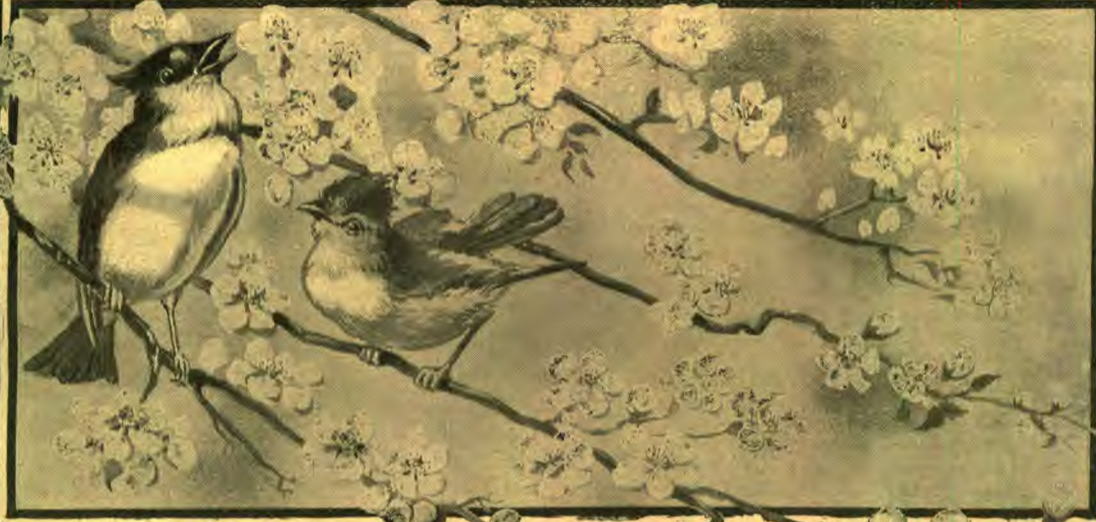


SIGNS OF THE TIMES



CHRISTIANITY ITS OWN DEFENSE

[From Macaulay's Essay on Southey's "Colloquies on the Progress and Prosperity of Society."]

THE ark of God was never taken till it was surrounded by the arms of earthly defenders. In captivity its sanctity was sufficient to vindicate it from insult, and to lay the hostile fiend prostrate on the threshold of his own temple. The real security of Christianity is to be found in its benevolent morality, in its exquisite adaptation to the human heart, in the facility with which its scheme accommodates itself to the capacity of every human intellect, in the consolation which it bears to the house of mourning, in the light with which it brightens the great mystery of the grave. To such a system it can bring no addition of dignity or of strength, that it is part and parcel of the common law.

It is not now for the first time left to rely on the force of its own evidences and the attractions of its own beauty. Its sublime theology confounded the Grecian schools in the fair conflict of reason with reason. The bravest and wisest of the Cæsars found their arms and their policy unavailing when opposed to the weapons that were not carnal and the kingdom that was not of this world. The victory which Porphyry and Diocletian failed to gain is not, to all appearance, reserved for any of those who have, in this age, directed their attacks against the last restraint of the powerful, and the last hope of the wretched.

The whole history of Christianity shows that she is in far greater danger of being corrupted by the alliance of power, than of being crushed by its opposition. Those who thrust temporal sovereignty upon her, treat her as their prototype treated her Author. They bow the knee, and spit upon her; they cry "Hail!" and smite her on the cheek; they put a scepter in her hand, but it is a fragile reed; they crown her, but it is with thorns; they cover with purple the wounds which their own hands have inflicted on her; and inscribe magnificent titles over the cross on which they have fixed her to perish in ignominy and pain.



SIGNS OF THE TIMES



The Home of the "Signs of the Times."

PUBLISHED WEEKLY

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Signs of the Times.

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

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

"HIS STAR."

THUS opens a record of earnest searching: "When Jesus was born in Bethlehem, of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him."

THIS is not Christmas time; and, if it were, it would matter not. Even tho Christ were born on December 25 (which He was not), the wise men did not then find Him. The visit of the shepherds and the visit of the wise men are not identical, neither are they synchronous. They are two entirely different events, separated by weeks of time.

THE shepherds found the newborn babe in a manger; the wise men found Him in a house. After the shepherds' visit the poverty of Joseph's family was in no wise alleviated, for their offering was of the poorest sort (Luke 2 : 24); but after the visit of the magi the family had sufficient means to journey to Egypt and return. The shepherds were simple, devoted watchers of their flocks in the fields of Bethlehem; the magi were men of years and wisdom from lands farther east. The shepherds came in humble adoration, with the angels' song ringing in their ears; the magi came with worshiping faith, the light of the star shining in the heart.

THEY did not have the light—these wise men—that the doctors and scribes of the Jews had. Who they were, we do not know. The names of tradition or romance are only speculations. The language, the inquiry, the setting, the section from which they came, seem to carry us back to Balaam, the apostate prophet of the east, who once knew God, and who predicted Christ's coming to Balak of Moab:

"I see Him, but not now;
I behold Him, but not nigh;
There shall come forth a Star out of Jacob,
And a Scepter shall rise out of Israel."

Num. 24 : 17.

It also carries the mind of the Bible student to the patriarch Job and his friends, dwellers in the land of Uz, south and east of Jerusalem. But more likely they came from among the

Persian magi, descendants or disciples of those who learned of the true God in the days of Nebuchadnezzar and Cyrus, and who then may have become acquainted with the Hebrew Scriptures. Let this suffice, they discerned some light, and they followed it to the Central Light, and saw and worshiped.

WHENCE came they?—From the east. They did not look to the east to find the star; from the east they came. The mere direction may not in the lesson have meaning, but the east and the eastward attitude are meaningful words all through religious history, and in the Scriptures. The most ancient form of idolatry was morning sun-worship, the worship of the



most manifest power in nature. Traces of it, or the actualities of it, abound all over the earth. It was one of the great sins of Israel. The ancient tabernacle and temple were placed with the door toward the east, so that the soul who came to worship, as well as the priest, stood with faces ever toward the presence of God in the holy of holies at the west. When the prophet of God was shown by symbol and vision the iniquities of Israel, that which, above all things else, revealed their awful degradation is thus described: "Thou shalt again see yet greater abominations than these. And he brought me into the inner court of Jehovah's house; and behold, at the door of the

temple of Jehovah, between the porch and the altar, were about five and twenty men, with their backs toward the temple of Jehovah, and their faces toward the east; and they were worshiping the sun toward the east." And in Christian lands to-day there are those who follow the old heathen custom with altar eastward, toward which priest and people turn in worship. All such attitudes are of the old idolatries, and not of divine direction.

THE wise men came from the east with faith in a Fact. The Child was born, King of God's people, and they came to do Him homage, however lowly His earthly station. Faith made the Fact a living Truth in their lives, leading to devotion, consecration, and meekness—a willingness to be guided of God, as their subsequent action shows. They were seeking no favors of earthly monarchs, they were willing to be misunderstood of Herod, and their conduct counted as mockery, that they might obey and be guided of God. To the truly wise, God gives knowledge. They carried back into the east light from the west, light westward streaming over the dark places of earth. The old apostasies are in the East. Hinduism, Buddhism, Brahminism, Pantheism, which have enslaved millions, are of the East, and not of God. Their subtle philosophies, like the blasting "east wind" of Scripture, everywhere spoken against, are designed of the great deceiver to blast and blight, deceive and wither, the human soul. And it is one of the saddest of all sad things that professed teachers of Christ, the Light of the World, should, in the sophistries of the teaching of comparative religions, in learned disquisition, in religious congresses, seek to make peace with the devil over the decadent religions of the Orient, and to seek to prove that their withering blight, because, forsooth, they contain a few primitive truths amid the mass of their perversions, is one with Christianity. Well said the prophet of God's attitude toward these teachers, and the reason therefor: "Thou hast forsaken Thy people, . . . because they are filled with customs from the east, and are soothsayers like the Philistines, and they strike hands with the children of foreigners." Read Isa. 2 : 1-11.

CHRISTIANITY is a life, the life of God sent down from heaven to a dying world. It centers in a living Christ, the King of the Jews, who died that man might live; who lives that man may eternally, righteously live. It is not

to be compared, it can not be compared, with dry, dead forms of mixed fact and falsehood. "They are dead, they can not rise." Christ lives; His star still shines refulgent. It may, it will, lead to lowly places, down into the valley of Humility, but it leads to righteousness and life. Come out of the east with its fables, its deceptions, its self-salvation, its death, to the worship of the King.

IS THE PRICE SUFFICIENT?

MEN ask, "Why does God permit these things that are filling the earth with sorrow?"

If men could but realize that God is with us in every sorrow that has ever been felt in all the history of the world,—has actually suffered with those that suffered,—they would be less ready to accuse God of responsibility therefor. Those things that have caused you sorrow for a few short years have caused Him deeper sorrow for thousands of years. "In all their affliction He was afflicted," says the sacred writer. "I have no pleasure in the death of him that dieth," says Jehovah concerning His own attitude toward man. He "is long-suffering to you-ward, not wishing that any should perish, but that all should come to repentance." The declaration that He is "long-suffering," covers it all. It means that through all the ages of sin, and sorrow, and death, God has suffered with His people. The word also indicates that in His patience in that suffering He is teaching us the grace of patience in the sorrows and the afflictions that come to us.

While the goodness and mercy and patience of God are manifest in that fact, it is doubly manifest in this other fact that at the same time He was willingly carrying *our* griefs and sorrows as well as His own. "Surely He hath borne our griefs, and carried our sorrows." And while He who was to bear our sins upon the cross was already carrying our afflictions, and bearing their marks upon Him, the very men for whom He was suffering looked down upon Him as the smitten object of God's displeasure. Not only that, but while He was suffering for them, they refused to turn upon Him a look of sympathy. "As one from whom men hide their face He was despised."

Under this crushing burden Jesus Christ went up upon Calvary's cross that you and I "might not perish, but have everlasting life." The wounds He received were the wounds we merited. His bruising was the price that should have been paid by us—and He paid it. He was chastised that we might have peace. He suffered that our sufferings might cease. His wounds were received that ours might be healed; His death welcomed by Him that our life might be assured to us who believe on His name.

All this has been done for just such people as we are—for us. God counts it sufficient, and will count as His jewel every soul that will accept the conditions, and place his case in God's hands on the basis of what He has done for him. Many will do this; for it is written, "He shall see of the travail of His soul, and shall be satisfied." He will "justify many." Their sins may have been written in red; but there is no color that can withstand the wash-

ing of the blood that was poured out on Calvary. They may have been so filled with sin that their character is fitly represented by the color of scarlet. But there is no color that can put a permanent dye upon any soul that will submit to the cleansing of the blood of Jesus Christ.

God declares it sufficient for you. Are you willing to take His word for it? He declares that price sufficient to purchase for you eternal life. Are you willing to accept eternal life in place of an eternal cessation of being? Do you say, "I will not receive it through the sufferings of an innocent person, but rather through my own purchasing power?" Your own purchasing power had long ago been exercised, and you made your purchase—and it was death. Jesus Christ has made a purchase for you—and that is life. Are you going to stick to your own purchase with all it involves, and go down into eternal night, when you can cast the worse than worthless thing aside and have in its place the richest gift in the storehouse of God's treasures? Call the price sufficient, as God does, and accept the gift of His measureless love. S.

THE POWER OF EDUCATION.

THERE is no greater medium of power in this world than education. It may be a power for good or a power for evil. Education from the standpoint of truth—which God's Word is the central expression—inclines men to righteousness. Education in adverse lines opens the way for an inflood of error, and a consequent increase of corruption in the world. The adversary of truth finds his greatest success in imitation of truth, starting here and there a slight deviation from the main line, and diverging farther and farther until absolute contradiction is reached.

This principle of divergence from the Word has so far permeated the world's educational systems and institutions that the wisdom of man is fast superseding true wisdom in the realm of popular education. Educated corruption may have a more glittering exterior than the more uncouth corruption of the aboriginal classes, but it has a greater influence for evil because of its greater fascination.

The great city of Babylon won and maintained distinction because it was not only rich, but was the world's recognized educational center. But its scientific teaching was so impregnated with the errors of idolatry and lasciviousness that its very name became the synonym of all that is vile and corrupt. So the false ideals permeating popular education to-day—evolution, self-salvation, state religion, inherent immortality, higher criticism of the Word, etc.—are building up a spiritual Babylon that is fast corrupting all nations.

It is not crude barbarianism that is to corrupt the whole world, but that which purports to be "the church" of God. Through "science falsely so called," through political religion, through her mercantile spirit, through substitution of human tradition for the Word of God, this universal "Babylon" gains sufficient influence to become "the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

The true education is that which gives one a knowledge of God, and a knowledge of His

works as portrayed by Himself in His own Word. Christ, our Redeemer, says, "Take My yoke upon you, and learn of Me." And another inspired counsel is, "Let the Word of Christ dwell in you richly in all wisdom." Such education does not prepare men for expert villainy; it does not imbue them with a desire to dominate their fellow men; it leads them to follow Christ in the spirit of humility and self-denial. "The wisdom that is from above is *first pure*, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." G.

A GREAT LITERAL PROPHECY.

This Generation.

II. From the Destruction of Jerusalem to the Second Coming of Christ. Verse 15-28.

"When ye shall see Jerusalem compassed with armies; then know that her desolation is at hand." [Thus reads Luke.] "When therefore ye see the abomination of desolation [reads Matthew and Mark], which was spoken of through Daniel the prophet, standing in the holy place, standing where it ought not (let him that readeth understand); then let them that are in Judea flee unto the mountains; let him that is on the housetop not go down to take out the things that are in his house; and let him that is in the field not return back to take his cloak. And let them that are in the midst of her [Jerusalem] depart out; and let not them that are in the country enter therein. . . . For there shall be great distress upon the land, and wrath unto this people. For these are days of vengeance, that all things which are written may be fulfilled. And pray ye that your flight be not in the winter, neither on a Sabbath."

We learn from this scripture that the Lord, through Daniel, had forewarned concerning the very power which destroyed Jerusalem. Dan. 9:27. When the Jews rejected Christ, they rejected their King, and chose Cæsar. They said, "Away with this Man;" "we have no king but Cæsar." They put man in the place of God; and tho they afterwards fought Rome, it was still, on their part, man in the place of God. It was the abomination of desolation standing in the place of God, and showing that the judgment of Jerusalem could not long delay. The sign of that judgment came to Jerusalem when the Roman army surrounded that city in A.D. 70, and opportunity was given the disciples and those who believed our Lord's words to flee from the fated city. The details of that awful destruction, and the flight of God's children, we need not now consider.

Jesus enjoined them to pray for two things, that the flight be neither in the winter nor on the Sabbath day. He would not have them subjected to the hardships of winter in their flight from the city, nor would He have them violate conscience and His law by profaning the Sabbath.

A Type of the Final Destruction.

The destruction of Jerusalem was a type of the last destruction upon an impenitent church and nation. They fell by the edge of the sword, and were led captives into all nations, and Jerusalem was given up to be trodden down of the Gentiles. As the Jewish people then rejected God's means of salvation, putting man in the place of God, so the great apostasy in the Christian church has done the same thing, and will to a still greater extent in the closing days of the Christian era exalt the

man of sin, the mystery of iniquity. Then as the children of God were forced to flee from Jerusalem, with no thought of preservation of earthly possessions, so, in the very last destructions and calamities, the children of God will again flee from the doomed cities as did Lot out of Sodom. The very language used in Matthew relative to fleeing from Jerusalem is used in Luke 17:22-37 in regard to the coming of Christ. And the time draweth near.

The Great Tribulation.

Following the destruction of Jerusalem began the tribulations of the church of Christ; first through Pagan Rome, which did not always distinguish between Jew and Christian, because both worshiped one God; and secondly, during the Dark Ages of papal spiritual domination, when it seemed at times as tho true faith would be blotted from the earth. The days of this persecution and tribulation are thus spoken of in Daniel 7:25: "And he [the little horn] shall speak words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law; and they shall be given into his hand until a time and times and half a time." "Time" signifies a year; "times," the dual number, two years, a total of three and one-half years; elsewhere called, 1,260 days, forty and two months. See Rev. 12:6, 14; 13:5; 11:2, 3. A day in prophecy signifies a year. The 1,260 days signify so many years. They began when the last of the Arian powers to oppose the assumptions of the Roman bishop was suppressed, and the pope of Rome, as decreed by Justinian, became the "head of all the holy churches," and "true and only corrector of heretics." That was in 538; they ended in 1798, when the pope was taken prisoner by France, and the recognition of Rome's spiritual domination was broken.

Thousands and tens of thousands perished during that time. It was the "great tribulation, such as hath not been from the beginning of the world which God created, until now, no, nor ever shall be." This "tribulation" is not to be confounded with the "trouble" of Dan. 12:1. The "tribulation" was to come upon God's children, the "pressing," to bring out the wine and sweet perfume of sacrifice. The "trouble" comes upon the wicked, from which the children of God escape.

The tribulation of the days, for the elect's sake, should be shortened. God would not allow His faithful witnesses to be swept from the earth. In Europe, the great center of world-action, the Reformation had affected statesmen and rulers. In 1776 Maria Theresa, empress of Austria, promulgated a decree of toleration that all sects should be tolerated in her realm. The same year the American colonies declared themselves free and independent states, and opened an avenue to a haven of liberty for the oppressed of all lands. The days began in 538, by the carrying out of Justinian's decree. The persecution ended by decree and proclamation in 1776. The days ended in 1798. A space of twenty-two years intervened between the ending of the persecution and the ending of the days.

Signs of His Coming.

The end of that prophetic period—the first long prophetic period of Daniel to close—

brought the world to "the time of the end" (Dan. 11:35; 12:4), a period during which the seal should be lifted from the prophecy, when many should run to and fro and knowledge should be increased. Men then began in earnest to search the prophetic Word of God. But then also, in order to deceive the searchers and confuse the masses, Satan began to send forth his minions. And so the Master said he would do. Listen:

"Then if any man shall say unto you, Lo, here is Christ, or Here; believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect. Behold, I have told you beforehand. If therefore they shall say unto you, Behold, He is in the desert; go not forth. Behold, He is in the secret chambers; believe not. For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of Man."

How literally did our Lord foretell these delusions; how faithfully has He warned His people against their deceptions! The deceivers would come; they have come in these latter days by tens and scores, all over the world. The Spirit of God is arousing longing and expectancy in the hearts of men in all lands; Satan has been stirring up false christs and false prophets in all lands to delude, disappoint, dishearten, and utterly disgust the world in regard to one of the most glorious doctrines of the whole Bible—the second coming of Christ.

Two notable deceptions have arisen in this country, among a score of lesser, like Dowie, Sanford, Teed, Schweinfurth, and others. The first of these is Mormonism, and their cry has been, "Behold, He is in the desert." Into the desert of the great West they went and planted the pseudo-Zion. The very name they gave their chief organ was a demonstration of our Lord's words—the *Deseret News*, still published at Salt Lake City. In many lands their missionaries have gone; earnestly have they preached; miracles have been wrought to support the messages borne; and thousands upon thousands have been deceived, deluded, and led into the Mormon desert, barren of all true spirituality, a mighty blot upon Western civilization.

The second of these delusions is Spiritism, whether manifested in so-called Modern Spiritualism, with its rappings, seances, etc., or in "Christian Science," or any of the other isms based on the doctrine of the natural, inherent immortality of man, and depending, to a greater or less extent, on signs and wonders to support its claims. Both of these sects claim that the second coming of Christ is manifest in them. We are told that He appears in the secret cabinet chamber; that He is manifest in the wonderful light given to the world, that He is revealed to us anew as dwelling in our own hearts, tho we knew it not; and millions are thereby deceived. Death, the enemy, is made to appear a friend, and the literal, personal, visible coming of Christ is made of no account, or a thing of ridicule.

By the Living Oracles of God we know that the Son of God once came as a Babe in Bethlehem, as a "Man of sorrows, and acquainted with grief," as a Sacrifice for sinful man, the climax and cumulated evidence of God's eternal, outpoured love; and by the same evidence we know that He is coming

again as King, coming personally, literally, visibly, coming in glory transcendent, flooding the heavens and earth with the unwonted splendor of the regal coming of Jehovah of hosts. Not in secret will He come, not locally will He appear, but as manifestly, as vividly, as clearly, as the lightning flash athwart from the east even unto the west, so shall the coming [the *parousia*, the personal presence] of the Son of Man be." Even so will He come; be not deceived.

III. Signs Specific and Definite, which Precede His Coming.

(To be continued.)

Question Corner

1765.—The "Signs of the Times" and Other Works.

One correspondent asks us how we reconcile a statement in the SIGNS with a certain book. A lady asks the same question.

We would like to say to these inquirers and all others that we never attempt to reconcile the SIGNS OF THE TIMES with anything else on the face of the earth, except the Word of God. Sometimes we make mistakes in our attempt to do this or in explaining the Word, but it shall be our one aim and endeavor to teach that Word faithfully under all circumstances and at all times. If we do not agree with other books, this brings us no anxiety whatsoever if we know that we agree with the Eternal Word.

1766.—The Beginning of the Jewish Year.

September 30 last was the Jewish new year and was 5666. How would you harmonize that with Ex. 12:2 which makes the month Abib the first of the year? Abib, I understand, would come in April.

The Jews had two different years, one a sacred year, the other a civil year. Their civil year began in the spring at Abib; their religious year with the autumn. It is the religious year which is now kept. The number of the year does not correspond with other systems of chronology, in fact there are no two systems which correspond with each other. There is no more reason why we should depend on their system than on that of Archbishop Usher.

1767.—Seeing God. Job 19:26.

Please explain Job 19:26.

G. K.

That passage reads as follows: "And tho after my skin worms destroy this body, yet in my flesh shall I see God." That, with the connection, shows that Job believed in the resurrection at the last day, and that then he would in his resurrected body see the Lord. The marginal reading is a good one, "After I shall awake, tho this body be destroyed, yet out of my flesh shall I see God." And there is a splendid thought in the next verse, "Whom I shall see for myself and mine eyes shall behold, and not a stranger." He would know God then, his trusted Friend here.

1768.—The Ark of God.

At what date was the ark of God taken away from the temple, by whom and to what place? W. H. A.

It is supposed to have been taken about the time of the captivity of Jerusalem by Nebuchadnezzar. We have no definite history as to who took it away or anything of the kind. One of the Apocryphal books, 2 Mac. 2:4-8 reads as follows:

"And it was contained in the writing, that the prophet [Jeremiah], being warned of God, commanded that the tabernacle and the ark should follow with him, when he went forth into the mountain where Moses went up and beheld the heritage of God. And Jeremiah came and found a chamber in the rock, and there he brought in the tabernacle, and the ark, and the altar of incense; and he made fast the door. And some of those that followed with him came there that they might mark the way, and they could not find it. But when Jeremiah perceived it, he blamed them, saying, "Yea, and the place shall be unknown until God gather the people again together, and mercy come; and then shall the Lord disclose these things, and the glory of the Lord shall be seen, and the cloud."

But there are few indeed who consider this authentic. Still it may all be true.



OUR EUROPEAN LETTER.

[From Our Own Correspondent.]

A One Hundred Years' Conflict around the Bible on Calvin's Battle-ground.

The Religious Condition of Geneva in 1806.

IN 1806, religion, in Geneva, was at a low ebb. French infidelity had made deep inroads on the faith of the once mighty church of Calvin. In the theological school which the reformers had founded, nothing but a miserable deism was taught. Incredible as it may seem, the Bible was not even used as a text-book, except for the study of Hebrew and Greek. No doctrinal course was to be found on the list of studies. And the great majority of pastors of the churches in Geneva had no faith in Christ as the Saviour and the Son of God.

A Great Revival Begins.

Between 1815 and 1820, an English Methodist and a Scotch Baptist, named Wilcox and Haldane, both laymen, spent some time in Geneva, sowing the seeds of Gospel truth. These seeds took ground in the hearts of a company of theological students named Gaussen, Bost, Malan, Guers, Merle d'Aubigné, Frédéric Monod, and others.

A great fire was kindled. The cardinal doctrines of the Bible, such as the divinity of Christ, salvation through faith and not through works, the new birth, the vicarious death, the resurrection and the second coming of Christ, began to be preached with juvenile enthusiasm by these young men. The "venerable company" of pastors in Geneva became alarmed, and endeavored by every means in their power to stop the proclamation of what they called dangerous errors. Several of the young revivalists were discharged and went abroad, preaching in many darkened districts of Switzerland, France, Germany, Holland, and Canada, the glorious, and to them newly-discovered, doctrine of the Gospel.

In 1831, some of them founded in Geneva a school of theology, from which the truth could be sent forth as of old. Among the founders were Louis Gaussen and Merle d'Aubigné. The former took up the doctrinal teaching of the Bible, and the latter, ecclesiastical history. He has since become widely known by his "History of the Reformation in the 16th Century."

The school of the "Oratoire" soon became a powerful center of religious revival and profound and reverential Bible study. Scores of faithful preachers and colporteurs went out from it; the official churches were themselves benefited, and for a time it seemed that the Bible had gained the day, and it had, gloriously.

An Unexpected Storm.

In 1851, however, a painful event took place. In the very school of the "Oratoire," some Belgian, French, and Canadian theological students rose up suddenly and decidedly against the authenticity and the authority of the Bible. Instead of discharging said students, the professors thought best to take up with them a thorough study of the very truths called in question by them. Among many books which grew out of this discussion, was a powerful work by Gaussen on the "Canon of the Holy Scriptures." Twenty years before, the same man had written a masterly treatise on "Theopneustia: the Plenary Inspiration of the Scriptures."

Another enthusiastic champion arose at that time to use his pen and voice against the attacks on the Bible. This was Count Agénor de Gasparin, a prolific writer and eloquent speaker, who had been a deputy at the French Chamber, where his defense of liberty of conscience had cost him his seat. In

1853, Gasparin published a work entitled "The Schools of Doubt and the School of Faith," in which he unmasked the "pious" enemies of the Bible, and forced an open discussion of this important question. Again, the day was won. The impenitent adversaries seemed to beat a retreat and wait for better times.

German Higher Critics at Work.

All this while, however, German rationalism had been quietly at work seeking, through scientific weapons, successfully to overthrow, while pretending to build up, the whole structure of the Sacred Writings. Eickhorn, De Wette, Schleiermacher, Reuss, plied their mighty minds to the task of creating modern biblical, or "higher, criticism." In 1876, J. Wellhausen summed up and presented with



A Scene in Geneva; Mount Blanc in the Distance.

an enormous and apparently irresistible array of so-called "scientific facts," the ingenious theories of his predecessors of half a century. The sum total of it all was that none of the books of the Old Testament were written before 800 B.C. The prophetic books were written first, and are partially authentic; then came the books of Moses, "so called," which were "elaborated by pious forgers after the Babylonish captivity;" and finally the Psalms, which are wrongly attributed to David. As to Daniel, it was written two or three hundred years after the time of that prophet, and, of course, by another pious forger. "Thus," says Wellhausen, "the primitive history of Israel, as found in the books which bear the names of Moses and Joshua, must be eliminated in their entirety as impossible . . . and wholly unworthy of confidence."

French Protestantism Contaminated.

The success of Wellhausen has been prodigious. Hypnotized by his teaching, the professors of our divinity schools have imbibed it, and teach it to their students. In Paris, Geneva, Lausanne, Neuchâtel, Montauban, the new generations of ministers are being fed on this poisonous food. Prominent among these false teachers was the late Auguste Sabatier, of the Paris theological academy, whose talent enabled him to exert a wide influence, and from under whose brilliant teaching scores and scores of young pastors

went out to spread infidelity throughout the ranks of the Huguenots.

So far, the deadly work was going on mainly among the clergy. Now it was ready to take another step. In 1888, the *Revue de Théologie Pratique* propounded the question "as to how the young ministers were to initiate their flocks into the results of present day *evangelical* [?] theology."

In the same year, a scholarly pastor in Lausanne said publicly: "The absolute authority of the Holy Scriptures can no more serve as a foundation to our faith. Pastors know it, but dare not say so; and yet, the secret is oozing out, and thus skepticism is spreading among the people."

More recently some ministers, growing bolder, have begun to write books designed for the general public and even the Sunday-schools, bringing out the Old Testament history according to the new religion. In these books the miraculous events in the history of the patriarchs and of Israel are called legends, passed under silence, or explained away. Yet there is little harmony among critics, some going a good deal farther than others.

In the Sunday-schools.

Still another bold and fearful step was to be taken. In the Sunday-school work, these blind promoters of infidelity found themselves facing a strange and disagreeable situation. If they taught the Old and

New Testament in the old-fashioned way, as being true throughout, what about their honesty and sincerity? And if they began to tell the children that the Creation, the Fall, the Flood, the confusion of tongues, and the miracles of Elijah and Elisha, were not true events, but pious legends and myths, who knew what might happen? Perhaps a revolution among the Christian people would place these pastors where their work would have to stop. Both their pocketbook and their new theology might suffer from their acting frankly and honestly. Which of the two should they sacrifice—their position, or their honesty? Things have come to a point where neither silence nor utterance is safe.

Hence the following advertisement which occurred not long ago in our religious papers, emanating from the Sunday-school district committee of one of the Swiss cantons:

Desirous of promoting the spiritual [?] welfare of our children, and especially of importing more light on the study and teaching of the Old Testament to our Sunday-school teachers, the Sunday-school Board calls for prize essays on the following subject:

How are we to present to children the narratives of the Old Testament, while taking into account, on the one hand, the requirements of Christ, our faith, and on the other, the results of science and of Bible criticism!

A prize of 1,000 francs was to be given to the best essayist.

Recent Developments.

This question is leavening at the present time the whole body of Protestant churches in France. In the State Church, as in the Free Church, the younger and more advanced (?) members of the clergy are calling loudly for an amendment to the confessions of faith, such as will allow them to teach their ideas in an unobstructed way. The older members, while shaken in their faith, are not disposed to go so far as their young colleagues, and therefore oppose the change proposed.

Two years ago, at Clairac, where the Free Churches held their annual conference, the two parties came up face to face with opposite resolutions. A stormy debate was avoided by the question being ruled out as unconstitutional. And yet, the leading men in these churches advocate a *rapprochement*, if not a fusion, with the elder churches from which they seceded in 1848. They urge (1) that these national churches will be placed on the same footing as they themselves when the new bill shall become a law; (2) that these official churches are "evolving in a clearly evangelical sense" toward the "great redemption facts." Indeed, the only evolution which has taken place is that of the Free Churches toward unbelief and higher criticism.

At Rheims, last May, at the general synod of the official churches, a significant resolution was passed. In view of the impending separation of the churches from the state, it was voted to invite their "liberal," or Unitarian, sister churches, from which they had seceded in 1872, to join them again in a "national synod," as soon as the separation law shall be enforced by the government. Here again is a resolution by the greater body of the Huguenot churches which is distinctly a step backward toward a more complete and disastrous apostasy from the old standard of the Reformers, of the Apostles, and of our Saviour and Lord Jesus Christ.

And if these things be not "signs of the times," we would like to know what are. The last great apostasy is upon us.

JEAN VUILLEUMIER.

Gland, Switzerland.

DEPARTING FROM THE FAITH.

THE following paragraph is from the *Word and Way*, a substantial Baptist journal, therefore Baptists will not censure us for referring to it:

If Baptists had an episcopal form of government we would have on hand some highly sensational heresy trials. In the pulpit of a wealthy Baptist church the pastor stood the other day and attacked the old Baptist faith. His theme was honesty as the basis of character. Preachers, he said, are not honest in that they continue to preach old doctrines which they can no longer defend. As for him he did not believe the Genesis story of the Fall. He did not believe that we are all sinners because Eve ate an apple. He did not believe that Christ came into the world to confer righteousness on sinners. And this man goes as a Baptist and is pastor of one of the wealthiest churches in the land.

In the fourth chapter of 1 Timothy we are told that "the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits." So, however humiliating it may be to note such things, we should not be surprised when the "sure Word of prophecy" is plainly fulfilled. This is nothing against the Baptist Church as a whole; for who could "depart from the faith" but such as have once embraced the faith. The denominational responsibility rests to the extent that such teaching is endorsed by retaining and acknowledging such teachers.

Another quotation from the same paper is on the same line, altho referring to a Baptist periodical. Here it is:

An esteemed Baptist contemporary says: "Denominations should exist." How a Baptist can be a consistent Baptist and give his consent to the necessity of the divine right of any other denomination is more than we can understand.

There was reason for the existence of the Baptist denomination, and had they followed the light given them in their watchword, "Thus saith the Lord," they would undoubtedly have been led to far broader conceptions of truth. But when they stopped to

build a creed, they virtually said to all converts, Here is the end of truth; thus far shalt thou go, and no farther. A limited creed is always the point whence departures from the faith begin to radiate. The unrestricted Word of God always invites the seeker after truth to go on from faith to faith. "All Scripture is profitable for doctrine," and things new and old are to be found in the law of God by faithful searching. But when one begins to deny the plain scriptural teaching, or to compromise with unscriptural doctrines, he is plainly departing from the faith.

What is true of the Baptist denomination is also true of others. Perhaps they were providentially called out to maintain some neglected, tho essential, doctrine; but when they assumed that they had all truth because God blessed them in the advocacy of what they did have, and rejected error which others held before them, they cut themselves off from receiving further light from the Word of God. Hence it has been necessary, as God would reveal new light, to raise up those through whom He could proclaim it. This is not because He desires a multitude of sects, but because Gospel truth in all its fulness must go to the world.

Ancient Israel had the truth, but they thought they had it all; and because they would not receive further light through the prophets, they were left in the darkness of their own traditions. Because they would not walk in the light, and accept all the truth brought to them from the Scriptures, they were rejected as a people. From this we may learn that any other sect, tho especially called out of God, will share a similar fate if they take a similar course. Israel failed because of unbelief, and it is only unbelief that causes one to halt, refusing further light from the Word. The result is sure to be compromise with error, and departure from the faith—a special characteristic of the last days.

THE ONLY SOLUTION.

A PROMINENT Sunday-school superintendent of Washington, D. C., after spending a vacation season on the Massachusetts coast, tells the *Post*, of the capital city, of his impressions. Here is one prominent feature of his story:

What impressed me most of all that I saw on my trip was the lamentable disregard shown for the Sabbath by the young people of Boston. Every Sunday at least 150,000 of them flock and swarm out to the so-called popular suburban resorts that lie along the coast. I am not opposed to a rational use of Sabbath leisure; indeed were the influences at these places other than evil, I think I should commend an outing whose purpose was the healthful recreation of sea-bathing and the honest enjoyment of those God-given pleasures, clear skies and fresh sea air, to be indulged in, of course, only after the duties to the Lord's day have been fulfilled. But the attractions of the resorts in question are all of an evil and demoralizing tendency. . . . I confess, however, when I saw the dark, narrow streets of Boston and considered how these young men had to spend their working days within the darker buildings that line them, I realize how almost irresistible was their temptation to fly to the sea and the air when Sunday released them. It is a great problem, and the blessing of millions await the mind that can solve it. It is a matter that is now occupying my thoughts to a great extent, altho solely as a national question. The city of Washington has no such problem; we are all one great, open-air park here.

But a legitimate solution of this "great problem," and really the only one, would be for the state to refuse license to those demoralizing places. But so long as even the religious people can see evil in them only on Sunday, they will probably be allowed to run. True reformation must necessarily make slow progress as long as it is sought in a way that recognizes evil as legitimate six days in the week. A seventh-part-of-time morality never will reach the hearts of the people.

It is the business of civil government to repress incivility, and to prohibit all such occupations as tend only to beget and to foster incivility. But the moral or civil welfare of the people never can be conserved by making certain acts or callings legitimate on one day and criminal on another day. The only consistent thing to do, is to prohibit at all times and in all places that which inculcates incivility or the disregard of the rights of any individual.

It is a great mistake to license dens of vice on the

refreshing scenes of nature's loveliness, where people are wont to go for a day's outing and recuperation. But such is the short-sightedness of most public men that they deem it public policy to adopt any measure that will bring a little money into the treasury—regardless of the ultimate cost in demoralized communities. And such is the influence of the liquor traffic that comparatively few officials can resist *all* of their wiles in quest of advantageous positions.

It has been demonstrated that a large proportion of the unemployed people of the world are out of work because they can not get the work they want to do, or can not get the pay for it which they think they ought to have. Just because things do not turn up to their liking they choose to do nothing—and complain. And it is just so in the work of the Lord; so many will do nothing rather than take the obscure duties or the work where the apparent results are small. In all departments of life the really successful ones have been those who took hold wherever opportunity pointed, regardless of the kind of work or the amount of remuneration. The willing, faithful worker, who aims to make a success of whatever comes to hand, is sure to find a place according to his ability. Some men are unfortunate enough to secure positions for which they are not qualified, hence failure is almost sure to follow. They are never prepared for unexpected reverses.

Old Ladies.—The oldest woman in the United States is said to be Mrs. Mary Ramsey Woods, of Hillsborough, Oregon. She is in her one hundred nineteenth year, born two years before the United States Constitution went into effect. When sixty-six years old, she rode a horse from Tennessee to Oregon, all the way. She still is able to thread a needle and does much sewing. And while speaking of smart old ladies, it is well to refer to a colored woman of sixty-five in New York City who hobbles every day a distance of several blocks to attend a night school. She has learned to read and write, and says that when she dies she does not want to go out of the world an "old ignoramus." She is employed nearly all the day in sewing and taking care of the sick. Certainly if an old colored woman like that can get an education under such circumstances, what excuse is there for a well young man or woman?

From Old to New Style.—It is said that Russia has at last consented to come into line with other nations in the matter of uniformity of calendar. In A.D. 1582 Pope Gregory XIII. revised the Julian Calendar, whose slightly erroneous calculation had at that date accumulated an error of ten days, and October 5 was counted as October 15. Russia and Greece, being under the influence of the Greek Church, refused to accept the new Gregorian Calendar, and have ever since maintained the Julian, or Old Style, method of computation. At the present time the difference between the two calendars is thirteen days, and is the cause of considerable confusion in business relations between Russia and the other nations.

Buddhism.—The Pundita Ramabai, of India, is reported as saying that the preachers who are teaching Buddhism in America have an established hospital for animals in Bombay. "In that hospital," she continues, "there is a ward devoted to bugs, and a man is hired to feed these bugs on his blood every night. They never take any thought of the women who are dying under the weight of this philosophy, but they just show their charity toward the bugs. I recommend that hospital for the edification of American students of Buddhism. Let them stay one night in that bug ward. That will pay them for all their labors in studying that philosophy."

One of the results of the Russo-Japanese War is pointed out in the following words by Mr. Frederick Palmer, war correspondent for *Collier's Weekly*:

Japan is money mad. This war taught her that her great weakness lay in her poverty, and she is out now to make money with just as much energy as she prepared for her fight with Russia. She wants money, she is going to make it, and will not care who suffers, so long as she gains her end.

THE WILL OF GOD

BY W. A. SWEANY

Transgression the Cause of Trouble.

MUCH of the prevalent, widespread disregard of the will of God grows out of the fear, entertained by many, that obedience thereto will entail inconvenience, temporal loss, and misfortune. It is true, as shown throughout human experience, that these experiences do, often, visit those who conform their lives to God's law. But note that it is invariably the transgression of God's law by the wicked that subjects the righteous to these experiences.

"In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity can not enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased Him that there was no judgment." Isa. 59:13-15. Obedience to Jehovah's requirements never causes trouble, strife, distress, misfortune, or loss. Those who disregard and oppose the will of God are responsible for these things.

His yoke is easy, and His burden is light. His "ways are ways of pleasantness," and all His "paths are peace." "His commandments are not grievous." "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover by them is thy servant warned; and in keeping of them there is great reward." Ps. 19:7-11. Because of the wicked, "all who will live godly in Christ Jesus shall suffer persecution;" and it is "through much tribulation" that we must enter the kingdom.

The Source of Endurance.

But "His grace is sufficient" to cause us to endure, and even to rejoice in temptation, tribulation, persecution, and suffering. He "who worketh all things after the counsel of His own will" "maketh the wrath of man to praise Him," so that "all things work together for good to them that love God, to them that are the called according to His purpose." Seasoned and enriched by the grace of God, "a little that a righteous man hath is better than the riches of many wicked;" for "riches certainly make themselves wings; they fly away as an eagle toward heaven." "Riches profit not in the day of wrath, but righteousness delivereth from death." Therefore "what shall it profit a man, if he gain the whole world, and lose his own soul?" Verily "godliness is profitable unto all things; having promise of the life that now is, and also that which is to come." "The righteous shall be

in everlasting remembrance; but the name of the wicked shall rot." It therefore behooves every one to enter into covenant relation with Him, so that His law may be written in our hearts, and wrought out in our lives, and we "may have right to the tree of life, and may enter in through the gates into the city." Jer. 31:31-34; Ps. 40:5-11; 119:11; Eze. 36:25-27; Matt. 7:21-27; Rev. 22:14.

"My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to Me; seeing thou hast forgotten the law of thy God, I will also forget thy children." Hosea 4:6. These words reveal the solemn and important truth that ignorance of that which may be known is equally fatal with wilful disobedience. The antediluvians, tho fully warned, knew not of the coming Flood until it came and destroyed them all. Matt. 24:36-39. Had the Jews known, they would have repented, prepared, and been saved. Like the antediluvians, they *knew* not because they *believed* not. Altho faithfully entreated, counseled, and warned by all the prophets from Moses to Christ, the inhabitants of Jerusalem perished, because they knew not the things that belonged to their peace, and "the time of their visitation." Luke 19:41-44. Had the princes of this world *known*, they would not have crucified the Lord of glory. 1 Cor. 2:6-8. And they *knew* not, because they *believed* not. John 5:36-47.

Faith Precedes Understanding.

No man can ever understand that which he does not believe; for his unbelief prevents investigation, through which knowledge and understanding comes. The universal adoption of the principle that we must *know* all about a matter before we can *believe* it, which so many apply concerning the Scriptures, would stop all advancement in discovery, invention, and all scientific knowledge. Success in any enterprise or undertaking is impossible without belief and confidence therein. Every invention and discovery has been believed in by some one, in the face of popular scorn, ridicule, and opposition, long before it was fully understood even by the inventor or discoverer himself.

Knowledge is the result of *faith*; not *faith* the result of *knowledge*. It is the infidel and the skeptic who know least of the Bible. The man who refuses to believe a statement of Holy Writ until he can fully comprehend and understand it, thereby exalts his understanding as the supreme oracle of wisdom, without recourse to which nothing is to be accepted.

Believe in the Lord your God, so shall ye be established; *believe* His prophets, so shall ye prosper." 2 Chron. 20:20. "*Believe* in the Lord Jesus Christ, and thou shalt be saved." Acts 16:31. "Without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb. 11:6. "All things are possible to him that believeth." "Lord, I believe; help Thou mine unbelief." Mark 9:23, 24.

BELIEF,—KNOWLEDGE, SALVATION; *unbelief*,—*ignorance, destruction*. "Lord, increase our faith." Luke 17:5.

Faith Admits of Reason.

However plainly Jehovah may declare His will concerning us, it must fail of its best effects unless we recognize and acknowledge His absolute right to command, and our unqualified duty to obey. Altho unquestioning obedience is required, yet the government of God is not, as Satan would make it appear, founded upon a blind submission, an unreasoning control. It appeals to the intellect and the conscience. "Come now, and let us reason together," is the Creator's invitation to the beings He has made.

(To be continued.)

SEARCH THE SCRIPTURE

SECOND CORINTHIANS.

PAUL'S second letter to the Corinthian church seems to have been written in the year A.D. 60, about one year after his first letter. In this he expresses great satisfaction that the results of his previous letter have been so beneficial to the church. The feelings that controlled him in writing the former epistle are thus stated in 2 Cor. 2:4: "For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you." "They that sow in tears shall reap in joy." "Weeping may endure for a night, but joy cometh in the morning." How completely these statements of the psalmist were fulfilled in Paul's case. He states that he had regretted having written the former epistle; it grieved him much to do anything that would cause sorrow to those whom he so dearly loved. But now he sincerely rejoices when he sees that the grief and sorrow experienced by the church were of such short duration, having wrought in them such thorough repentance and reformation.

He now counsels that the offending member should be forgiven and comforted, lest he should be completely discouraged. This is some of the experience the Gospel minister is to have in his work, restoring such as have been overtaken in a fault, where possible to do so.

The secret of Paul's ability to comfort the disconsolate was that he himself was comforted of God, to that extent that in the midst of his tribulation he was able to comfort those who were in any trouble by the comfort wherewith he was comforted. To speak of the many points of special interest in the several chapters of this book, would hardly be possible in this short article, but we would like to notice a few.

Perhaps no other portion of the epistle has received more consideration than

Chapter Three.

In this part of the book reference is made to the difference between the ministration of righteousness and the ministration of condemnation. A great misconception of the apostle's teaching, as found in this chapter, exists in many minds. Some suppose him to have here taught the abolition of the Decalogue, but the term *law* does not occur in this chapter at all.

How then could he have here taught its abrogation when he does not even name it? Would he here directly contradict the plain statements made in the book of Romans and elsewhere, in which he so positively asserts the eternal and binding nature of the law of God?—Most surely not.

What is it in 2 Corinthians 3 that we are so plainly taught was abrogated or superseded?—The ministration of death, or of condemnation. Paul speaks of something being abolished, but what was abolished?—That which was hidden by the veil. And what was hidden?—The glory of Moses' face. Did Moses have the veil over the Decalogue?—Nothing of the kind is intimated. He put the veil over his face, to hide the glory of his countenance, which glory was to be done away in Christ. If it had stated that Moses hung the veil over the law, we might have some idea that Paul referred to the Ten Commandments; but that is a different matter from what is here introduced.

A Change of Ministration.

There was a change of ministration when the new covenant was ratified, but change of ministration made no difference with the fundamental and moral principles of God's government, any more than a change in the administration of our government would involve a change in the Constitution of the United States. That document would remain intact, and just so does the law of God. No matter what changes may be made in the form of dispensation, the fundamental law of God's government remains the same.

Under the old dispensation, the transgressors usually met their punishment, which in some cases was death, soon after the offense was committed; it was administered by the officers and the people; but under the new dispensation, the servants of Christ have no commission to administer physical punishment on recreant members of the church. But because in this age "sentence against an evil work is not executed speedily," are we therefore to suppose that the new covenant has no death penalty?—No, indeed; the execution of the sentence is reserved till the future. As Adam Clarke states, "The letter of the New Testament will kill just as certainly as the letter of the Old Testament." This is proven by the experience of Ananias and Sapphira. Under what dispensation and under what covenant did their sudden death occur? The old covenant had passed away, so it was under the new covenant, and because of having transgressed the law of God, which is the rule of conduct under the new dispensation and the new covenant, as well as under the old. No warrant for transgressing the law of God can be derived from 2 Corinthians 3. Let us pray that the veil may be taken entirely away from our minds that we may see this matter clearly.

The admonition of 2 Cor. 6:14 is one that is just as much needed now as ever it was. "Be ye not unequally yoked together with unbelievers." How much sad experience would have been avoided by the professed followers of Christ if this advice had been universally followed. What shipwreck of faith has often resulted because of these unscriptural alliances and partnerships!

Liberality.

Chapters 8 and 9 need to be studied on

account of the forcible admonitions they give on the subject of liberality. "God loveth a cheerful giver." The example of the brethren in Macedonia going beyond their power in contributing of their substance to the cause of Christ, is one worthy of special notice and imitation.

Answering Prayer.

A most interesting experience is related by Paul in chapter 12, and the result of his repeated prayer to God that he might be relieved

of the thorn in the flesh, is of special encouragement to all. "The effectual fervent prayer of a righteous man availeth much," but sometimes the thing which we desire may be withheld from us, "God having provided some better thing for us." God may answer us by giving us assurance of grace to bear the infirmity instead of removing the difficulty. The thorn of which Paul speaks was doubtless defective eyesight. See Gal. 4:15. "My grace is sufficient for thee." What more can we want?
F. D. STARR.

FEDERATION OF CHURCHES

THE DANGER TO THE CHURCHES.

WE have considered the danger to the state, and to the people who are not of the churches, that inheres in the Federation that has been accomplished. There is also to the churches themselves a danger that is no less real and no less ruinous. And this danger to the churches only increases the danger to the state and to those who are not of the churches.

This danger to the churches is that which will arise from the flood of hypocrisy and cant that will be poured into them by means of the hosts of unconverted and wholly unworthy persons who will flock to the ranks of the churches just as soon as it becomes manifest that political preference and civic control are in the hand of the church-power as represented in this Federation.

It is impossible to deny that political preference and civic control will be in the power of this Federation. And it is equally impossible to deny that it is intended that political preference and civic control *shall be* in the power of this Federation. This purpose was too plainly expressed in too many of the addresses in the conference to leave any room for any denial or even any doubt.

In addition there is number IV. of the objects of the Federation, as adopted in the "Plan of Federation," which runs as follows:

IV. To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social conditions of the people, so as to promote the application of the law of Christ in every relation of human life.

To any one who attended the conference throughout and listened to the discussions, there can be no room for denial or doubt that this number IV. includes political and civic relations as really as any other, and in some respects even more so. To any who listened to the addresses and studied the conference throughout, the wording of this number IV. is most telling—it means literally all that the words say.

Therefore note that it is the "combined influence" of the churches that is to be exerted in "all matters affecting the moral and social conditions of the people." And it is to be noted that the word "moral" as here used, and as almost invariably used in the conference, is *moral* in the current sense of the outward—the strictly civic—relations of men to each other and to the state; and not *moral* in its deep, true, spiritual sense of man's relation to God only. Thus it is manifestly intended that the Federation shall exert the "combined influence" of the churches literally

"in every relation of human life," *civil* as well as *religious, political* as well as *spiritual*.

Every Relation of Life.

The further wording of this number IV. itself excludes all possibility of denial or doubt in this matter, for it says in their own words that this "combined influence" of the churches is to be exerted in "all matters affecting the moral and social conditions of the people" "*in every relation of human life*," expressly "*so as*"—in order to, in this way, by this means—"to promote the application of the law of Christ in every relation of human life."

Parallel with this number IV., now read the following from an address of Dr. Dickey, Presbyterian, of Philadelphia:

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. . . . 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.

Further in this connection must not be forgotten the resolution that was passed, in which the conference positively committed itself to the repudiation of the idea that "corporations have no souls," and the specific inculcation of the view that the "corporation," and so the state, "is a moral person."

It is therefore unquestionable that political preference and civic control will be, and is intended to be, under the hand of this Federation, in all matters concerning which the Federation shall choose to exert, the "combined influence" which it represents. And since this "combined influence" in "all matters affecting the moral and social conditions of the people" is to be exerted "*so as* to promote the application of the law of Christ in every relation of human life," it is difficult to conceive of any matter which the Federation would consider as outside its realm.

Its Effect on the Politician.

This being so, it is as certain as that two and two make four that the men who are ambitious of political favor, or civil power, will as early as possible make themselves sure of the recognition and the favor of this church influence. And since the surest possible way to obtain this is by being a church member, it lies in the nature of the case that they will become church members just as soon as their interest shall require it. Thus has it been always before, and thus will it certainly be

again; for "human nature has not changed."

A Parallel.

For this Federation is not the first movement of its kind in history. The proposition that this Federation makes in number IV. of its objects, as herein cited, to exert its "combined influence" "in all matters affecting the moral and social conditions of the people" "in every relation of human life"—this is not the first effort of the kind in the history of the world and the church. This identical course of federation was gone over to this same goal in the great apostasy of the second to the fourth centuries that developed the Papacy in all that the Papacy has ever been. And when through federation and confederation at that time the point had been reached where the "combined influence" of the churches could be exerted "in all matters affecting the moral and social conditions of the people," "in every relation of human life," *then*, of the situation thus created, the following is recorded:

It was far more easy to define that which did belong to the province of the church than that which did not. Religion asserts its authority, and endeavors to extend its influence over the whole sphere of moral action, which is, in fact over the whole of human life, its habit, manners, conduct. . . . And as the acknowledged teachers of Christianity, the clergy continued to draw *within their sphere* every part of human life in which man is actuated by moral or religious motives. The *moral authority*, therefore, of the religion, and consequently of the clergy, might appear legitimately to extend over every transaction of life, from the legislation of the sovereign, which ought in a Christian king to be guided by Christian motive, to the domestic duties of the peasant, which ought to be fulfilled on the principle of Christian love.—*Milman*.

The Effects of That Federation.

The consequence that resulted from that situation *then* was that every limit was overstepped and every barrier was broken down that separated the civil and ecclesiastical powers. The state as a body distinct from the church vanished. As a distinct system of law and government the state was destroyed; and its machinery existed only as the means by which the church would accomplish her arbitrary will and enforce her despotic and meddling decrees "in every relation of human life." Such was the only consequence that resulted from the situation then, and the like of it is the only consequence that can result from the like situation that is now being created here.

But that which then most hastened the evil consequence to the state was the immediate effect upon the church, of her having attained the position of power and influence in state affairs that federation gave to her. For since at that time and in that federated situation, political preference and civic control were in the hand of the church-power; since the church was the recipient of imperial recognition and state favors; the result was that multitudes, with no change of either character or conviction, entered into church relations. And "the vast numbers who, from external considerations, without any inward call, joined themselves to the Christian communities, served to introduce *into the church* all the corruptions of the heathen world. Pagan vices, pagan delusions, pagan superstition, took the garb and name of Christianity, and were thus enabled to exert a more corrupting influence on the Christian life. Such were those who, without any real interest

whatever in the concerns of religion, living half in Paganism and half in an outward show of Christianity, composed the crowds that thronged the churches on the festivals of the Christians, and the theaters on the festivals of the pagans. Such were those who accounted themselves Christians, if they but attended church once or twice in a year, while, without a thought of any higher life, they abandoned themselves to every species of worldly pursuit and pleasure."—*Neander*.

And that thing will now be repeated here; for the identical course that was then taken by the "combined influence" of the church, is now being followed here. That thing at that time caused the church to become "Babylon the Great, the mother" of many and varied elements of confusion. And this thing now will cause this combined body in this Federation to become, first, Babylon the daughters, "a hold of every foul spirit, and a cage of every unclean and hateful bird," and *finally* one of the three principal elements of confusion in the great threefold combination of all apostasy, of which, as the ultimate "Babylon," is written: "A mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."



Hon. Charles A. Schieren.



Rev. Henry A. Stimson, D.D.

The state can never afford what this Federation means; for it means the complete subversion of the state. The people can never afford it; for it means the despotism of a meddling, persecuting hierarchy. And most of all, the churches themselves can not afford it; for it means, first, that they will be made the "cage of every unclean and hateful bird," and lastly, that they will be sunk in everlasting ruin.

ALONZO T. JONES.

THE EVER WARFARE.

THERE is a proper warfare of the spirit against the flesh. Paul was engaged in it, and his epistles are full of the record of it. It is the battle between the upward strivings and the downward drawings of the soul. So long as we are here in the world, this conflict will be waged. There are some who claim to have passed beyond it, but the claim raises suspicions. All the holiest men have been the men most keenly sensitive to their moral and spiritual peril, and most aware of the terrible reality of the warfare which they must wage until life is done. All earnest men are wrestlers, as Paul was, with spiritual foes, foes who find their footing in what he called the flesh, meaning thereby, as metaphor, the baser possibilities of the soul.—*Sunday-School Times*.

GOD'S PARTICIPATION IN SUFFERING.

THE result of hastening or hindering the Gospel, we think of, if at all, in relation to ourselves and to the world. Few think of its relation to God. Few give thought to the suffering that sin has caused our Creator. All heaven suffered in Christ's agony; but that suffering did not begin or end with His manifestation in humanity. The cross is a revelation to our dull senses of the pain that sin, from its very inception, has brought to the heart of God. Every departure from the right, every deed of cruelty, every failure of humanity to reach God's ideal, brings grief to Heaven. When there came upon Israel the calamities that inevitably followed separation from God,—subjugation by their enemies, oppression, cruelty, and death,—it is said of God, that "His soul was grieved for the misery of Israel." Judges 10:16. "In all their affliction He was afflicted; . . . and He bare them, and carried them all the days of old." Isa. 63:9.

His Spirit "maketh intercession for us with groanings which can not be uttered." As the "whole creation groaneth and travaileth in pain together" (Rom. 8:26, 22), the heart of the infinite Father is pained in sympathy. Our world is a vast lazarus-house, a scene of misery that no pen can picture, misery that we dare not allow even our thoughts to dwell upon. Did we realize it as it is, the burden would be too terrible. Yet God feels it all. In order to destroy sin and its results He gave His best Beloved, and He has put it in our power, by co-operation with Him, to bring this scene of misery to an end. "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

MRS. E. G. WHITE.

SIN AND ITS REMEDY.

BY one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. That one man by whom sin and death entered was Adam. 1 Cor. 15:22. As "sin is the transgression of the law" (1 John 3:4)—the law of the Ten Commandments (Rom. 7:7)—Adam's fall was the result of the violation of that law.

That we may be able to *know* that Adam brought sin and death upon himself and posterity by transgressing the ten-commandment law, let us briefly glance at their act of disobedience in the light of that law.

The first commandment says, "Thou shalt have no other gods." In listening to the enticing voice of the serpent, his voice was placed above that of God; hence he became to man and woman what God should have been. And in their obedience to Satan, they violated also the second commandment against worshiping another god, as obedience is the essence of worship.

The third commandment says, "Thou shalt not take the name of the Lord thy God in vain." This name was taken in vain when they presumed to take it upon their lips after ceasing to obey God.

The fifth commandment says, "Honor thy father and thy mother." God being their Father, they ceased to honor Him when they listened to the insinuations of Satan.

God had said, "In the day thou eatest thereof thou shalt surely die." Thus in eating

of the fruit, they took their own lives and the lives of their posterity; hence they violated the sixth commandment.

The seventh, "Thou shalt not commit adultery," was violated in their illicit intercourse with the serpent. In this they ceased to be true to God.

In taking of the fruit that belonged only to God, they were guilty of theft, and thus violated the eighth commandment.

They bore false witness in listening to the malignings of Satan against God, and accepting them as truth to be afterward repeated. Believing Satan's false witness, and acting upon it, was to endorse it, and hence to assume responsibility for it.

In seeing and longing for the fruit, they were covetous; and by coveting that which did not belong to them, they violated the tenth commandment.

In Gen. 5:5 we find that all the years of Adam were nine hundred and thirty, and he died. God had told him, after his transgression, "Dust thou art, and to dust shalt thou return." Was there any way of salvation opened to these sinners?—Yes; for the loving Son of God, looking down and seeing that there was no man to save them, brought salvation Himself. Isa. 59:16.

So we find the Lord, in the Garden of Eden, opening the way of life before the guilty pair. He proclaimed the Gospel of salvation, as He said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15. It was decreed in the heavenly courts that the Son of God should take upon Himself "the likeness of sinful flesh," and condemn, or overcome, sin in the flesh. This was not to set aside the violated law, but "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4.

"But not as the offense, so also is the free gift. For if through the offense of one many be dead, much more the grace of God, and the gift by grace, which is by one Man, Jesus Christ, hath abounded unto many." Rom. 5:15. "And ye know that he was manifested to take away our sins; and in Him is no sin." 1 John 3:5. Thus for the violation of the law, and to save man from the wages—death, to save him, to restore him, Jesus Himself took upon Him the nature of the seed of Abraham (Heb. 2:16), and became the "Lamb slain from the foundation of the world" (Rev. 13:8).

But what must the sinner do to partake of the benefits of this blessed Gospel?—Let the Spirit answer: "The times of this ignorance God winked at; but now commandeth all men everywhere to repent." Acts 17:30. The command of God to the sinner is to repent. "Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:21.

Why repent toward God?—Because sin is the violation of His law; hence repentance should be toward Him, and He therefore commands it. Repentance is a godly sorrow for sin, so much so that it causes the sinner to quit sinning, which is plainly stated as follows: "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die?" Eze. 18:30, 31.

Let us now note Paul's answer to the Philippian jailer, after repentance toward God: "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31. This, then, is our "faith toward our Lord Jesus Christ." Why faith toward Him?—What was His attitude toward the law that had been transgressed? "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." John 15:10. Then, inasmuch as He has kept the law, He has maintained its righteous principles, which we have transgressed. Thus He sets us an example, that we should walk even as He walked. 1 John 1:6.

D. P. ZEIGLER.

THE PATIENCE OF MY LORD.

THE patience of my Lord has brought me low;

Before His throne my sinful self I throw
With penitence of heart to own His grace
Which promises to me a resting-place

Where His own saints eternally shall stand.
Unworthy tho I be, and long deferred
My coming home, I have His own true Word,
"Confess thy sins, in simple faith believe,
And thou a full salvation wilt receive,
And stand at last redeemed with Zion's band."

More faithful still than mother-love can be
His tender care is ever over me;
In danger, sickness, famine, pestilence,
My Rock and Shield, my safe and sure
Defense

From every shaft the enemy can bring.
O make me grateful, Lord; Thy mercy still
Be ever with me; I would do Thy will.
I own Thy love, and on Thy pleasure wait;
In truth Thy gentleness hath made me great;
Teach Thou my lips a song of praise to sing.

MAX HILL.

TITHING.

THERE are some duties which the Bible seems to recognize as understood from the beginning. There is no mention of their origin and first announcement. Their violation, or their performance, is mentioned incidentally long before they are recorded as specifically enjoined. It appears to be taken for granted that they were known to be duties at man's very start in the world.

There is no command to pray or praise—either public or private prayer—in any of the earlier books of the Bible; but most of the patriarchs whose histories are elaborated, are represented as being in the habit of prayer. Altho the duty of prayer is not specifically enjoined in the Ten Commandments, it was and is recognized as of universal obligation.

The duty of tithe-giving—giving one-tenth of one's income to the Lord—is one of these duties which seem not to have needed the record of an original announcement, or injunction. Like prayer, tithe-giving was practised by the patriarchs long before the proclamation of the Mosaic law. While, as in the case of prayer, it finds no specific mention in the Decalogue, tithe-giving has had a wide-spread recognition in the world, a recognition that would be as nearly universal as that given to prayer, if it were not that it costs so much more.

The first Bible mention of tithes is in the fourteenth chapter of Genesis, where Abram, returning from the slaughter of the five kings, was met by Melchizedek, a "priest of the

Most High God," and he gave him tithes of all the spoils. It does not appear by the record that that act on Abram's part was something unlike anything ever done before. On the contrary, it appears to have been the spontaneous performance of a recognized duty; for Abram did not count those spoils of the battle his own; he looked at them as belonging to the king of Sodom; but whosoever they were, Abram was the then steward of all, and knowing that one-tenth belonged to the Lord, he handed it over to the Lord's representative.

The duty of tithe-giving would, therefore, seem to be the common law of God's kingdom; yet there is no lack in the Bible of specific commands for this duty, or of denunciations of those who neglect it. We have found this duty recognized in the first book of the Old Testament.

Later we find specific and repeated commands for its continued exercise. In the last book of the Old Testament, we find its neglect denounced of God as nothing short of robbery.

"Will a man rob God?" He asks. Is there a man bad enough to deliberately steal from God? That is God's question; and His answer to it is: "Yet ye have robbed Me. But ye say, Wherein have we robbed Thee?—In tithes and offerings." Mal. 3:6-8. "Bring ye all the tithes into the storehouse, that there may be meat in Mine house." In plain words, then, if any church-member, or any who profess to be the Lord's children, have failed to pay over to the Lord the tenth of their income, such are thieves and robbers. That is the plain Bible teaching on this subject.

One can not properly make offerings out of the tithe, for the reason that the tithe does not belong to him. The giving to one's own family, or giving to any one who is properly dependent on us for support, is not giving to the Lord. The Jews never counted the cost of their personal or family sacrifices at the temple as a part of their tithe-giving. Nor did they count their alms-giving tithe-paying, yet alms-giving was always a sacred duty with the Jews.

Their alms-giving could not begin until the tithes were first provided for. One's charities must be given out of that which is his own, not out of that which belongs to another.

Who, then, can suppose that the New Testament commands to give systematically and freely are intended, or were understood, as meaning less than that required of the less favored people of former times? It is absurd to suggest such a thought. "Freely ye have received, freely give." RUTH E. EVANS.

"TRUE pleasure is like water; one can not take much of it without being satisfied. False pleasure is like intoxicating liquors, the more one takes the more he wants."

I FIND that in the original, the word for "helping together," implies very earnest work. Some people's prayers have no work in them; but the only prayer that prevails with God is a real workingman's prayer—where the petitioner, like a Samson, shakes the gates of mercy, and labors to pull them up rather than be denied an entrance. We do not want finger-end prayers, which only touch the burden, we need shoulder-prayers, which bear a load of earnestness and are not to be denied their desire. We do not want those dainty run-away knocks at the door of mercy, but we ask for the knocking of a man who means to have, and means to stop at mercy's gate till it opens and all his need shall be supplied.—*Spurgeon*.



PROPHECY.

(Concluded.)

[The following is a paper read by Elder Geo. M. Brown, of Mexico, in a meeting of missionaries in that city, and sent to the SIGNS for publication.]

OFTEN in our own day when the faithful minister rebukes the sins which he sees are dragging the people down to eternal ruin, and believing the sure Word of prophecy warns the church and the world of that which will surely come unless decided reforms are made, he is accused of being a pessimist, a crank, and lacking in patriotism.

Such accusations are as false now as they were in the days of Jeremiah; for the student of prophecy, while cognizant of present evils and the inevitable result of persistence in them, can look beyond all these things and see the true Israel of God, from all ages and from every nation, dwelling peacefully in the promised land, where, through the ceaseless ages of eternity, they will dwell in the presence of God, and have ample opportunity to execute the grandest plans.

John the Baptist, the forerunner of Christ, appealed to the prophecies as authority for his work. Luke 3:2-4. The prophecies were explicit as to the place and manner of Christ's birth, and the priests at Jerusalem understood the matter so well that the wise men, following their instruction, found the infant Saviour. Matt. 2:1-12. Simeon, and Anna the prophetess, recognized Christ as He was brought to the temple because they were seeking to be led of God, and understood the prophecies.

Of the beginning of Christ's ministry Mark says: "Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the Gospel." Mark 1:14, 15. Paul says that He came in the "fulness of time." Gal. 4:4. These expressions doubtless refer to the great prophetic period of time found in Dan. 9:24-27. This is one of the most remarkable prophecies in the Bible. The time of the Jewish return from captivity and the rebuilding of Jerusalem is the starting point. From this time, 457 B.C. as a basis, the prophecy foretold the exact year of Christ's baptism and crucifixion, also the time of the final rejection of the Gospel by the Jewish nation, and the beginning of the work for the Gentiles. This long prophetic period reaches down to A.D. 1844, and points to a solemn work in connection with the great plan of salvation, which began at that date.

In the founding of the apostolic church the apostles constantly appealed to the fulfilment of the prophecies concerning the Messiah, in the life and work of Jesus, as the strongest evidence of His divinity, and the truth of their claim that He was the Messiah. Note the words of Peter, "But those things which God before had showed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled." Acts 3:18. In Stephen's defense and in Paul's discourse before Agrippa, we find similar references to the relation of prophecy to the Gospel.

The example of the apostles demonstrates that they considered prophecy one of the pillars of the Christian church, and a most potent factor in successful Gospel work. Referring to the evidence of the prophecy in comparison with the evidence given the disciples on the Mount of Transfiguration, Peter calls it "a more sure Word of prophecy," and admonishes the brethren to heed it as a light that is set in a dark place. 2 Peter 1:19.

God hath set the prophets in the church (1 Cor. 12:28), and prophecy is one of the gifts of the Holy Spirit. 1 Cor. 12:10; Eph. 4:11-13. This gift is just as essential as any other spiritual gift, and the

church that does not possess it can no more succeed in its Gospel work than it could if it lacked the pastoral or the evangelistic gift. The Jewish Church believed many grand truths, but, refusing the light sent through the prophets, it lost its spiritual life, and at last rejected Jesus the Christ. Thus we see that the rejection of the gift of prophecy led to the rejection of the Gospel, to the ruin of the nation, and the apostasy of the church.

Jesus, foreseeing this, wept as from the brow of

YOUR PLACE.

[This was handed us by a young lady, a Christian, as one of the helpful poems to her.]

Just where you stand in the conflict,
There is your place;
Just where you think you are useless,
Hide not your face;
God placed you there for a purpose,
Whate'er it be;
Think! He has chosen you for it;
Work loyally.

Gird on your armor! be faithful
At toil or rest,
Whiche'er it be, never doubting
God's way is best.
Out in the fight, or on picket,
Stand firm and true;
This is the work which your Master
Gives you to do.

—Helen M. Richardson.

Olivet He looked upon the city and temple which both Jew and Roman had delighted to beautify and adorn, and said, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Luke 19:42. He foretold the destruction of the city, and doubtless some who heard His words lived to see their fulfilment. In A.D. 70 the city was taken by Titus, a Roman general, the wall was broken down, and the beautiful temple became a heap of smoldering ruins, fit emblems of the spiritual ruin and blasted hopes that have been the heritage of the Jewish people from that day to the present.

Let us turn for a moment from the sad picture presented by those who rejected the light sent through the prophets, and contemplate the glorious work achieved by those who received it, and accepted the despised Jesus of Nazareth as their Teacher and Saviour. These men, tho lacking much of what is usually thought essential to success, were so inspired by the Holy Spirit, and filled with the wonderful truth which they had received, that they consecrated themselves wholly to the work of telling others. God sent them forth, clothed with His power, an invincible band of Christian warriors who carried the glad tidings of the Gospel through

all the then known world in less than a hundred years, making the very foundations of the mighty Roman Empire tremble, and triumphing over every device of Paganism to exterminate the hated religion.

As there was then a special Gospel message to be given to the world, so in our day the prophecies reveal a special Gospel message which is to prepare the people for the coming of Christ the second time, without sin unto salvation. Heb. 9:28. The book of Daniel gives a prophetic outline of the world's history from the time of Babylonian supremacy to the setting up of the eternal kingdom of Christ. This is supplemented by the prophecies of Revelation which give us additional points, presenting more in detail the great apostasy in the church, and the events just before the coming of Christ. Jesus Himself gives the signs that are to herald the second advent. These are to be seen in the sun, moon, and stars, and among the nations of the earth. Already many of these signs have been fulfilled so that we know His coming is near. John saw a mighty Gospel movement which was to be universal in its scope, and which would prepare the world for the final judgment. He describes it thus: "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:6, 7.

Can we not see in the great missionary movement of the nineteenth century the beginning of the fulfilment of this prophecy?—Yea, verily. There is now going to the world a message which is based upon these and the following verses of Revelation 14, and thus the prophecy is again recognized, as in apostolic days, as the basis of a world-wide Gospel movement. Jesus said that the end would follow the preaching of the Gospel in all the world (Matt. 24:14), so it becomes evident that this world-wide missionary movement is in itself an incontrovertible evidence of the imminence of the second advent.

I believe, in view of the foregoing facts and many others that might be mentioned, that prophecy may rightly be considered an integral part of the Gospel, and that it is through the light of prophecy that the ministers of God learn the testing message for the time in which they live. This light will shine till the dawning of that perfect and eternal day when the redeemed of the Lord shall return and come with singing unto Zion (Isa. 51:11), and there shall they abide forever with the Lord.

This glorious hope brings courage to the weary worker, and lightens the hardest labor. Abraham, David, Paul, and an innumerable multitude of the



The Main Street of the City of Mexico.

faithful of all ages have looked forward with joyous hearts to that glad time when sin and sorrow shall be no more, and we shall be privileged to see the lovely face of Jesus, and hear the music of His voice as He says, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

As we contemplate this glorious vision, can we

not join with new fervor in singing the beautiful words written by Isaac Watts:

"The God of glory down to men
Removes His blest abode;
Men are the objects of His love,
And He their gracious God.

His own soft hand shall wipe the tears
From every weeping eye;
And pains, and groans, and griefs, and fears,
And death itself, shall die.

How bright the vision! O how long
Shall this glad hour delay?
Fly swiftly round, ye wheels of time,
And bring the welcome day.

OUR WORK AND WORKERS.

AT Ligonier, Ind., Brother J. C. Harris recently baptized three candidates.

THE brethren at Logansport, Ind., have secured a lot on which to erect a house of worship, and have raised part of the money for the building.

DURING the week of prayer, four members were added to the church at Spring Valley, S. D., and others began the observance of the Sabbath.

THE new Sabbath-keepers at Mansfield, Ohio, who came out during the camp-meeting and tent-meetings last fall, are contemplating a church organization.

A NEW school building erected by the brethren at Robinson, Wis., was dedicated December 31. A new school building has also been erected at Champion, and a school is now in progress.

A CHURCH of thirteen members was organized at Powell, Ohio, November 11, by Brother H. H. Burkholder, president of the conference, and since that time eight more have accepted the faith.

THROUGH a short series of meetings at La Farge, Wis., by Brethren F. F. Petersen and M. H. Stearns, six persons have taken their stand on "the commandments of God, and the faith of Jesus."

THE Welcome Visitor notes a marked increase in the attendance at church-schools in Ohio the past year, with a very encouraging outlook. The value of the church-school as a means of giving our children a Christian education can not be overestimated, nor can the work be too widely encouraged.

ON the evening of the 9th inst., Brethren A. O. Tait and H. H. Hall, of this office, started for Kansas City, Mo., to attend a meeting of the Central Union Conference. After that meeting Brother Tait expects to attend the meeting of the Southwestern Union Conference at Keene, Texas. From thence he will return to this coast for the Pacific Union meeting at Portland, Oregon. From the Kansas City meeting, Brother Hall will itinerate to points north in the interest of the book work. The Iowa people have him booked for attendance at their canvassers' school, to be held at Stuart in February.

IN November last, Brother B. E. Connerly baptized eight candidates at Arecibo, Porto Rico. Reporting to the New York Indicator, he says: "I am now out with the paper almost all the time, and the Lord has given us a good interest. There has never been so good a spirit in favor of our paper as we find now, and we must work while it lasts as everything seems to be governed by impulses and emotions here. To-morrow, a different spirit may arise and we be unable to do anything. So we work, doing the best we can, feeling that our best is a very little toward spreading the great message that we have to give."

FROM Dr. H. W. Miller we have received a copy of the *Fuh in Hsuen Pao* (The Gospel Herald) a monthly publication issued by the Seventh-day Adventist China Mission at Shang Tsai Hsien, Honan, China. The price is 25 cents a year; ten copies, \$1.50. With this sample copy there came also a Chinese Sabbath Calendar for 1906. Price, 30 cents per 100, postage added, amount not stated. However it would be merely nominal, as the calendar is on light paper, 12½ by 18 inches in size. In addition to these, there was enclosed a Chinese tract on the "Immortality of the Soul." Price, 50 cents per 100. For any of these publications, address Dr. Miller as above.

IN the New York Indicator, Brother J. S. Wightman, secretary of religious liberty work, reports that "the great hue and cry in Rochester over better Sunday observance has somewhat subsided. The department [of religious liberty] has been busy in this field in a quiet and private way, to the extent

that certain justices have changed their minds as to the propriety of a stricter enforcement of laws essentially religious in character." It must not be understood, however, that the "hue and cry" is down permanently; our work is one of vigilance—not to save ourselves trouble, but to warn the world of what such agitations mean. Brother Wightman further notes that "in the neighboring State of Pennsylvania there are strong signs that the conflict may be in the immediate future. The enemy is alert and active. Federal comity, National Reform, stricter Sunday laws, and kindred ideas and demands are sweeping the state like a hurricane." We are glad to note, however, that our religious liberty department in that state is also active in the matter of circulating the warning message.

WANTED FOR MISSIONARY WORK.

(Always prepay postage.)

ANY of our publications suitable for rack work. Address, A. E. Dickeson, Temple, Texas.

SIGNS, Review, Little Friend, Instructor, and any of our tracts. Address, Mrs. S. A. Williams, 48 156th Street, Harvey, Ill.

J. J. JOBE, of Portland, Ore., desires to inform those who have been sending him papers, that he has all he can use for the present.

INFORMATION WANTED.—A party is very anxious to learn the address of L. B. WHITNEY and son, the reason being very important. Mr. Whitney was last heard from in Sacramento, Cal., where he was conducting a shoemaker's shop. Information sent to this office will be given to the inquiring party.

OUR EXPERIENCE MEETING

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

DEAR BRETHREN: I praise the dear Lord this morning for a full and free salvation from sin, sinning, and the curse of sin, which is sickness. I praise Him for healing my body and making a new woman out of me, and for keeping me healed. I maintain this victory only through keeping low at the feet of Jesus, claiming His promises, and trusting in Him alone. And this continual holding on to the promises keeps me in such close touch with Christ the great Lifegiver. I praise Him more for this than for the healing. Praise His holy name forever. I am going on to full victory through the blood and in the name of Christ my Saviour, sanctified Healer, glorious Lord, and coming King.

Yours in the faith,

Frank, Pa.

VIOLETTA CRUMP.

DEAR SIGNS OF THE TIMES: Death has taken your old friend and subscriber, John Freeman, who died Nov. 12, 1905, aged 67 years, 5 months, 24 days. He accepted the truth in 1899, and has since lived a firm and faithful believer in the Word of God. He fell asleep peacefully in full faith of a glorious resurrection. Funeral services were conducted by Elder Hardesty, a Seventh-day Adventist minister of Spiney, Kansas. A wife and five sons are left to mourn their loss.

S. E. F.

Cunningham, Kan.

DEAR BRETHREN: I came into the belief of the truth late in life, at the age of about seventy years. I have since taken the SIGNS OF THE TIMES and the *Review and Herald*. I look for them each week. I am now in my eighty-fifth year. I am holding to this life wonderfully, considering my condition for many years. I am trying to observe the rules of health as far as I can, by careful living and diet. My friends say I am wonderfully preserved for my age. I am a "shut-in," not being able to get out to where the brethren have gatherings, and am not able to canvass or distribute to any extent.

I am trying to observe the commandments, and my greatest anxiety is, Do I observe them in a manner that will convince the people around me that I have learned something valuable which they will desire to possess? I have no other hope than in the mercy and righteousness of Him who has called me, and I trust I have answered to that call. I rest in hope of a part with the righteous as an overcomer through the atonement, and that, with them, I will be permitted to pass through the gates into the city where there will be no more defilement.

Your brother in Christ,

CHARLES KINNEY.

East Otto, N. Y.

DEAR BRETHREN: About eight years ago, when visiting my niece in Pennsylvania, and while on our way to Sunday-school, a little boy of seven years said to me, "Do you see that white house over there, where the man is splitting wood? Well, he is not a Jew or a Christian, and never goes to Sunday-school." I said, "I'll tell you what we will do; next week we will drive over and invite them to go to Sunday-school." The little boy replied, "That will be the way to get them."

The next day I had occasion to go to the post-office, when I heard of a sick lady who needed help. I called, offered my services, and they invited me in. I assisted with the dishes, then got a little baby to sleep. The lady asked me to read to her. I saw some papers laying on the table called the SIGNS OF THE TIMES. I read some and was very much interested. It all appeared new and true to me. As I was leaving, a gentleman came in and said, "Take some of those papers with you." I said, "They are so good, I will, thank you."

As I neared home my niece came to meet me, and said, "Do not bring those papers to our house; my husband will destroy them." I said, "I'll lock them in my trunk, and we will read them on Sunday afternoons in the apple orchard." The boy inquired if I told the people we would call for them on Sunday. I said, "I forgot to tell them."

The next week I went home to New York. The following Sunday our lesson was on the subject of immortality. A lady who had visited the Adventist Church said, "If you will visit that church with me on Saturday, you will hear it explained in the right way, I think." I did so, and, after hearing the truth two Sabbaths, I could only wonder at my own ignorance. I visited our M. E. Church a few Sundays, distributed SIGNS OF THE TIMES, and taught a class of young ladies. They told their parents what I said. The minister called, and wanted me to call on all absentees belonging to his class.

I applied for my church letter, which I never got, and joined the Seventh-day Adventist Church on profession of faith. In the meantime my niece wrote me that she was expecting to unite with the Adventist Church in Pennsylvania. I recently received word that her oldest son had gone to attend our church-school in Washington, D. C.; and the boy who pointed out the man to me is preparing to go to Washington to attend our training college. The dear father must be remembered in our prayers, that he may be led into righteousness.

Santa Monica, Cal.

H. M. BARNES.

DEAR EDITOR: Since coming here, over nine months ago, I have found out what it means to stand alone with God, and I greatly rejoice in knowing that in every trouble I have a true Friend in Jesus, One who never fails. I am isolated from all who love the truth and keep the commandments of God, and when trouble came upon me there was no earthly friend to turn to for help and advice. So I went to the Saviour with my trouble, and He led me beside the still waters and filled my soul with hope and joy. Praise His holy name. God grant that all may have the same blessed hope and joy and peace that has been given to me.

Your sister in the blessed hope,

Peach, Wash.

NELLIE BRAHS.

DEAR BROTHER: "We're homeward bound, homeward bound." I thank you so much for remembering me with the circular letters. Yes, we are in the conflict, and God is really leading us by the way He has shown us in His Word. We may praise Him every day, and more and more as we see the day dawning. Praise Him for strength to work.

Yours for service,

San Francisco, Cal.

A. C. BAINBRIDGE.



WINGS OF A DOVE.

[By Henry Van Dyke, in *Christian Work*.]

At sunset, when the rosy light is dying
Far down the pathway of the west,
I saw a lonely dove in silence flying
To be at rest.

"Pilgrim of air," I cried, "could I but borrow
Thy wandering wings, thy freedom blest,
I'd fly away from every careful sorrow,
And find my rest.

But when the dusk a filmy veil was weaving,
Back came the dove to seek her nest,
Deep in the forest, where her mate was grieving—
There was true rest.

Peace, heart of mine, no longer sigh to wander,
Lose not thy life in fruitless quest.
There are no happy islands over yonder
Come home and rest.

HUNTING IS HORRIBLE.

SPORT is horrible. I say it advisedly. I speak with the matured knowledge of one who has seen and taken part in numberless forms thereof in many and varied parts of the world. I can handle a gun and rifle as well and as efficiently as most sporting folk, and few women and not many men have had experience of a tithe of the shooting and hunting in which I have been engaged both at home and during travels and expeditions in far-away lands.

Many a keen sportsman, searching his heart, will acknowledge that at times a feeling of self-reproach has shot through him as he stood by the dying victim of his skill. I know that it has ever confronted me as I have bent over my fallen game, the result of, alas! too good a shot. I have seen the terror-stricken orb of the red deer, dark, full of tears, glaring at me with mute reproach as it sobbed its life away, and that same look I have seen in the eyes of the glorious-orbed guanaco of Patagonia, the timid, gentle gazelle, the graceful and beautiful koodoo, springbok, etc., of South Africa, seemingly, as it were, reproaching me for thus lightly taking the life I could never bring back. So, too, I have witnessed the angry, defiant glare of the wild beast's fading sight, as death, fast coming, deprived him of the power to wreak vengeance on the human aggressor before him. The memory of those scenes brings no pleasure to my mind. On the contrary, it haunts me with a huge reproach, and I fain I had never done those deeds of skill—and cruelty.

It is a remnant of barbarism in man's nature that he should take pleasure in displaying his skill on living animals. Deer-stalking is no doubt a healthful and exhilarating exercise, requiring endurance, stamina, a clear sight, and a steady hand. Yet the last act in a successful stalk is, if we come to think about it, disgusting and horrible. In close proximity to us we see a lordly animal, happy, peaceful, and enjoying fully the gifts of life. We draw a trigger, and if we do not miss, we wound or kill. Happy, indeed, if it be the latter. More often than not it is the former, and then, if limbs are not broken, a fierce tracking ensues, resulting sometimes in its loss, and, as a consequence, many an hour of torture ere death closes its sufferings.

I wonder how many sportsmen who tramp turnips after partridges and heather after grouse have studied the happy ways and manners of these quiet, unpretentious, gray and brown birds? Both manifest the same characteristic affection for their young. It is a touching sight, when coming unexpectedly upon a young covey, to watch the frantic efforts of

the cock and hen to simulate being badly wounded, so as to draw attention from their brood. It is a piteous sight to see a wounded grouse or partridge striving to escape some beater, who, with uplifted stick, pursues the poor, helpless, stricken bird, striking it amidst the laughter and evident amusement of his fellow beaters. It is a mere trivial incident, no doubt, and yet those who know and have studied the habits of these birds, their instinctive eagerness to be together, their sharp cry and outstretched necks when separated and calling for a reunion, can guess and feel what the agony of terror must be to a wounded bird situated as I have described, which, when caught, is often killed by having its brain beaten in or its breast pinched tightly till it dies of suffocation.

What more revolting sights does one anywhere see than at a covert shoot, where, driven before beaters into the jaws of death, thousands of tame, hand-reared pheasants are literally mown down by the rows of guns awaiting their advent? Let us watch some "warm corner" in one of these "shoots." Falling pheasants, hardly risen from the ground, meet our view. Some fall dead, others dying, others legged, some winged. On one side we see disheveled heaps of struggling feathers—pheasants striving to wriggle back to the woods where hitherto they have been peaceful and happy. Now arises the piteous squeal of the wounded rabbit or the more human, childlike cry of terrified agony from the maimed and timid hare, striving, alas! in vain, to escape from the army of noisy beaters advancing their way, whose shouts must add to the pandemonium of horror which surrounds their last dying moments.

What more aggravated form of torture is to be found than, coursing with greyhounds, the awful terror of the hare depicting itself in the laid-back ears, convulsive doubles, and wild, starting eyes, which seem almost to burst from their sockets in the agony of tension which that piteous struggle for life entails? And what sadder sight is there to be found in the records of the hunted than that of a dead-beat fox, worn out, with lolling tongue, heaving sides, bedraggled brush, with the bay of the nearing pack every moment growing more distinct, struggling on in search of safety for his doomed life, dodging now here, now there, surrounded by a hostile field, the fiendish tallyho sounding in his ears, the cracking of whips which warn him against any further attempt to escape? Then the hounds rush in. For one brief moment he turns at bay—*cui bono?* The next all is worry, worry, worry, as the poor, weary, but gallant, Tod is torn limb from limb, disemboweled, and reduced to a shapeless mass of bloody fur. A fitting death it is, indeed, following as a sequel on the hunted torture which the poor creature has suffered from find to finish.

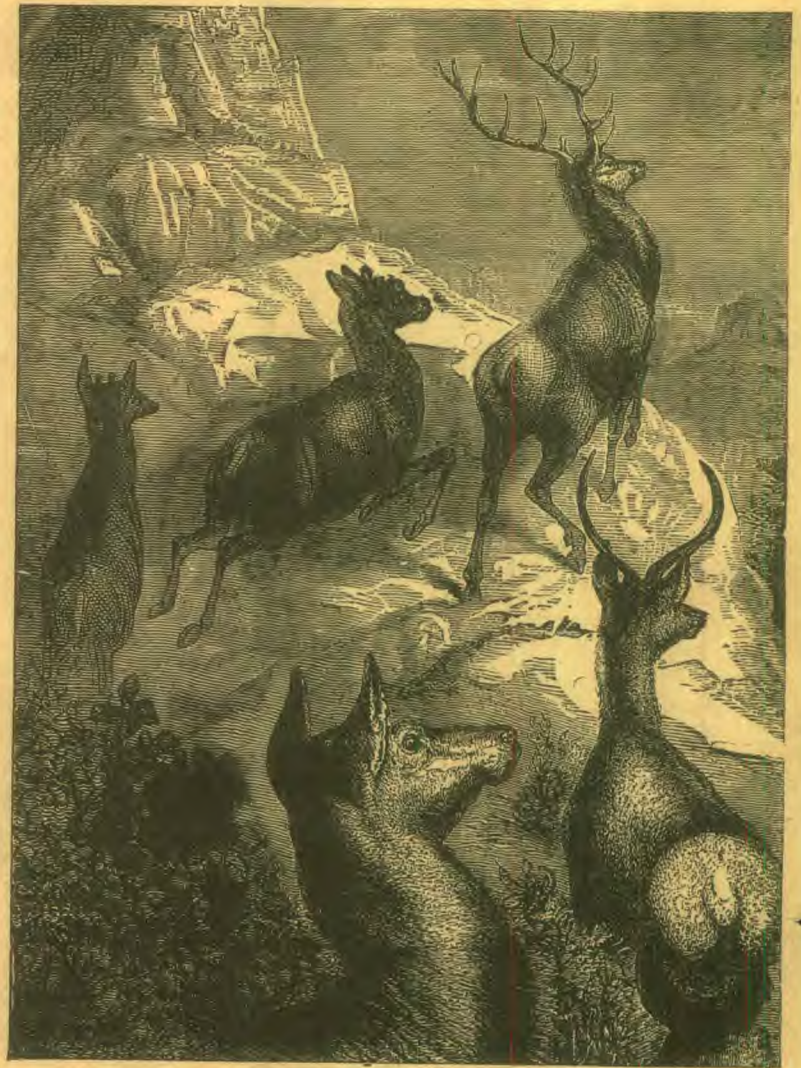
None but those who have indulged largely in sport

in its many and varied branches can realize the holocaust of animal suffering that is day after day offered up on its altar. Sometimes, as in my case, and in the cases of several men whom I have known as "mighty sportsmen," reproach knocks at the heart's door and finds inside a responsive echo.

Savagery still dominates us in a great degree. A higher education and civilization will teach us to despise amusements which are purchased at the expense of suffering to animals. Let youth find relaxation and pleasure in feats of skill and endurance and physical adroitness without the aid of blood and torture to make us skilled sons and daughters of the chase and the field. In our national schools, both high and low, kindness and our duty to animals should form part of the curriculum, while every effort that science and investigation can command should be put forth to secure for such as must be killed a speedy, painless death. The custom is a barbarous one; the pleasure derived therefrom is only such as a heart rendered callous by suffering often witnessed and little realized can indulge in. The day must dawn when that savage instinct will become eradicated and men will cease to find pleasure in destroying animal life.—*Our Dumb Animals*.

FEEDING ON THE BIBLE.

"A MAN stood up in one of our meetings and said he hoped for enough out of the series of meetings to last him all his life. I told him he might as well try to eat enough breakfast at one time to last him his lifetime. That is a mistake people are making—they think the meetings are going to do the work.



But if these don't bring you into closer contact with the Word of God, the whole impression will be gone in three months. The more you love the Scriptures, the firmer will be your faith. There is little backsliding when people love the Scriptures.

"We have a great many prayer meetings, but there is something just as important as prayer, and that is that we read our Bibles; that we have Bible study, Bible lectures, and Bible classes, so that we may get hold of the Word of God. When I pray, I talk to God, but when I read the Bible, God is talking to me; and it is really more important that

God should speak to me than that I should speak to Him. I believe we should know better how to pray if we knew our Bibles better.

"Some Christians read the Bible as a duty if they read it at all; but as soon as a man or woman sees Christ as the Chiefest among ten thousand, the Bible becomes a revelation of the Father's love, and a never-ending charm.

"A young man said to a young convert, 'How can you prove that the Bible is inspired?' He replied, 'Because it inspires me.' I think that is pretty good proof. Let the Word of God into your soul, and it will inspire you, it can not help it.

"I want to show how absurd it is for any one to say he believes the New Testament, and not the Old. Of the thirty-nine books of the Old Testament, it is recorded that our Lord made quotations from no less than twenty-two. If Jesus Christ could use the Old Testament, let us use it. May God deliver us from the one-sided Christian who reads only the New Testament, and talks against the Old.

"Read the Bible itself; do not spend all your time on commentaries and helps. If a man spend all his time reading up the chemical constituents of bread and milk, he would soon starve.

"I took up that word 'Love,' and I do not know how many weeks I spent in studying the passages in which it occurs, till at last I could not help loving people. I had been feeding so long on love that I was anxious to do everybody good I came in contact with.

"I suppose that if all the time I have prayed for faith were put together, it would be months. I used to say when I was president of the Y. M. C. A. in Chicago, 'What we want is faith; if only we have faith we can turn Chicago upside down, or rather right side up.' I thought that some day faith was going to come down and strike me like lightning. But faith did not seem to come. One day I read in the tenth chapter of Romans, 'Faith cometh by hearing, and hearing by the Word of God.' I had closed my Bible, and prayed for faith. I now opened my Bible, and faith has been growing ever since.

"Let a man feed on the promises of God for a month, and he will not talk about his poverty, and how downcast he is, and what trouble he has day by day. People tell me they have nothing to say. 'Out of the abundance of the heart the mouth speaketh.' Get full of Scripture, and then you can't help but say it. It says itself. Keep the world out of your heart by getting full of something else."

-D. L. Moody.

RELIGIOUS VIEWS OF WHITTIER.

AN over-zealous lecturer, in the effort to give weight to his opinions, publicly claimed Whittier as holding views in agreement with his own. Some comments having appeared in The Friend, the poet sent a letter to the editor, in which he says:

"My ground of hope, for myself and for humanity, is in that divine fulness of love which was manifested in the life, teachings, and self-sacrifice of Christ—the Way, the Truth, and the Life. In the infinite mercy of God so revealed, and not in any work or merit of our nature, I reverently, humbly, yet very hopefully, trust. I regard Christianity as a life rather than a creed; and in judging of my fellow men, I can use no other standard than that which our Lord and Master has given us, 'By their fruits ye shall know them.' On the awful and solemn theme of human destiny, I dare not dogmatize; but wait the unfolding of the great mystery, in the firm faith that, whatever may be our particular allotment, God will do the best that is possible for all."

HOW TO MAKE CHILDREN LOVELY.

THERE is just one way; that is, to surround them by day and night with an atmosphere of love. Restraint and reproof may be mingled with the love, but love must be a constant element. "I found my little girl was growing unamiable and plain," said a mother to us the other day, "and, reflecting on it sadly, I could only accuse myself as the cause thereof. So I changed my management, and improved every opportunity to praise and encourage

her; to assure her of my unbounded affection for her, and my earnest desire that she should grow up to lovely and harmonious womanhood. As a rose opens to the sunshine, so the child heart opened in the warmth of the constant affection and caresses I showered upon her; her peevishness passed away, her face grew beautiful; and now one look from me brings her to my side, obedient to my will, and happiest when she is nearest me." Is there not in this a lesson for all parents? Not all the plowing or weeding or cultivation of every sort we can give our growing crops will do for them what the steady shining of the sun can effect. Love is the sunshine of the family; without it, not character, nor morality, nor virtue, can be brought to perfection.—Presbyterian Banner.

A TREE OF BIBLICAL KNOWLEDGE.

THE Bible contains 3,566,480 letters, 810,697 words, 31,175 verses, 1,189 chapters, and 66 books; longest chapter is the 119th Psalm; the shortest and the middle chapter is the 117th Psalm; the middle verse is the 8th of the 118th Psalm. The longest name is in the 8th chapter of Isaiah. The word "and" occurs 46,627 times. The 37th chapter of Isaiah and the 19th chapter of the 2nd book of Kings are alike. The longest verse is the 9th of the 8th chapter of Esther; the shortest, the 35th of the 11th chapter of John. The 21st verse of the 7th chapter of Ezra is the only one of the entire collection which contains every letter in the alphabet, except "j," formerly counted as one with "i." The word "Lord," or its equivalent, "Jehovah," occurs 7,698 times in the Old Testament; or, to be more exact, the word "Lord" occurs 1,853 times, and the word "Jehovah" 5,845 times. The word "God" does not occur in the book of Esther, BUT THERE IS WISDOM, KNOWLEDGE, HOPE, AND LOVE IN EVERY CHAPTER OF THE ENTIRE WORK. -Detroit Free Press.



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MOUNTAIN VIEW, CAL., JANUARY 24, 1906.

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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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We call the attention of our readers to the first page of the SIGNS this week, and the eloquent paragraphs there quoted from the great historian and essayist Macaulay. We hope they may be applied to some of the principles set forth in the objects sought by the great Church Federation movement. Never were truer or more eloquent words written, but their chief value lies in their practical application.

TO OUR READERS.

Especially to Our New Readers.

THERE will be many thousands of professional men who will receive copies of the SIGNS OF THE TIMES containing reports and articles on the Federation of the Churches.

We do not ask you to read these articles as Seventh-day Adventists.

You may not agree with us regarding the doctrines of the Coming of Christ, seventh-day Sabbath, and Life only through Christ. Let these rest.

The Federation of the Churches is another matter. This will affect the religion of the whole country and the world. This Federation will affect the government of this country and the world. We appeal to you to study this Federation question with us.

The doctrines which have differentiated the American government from the governments of the world are involved in this question. Freedom of church and of state are involved. Religious liberty is involved. These are questions of paramount interest.

The SIGNS OF THE TIMES, according to the best of its ability, has stood for the religious liberty of the other man, who may be its bitterest opponent. He has the same rights as ourselves, and his rights should be conserved by law equally with ours.

Many of you have large influence in public life. You are patriotic Americans. You have rejoiced in the liberty and freedom your country gave you. You wish to preserve all these blessings and hand them down to your successors. But the very safety

of these very blessings are involved in what this great Inter-Church Federation proposes to do.

What are the lessons which the working out of principles in history should teach us?

We therefore appeal to you as Christians (which some of you are), as Americans, as men, to study the question, learn what is in it, and act accordingly.

OUR NEW YORK SPECIAL.

THE SIGNS OF THE TIMES of February 7 will be a New York Special, that is, it will give special consideration to that field. And yet its usual features will be maintained.

On the first page will appear a magnificent illustration of the great business heart of Greater New York, showing the immense sky-scrapers, the two great Brooklyn bridges, and other things of note. Special illustrations of some of the large buildings in New York will appear, and the paper will be particularly fitted to meet some of the needs of the great city. It will also have a striking cartoon, illustrative of conditions existing in New York.

Yet this will be a number of general interest to all our readers; it will be a number of special interest to New York; and Pastor C. H. Edwards, president of the Greater New York Conference, is putting forth tremendous efforts with his limited means in an almost unlimited field to give it a large circulation in the great metropolis of the country.

Twenty thousand will be taken in New York by the friends of the cause there. Once before we have referred to this, and once more we make the appeal to those who wish to help in New York City to do so by subscribing for from five to any number of copies of the SIGNS OF THE TIMES for that conference to use.

The price of the paper will be at the rate of two dollars a hundred. Let us hear from you and hear speedily. Greater New York Conference will use all that can be furnished. We certainly wish that their own subscription could be doubled or trebled. Are there not many who, from lack of opportunity or time, are doing no personal missionary work at all who would be only too glad to do some by proxy! We hope that there may be a general response to this, and we assure our friends that it will not be money or effort lost.

THE TEMPORAL POWER OF THE PAPACY.

FROM a contributor in Rome, Italy, who has placed special study upon the subject, we shall soon present several articles—illustrated—discussing in a calm, dispassionate manner the origin and development of the temporal power of the Papacy. These articles cover the range of years between Constantine the Great and Charlemagne, and the various steps which led to, and confirmed, both the spiritual dominancy of the Papacy and its temporal power. These are of interest, and ought to furnish us many new readers and subscribers.

THE RESTLESS NATIONS.

THIS is an uneasy world—physically, morally, and politically. When there is not actual war somewhere, there is always the rumor of war. Friction between France and Germany over the commercial control of Morocco—to which neither of them have any right other than might—came so close to active hostilities as to agitate all Europe. Then Great Britain threw her influence on the side of France. A conference is to be held at Algeciras, Spain, in which matters of grave importance to several nations will be considered. Even the United States is to send delegates. The preamble to a resolution introduced in the Senate sets forth the present situation as follows:

The questions at issue and the relations of European governments thereto, are reputed to be of such gravity, and the antagonism of European governments to be so acute, as to endanger the peace of Europe, as is evidenced by the publicly-announced preparations for war in the dispositions of troops and fleets and in the gathering of war materials, and is also evidenced by press despatches from the capitals of said powers.

The undercurrent of socialism is getting so strong in the European governments, that they feel almost

compelled to stir up trouble abroad, in order to attract the sympathies of their people and enlist their co-operation against foreign enemies. Never was there a time when the perplexity of nations was at a higher tension than just now. Every government seems to have a "peril" of its own, in addition to those by which all are menaced.

We have received from the Biblical Institute Colportage Association, of 83 Institute Building, Chicago, the "Emphasized Edition of the Gospel According to John," with Sunday-school lesson helps. It certainly would make a neat little pocket companion while the lessons of John are undergoing study, and the notes are themselves useful. These give the outline of the lessons the first six months of the year 1906, a little calendar, and map, besides much other instruction, and many definitions. The certain specially prominent and familiar texts are presented in boldface, center texts, so to speak, around which that section of the scripture revolves. The price is only five cents a copy, cloth covered, including postage. Five copies, 23 cents, postage included; 100 copies, \$3.50, 60 cents extra for postage.

Shadows.—There are shadow men and shadow women. It is pitiable. The Shadow moves with the Substance. The Substance speaks, and the Shadow speaks. The Substance is silent, the Shadow is silent. The Substance wears a tall hat, the Shadow who looks grotesquely under such a covering, also wears it. The Substance wears a drab dress, and looks well; the Shadow, of an altogether different type, wears the same color, and looks anything but well. It is pitiable, not so much for the Substance as the Shadow. The Substance is independent, the Shadow is voluntarily dependent. The Substance is natural, the Shadow is artificial, and clearly so to every one but himself or herself. Such a course is rank idolatry, and death to all true, loyal, faithful, personal service to God. Do not be a shadow, even to God. He does not ask it. He does not wish it. It is His will that each one should be a burning and shining light, kindled from Him, fed by His life.

Whatever form of government may come to Russia out of the present embroglio, one thing is certain—the power of absolutism is much weakened for the time being. The power of autocracy both in state and church has been so modified that the people are no longer dominated by the superstition that the state is an invincible political power and the church an infallible influence. The former has been beaten at arms by a despised nation, and the church's prayers and charms were powerless to prevent the inevitable. Consequently the doors to Russia's millions that have sat in darkness so long are being opened by circumstances that neither the state nor the church have been able to control. The time is propitious for the entrance of the Gospel of Christ. Let there be no delay, for if the opening gap be not filled by the ambassadors of truth at once, the enemy will occupy the ground with some perversion or substitute. Opportunity does not long tarry for procrastination.

Among the deaths of noted men the past week we record that of William Rainey Harper, president of Chicago University. He died January 10, of cancer, which the greatest experts had no power to cure. He has done much to stimulate Bible study, tho doubtless tinctured more or less with Higher Criticism. His power for work was marvellous, and he had the faculty of tying his acquaintances and students to him with strong devotion. His power over John D. Rockefeller was wonderful. It is reported that the millionaire gave what he did almost solely because of the personal influence of President Harper. His last words were, "God always helps."

Ex-Governor Frank Steunenberg of Idaho was killed by a dynamite bomb exploded at his back gate, as he entered his yard at Boise, December 30. The bomb is supposed to have been placed there by a Coeur d'Alene miner, in revenge for their prosecution in 1898.