that great business committee believes uncompromisingly in the Deity of Jesus Christ.

Dr. Nicolls moved an amendment to insert before the words "Lord and Saviour" the word "divine." Carried, but with some negative votes.

In sub-section 2 of number 3 the word "harmonious" was changed to "united."

The question raised was really whether or not local councils should have representation in the national council, or whether the national council should be confined to representation from the denominations only. Rhode Island declared that if the national was to include the local councils instead of leaving them free to conduct their own affairs, then Rhode Island would not join the national at all. The motion to strike out was lost, and Article 5 was adopted as originally proposed. [The report will be given later].

The general subject for consideration this hour was "What Practical Results May Be Expected from This Conference."

Dr. Power, Disciple, of Washington, D. C.: There is no such thing in the universe as an unanswered prayer. One practical result is, "We shall pray for the unity that is longed for in the churches. Prayer is most practical. Let the whole church come in united prayer thus, and the perfect day will soon dawn. No plan of Christian union can ever succeed that does not recognize the individual freedom of Christians. The spirit of sectarianism is the spirit of hatred. The spirit of unity is the spirit of love. The thirteenth chapter of 1 Corinthians must go with the seventeenth of John, in the accomplishment of unity. Christ came teaching a new dispensation, bringing a new law. The same results may be attained in three years to-day that were attained in the three centuries that brought Christianity to the headship of the Roman empire and of the world.

Dr. Stephens, Methodist Protestant, Kansas City: Unity of spirit is to my mind the most practical thing to be accomplished by this conference. Unity of action is meaningless without the action springing from a unity of spirit and vivifying life. This community of spirit is prophetic of a new era. The era of differentiation is past. The era of integration is dawning. The kingdom of God is at hand. Protestantism has realized the blessings of liberty.

"THE INTER-CHURCH CONFERENCE ON FEDERATION"

NINTH MEETING.

Young People's Societies.

SUNDAY afternoon, November 19, a service was held by the young people's societies of the denominations.

The Presiding Officer: It is fitting that, at the very center of this large conference in the interests of Christianity, a place should be given to the organized youth. While much has been said about this unity, the young people have been demonstrating Christian unity. This is being done by accentuating the things in which we all agree, and putting in the background the things that are secondary, or perhaps only incidental; and by the federation of college societies. Had you thought that among the college students of to-day are those who are to be the future ministers? These will be working together as students for at least seven years. And can it be supposed that they will cease or fail to work together when they become ministers in active service?

President Wilson, of Princeton University, spoke on "The Mediation of Youth in Christian Progress." It is said that there are only two classes of people who are qualified to teach—those who are young, and those who never grow old. Progress never consists of radical changes. Progress consists in those modifications that spring from the general desires and needs of society. We live in proportion as we see visions. The key to all the endeavors of young people is order, devotion.

And the only sentiment, the only order, that drives men in the true direction, and the right way, is love. There is no more vitality in one denomination than in another if both are equally in direct contact with Christ. This great momentum that is to be translated to the church by the young people is the same grand old foundation—Christ, His life, His love; His power.

Mr. Robert E. Spear, member of the Presbyterian Board for Missions, spoke on "The Basis of Unity in the Young People's Movement." The atmosphere in which we [young people] are accustomed to move is decidedly inhospitable to division; to even the divisions that were perfectly familiar to our fathers and mothers. It would be only displeasing to us, for any one to even mention any of the doctrinal or denominational lines that are hidden among us. We are one in Christ and in His service. You might wipe off the whole mission force in foreign fields to-day, and we would replace it wholly within a year. We are one now as much as we ever can be in our estimate of Christian character and Christian service. The other day I heard from this platform a speaker telling of the many things from which this land needs salvation; and I thought that I could state it all in a single monosyllable: This land needs salvation from just one thing—*sin*. The world needs salvation from just one thing—*sin*. You show the young people of this day something that needs to be done, and you will find the ones to do it. We are at one on the things that are fundamental. We are one in the one thing that Christ is

Protestantism has achieved individualism at the expense of ecclesiastical unity. How shall the solidarity of the churches now be attained while retaining the liberty that has been gained? It must be a vivifying life, in the unity of spirit. Liberty and love are the two great forces that are to accomplish this great object. Both church and state must move toward that ideal achieved in the Gospel.

Dr. Dickey, Presbyterian: We should first of all caution ourselves not to set our hopes too high at the start. If we are satisfied with some things that are possible at the start, we shall the sooner accomplish other very desirable things that plainly can not now be done. This conference itself is a very practical result of the aspirations that have been working. And if it should now adjourn with nothing formal being done, that which is accomplished only in our being together thus would be a very practical result. The twenty million of people here represented in unity is a very practical result; and if the connective influence of the will and population and power of these twenty million be counted, we have one-half the population of this nation. An influence potent enough to gather together the representatives of half the population of the country is a very practical result. I come from a boss-ridden city that has been delivered, to the amazement of those who are enjoying it. And Cincinnati, and New York—why surely if New York shall be reformed, the millennium is at hand. God has shown us a great triumph in the past few weeks, that tells us that there is before us an open door to the conquest of the world.

"We stand together in the defense of religious liberty, and for a definite separation of church and state. But I trust that one of the practical results of this conference will be the organization of a force that law-breakers and law-makers will respect and heed when great questions of morals are involved. Our Gospel is the fulfilment of the law. It is our province, in the name of our supreme King, and seeking the good of mankind, to ask rulers to respect the code of our kingdom. Rulers may ignore sects, but they will respect the church. This federation will compel an audience, and it will speak with power, if it will put aside its differences and make its agreement its argument."

Dr. Baltzer, Evangelical, St. Louis, Mo.: The first important result to be expected from this conference is fellowship—fellowship of the Protestant churches. More and better religious instruction is needed. That this instruction can not be given in the public schools must be granted. But can not an hour a day be secured in which the children of the schools can be instructed in religion? Should not therefore one practical result of this conference be a unanimous action in behalf of this? Another practical result should be a call for better observance of the judicial oath, and for national laws regulating marriage; this would certainly receive the hearty approval of every Christian.

Dr. Amory H. Bradford, Congregationalist: It would be far easier to tell that for which we might legitimately hope, than to tell what we may legitimately expect. We have to look for remote, rather than immediate, results. We have not much to learn from our brethren across the sea. Our conditions are far different from theirs. One result ought to be formulated right soon, that a loud and emphatic word of sympathy for, and appreciation of, those passive resisters who are making their noble contention on the other side of the water. This movement has in it the promise of victory, because it is organized on the right lines—the liberty of denominations. It is no virtue for me to agree with a man who agrees with me. But the thing for me as a Christian to do is to agree to respect and to work with the Christian who differs from me. It may be that a good man cares more for the wheels than for the spirit within the wheels. When the harvest-time shall come, then only can we estimate the results of this great conference.

ALONZO T. JONES.

Not Making Progress.—In an address before the College of Cardinals, December 11, Pope Pius said that the Catholic faith is spreading more and more throughout the world, particularly in far-distant countries. But in a voice of the utmost sadness the

pontiff added that on turning toward the Catholic nations there is little to offer encouragement or consolation. The pope went on to say that he wished it were in his power to give the cardinals more encouraging news concerning the progress of the church; but that present conditions do not warrant him in giving them much consolation. He expressed the fear that in the end the prediction of the Scriptures might be verified that "the kingdom of the Lord will be removed to other people where it will produce good fruit." The pontiff added that especial care and anxiety may well be felt for France, the nation heretofore looked upon as the "Eldest Daughter of the Church." But what the church is losing in Europe she is gaining here.

NATIONAL REFORM CAMPAIGN.

BY K. C. RUSSELL.

THE National Reform Association has recently inaugurated a vigorous campaign with the fond hope of securing their long-cherished desire of obtaining "such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ, and its acceptance of the moral laws of the Christian religion." This campaign was launched on the public as the result of the instructions which were given to the Judiciary Committee by the United States Senate to report within thirty days after the assembling of the coming session of Congress, a new form of constitutional amendment for the suppression of polygamy. This opportunity was eagerly seized upon by the National Reformers to attach onto the proposed constitutional amendment against polygamy a rider embodying an acknowledgment of the moral laws of Jesus Christ as the basis and standard of legislation regarding the family. It will be readily seen that, if the National Reform Association should succeed in getting this religious feature incorporated into the Constitution of the United States, it will form a basis for all the evil legislation which they have ever sought to obtain.

The following is their program for the campaign as outlined in the November number of the *Christian Statesman*:

1. To send the petition with accompanying documents to all church courts, and to pastors and churches.
2. To print in sufficient quantities the documents needed in the work.
3. To make judicious use of the newspapers, religious and secular.
4. To arrange for an effective hearing before the Judiciary Committee like our former hearing on the same subject with which the committee was so impressed that they printed five thousand copies of the report of it, or five times the usual number, for the use of the members of Congress and for general distribution.
5. To send some one to Washington for the months of December and January for continuous labor with the members of both houses.

Should not every lover of Christian liberty recognize in this wicked movement on the part of the National Reformers a danger signal? While we are unalterably opposed to polygamy, yet we do enter a most solemn protest against the proposed religious feature which the National Reform Association is seeking to secure.

NO RUSSIAN LEADER.

THE blind and pitiful revolution in Russia goes on, unchecked and unled. A brutal bloodthirst is upon the people, and is slaked by slaughter of the Jews, who seem to be a target for all parties, the loyal Cossacks cheerfully joining the disloyal revolutionaries in murdering and robbing that defenseless people. The army and navy are no longer reliable agents of the government, and the unfortunate De Witte seems to have let the situation slip out of his hands, and is as much lacking in influence with the people as the most despised of the Grand Dukes.

The army in Manchuria, often whipped by the Japanese, starving and desperate while waiting for repatriation, has added a new terror to the troubles of the government. If left where it is, it is likely to massacre its officers, and if brought home it is ripe to join the revolution. The hand of the govern-

ment is everywhere paralyzed, and order is unknown. It seems to be a fearful break-up of the whole social and civil order. Even murder is not systematized, and riot seems for the sake of riot, and is not for some ulterior purpose, such as final order and peace. Mechanic and mujik, the urban and agrarian population, seem to feel only that, repression being removed, now is the time to wreak vengeance on somebody, and they are rather indifferent as to the class or personality of the victims.

It is the first revolution that has seemed lacking in a head and a purpose. There is no formulation of a grievance, and no driving, even through blood, to a definite purpose. What is done so far seems to be instigated by the socialists. The heads of Socialism in Europe should be impressed by the fact that their present responsibility for the Russian uprising is a trial of their dream. If they prove themselves capable of leading only in destruction, and to have no constructive capacity, then their dream is ended. They have the sympathy of Tolstoi, but he makes a weak showing as a leader. He has been a capable and copious critic of what is, but has shown no capacity as a leader toward definite and organized reform. In any other country the movement would by this time be in definite shape. It would have taken form. It would have said what was wanted, and the purpose of all this violence and defiance would be known to all the world. That has been the case in revolutions of the Anglo-Saxons, Celts and Gauls, Germans and Scandinavians. No matter how confused the aspect they presented, a purpose could be traced in their most complex evolutions.

This is not yet the case in Russia. The government has made repeated concessions, but without effect. That would not signify if this national mob could march upon some definite point. But it goes on milling, like a cattle herd in panic, and no opinion can be formed concerning it and its purpose.

To a far outsider one thing is apparent. If present conditions continue there will be a military dictatorship, class will play against class, the revolution that has no head will be suppressed, partly by exhaustion, and the lid will be on Russia again and the autocracy, restored as the representative of social and civic order, will renew its historic policy of repression. The people will return to their former subjection, and all the violence and bloodshed will have been in vain.

All this will be for the need of a leader. The collapse of De Witte seems to be certain. He is not supported by the middle class, is rejected by the nobility, and has no influence with the great mass of the people, who are now in the hands of socialists. The only choice so far apparent is between autocracy and anarchy.

The Russians seem to be lacking the saving quality of imagination. They seem to be sullen. It was the French imagination that directed the revolution of 1793. Certain ideals appealed to the imagination. Liberty, equality, fraternity, became the motto of that bloody struggle, and the imagination and its ideals softened even the prolonged slaughter of The Terror. It was the romance of murder, the poetry of spoliation. Pet names were given to the guillotine, and music and poetry were enlisted in the ranks of the destroyers, who destroyed with their hands and reconstructed with their imaginations.—*San Francisco Call*.

A despatch from Rome, dated December 11, reports that "a precious manuscript of Pope Pius VII. has been pilfered from the secret archives of the Vatican Library. The manuscript includes the record of the pope's imprisonment at Fontainebleau, which is considered of great importance historically. Somebody wants to get correct history. It is also reported that it is remarked in Rome "that three of the four new cardinals are foreigners, which is taken as an indication that the pope desires to have a more even division between the foreign and Italian elements in the Sacred College."

According to the "London Mail" there is one place in this world where there are no thunderstorms, and that is the harbor of Cork. The winds across that harbor are such that the gathering of the thunder clouds is successfully resisted.

CHRIST OUR HELPER.

BY MRS. E. G. WHITE.

THE only-begotten Son of God came to this world to redeem the fallen race.

He has given us evidence of His great power. He will enable those who receive Him to build up characters free from all the tendencies that Satan reveals. We can resist the enemy and all his forces. The battle will be won, the victory gained, by him who chooses Christ as his leader, determined to do right because it is right.

Our divine Lord is equal to any emergency. With him nothing is impossible. He has shown His great love for us by living a life of self-denial and sacrifice, and by dying a death of agony. Come to Christ just as you are, weak, helpless, and ready to die. Cast yourself wholly on His mercy. There is no difficulty within or without that can not be surmounted in His strength. Some have stormy tempers. But He who calmed the stormy sea of Galilee will say to the troubled heart, "Peace, be still." There is no nature so rebellious that Christ can not subdue it, no temper so stormy that He can not quell it, if the heart is surrendered to His keeping.

He who commits his soul to Jesus need not despond. We have an all-powerful Saviour. Looking to Jesus, the Author and Finisher of your faith, you can say, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, tho the earth be removed, and tho the mountains be carried into the midst of the sea; tho the waters thereof roar and be troubled, tho the mountains shake with the swelling thereof."

Do not think that the Christian life is a life free from temptation. Temptations will come to every Christian. Both the Christian and the one who does not accept Christ as his leader will have trials. The difference is that the latter is serving a tyrant, doing his mean drudgery, while the Christian is serving the One who died to give him eternal life. Do not look upon trial as something strange, but as the means by which we are to be purified and strengthened. "Count it all joy when ye fall into divers temptations." James declares, "Knowing this, that the trying of your faith worketh patience."

Our sea will not always be smooth. We shall have storm and tempest. Meeting difficulties is a part of our education, necessary to the formation of a strong, symmetrical character.

In the future life we shall understand things that here greatly perplex us. We shall realize how strong a helper we had, and how angels of God were commissioned to guard us as we followed the counsel of the Word of God.

To all who receive Him Christ will give power to become the sons of God. He is a present help in every time of need. Let us be ashamed of our wavering faith. Those who are overcome have only themselves to blame for their failure to resist the enemy. All who choose can come to Christ and find the help they need.

The world is enshrouded in the darkness of error. Satan and his angels are urging on their warfare against the truth. We must have help. But the help we need will not come from human beings. We must look to Him who has said, "All power is given unto Me in heaven and in earth," "Lo, I am with you alway, even unto the end of the world."

There stands among you the mighty Coun-

selor of the ages, inviting you to place your confidence in Him. Shall we turn away from Him to uncertain human beings, who are as wholly dependent on God as we ourselves are. Have we fallen so far below our privileges. Have we not been guilty of expecting so little that we have not asked for what God is longing to give.

"I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which He hath bestowed on them according to His mercies, and according to the multitude of His loving-kindness. For He said, Surely they are My people, children that will not lie; so He was their Saviour. In all their affliction He was afflicted, and the angel of His presence saved them; in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old."

Let us have more confidence in our Redeemer. Turn not from the waters of Lebanon to seek refreshment at broken cisterns, which can hold no water. Have faith in God. Trustful dependence on Jesus makes victory not only possible, but certain. Tho multitudes be pressing on in the wrong way, tho the outlook be ever so discouraging, yet we may have full assurance in our Leader; for "I am God," He declares, "and there is none else." He is infinite in power, and able to save all who come to Him. There is no other in whom we can safely trust.



THE ACTS OF THE APOSTLES.

BY F. D. STARR.

THE name of the book in the German version would rather signify *the History of the Apostles*. No human history was ever written that could by any means compare in interest with the records of this book. The thirty years and over covered by this account, bring us from the ascension of our Lord to the triumphant condition of the church, when believers were found, and churches organized, in every part of the known world. Such unrivaled progress is delightful to contemplate. The church went forth conquering and to conquer. Rev. 6:2. But to suppose, as some do, that the church had its beginning with the commencement of this period, would be a great mistake; for the church had an existence in the days of Moses, or rather from the time of Adam. Steven speaks of the church in the wilderness (Acts 7:38), and David, as quoted by Paul in Heb. 2:12, says, "In the midst of the church will I sing praise unto Thee." The Saviour speaks of the church as in actual existence when He gave instructions concerning our intercourse with our fellow disciples; for He says if an erring member will not hear the church, he shall be considered as a heathen man and a publican. Matt. 18:17.

The Greek for "church," *ecclesia*, occurs often in the Old Testament, one of the earliest instances being found in Deut. 9:10, where the word "assembly" is used to convey the idea. So the church is just as familiar an object in the old dispensation as in the new, and while the book of Acts covers so interesting a period in church history, it is by no means the beginning of church history. Neither do the

rules of the church to be followed now begin with the day of Pentecost as some affirm; for the great Head of the church in giving His commission to His disciples told them to teach all things that He had commanded them, and that would embrace all the instructions from the Sermon on the Mount to His ascension, and in that sermon, as well as in many other places, we find that He teaches the obligation to keep all the commandments of the Decalogue. So it is just as true now as ever it was, that if we would enter into life we must keep the commandments. Matt. 19:17.

It is evident that many of the quotations from the Old Testament, used in the book, are from the Septuagint or Greek translation, made nearly 300 years before the birth of Christ. We will notice one instance. In Acts 8:32 we read: "He was led as a sheep to the slaughter; and like a lamb dumb before His shearer, so opened He not His mouth." This is a quotation from Isa. 53:7, but we find by examining that reference, that it is the sheep that is brought to the shearer, and the lamb to the slaughter. This would certainly be in harmony with the facts in the case, for sheep are sheared, and lambs were used for sacrifice. The Septuagint version of Isa. 53:7, however, reads just as it is in Acts 8:32,—the sheep to the slaughter and the lamb to the shearer, showing that the apostle followed the Greek translation in making the quotation. This would be the natural way to do, to use the version in common use, instead of going to the original which the people did not so generally understand.

Sabbath History.

There is considerable interesting Sabbath history in the book of Acts. Let the reader carefully examine these references: Acts 13:42-44; 16:13; 17:2; 18:4. From these texts we learn that the apostles preached to both Jews and Gentiles on the Sabbath day, that it was Paul's *manner*, just as it was Jesus' *custom*, to do so. Luke 4:16. It was a peculiarity of Luke, as seen in the Acts, which he wrote, as well as in his Gospel, to mention as such any practise which had become a custom with those whose history he was recording. So we find him stating that Sabbath observance was a custom of our Lord's, and that it was also Paul's manner. One isolated instance of any occurrence does not establish a custom. Such an instance will be found in Acts 20:7. If holding meetings on the first day of the week had become a custom, Luke would have spoken of it as such in this case, but nothing of this kind is recorded. So the history of the Sabbath as found in the book of Acts is in complete harmony with the testimony of the evangelists in Matthew, Mark, Luke, and John, showing that the Sabbath of the Fourth Commandment of the Decalogue is still binding and was observed by Christ, the apostles, and the early Christian church. Do we not desire, as sincere and faithful followers of the Master, to imitate this pious example, and keep the holy rest day according to the commandment? May the Lord grant that the warning of the closing chapter of the book may not be pronounced against us: "For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them." But rather may the blessing come to us that came

to the noble Bereans who "received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Acts 17:11. "Search the Scriptures," shall still be our constant motto, and in this research, the book of Acts will be made a matter of careful study. We have cause for the most sincere gratitude that such an important history has been handed down to us.

THE SECOND COMING OF OUR LORD.

[Sophie L. Schenck, in *Christian Work*.]

"But as the days of Noah were, so shall the coming of the Son of Man be." Matt. 24:37.

WHAT will be the condition of this world at the time of our Lord's coming? Will it be Christianized, peaceful, holy, in sympathy with God, in loyalty to our Lord Jesus Christ? Will the world continue to grow better through the increasing power of a conquering Gospel, all ungodliness and infidelity and false religions and iniquity being rooted out, or compelled to hide their ugly heads? What will be the attitude of this world's inhabitants toward that event? Will they be looking and waiting for it, expecting it all the time, as the next thing to occur, influenced by the belief that the day of the Lord will come like the lightning's flash? that it is nigh at hand?

There are different opinions on these questions freely and frequently expressed. But there can be but one fact concerning them—our Lord has answered them.

He likens the time of His coming to the days of Noah. The inhabitants of the earth then were totally indifferent to the approaching event. They did not believe the Flood would come in their generation. Noah was told of it, and while building the ark warned them, but they would not listen to him.

This state of things lasted till the day they went into the ark. The godliness, worldliness, unbelief, gaiety, self-gratification, forgetfulness of God and corruption, reigned up to the very time that the door of the ark was closed and the waters rising and falling caught them and hurled them to their doom. So it was in the days of Lot and the destruction of Sodom. Here, as with the Antediluvians, they continued their revelries, their strife for gain, their unbelief, until the heavens darkened, and out of the unusually black cloud burst the rain of fire and brimstone. Probably till the last moment they called it a bugbear, altho the day broke with as bright a sunrise as ever gilded mountain top, or drove away the shades from the green valleys.

Our Lord says, as was the world, as were the people in Noah's day, and in Lot's day, so shall they be in the day of His coming. So will people be wrapped up in unbelief and carelessness and corruption when He shall come. Not willing to believe that that day is at hand, and so not making it the subject of expectation and preparation, they will go on as ever in their work and play, their sinful gratifications and unlawful employments, and the day will burst upon them like a clap of thunder out of a clear sky. Does that look like a millennium, the fruits of an all-controlling Gospel? There will be no more a millennium before our Lord's personal return than there was when the rain began to fall, after God shut Noah into the ark; no more than there was in the city of Sodom, on that brilliant morning, whose noon witnessed its terrible overthrow in sulphurous flames. Let us notice another thing: Noah and those

with him were in the ark before the rain came down. Lot and his daughters were in Zoar when the storm descended. So, before our Lord's day opens, He will have removed His redeemed. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them, in the clouds, to meet the Lord in the air; and so shall we be ever with the Lord."

How many who read these lines will be of those who refuse to believe that He is soon to come, and like the people in Noah's and Lot's time will be left to weep and wail over their blind folly?

Standing as we are on the threshold of a new year, should we not listen to the warnings in the Word of God, and study the signs of the times, which all point to fulfilled prophecies and to the nearness of the second coming of the Lord and the disappearance of His church from the earth? The time is short. "Behold the Bridegroom cometh." *Are you ready?*

MELODIES OF NATURE.

BY G. A. SNYDER.

THERE is music all around us,
From the humming of the bee
To the mighty oratorio
Of the ever-restless sea.
There is music in the heavens
Where the vibrant echoes ring
Back from all the circling systems
To the great eternal King.

There is music when the breakers
Rise in graceful, joyous arch
With a brilliant, dashing movement
Like a royal wedding march.
There is soul-inspiring music
In the diapason roar
Of the mighty swells of ocean
As they kiss the rocky shore.

There is music when the wavelets
Gently ripple on the deep
Like the lullaby of mother
When she rocks her babe to sleep.
There is music in the whisper
Of the breezes as they pass,
And the tinkle of the rain-drops
As they come to cheer the grass.

There is music in the sighing
Of the night-wind through the bush
Just as well as in the warble
Of the robin or the thrush.
There is music in the lowing
Of the home-returning herd
Just as well as in the trilling
Of the cage-imprisoned bird.

Go and list to Nature's music
Rendered by the gentle breeze,
As she sweeps her airy fingers
O'er the harp-strings on the trees.
Listen to the liquid music
Where the laughing waters go
Dancing gaily o'er the pebbles
Shining from the depths below.

Yes, there's music, heavenly music,
All around us and above;
And the key in which 'tis written
Is the natural key of love.
When we're keyed to Nature's love-song
Hear we melodies so rare
That the soul-entrancing music
Sweetly echoes everywhere.

CHRISTIAN STEWARDSHIP.*

BY W. F. MARTIN.

God's Ownership.

WEBSTER defines a steward as "a man employed in a large family, or on a large estate, to manage the domestic concerns," etc. In what way can we apply this meaning to the subject we are considering? God, the Father, is the great householder. "The kingdom of heaven is like unto a man that is an householder." Matt. 20:1. Next, we ask, Who is the steward? "The kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods." Matt. 25:14; also 21:33, 34.

Now we inquire, What is the estate? "I will take no bullock out of thy house, nor he-goats out of thy folds. For every beast of the forest is Mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are Mine. If I were hungry, I would not tell thee; for the world is Mine, and the fulness thereof." Ps. 50:9-12. "Whatsoever is under the whole heavens is Mine." Job 41:11. "The silver is Mine, and the gold is Mine, saith the Lord of Hosts." Hag. 2:8.

At the creation, man was entrusted, under God, with the rulership of the world. Gen. 1:26; Ps. 115:16. Man being created free, with the right of choice, there was the possibility of a wrong choice. By constantly guarding against this, he would develop a character, beautiful and symmetrical. By failing, he would prove disloyal, and forfeit his standing with his Creator. Turning again to Genesis, we find that man was first tested on the right of property. See chapter 2:16, 17. By withholding the fruit of one tree, and still entrusting it to his care, God would test man's honesty as a steward. It would thus be seen whether he would be honest with his Lord's goods. The outcome was that man appropriated that which belonged to God, and as a result, lost his standing with his Creator, and had to give up his home in Eden.

After the Fall, there was still a test for man on the ownership of property. Humanity has always been disposed to selfishness and covetousness. To offset this, and that man might ever keep in mind God's ownership, the Lord has reserved to Himself a part of man's income. By returning this to the Creator, man not only acknowledges God's ownership, but he also manifests his faithfulness as a steward. How much does the Lord require of those to whom He has entrusted His goods? "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord. . . . And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." Lev. 27:30-32.

A Law of the Ages.

Some may argue that this was merely a law of the Jews, instituted for them as a nation, and ceasing to exist when Israel as a nation ceased. To show that this is not so, we have only to refer to the account of the capture of Lot, and his rescue by Abram. On the return of the rescuing party, Melchizedek, king of Salem, met Abram and blessed him, saying, "Blessed be Abram of the Most High God, possessor of heaven and earth." And the record further says, "Abram paid him tithes of all."

* A paper prepared and read by request before the Tacoma (Wash.) Ministerial Alliance, October 23, 1905.

Here, God is especially referred to as "possessor of heaven and earth." The title was given as a recognition of this fact. This was before the organization of the Jewish nation, and under the Melchizedek priesthood. Evidently, even this was not the origin of the tithing system, but simply an incidental record of acting on a well-known principle.

Some years after this, we find Jacob vowing to give the Lord the tenth, recognizing Him as the great Provider. See Gen. 28:20-22. God, in His wisdom, saw fit to have the system incorporated in the laws of the Israelites. The moral law was treated similarly, but the passing away of Israel affected neither, as will be seen by reference to a few passages of scripture.

"Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone." Matt. 23:23. In these words the Saviour sanctioned this system of rendering back to God His due; recognizing His ownership and our stewardship. "These ought ye to have done," showing that in this we have a moral obligation.

Let us now consider a scripture which not only teaches the duty of tithe-paying, but its purpose. "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?" 1 Cor. 9:13, 14. What were the "things of the temple," on which the priests lived? This is answered in Num. 18:21: "And, behold, I have given the children of Levi *all the tenth* in Israel for an inheritance, for their service which they serve, even the *service of the tabernacle of the congregation.*"

Returning to Corinthians 9, we read, "Even so [that is, this way, after the same manner, by the tithe] hath the Lord ordained that they which preach the Gospel should live of the Gospel." If plain English can express a fact, it is certainly taught in these verses that God's plan of supporting His Gospel workers is by the tithe.

A Reckoning Day.

In the parable of the talents, it is said, "After a long time, the Lord of those servants cometh and reckoneth with them." We will then be called upon to give an account of our stewardship. If we are not found faithful, of what will we be accused? We find an answer to this in Mal. 3:8-12: "Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee?" The answer is given in such plain language that there is no mistaking it: "In tithes and offerings." This gives us a view of how the Lord looks upon those who withhold from Him their tithe.

The result of this course is then brought to view: "Ye are cursed with a curse; for ye have robbed Me, even this whole nation." Verse 9. Now notice particularly the following verse: "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." We do not hesitate to state, on the authority of this text, that if all God's people should faithfully bring in the tithe, the church of God would have to enlarge the place of their tent, lengthen their cords, and strengthen their stakes. If every Christian should pay to the cause one-tenth of his income, how many millions would flow into the Lord's treasury!

But this is not all. Notice the following promise: "And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." There can be no doubt that the Lord stands ready to fulfil this promise. Speaking from experience, we know that as a class, the tithe-payers among God's people are the most prosperous.

Planning for God Means Prosperity.

There is more than one reason for this. First, in order to know what is the exact tithe, one must keep a strict account. A man who does this, is more apt to succeed than one who is careless. As an illustration, I will cite one case. A man was converted under my teaching. He was a poor man, didn't even have a cow. I taught him the tithing system, and he adopted it. When he paid his first tithe, he said, "I've learned a lesson; that is, if I can save money to pay tithe, I can save money to buy a cow." A few years later I saw this man installed on a small farm, well stocked, and free from debt. There can be no doubt that when the Lord sees a disposition to pay tithe, He opens a way whereby it shall increase.

The tithing system is just. The man who makes one hundred dollars is as able to pay ten dollars, as the man who makes ten dollars is to pay one dollar. The man who says it takes all he can make to support him, and uses that as an excuse for appropriating the Lord's portion, could, with the same degree of logic, say, if a renter, that it took all the crop raised to support him, and he could not pay the landlord. Would the landlord rent to him another year?

"Moreover it is required in stewards, that a man be found faithful." 1 Cor. 4:2. So if we have not been faithful with our Lord's goods, will He receive us into everlasting habitations? Let the Saviour answer: "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" Luke 16:10-12.

Can the Lord entrust us with the gold of heaven if we have not used aright the gold of earth? Do we still fear that such a course will impoverish us? "Fear not, little flock; God can make nine dollars, with His blessing, go farther than man can make ten dollars go with His curse.

"Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens. . . . For where your treasure is, there will your heart be also." Luke 12:33, 34. We brought nothing into this world, and we can take nothing out. But, thank the Lord, we can send our treasure on before.

Happy the lot of him, who at the last day shall hear said to him, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." Matt. 25:21.

WHEN I was a young man I was sure of everything; but in a few years, finding myself mistaken in a thousand instances, I became not half so sure of most things as before.—*John Wesley.*

PRAISE AND THANKSGIVING.

BY H. A. ST. JOHN.

WHOSO offereth praise glorifieth Me," Ps. 50:23. "O that men would praise the Lord for His goodness, and for His wonderful works to the children of men." Ps. 107:8.

1. God's goodness leads to repentance. Rom. 2:4: "The goodness of God leadeth thee to repentance." Who can intently contemplate God's goodness to the children of men, and not be truly sorry for all sins against Him. A true sense of God's goodness leads to a true sense of sinfulness, and to a true godly sorrow for sin.

2. Praise and thanksgiving stimulate obedience, watchfulness, and prayer. "Continue in prayer, and watch in the same with thanksgiving." Col. 4:2. It will help in the payment of vows. Ps. 50:14: "Offer unto God thanksgiving; and pay thy vows unto the Most High." And without doubt the practise of thanksgiving will aid much in ordering the conversation aright.

God often causes the wrath of man to praise Him. Instance the cases of Paul and Silas, singing praises to God at midnight in the Philippian jail, the three Hebrew children, Daniel in the lion's den. Our Saviour enjoins that when persecuted, and all manner of evil is said against us for His sake, we should rejoice and be exceeding glad.

When we reveal true gratitude and thanksgiving for blessings received, we prepare the way for greater blessings.

"PEACE AND SAFETY."

BY T. L. WATERS.

WHEN they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in nowise escape." 1 Thess. 5:3, R. V.

Who are to say, "Peace and safety"? Evidently, the nations of the world, and right now are they saying it. In the new treaty between Great Britain and Japan the overwhelming preponderance of naval power is expected to keep the peace of the world. Baron Hayashi is reported by the Associated Press as saying:

The new treaty forms an effective safeguard against renewal of disturbances in the far East. That is its object. We can not say that a permanent peace has been secured—that is too much to be sure of—but we can aver that tranquillity has been assured for a long time to come. This applies not only to Great Britain and Japan, but also to all powers having political or commercial interests in that part of the world; in fact, to all who have been interested in maintaining the *status quo*. I repeat that the treaty is a sure guaranty of peace, for that is its aim and object.

Lord Lansdowne, foreign secretary of Great Britain, who signed the treaty on behalf of that nation, says:

Great Britain, I believe, may count on the goodwill and support of *all the powers* in endeavoring to maintain peace in eastern Asia, and in seeking to uphold the integrity and independence of the Chinese Empire, and the principle of equal opportunities for the commerce and industry of all nations in that empire.

At the same time, the Czar of Russia has issued a call for a second peace conference, in which he has the approval of President Roosevelt. Yet the construction of battle-ships and armaments is to go on, notwithstanding all this cry of Peace. But impending destruction is as assured as the "travail of a woman with

child," one of the most certain things in the world.

How will it come? "And I saw, and behold, a white cloud; and on the cloud I saw One sitting like unto a Son of Man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out from the temple, crying with a great voice to Him that sat on the cloud, Send forth Thy sickle, and reap; for the hour to reap is come; for the harvest of the earth is ripe. And He that sat on the cloud cast His sickle upon the earth; and the earth was reaped [the wheat gathered into the heavenly garner]. And another angel came out from the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, he that hath power over fire; and he called with a great voice to him that had the sharp sickle, saying, Send forth thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel cast his sickle into the earth, and gathered the vintage of the earth, and cast it into the winepress, the great winepress, of the wrath of God. And the winepress was trodden without the city [Jerusalem, see Zech. 14:1-3], and there came out blood from the winepress, even unto the bridles of the horses, as far as a thousand and six hundred furlongs [that may refer to the line of battle, 200 miles in length]." Rev. 14:14-20.

The wheat harvest first, and it is close upon us. "But ye, brethren, are not in darkness, that that day should overtake you as a thief; for ye are all sons of light, and sons of the day; we are not of the night, nor of darkness; so then let us not sleep, as do the rest, but let us watch and be sober." 1 Thess. 5:4-6.

IS GOD PARTICULAR?

BY THORO HARRIS.

WHEN, in the investigation of the Sabbath truth, it has become evident that the commandment requires the observance of the seventh day, the inquiry is frequently raised, "Of what practical importance is it which day I observe? Does not every day belong to God?"

It is true that in virtue of our creation and preservation by the hand of God, all that we possess and every moment of our existence belongs exclusively to Him; and for this very reason it is His prerogative to dictate how every portion of our time should be employed. As the Sovereign of time, He has given us six days, and reserved the seventh unto Himself. "Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord." Ex. 31:15.

A century after the birth of Christ, the seer of Patmos writes, "I was in the Spirit on the Lord's day." This shows beyond question that there is a day in the Christian dispensation which God claims as His own; and this text of scripture should be sufficient, to every candid mind, to overthrow the supposition that all days are alike holy, or that God is not particular as to what day we observe.

"What difference does it make?" This is precisely the reasoning of the disobedient child. So, doubtless, our foreparents argued with reference to the forbidden fruit. It seemed a small thing to take one piece of fruit. Was there not an abundance left? Yet in this apparently trivial matter was involved the question of their loyalty to Jehovah; and for six thousand years the world has been filled with misery as a result of this one transgression.

The Lord is a jealous God. He is particular as to the service we render; He means exactly what He says; He desires us to obey Him implicitly, and to serve Him fully.

THE SLAUGHTER OF THE JEWS.

[A. J. Waterhouse, in S. F. Call.]

Fools who kill for the lust of blood, fiends of the slaughter-pen,
Who wreak red malice on women and babes and gray and defenseless men;
Murderers, thugs, assassins, who, e'en in religion's name,
Dare the work of the ghoul to do, and crawl in your bestial shame—
This in the name of religion! Why, fools who are less than clod,
From the Jew you borrowed your altar, from the Jew you filched your God.
His was the great Jehovah whom your churchly rites attest,
And his was the wondrous Bible that shone on your darkened West.
His David still is singing,
Your souls oppressed to thrill,
And Sinai's voice is ringing:
"Thou shalt not, shalt not kill!"
Murderers! thugs! assassins! sodden and ingrate crew!
Most of the best ye now disdain was learned of the hated Jew.

In temples of desecration his psalms ye have mouthed to-day;
Then turned from the hollow praises to slaughter and kill and slay;
Ye have mourned with his Jeremiah, as great was your need to do,
But if mourning fostered brute alone, small was the gain to you.
"Why should ye be stricken any more?"
Isaiah moaneth still,
But all that ye learn from the broken words is kill—and kill—and kill!
And Rachel still is mourning that her children are no more,
While your hearts are mad with malice and your hands are red with gore.
Still rolls the awful thunder
O'er Sinai's darkened hill,
While still—O, deed of wonder!—
Ye kill—and kill—and kill!
Fools who are less than brutish, tyranny's pestilent crew,
A beast may spring on his master—and ye do murder the Jew.
When your forebears sat in their frozen dens and mumbled their rotten bones
From Palestine echoed northward the great Jehovah's tones.
The God of the Jew had spoken, and your ancestor heard and knew,
And his first dim knowledge of truth and right he learned of the hated Jew.
Ay, more! From Nazareth came one day the Man who is thine and mine,
And He set in the soul of the brutish man the germ of a thought divine,
And the germ took root in the soul of man, and ever it bloomed and grew,
And the Christ whom your crimsoned hands do flout was a Jew and the son of a Jew.
His heart for the sad world bleeding,
He loved and forgave us still;
And yet, that lesson unheeding,
Ye kill—and kill—and kill!
Fools who are less than brutish, tyranny's pestilent crew,
All that the world holds dearest is slaughtered in him—the Jew.

"Be prayerful; if you can not prevail with God, you need not expect to prevail with men."

BIBLE IGNORANCE.

BY T. E. BOWEN.

A VERY striking illustration of ignorance of the Scriptures was recently shown in a report published in the New York *World* of Monday, Dec. 11, 1905. The Methodist Episcopal Church of St. Paul, at West End Avenue and Eighty-sixth Street, New York City, has been equipped with a telephone service, a transmitter being placed upon the pulpit directly in front of the speaker which is connected by wires to the rear of the church, where pew receivers are provided for the comfort of those who may be afflicted with deafness. The invention seems to be in every way a success, and is likely to become more generally used, but what attracted attention was the fact that a *World* reporter attended services Sunday the 10th to report the telephone system. He gave a very interesting account of that, but must have had his mind upon it more than upon what was said from the Bible; for he reports that "the pastor, Rev. George P. Eckman, preached from the third epistle of St. Paul to the Ephesians."

Oftentimes a mistake of the typesetters accounts for a mistake like this, but in this instance that could hardly be the case; for the words are all spelled out as quoted above.

The illustration of the pulpit represented the pastor talking with a large closed Bible on the pulpit. When the words of the living God are ignored, and in their place the words of man, however learned or eloquent he may be, are used, we can not blame a reporter for stating that texts were taken from epistles that can not be found in it. Nor can we wonder that men and women are recklessly plunging on to ruin. Nothing can save us but the Word of our God; for in it are hidden the bread of life and the water of life—salvation.

It must be that the third epistle to the Ephesians is full of wonderful texts, and this may account for the many able sermons upon the Sabbath question, where it is so clearly proved from the Scriptures that Sunday, the first day of the week, is the Sabbath of the Lord our God.

"ROCK OF AGES."

THERE is no greater hymn, perhaps, in the language; there is none more universally familiar. It has been the comfort of thousands in their last hour. When, many years ago, a ship sunk in the Bay of Biscay, a man who was saved was asked what the passengers were doing. He said that the last he heard was "Rock of Ages" sung by all who could sing. In multitudes of cases, in joy and in sorrow, in times of danger and amid scenes of peace, it has been the language of the heart. And yet, familiar as it is, and precious as it is, possibly there may be those to whom it is not quite clear what Toplady meant by the figure in the first two lines of the hymn. In Isa. 26:4, the expression is "everlasting strength," but the marginal reading is "rock of ages." It is probable that the poet got his imagery here. But to the writer the real meaning has been brought out with beautiful clearness since reading of the circumstances under which the lines were written. There is, not far from where Toplady used to serve as curate in charge, a great rock rising up by the side of the road. In the midst, as it were between two massive towers, is a deep cleft. One day in passing he was driven into the shelter of this cleft to escape the fury of a thunder storm, and it was while waiting there, that he composed his great hymn. —*Indian Witness*.



THE CHRIST MISSION.

"He brought us out that He might bring us in." Deut. 6:23.

Out of the distance and darkness so deep,
Out of the settled and perilous sleep,
Out of the region and shadow of death,
Out of its foul and pestilent breath,
Out of the bondage and wearing of chains,
Out of companionship, ever with stains.

Into the light and glory of God,
Into the holiest clean by His blood,
Into His arms, the embrace and the kiss,
Into the scene of ineffable bliss,
Into the quiet and infinite calm,
Into the place of the song and the psalm.

Wonderful love, that has wrought all for me!
Wonderful work, that has thus set me free!
Wonderful ground, upon which I have come!
Wonderful tenderness, welcoming home!

Out of disaster and ruin complete,
Out of the struggle and dreary defeat,
Out of my sorrow, and bondage, and shame,
Out of the evils too fearful to name,
Out of my guilt and the criminal's doom,
Out of the dreading, and terror, and gloom.

Into the scene of forgiveness and rest,
Into inheritance with all the blest,
Into a righteous and permanent peace,
Into the grandest and fullest release,
Into the comfort without an alloy,
Into a perfect and confident joy.

Wonderful holiness bringing to light!
Wonderful grace, putting all out of sight!
Wonderful lowliness, draining my cup!
Wonderful purpose, that ne'er gave me up!

Out of the horror of being alone,
Out, and forever, of being my own,
Out of the bitterness, madness, and strife,
Out of myself, and all I called "life,"
Out of the hardness of heart and of will,
Out of the longings that nothing could fill.

Into communion with Father and Son,
Into the sharing of all that Christ won,
Into the ecstasies full to the brim,
Into the having of all things with Him,
Into Christ Jesus, there ever to dwell,
Into more blessings than tongue can e'er tell.

Wonderful Person, whose face I'll behold!
Wonderful story, there all to be told!
Wonderful, all the dread way that He trod!
Wonderful end that He brought me to God!

—Selected.

AN, THE BLIND KOREAN PREACHER.

[In his recently published "Compendium of Presbyterian Foreign Missions," Robert E. Spear tells of an interview with this devoted man.]

THE first time I saw him, he was coming up the path from the gate to Mr. Lee's house. He did not carry a cane, but felt his way along with his great wooden shoes with turned-up toes. There was no light in his eyes, but on his face was the peace of God, and he brought an air of quietness and rest into the room, where he sat down and clasped his hands and lifted his sightless eyes to the two visitors from a far country who had come thousands of miles to see his people and bring to them the greetings of their fellow-Christians in a strange land.

"Shepherd," said he to the missionary, "it is good that these visitors have come. They have come through many troubles. Our hearts are encouraged by them."

And this was An's story:

"I am twenty-four years old, and lost my sight when I was three years old. For two and a half years I have been a Christian. When I first heard the Gospel I said: 'This is Catholic doctrine. If I believe it, I shall die.' But as I heard it over and over I lost my fear that I would be crazed by it, and soon I awakened to the sense of my sins.



A Native Korean.

"Life is very different now to me. The words of Jesus are very sweet. What ones do I like best? 'Ye can not serve two masters,' and 'Thou shalt love the Lord thy God with all thine heart.' And of all the incidents of Jesus' life I love most the story of the healing of the man who was born blind. It is in the ninth chapter of John."

"Do you know all your Bible so well?" I asked.

"I know it well," answered An.

"Do you know what is in the fifteenth chapter of Luke?"

"O, yes," he replied; "the parables of the lost sheep, the lost coin, and the prodigal son."

"And do you know in which chapter in Matthew is the story of the feeding of the five thousand?"

"Yes; in the fourteenth," was his instant reply.

"You see," he said, "I think of the gospels all the time. In my little room at the gate others read them to me. Is it possible that anything else could be so sweet to me?"

"And do you have in your mind a picture of Jesus?" we inquired.

"Yes," he answered; "I think of him as a man, but full of color, of brightness and glory."

"Does Jesus help you?"

"If Jesus did not help me, I could not live!"

The evening before we left Pyeng Yang, An came to say good-by. We should never meet again here, he said, but we would above. He had been turned out of his home when he became a Christian, but there was a home of many mansions there. He could not remember the sight of us when we were gone, but he wanted something by which to recall us. So I gave him my card that he might feel that. If he should write to us in America, would we be able to get any one to read it to us?

"What would he wish to see first?" we asked.

"First Jesus," he answered, "then God, then all the believers. I must see Jesus first, for he has been the Mediator between my soul and God."

I see dear An still, as early in the morning of the next day he stood in the path that led down to his little room by the gate, gently waving his hand to us as we walked off southward toward Seoul, and smiling after us with that quiet, patient smile which I hope to see again some day, beaming with new joy, in the land where the eyes of the blind will be opened, and the Lamb is their everlasting light.

TRUE RICHES.

THE latter part of October I had occasion to go from Santa Anna, Cal., to Orange. As it is only a few miles, and I needed the exercise, I walked. As I was passing a beautiful residence in the outskirts of Santa Anna, an old gentleman who was sitting on the porch called to me, and as I walked up he said, "Sit down and let us talk a little." I replied, "All right. I have more time than money." "Well," said the man, "I want you to understand that I have both."

He then told me how he owned his residence and some acres of orange, lemon, and walnut groves; had eighty thousand dollars on interest, and his wife had forty thousand; and he had made it all honestly, through the rise in real-estate. I laid my hand on his shoulder and, looking him in the eye, replied, "My brother, having all this wealth, if you have not Christ, you are poorer than I."

He appeared somewhat surprised, and asked, "Who are you?" I then told him I was an Adventist minister, broken down in health, and was resting. I remained over an hour correcting some false ideas he had regarding our work, and telling him how I once owned a valuable fruit farm in Colorado, but sold it that I might go out and tell the people we are nearing the coming of Christ. I told him that in time this earth, altho containing so much that is beautiful, is marred by sin, yet it is to be restored to its Eden beauty, and become the eternal abode of God's people.

I told him that at the coming of Christ those who have died in faith will all be raised, and the living saints will be changed and taken to the New Jerusalem; then, after a thousand years, the city will come down to this earth, which will be purified and become the abode of God's people through the eternal ages.

The old gentleman seemed to enjoy the talk, and asked me very earnestly to come and see them again. I could but think as we talked of the reality of the future home of God's people, that no doubt there are many who are longing for more than the riches that perish. I felt anxious for the time to come

when my health will admit of my going out and interesting people in the true riches.

Escondido, Cal.

GEO. O. STATES.

OUR WORK AND WORKERS.

THE West Michigan Herald says that on November 18 seven Emmanuel Missionary College students were baptized in the St. Joseph River.

IN the Pacific Union Recorder, Brother C. N. Martin reports four converts to the faith at Yuba City, Cal., three of whom were baptized.

DURING the week of prayer, meetings were held by the Mountain View Church in the Pacific Press chapel, altho the attendance was somewhat divided between that service and the series of lectures being delivered in a public hall by Brethren W. T. Knox and J. O. Corliss. The collection for missions amounted to about \$360.

THE editor of the Christian Record, our paper for the blind, sends out another appeal to our brethren to assist in the work of giving the Gospel to this most unfortunate class of people. Those who desire to help in the good work can send donations to Miss Katie Coleman, College View, Neb., who is secretary for this work. There is a pressing need of funds.

OF the special numbers of our periodicals issued for the fall campaign, Northern Illinois Conference ordered as follows, as noted in the Recorder: Special SIGNS OF THE TIMES, 1,297 sets of four; Special Watchman, 245 sets; Sion's Vaktare (Swedish), 1,000 copies; Evangelists Sendebud (Danish-Norwegian), 1,600 copies. This was the report up to December 4.

IN the Canadian Messenger, Brother W. R. Andrews reports that at the close of a series of tent-meetings in Gagetown, N. B., there were eleven who had taken a decided stand for the truth, and a Sabbath-school of fourteen members. Of the New Brunswick Conference he says: "The hearts of the people are full of hope, and the outlook for the future of the Maritime Conference is of an encouraging nature."

WRITING from Globe, A. T., Brother Walter Harper reports his usual success in canvassing. He notes fifty-two orders for books, large and small, helps, etc., in one day, amounting to \$121.10. The next day the amount was \$90. His orders, when actually at work, run from \$250 to \$300 per week—something over \$3,000 since last August. Brother Harper always remembers to ask God for guidance in his work, and to give Him credit for the results. This is the secret of his success as a book canvasser.

BROTHER F. C. GILBERT, who is engaged in special work for the Jews, gives us this interesting information: "In the United States and its possessions, according to the most recent census, there are 1,418,813 Jews. And they are still coming into this country rapidly. There is a movement among the wealthy Jews in this country to bring in several million more. They are going west in great numbers." The Atlantic Union Conference is taking definite steps to do Gospel work among this people, and about sixty thousand copies of the tract, "Israel's Deliverer," have been circulated. Brother Gilbert is calling through the various conference papers, for co-operation in this work. Offerings for the free distribution of literature may be sent to Miss Jennie Thayer, South Lancaster, Mass., of whom tracts may be received.

THAT a medical convention should have for its leading thought the question, "Have ye received the Holy Ghost?" may seem strange to some people. Yet in noting the medical convention recently held at College View, Neb., the Reporter says: "The reception of the Holy Spirit was the key-note of every paper read at the medical convention, and of the discussions which followed their presentation. 'Have ye received the Holy Ghost?' This was made paramount to every other question, touching the qualification of the Christian physician, as well as of every other worker in God's cause. This was made the theme of a Bible study for ministers, doctors, and nurses each morning at 8 o'clock, and also of the public discourse each evening." Why should it not be so? A part of the Gospel commission is to heal the sick, and that part of the work needs the aid of the Spirit as much as any other. Then why should the Christian physician not seek that paramount endowment?

WANTED FOR MISSIONARY WORK.

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Any of our denominational literature. Address, Will J. Waxham, Middleburg, Fla.

ANNUAL MEETING CALIFORNIA CONFERENCE ASSOCIATION.

THE tenth annual meeting of the California Conference Association of the Seventh-day Adventists will be held in connection with the thirty-fifth annual session of the California Conference of Seventh-day Adventists, at Oakland, Cal., Jan. 22-25, 1906, for the purpose of electing a board of seven directors, and transacting any other business that may properly come before the meeting.

W. T. KNOX, President,

M. H. BROWN, Secretary.

NORTHERN CALIFORNIA-NEVADA CONFERENCE.

THE thirty-fifth annual session of the California Conference of Seventh-day Adventists will convene at Oakland, Cal., January 22 at 9 o'clock, A.M., at the church corner of Twelfth and Brush Streets, continuing until January 25. Each church should at once select their delegates at the ratio of one delegate for the church, and an additional delegate for every twenty members. A full delegation at this session is earnestly desired.

W. T. KNOX, President,

T. A. KILGORE, Secretary.

PACIFIC EDUCATIONAL ASSOCIATION.

A MEETING of the Pacific Educational Association will be held in connection with the thirty-fifth annual session of the California Conference of Seventh-day Adventists, to be held at Oakland, Cal., January 22-25. Questions of importance concerning Healdsburg College and its work will be considered.

W. T. KNOX, President,

T. A. LASHER, Secretary.

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.

"SAVE THE BOYS."

IT is stated that in one state's prison, where many young men are confined, inquiry proved that the majority were there because of strong drink. On reading this statement the publisher of *Save the Boys* felt deeply moved to renewed activity.

Doubtless many another state's prison would reveal similar conditions; and besides, there is a great army of boys and girls going down to ruin by the giant evils of rum and tobacco. And soon, very soon, we must meet them in the judgment. But what is being done to save them? As an inducement for co-operation we propose to give \$1,000 to as many Sabbath-schools and individuals if they will order a club of the journal, and do it quickly. If the reader is interested to learn the particulars, send five cents for a sample copy telling how this is to be done. Address, "Save the Boys," Washburn Park, Minneapolis, Minn.

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BOY PUZZLE, THE.—By Rev. Joseph Flint. It commends itself to parents and teachers alike, and shows how they may win love and obedience without frequent punishment. The author is master of his subject. The book is full of faithful warnings and helpful suggestions, and is illustrated by sketches representing, in an original and unique manner, the various stages of human development. Cloth, net75c. Address PUBLISHERS OF THIS PAPER.

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NEW YEAR SONG.

BY MAX HILL.

Sing of the happy New Year Time,
Sing, for the flakes fall fast;
Join with the bells in happy chime,
Winter will soon be past.

Gone are the joys the old year brought,
Gone are its sorrows, too;
The old year's battles have all been fought;
Welcome with joy the new.

Fill up the year with happiness,
Sing your most cheering song;
Sing, and the burdened soul will bless,
Sing, and the faint grow strong.

Thank the dear Lord for blessings sent,
He will provide for all;
Take what He gives and be content,
Jesus will hear you call.

Welcome the trials that come to you,
Bearing will make you strong;
Stand for the right, the good, the true,
Dare to oppose the wrong.

Every day of the glad new year
Live as in Jesus' sight;
Trusting His promise you need not fear,
Jesus will lead you right.

EDUCATION IN THE HOME. NO. 31.

BY MRS. L. D. AVERY-STUTTLE.

Do you think, Mr. Hartman, that the minister really made a mistake, or do you not believe that he intentionally misread the text?" queried Mr. Gray.

"O no! I am positive, Elder B— supposed he was reading the text correctly. In vain did Elder A— protest and suggest a more careful reading. The reverend gentleman insisted that he had given a correct rendering of the text. Indeed, after giving it a second and even a third reading, the missing and all-important word was not supplied: 'Madness is in their hearts while they live, and after they go to the dead!' insisted the preacher; and I will venture to say," declared Brother Hartman, "that Eccl. 9:3 was never so badly read before. Meanwhile the large audience was getting excited.

"Our learned opponent, here," said Elder B—, casting a withering glance in the direction of Elder A—"insists that I have not read correctly; but I assure him I am quite capable of reading English. However, perhaps our friend would like to favor the congregation with a rendering. But evidently his Bible is not like ours, so I will ask him to read from my own," victoriously announced the Elder, as he handed the sacred volume, with feigned humility, to Elder A—."

"Do you mean to say that the man had not yet discovered his mistake?" asked Mr. Gray.

"Yes; and I am certain he read the text at least three times. It seemed to me that the poor man's eyes must have been holden, so that the truth might have the greater victory, and shine all the brighter in contrast with error.

"By this time the interest of the congregation was intense, and one could easily select, by their appearance and attitude, those in the audience who favored Elder B— and those who longed to see him confused and confounded by Elder A—."

"There was one richly-dressed lady, who sat well up in front, who very plainly favored Elder A—. She became intensely excited as he arose in the desk, and stepping forward, took the proffered Bible

from the hand of his opponent. The lady leaned forward in her seat, and her eyes shone like stars, while a look of the most indescribable anxiety was in her face.

"Elder A— opened the Book, looked over the congregation calmly, and said: 'Our brother has declared himself capable of reading the Scriptures correctly; but he has omitted a *very* important word in the text. Why he has done so, I am at a loss to understand, because that word is as plain as any in the Book. I will now read the text correctly. Those having their Bibles may follow me: Eccl. 9:3: 'There 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 is full of evil, and madness is in their heart while they live; and after THAT,' cried Elder A— in a voice of thunder, 'after THAT, they go to the dead;' my audience will see that the omission of the word 'that,' alters the text considerably.'

"Well," continued Brother Hartman, "the people were so enthusiastic that they could scarcely restrain themselves. The lady whom I mentioned, rose to her feet in her delight and enthusiasm, and dashed a beautiful and expensive fan which she held in her hand, against the centerpole of the tent. Of course the fan was ruined."

"But what did Elder B— do?" asked Mrs. Wilbur.

"Why, he left the tent, and did not come out to another meeting. But the truth of God gained a wonderful victory."

"How about the lady, father?" asked Elsie, "did she have the courage to live up to her convictions?"

"The lady? O no; I am sorry to say she was one of that large class of people whose *heads* are converted, but whose hearts remain unchanged—those who know their duty, but do it not."

Mrs. Gray and Mrs. Wilbur glanced at each other rather uneasily; they were thinking of the inspired assurance that *such* should be beaten with many stripes.

"O, it's not always the best-informed people who live nearest the Lord, Mr. Hartman," remarked Mr. Jones. He was wondering if his wife remembered the time when he had declared it impossible to keep the commandments of God—all of them—on account of his business. Actually, Mr. Jones found himself questioning sadly if the Lord would forgive him. Ah! the pleading Spirit of the Most High was striving with him,—nor is he the only member of that little group who feels its gentle pleading.

A silence fell over the company for a few minutes at the conclusion of the experience; when finally Brother Hartman began the regular lesson of the evening by asking Beth to announce the subject.

"We are going to find out by the Bible what God will do with the wicked," replied Beth. Billy Black had not forgotten the subject by any means; in fact he really cared more to listen to this study than any of the previous ones. He had thought deeply about it every night before he went to sleep, and finally he had asked his grandmother what *she* thought about it. The old lady supposed they would have to burn in the awful fires of hell *eternally!* and so she lost no time in telling Billy. But the lad had other ideas on the subject. He could not endure the thought that his poor, drunken father must burn eternally, even if he *did* abuse his only son shamefully when the demon drink was master.

"I don't see how any one can burn forever as long as he is not immortal," volunteered the poor lad. "I hope not, anyway," he continued. "Father's, well,—you know father, Mr. Hartman, and I'm not any *too* good!"

Poor Billy seldom made so long a speech, and

now his feelings overcame him, and he hid his face in his hands. Grandma had been watching the boy very closely, and now she could bear it no longer,—she would tell him at once what the Holy Spirit said on the subject: "'For God so loved the world, that He gave His only begotten-Son, that whosoever believeth in Him *should not perish*, but have everlasting life.'"

"There! O Mr. Hartman!" exclaimed Billy, his whole face lighting up with joy, "then I should think that any one that *doesn't* believe *would* perish, and not burn forever, and would *not* have everlasting life in misery."

"Billy's logic is as good as a lawyer's," declared Walter Gray. "I believe he's correct."

"But let us read still plainer testimony," said Brother Hartman.

"What does the Lord distinctly declare, in Mal. 4:1, will be the fate of the wicked? Josie will you read?"

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them root nor branch."

"That is rather plain language," remarked Mr. Gray; "that doesn't seem to teach the doctrine of eternal torment."

"Will you read the third verse, also, of the same chapter, Mr. Gray? this verse is as plain as the other:"

"And ye shall tread down the wicked; for they shall be *ashes* under the soles of your feet in the day that I shall do this, saith the Lord of hosts."

"Actually, I'd no idea there was such a statement in the whole Bible," said Mrs. Gray.

(To be continued.)

SACRIFICES TO THE GOD MOLOCH.

PROFESSOR A. H. SAYCE, in the *Biblical World* of some months ago, tells us that at the time when Israel was in the land of Canaan Babylonian culture was very prevalent there, that while Babylonian power had ceased, Babylonian civilization still remained. The remains of the Amorite cities' foundations clearly demonstrate the truth of what the spies reported to Moses, that the walls were built "up to heaven." Some of them were fourteen feet in thickness and provided with towers twenty-four feet in diameter. Underneath some of these ruins are great jars filled with the bodies of children which had been burned. These were at the "high places" in the city, showing one of the plain reasons why it was that God enjoined the destruction of the high places. It was this custom which was followed by the children of Israel, tho not to the extent that the Amorites followed it.

HOW TO CLEAN SILVER AN EASIER WAY.

(By Special Request.)

A YOUNG house-wife is confronted with the serious problem of cleaning all her bridal presents of silver for the first time. She says she failed utterly in getting them to look bright, besides the long time expended, and it tired her very much. She asks me to send to the SIGNS OF THE TIMES a method for cleaning silver which is good, and will save her much labor.

The whole service may be cleaned as effectively as if hours had been devoted to such work, if only you know how. Here is the best method I know.

Place a number of pieces of your silver in a boiler, first having filled it nearly full of rain-water and enough pearline to make a good suds, then place it on the range for half an hour and let it boil; take off and let cool enough to handle it, and rub each piece quickly with a clean chamois cloth, and they will look like new pieces of silver.

Silver should never be rubbed with flannel or cotton cloth. The unused silver will become tarnished, if exposed to the light and air; therefore to keep it in good condition each article should be wrapped in tissue paper. After each meal it is a good idea to gather the spoons, forks, and all such silver which is used daily, and put them into a small-sized dishpan

kept for the purpose and cover with hot water to which a tablespoonful of pearline is added. Leave them a few minutes, then take out and rub quickly with a chamois cloth. They will look like new.

"KENTUCKIENE."

TO MEMORIZE THE BIBLE.

BY MAX HILL.

OFTEN at family worship the Scripture reading makes no impression at all upon the minds and hearts of the hearers. Read as a matter of duty, perhaps, and often hurriedly, it is speedily forgotten, with no permanent good resulting. Often, too, a long chapter is chosen and commented upon, tiring the little folks, and wearying the uninterested. But if a shorter selection were read and a good verse memorized each day, the hour for family worship would be a source of strength and help.

Have a supply of cards, say three by six or three by eight inches, and after the reading, pick out the impressive verse and copy it on a card. It might be well to have each one copy the verse that impresses him. There are few chapters in the Bible that do not contain at least one good verse. If there is a difference of opinion as to the best verse, simply allow each one to choose. That which impresses one may not appeal to another at all. And the freedom of choice, you know, is one of man's privileges, granted by God Himself.

Copying the verses will of itself help in fixing them in the mind. If this is done before the morning meal, a pleasant way to get started would be to repeat the verse during breakfast. Then after breakfast have each one place his copy where he will see it during the day, by the work-bench or stand, over the table where you wash your dishes, any place where there will be no effort required to read it many times. Simply read it over and over. Don't make it a burden, but let your mind dwell on the thought in the words of the text, and before you are aware you will have it memorized, and at the evening rehearsal, with a little drill, it can be permanently fixed in the mind. What a treasure these gems will be.

For example, take the book of Galatians. On reading chapter one, the verse that appealed to me was the fourth, and the thought that Christ gave Himself for my sins to deliver me from this present evil world has been a comfort and strength to me ever since I learned it and made it my own. It helped me to make the twentieth verse of chapter two more real; "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

Here His love for me is again assured; and my accepting Christ assures me of something besides safe keeping and blessing, for "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Chapter 3:29. For "when the fulness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Chapter 4:4, 5.

Then when I have made the promises of the Lord my own, I know that my life will be just what it should be, for "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Chapter 5:22, 23.

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Chapter 6:14.

"And let us not be weary in well doing; for in due season we shall reap, if we faint not." Chapter 6:9.

The plan is by no means new; it has been successfully used by many. It may be varied in many different ways to suit the circumstances and desires of the family. I know a family in which it is the inviolable custom to memorize some good thought from the Bible, or other good sources, at mealtime. The members of that family are never at a loss for a good, appropriate quotation for any occasion. Such a

method followed through the year will not fail to store the mind with good things from the Word of God.

STRETCH IT A LITTLE.

TRUDGING along the slippery street,
Two childish figures, with aching feet
And hands benumbed by the biting cold,
Were rudely jostled by young and old,
Hurrying homeward at close of day,
Over the city's broad highway.

Nobody noticed or seemed to care
For the little ragged, shivering pair.
Nobody saw how close they crept
Into the warmth of each gas-jet
Which flung abroad its mellow light
From gay shop windows in the night.

"Come under my coat," said little Nell,
As tears ran down Joe's cheek's and fell
On her own thin fingers, stiff with cold;
"Tain't very big, but I guess 'twill hold
Both you and me, if I only try
To stretch it a little. So now don't cry."

The garment was small and tattered and thin,
But Joe was lovingly folded in
Close to the heart of Nell, who knew
That stretching the coat for the needs of two
Would double the warmth, and halve the pain
Of the cutting wind and the icy rain.

"Stretch it a little," O girls and boys
In homes overflowing with comforts and joys!
See how far you can make them reach—
Your helpful deeds and your loving speech,
Your gifts of service and gifts of gold;
Let them stretch to the households manifold.

—Selected.

LITERARY NOTICES.

"Diplomatic Mysteries." By Vance Thompson, 378 pages. Illustrated. Cloth. J. B. Lippincott Company, Philadelphia and London.

There are ten chapters in this work as follows: "The Undoing of a King;" "The Great Austrian Conspiracy;" "The Sultan's Secret Agents;" "A Crown Prince's Escapades;" "The Fight Between France and the Vatican;" "The Truth About President Faure;" "The Lady of the Opals;" "Tolstoi, the One Free Man in Russia;" "Made in England;" "How Revolutions Are Made in Russia." The first is the wicked undoing of poor King Ludwig at the planning of an unscrupulous Bismarck and the ambitions of an unnatural mother. And other chapters, too, show the master hand and utterly unscrupulous soul of the Iron Chancellor. The next chapter tells the story of Bismarck's altering the royal telegram, and so involving France and Germany in war, and the bribery, assassination, murder, that followed in the removal of Prince Rudolph. In the chapter on France and the Vatican, we are told that the support of Leo XIII. was turned from the royalists to the republic because the royalists would not pay his price; and that the election of the present pope came about by the King of Italy tricking both France and Germany—selling France against Germany till the German candidate was disposed of, and then Germany against France till Rampolla was out of the way, and then Cardinal Sarto was brought forward, he who is Pius X. It is a tremendously striking, book, and intensely interesting.

"The Moral Crusader, William Lloyd Garrison." A Biographical Essay Founded on the Story of Garrison's Life Told by His Children. By Goldwin Smith, D.C.L. Cloth, portrait of Garrison, 200 pages. Funk & Wagnalls Company.

This is a well-written, readable, book of Professor Smith's. Whether it is best to print such books, and so in any way rouse new prejudices or old hatreds, is questionable; but the story of a man who had convictions, for which he was willing to dare and die, if need be, is worth reading. The story is well told.

"The Boys' Life of Christ." By William Byron Forbush, Ph.D., Litt.D. 12mo, cloth, 318 pages, eight half-tone illustrations, and map. Ornamental cover. \$1.25, net. Funk & Wagnalls Co., New York and London.

This book is an attempt to make more real the life of Jesus. It does not try to tell all that is in the Gospels; but aims to set forth the manly, the heroic, the real, vigorous, active qualities in the life of Jesus so as to appeal to boys. The miraculous has not

been emphasized but the glorious manhood of the Son of God is set forth. The author has allowed some play to the imagination, founded on careful Oriental study. A childhood life of the time is given from the best sources attainable. We do not particularly admire the attempt to restate the words of Jesus in "modern English;" we still believe that the words of the American Standard Revised Version, and to a great extent our common version, are good "modern English."

"Bible History" (Old Testament) after the Results of Historical Criticism. Arranged for Students of Different Ages. By Pastor X. Koenig. Translated from the French. Cloth, 190 pages. McClure, Phillips & Co., New York.

The publishers take particular pains to inform us that the author is connected with the Protestant schools of Paris, and that he believes the Bible "the Word of God as truly as tho it were the work of a miracle from cover to cover." But the book tells us that "some of the Bible stories are not edifying, and others are not probable." The author has set the modern higher critics above the Bible, and accepts the Book according to their judgment. We do not wonder at the weakness of the Protestant church in France if men of such belief are her teachers. He tells us, as tho it were without question, that the writer of the book of Daniel borrowed the name of the prophet, and wrote somewhere about B.C. 165, contrary to the words of our Lord, and that "from design, he involves his words in an obscurity which does not fail to make extremely difficult the comprehension of his work." Daniel tells us that he wrote what God gave; that he himself did not understand his prophecy; but that the wise should understand it in the time of the end. See Dan. 12:4, 8-10. It is better to study the Bible. The Oxford helps are infinitely better.

"Adam and Eve: History or Myth? Missing Links." By Professor L. T. Townsend, D.D. The Chapple Publishing Company, Boston.

We are glad this little book has been published. It stands for the primitive faith of Christendom; for faith in the Bible; and it lays upon an infidel science some telling blows with cudgels which scientists have oftentimes unwittingly furnished. It is a refreshing little book, and we commend to Christian ministers its candid reading.

"The Vest-Pocket Standard Dictionary," abridged from the Funk & Wagnalls "Standard Dictionary," containing the correct spelling, pronunciation, syllabication, and definition of about 30,000 vocabulary terms, James C. Fernald, editor, is just leaving the press of Funk & Wagnalls Company.

Vol. XII. of the "Jewish Encyclopedia" will have thirty-three pages devoted to the Jews in the United States, a very clear and succinct account. It gives the number of Jews in each state, their occupation in general, religious standing, etc. A very low percentage of criminals is found among them.

"The Preparation of Manuscripts for the Printer," by Frank H. Vizetelly, associate editor of the "Standard Dictionary," Funk & Wagnalls Company, publishers, will be ready soon. Besides giving directions to authors on how to prepare copy and prepare proofs, Mr. Vizetelly's work points out how authors can reduce the cost of corrections in type, and tells them when, where, and how to make them.

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

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A HAPPY NEW YEAR to all our readers.

According to the "London Mail," there is one place in this world where there are no thunderstorms, and that is in the harbor of Cork. The winds across that harbor are such that the gathering of the thunder clouds is successfully resisted.

Errata.—It was not our intention to do Dr. Van Dyke the injustice that the types did in our issue December 20 last, page 6, third column, seventh line from the top. It there reads: "The man who wants to be saved *above* is on the way to be damned." It should have read: "The man who wants to be saved *alone* is on the way to be damned." And this is true, while the other is not. Let those who are preserving these reports make a note of this.

Also in the "Sixth Meeting," issue of December 27, page 6, first column, Dr. Anthony is made to say, "our denomination," instead of "one denomination," as it should be.

Late advices from Vladivostok and the Manchurian army are very discouraging, and show that Russian conditions in the far East are no better than in the West. A despatch from Vladivostok, of December 21, says: "The mutiny and rioting in the Manchurian army are extending, and the most terrible scenes are witnessed daily. A detachment of Cossacks has attacked the barracks at Tomsk, wherein 900 mutineers were confined, and set fire to the buildings. It is reported that all imprisoned men were roasted to death. Rioting on the streets here is continuing. In one street drunken Cossacks set fire to a block of houses, and massacred 120 of the residents as they attempted to escape. Numbers of people are killed

daily on the streets." Fierce battles have been fought in Moscow, and it is difficult to tell which is more in need of a leader—the government or the revolutionists.

She lived in a hovel because her three sons spent their time and means in building homes for liquor dealers. This was the story told in a Sunday-school meeting at the Portland Exposition, when a temperance appeal to President Roosevelt was being considered. The resolution was passed amid great enthusiasm, and was forwarded to the President with the old lady's statement. Many a poor woman is living in a hovel for similar reason; and this condition is largely due to the fact that the people's official representatives are bribed or overawed by the influence of the liquor traffic. And strange as it is, those who sacrifice most to support the iniquity—either voluntarily or by force—are the greatest sufferers by its success. The traffic has no mercy or charity for the victims of its cruel greed.

Once more we call attention to our reports on the Inter-Church Federation Conference. They are the fullest to be obtained. After the reports the lessons.

ARTICLES FROM ROME ON ROME.

OUR own correspondent in Rome, Pastor Charles T. Everson, will contribute during the year the following articles of great interest to the student of ecclesiastical history and present religio-civil conditions:

1. Origin and Development of the Temporal Dominion of the Papacy.
2. The Temporal Rule a Reign of Corruption.
3. Will the Seat of the Papacy Ever Be Removed from Rome?
4. New Departures in Papal Policy.
5. The Change in the Papacy of Form, but Not of Heart.

These articles will be of intense interest to every reader.

An All-absorbing Purpose—an Iron Will.—December 10, one hundred years ago, William Lloyd Garrison was born. January 1, 1831, he began the issue of his radical anti-slavery sheet. In his salutatory he uttered these words:

I will be as harsh as truth and as uncompromising as justice. On this subject I do not wish to think or speak or write with moderation. . . . I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—and I will be heard.

The friends of the "lost cause," our Southern brethren, may cherish no pleasant memories of the man who, tho meek himself, could write so intemperately, yet all will admire the courage, the bravery. It is such a spirit as that which is needed in God's cause, not in harshness nor vindictiveness, but in zeal, in courage, in persistence.

The Test of Modern Christianity.—Rev. Chas. D. Williams, Dean of Trinity Cathedral, Cleveland, has a striking article in the current number of *McClures*, in which he touches the very core of the matter when he tells us that the "searching and final test of our modern Christianity" is, Can it produce strong, righteous men in all the walks of life to-day? "If it can not or will not, it must perish, whatever arguments may be alleged as to its authenticity and authority." We will have more to say upon this next week.

It is a question for Japanese financiers to consider, whether war or peace is the cheaper from a money standpoint. It is now said, on the authority of a Tokyo press correspondent, that "the government will seek the consent of the Diet to increase the army from thirteen to twenty divisions, in order that Japan may be better qualified to discharge the obligations of her alliance with Great Britain." It would seem to be the irony of international friendship, as well as an ominous sign of the times, that it requires a greater military foundation to maintain an alliance with a friendly nation than to carry on a war with an enemy. By some means it appears that there is so little confidence between the governments of earth that even their nominal friendships are

based upon military bases. They all seem to contemplate war possibilities, whatever their pretensions of peaceful intent; and it all implies a condition of distrust because of a general insincerity. Hence the "distress of nations, with perplexity" just prior to His second advent, foretold by the Lord. Luke 21: 25-28.

God is guiding the Gospel Ship, and if we are really in the ship we can afford to trust His guidance at all times and under all circumstances. "When storm after storm rises dark o'er the way," He is not limited in means of action; He can either still the tempest or sail the ship in spite of it. So what is the difference to us which He chooses to do. If the difficulties in the way serve to keep us humble, realizing our dependence on Him, and if it be so that we can not be so kept any other way, then blessed be the trials that come to us. If, as in the case of Job, affliction come to prove that a servant of God can be kept by the spirit of faith from the temptations of the enemy under the sorest of trials, let us endure the chastening for the sake of the "peaceable fruit of righteousness" that is to follow. "Say ye to the righteous, that it shall be well with him; for they shall eat the fruit of their doings."

"Yosemite Valley, California" is the title of a beautiful little booklet which has come to our table from Mr. Charles S. Fee, Passenger Traffic Manager of the Southern Pacific. The writer is A. J. Wells. The book is a description of some of the wonderful features of the wonderful valley. It tells the reader the best time to see the valley, and the way to visit it so as to pass through the Mariposa Grove of Big Trees, the route *via* Raymond and Wanona. This is the finest grove, and is said to be by all odds the finest route. This little booklet is packed full of information, and it is worth the five-cent stamp which brings it, if you never intend to go. Address any Southern Pacific representative, or Southern Pacific Advertising Bureau, 431 California Street, San Francisco.

And the Cossacks, Too?—The dread Cossack arm of the Russian soldiery, which for a long time has been the main dependence of the autocracy and the awe of the peasantry, is at last showing a disposition to join the ranks of the dissatisfied masses. A St. Petersburg despatch says: "The third squadron of the Don Cossacks is reported to have held a meeting and to have drawn up service demands, claiming that the men are fed like dogs and shabbily clothed. The government officials were forced to deprive the soldiers of their rifles and lances. This is the first sign of disaffection on the part of the Cossacks."

We have been favored with a complimentary copy of the "Corporation Laws of California," compiled by Hon. C. F. Curry, Secretary of State. The volume contains 483 pages, bound in cloth, and copiously indexed. It is a very convenient book of reference, and will be found valuable to the legal fraternity and to all persons who have to do with corporations. Mr. Curry has rendered valuable service to the people by such work at various times since he has held this position of trust.

The peasants of Russia are demanding land, which is owned in vast estates. A press despatch says that eight hundred land owners in the vicinity of Saratoff have appealed to the government to take measures to satisfy the land hunger of the peasants, in the hope of ending the agrarian uprising. The aid of troops is demanded to prevent the sacking of the remainder of the estates in the Volga region.

Flood Japan.—Japan, again, warns us of the risk of procrastination in missions. A nation ready to be moulded is liable to be marred; the pliant sapling may be easily deformed, or the plastic clay shaped for dishonor. Into these openings go the devil's agents, if the Lord's do not; and while we sleep they sow tares in the mellow soil. What can be more important than, at the crisis of Japan's history and destiny, to flood the land with the Gospel of the Son of God.—Selected.