

Signs of the Times

FUNDAMENTAL PRINCIPLES. No. 2.

IS it lawful to give tribute unto Cæsar, or not? Shall we give, or shall we not give? But He, knowing their hypocrisy, said unto them, Why make ye trial of Me? bring Me a denarius [a Roman coin], that I may see it. And they brought it. And He saith unto them, Whose is this image and superscription? And they said unto Him, Cæsar's. And Jesus said unto them, Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." Mark 12:14-17.

"My kingdom is not of this world; if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews; but now is My kingdom not from hence."—JESUS, in John 18:36.

"And if any man hear My words, and believe not, I judge Him not; for I came not to judge the world, but to save the world. He that rejecteth Me, and receiveth not My words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day."—JESUS, in John 12:47, 48.

SIGNS OF THE TIMES



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That our friends may become more familiar with our general line of books, tracts, etc., we are giving each week in this column a review of the items as they appear in our catalog. You will be instructed, as well as interested, by perusing this page carefully each week.

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Sigmas 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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THE ANOINTING OF THE PROMISED ONE.

SEVEN centuries before Christ, "the prophet of the evangel" had uttered these words: "The voice of one that crieth, Prepare ye in the wilderness the way of Jehovah; make level in the desert a highway for our God. . . . Say unto the cities of Judah, Behold, your God!" Isa. 40 : 3-9.

THE messenger came; the messenger of the Prince of the covenant. Not from princely halls or schools of reputation, with the endorsement of the great and wise, came he; but a plain, strong-muscled, lithe-limbed, clear-eyed, pure-hearted, man came from the wilderness of Judea to a worse wilderness of sin and tradition and worldliness and sophistry and formal hypocrisy. He was clothed in camel's hair. His garments were bound around with a leather girdle. "His meat was locusts and wild honey."

BUT the preaching of John the Baptist had in it the very potency of God. Men were convicted of sin, from the formal Pharisee to the

to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the year of Jehovah's favor, and the day of vengeance of our God."

AND centuries again rolled their slow wheels along the course of time, but no messenger came in whom the prophecy met the fulfilment. In a limited way God's prophets realized these blessings, but no one saw this prophecy fulfilled. The Sent of God only could do this work, but He came not. But one day, seven hundred years after Isaiah's lips had been locked in the last long sleep, as John was baptizing near the Jordan, he looked up and saw One of power coming to him. He, too,



The Jordan.

CENTURY after century dragged its slow length along. Backsliding, war, defeat, captivity, pain, sorrow, and unmeasured affliction were the lot of the chosen people. Hungry ears longed for the "voice" in the wilderness of darkness and want and wo, but they heard it not. Longing eyes looked through the gloom for the coming glory, but, disappointed, closed them in captivity and death. Had the prophet spoken a dream out of his own mouth? Nay, he was God's messenger of comfort to His people in his promise of another messenger. And the faithful, the hopeful, believed and waited in the wilderness.

rough soldier, from the peasant of the Jordan valley to King Herod upon his throne. He spoke with the power of God. The Spirit of God in hearts responded to its searching, solemn warning and appeal. But ever he told them, as they believed him to be the Coming One, "I am not He, but am sent to prepare the way before Him."

SEVEN hundred years before, the same prophet had spoken: "The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek, He hath sent me to bind up the broken-hearted,

asked to be baptized. John protested, saying, "I have need to be baptized of Thee, and comest Thou to me?" "Suffer it now," said Jesus; "for thus it becometh us to fulfil all righteousness."

"JOHN baptized with water unto repentance." Of what did Jesus repent? There were no sins recorded against Him either in the books of heaven or in His own character. Ah, but He stood there in behalf of sinful humanity, the Sinless for the sinner, identified in all things with mortal man, a Saviour for all who need salvation. Not alone upon the

cross did He bear man's sins and temptations; but He took the flesh of man, was "born of a woman, born under the law" (Gal. 4:4), was "made of the seed of David according unto the flesh" (Rom. 1:3), "in all things to be made like unto His brethren;" and all this that He might be identified with them in all their sin and suffering and misery and wo. He could not sin, therefore He bore their sins. He could not repent of His own sins (for He had none), therefore He repented for them. He became what He was, even to the cross and the grave, "that He might redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:5.

THAT is ever the Christ-spirit, manifest in Moses, in Daniel, in Nehemiah, in Ezra, in Paul; supremely manifest in Jesus. "For both He that sanctifieth and they that are sanctified are all of one." Therefore He came to the baptism of John, the baptism of repentance. Therefore He repented as tho the sins were His very own; for Love had laid them upon Him, the Sin bearer, in contradistinction to Lucifer, the sin-loader. By so doing, Jesus acknowledged that sin was wrong, that God was right, and as one of the human family, as the Redeemer of the human family, He came acknowledging both the sin and the righteousness of God: "thus it becometh [prepō] us to fulfil all righteousness." "For it became [prepō] Him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the Author of their salvation perfect through sufferings." "For such a high priest became [prepō] us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens." In every position, in every step downward or upward, He did the thing proper to do. And therefore when He came to John, to the baptism of repentance, as our representative, standing for us, He did the proper, the becoming, thing. Blessed be God, He stood for us, met our fullest need. Let faith grasp that infinite repentance of all sin, before the soul is so imprisoned and darkened and poisoned in its very depth that it will have no desire for the light.

"HAVING been baptized, and praying," Luke tells the story, "the heaven was opened, and the Holy Spirit descended in a bodily form, as a dove, upon Him, and a voice came out of heaven, Thou art My beloved Son; in Thee I am well pleased." And for the sake of every repentant sinner who follows in His Lord's steps is this written. If by faith he grasps that repentance of sin that loathes the sin and turns from it, and accepts of the righteousness of God in Christ Jesus as his only hope, it is also his privilege, of which neither priest nor council nor creed can deprive him, of taking as his very own that word from heaven, "Thou art My beloved son, in whom I am well pleased." He is "accepted in the Beloved."

THE baptism of the water was unto repentance. The bestowing of the Spirit is unto service. Therefore the words of Jesus: "The Spirit of the Lord is upon Me, because He anointed me to preach good tidings to the poor; He hath sent Me to proclaim release to

the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." Luke 4:18, 19. "How God anointed Him [Jesus of Nazareth] with the Holy Spirit and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with Him." Acts 10:38. He yielded to do God's work; God anointed Him for the work. If we yield to do His work, God will, through Christ, give us the anointing. Repent; go forward in baptism *praying*, that all sin may be removed and buried with your baptism, that the Spirit may clothe you for work, give you at least one of God's spiritual gifts for His service. This is your privilege; nay, more, it is your duty. It is supremely selfish to seek God to bless us by the healing of the soul from sin, and then to refuse to consecrate it to His service, to not want to consecrate it to His service. You are His. Christ identified Himself with you in your sin that you might be enabled to identify yourself with Him in holy service. He lifted you out of your sin that He might clothe you in His robe of righteousness and fit you for His service. O, will you, as you contemplate again, or perhaps for the first time, what He has done for you, refuse longer to yield all to Him, that He may make you a bearer of good tidings to all?

UNRELIABLE TESTIMONY.

A POOR man who had observed the Sabbath of the Lord for many years, and had preached it from ocean to ocean, became dissatisfied because he thought he was not sufficiently honored by his brethren, and gave up the truth to which he had been very much attached. As an excuse for his apostasy, he claimed to have discovered that he had no ground for keeping the commandments of God.

Opponents of the law of God, who are always catching at straws, are wont to proclaim this poor man's weakness as the acme of evidence that the Scriptures do not sustain the Sabbath that Christ established for man in the beginning, commanded at Sinai, and observed as a man on earth, and which, as a central feature of the unchangeable law, is emphasized by the Gospel.

Such a pretext for ignoring the Sabbath, such a mode of arriving at conclusions, would justify one in giving up faith in Christ altogether—and such practically it is. Let us apply such reasoning to the case of Judas. He had been taken into the chosen band of Christ's immediate companions, chosen for special instruction as an apostle. He had been under this special instruction for three years; had seen the Lord's miracles; had seen His enemies thwarted and put to shame in every controversy; had seen His divinity demonstrated beyond any reason for doubt; had heard the Scriptures concerning the Messiah plainly expounded; had made profession of devotion to his Lord, even when the prospect looked very dark. Yet, in a moment of discomfort, he went over to the enemy, and testified that to him the Lord was worth only the price of a common servant.

Shall we say, because of Judas' great experience and intimacy with the Lord, even to being honored with the position of treasurer of the

cause, because of the knowledge he had gained from the Word, that therefore his testimony is of extraordinary value? Not even the bitterest enemy of Christ has ever been known to bring up the final decision of Judas as evidence against the Christian religion. Yet such an argument would be just as plausible as the testimony against the Sabbath commandment on the part of one who had once believed and taught the truth of the Scriptures that sustain it. The testimony of an enemy of the law of God is not very potent against the truth. The testimony of the Spirit is that the law of God is the truth. Ps. 119:142.

The testimony of one who should openly disavow the ninth precept of the law would not be accepted in any court; yet the scripture tells us that to offend in one point of the law is to be "guilty of all." A resort to the testimony of one who has avowedly turned traitor to the commandments of God is evidence of a decidedly weak cause. G.

A NEW MENACE TO CHILDREN.

SECOND to nothing—excepting, perhaps, the strong drink habit—has been the influence of the theater in enervating and degenerating humanity. True, it is the product of so-called "civilization," but its chief encouragement comes from the devotees of sensuous pleasure, from the wealthy and their would-be imitators, and from the vicious. It has contributed, in every age, to the pulling down of otherwise strong nations, but not until great wealth and extreme poverty on the one hand, and consequent idleness and indolence on the other, called for exciting entertainment of some sort. The morally-debilitating influence of the playhouse is illustrated in the fact that professed Christians, who, ten or twenty years ago, would not have dared to enter the theater—because of the example, if for no other reason—are now finding more enjoyment in the playhouse than in the prayer-meeting.

Even the professedly good things that are placed on the stage are, at best, but cheap imitations with deteriorating perversions of truth. The only real thing about the drama is its innate viciousness and sinister influence, in spite of its occasional moral and religious pretense. Gilding gold with cheap bronze must ever have the effect of deceiving the public as to the real value of the gold. Imitations are sometimes alluring to the unwary, but they are always deceptive. And the play, like the dance, is ever an excuse for indulging evil associations and attitudes and lusts that would not be tolerated in the social circles of home life.

So well does the enemy of righteousness know the evil results of the theater—which is a product of his own inspiration—that he is continually scheming to connect it with childhood as well as with those of mature years. So in giddy Paris, which sets the fashions and the pace for the world, they now have the "children's theater." *La Vie Illustrée* says:

Up to the present our little ones merely had Guignol and the circus as places of amusement, for the entire attention of theater managers was given to the amusement of adults. In consideration of this fact, M. Lucien Klotz recently leased the Theater del'Ambigue, where he intends to inaugurate a series of plays written for and played by children.

Thus the enemy of truth would imbue the

minds of the children with a love for the fictitious, gilded side of life, and with a desire to pervert its God-given powers in the shallow art of producing the unreal. With the murderous child-labor system in factories, and the influence of intemperance on every hand, and now the beginning of a "system" of children's theatricals, the pathway of childhood is quite fully beset with obstacles to moral and physical growth.

GOD'S MEANS OF RESTORING ORDER.

THE Lord's infallible means of bringing order out of chaos is illustrated in the scriptural account of Creation. That record says: "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light."

In all the history of this world the principle herein set forth has been in vogue. When man fell from grace in Eden, the result was spiritual chaos; and when God would redeem the race and restore the former condition of the earth, He used the same means to bring order out of chaos that He had used in the first instance. He sent His Spirit abroad to brood over the chaotic condition and shed light upon it. The Spirit worked upon the minds of such men as would yield to its influence, and through them gave verbal instruction, warning, and encouragement to all who would heed its light-giving ministration.

In course of time such history, exhortation, reproof, and direction as were deemed essential for the guidance of men were written out by direction of the Spirit. "Holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21), and the matter was written for our learning (Rom. 15:4; 1 Cor. 10:11).

That this means of restoration was to obtain from beginning to end of the Gospel work is made plain by the Scripture: (1) "Blessed be the Lord God of Israel; for He hath visited and redeemed His people, and hath raised up an Horn of salvation for us in the house of His servant David; as He spake by the mouth of His holy prophets, which have been since the world began." Luke 1:68-70. (2) In addition to the personal experience of the apostles with Christ, Peter says, "We have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Peter 1:19, A. R. V. Thus is the office of the Spirit of prophecy established from the beginning to the final restoration of all things.

Time after time, as the professed people of God apostatized, reformation was instituted by the Spirit's hovering over the situation and throwing upon it the penetrating light of God's Word. And no true reformation ever has been accomplished in any other way.

Just prior to the first advent of Christ, not only the world but the church "sat in darkness," but with the coming of the Just One there was seen "a great Light." His special forerunner and messenger, John the Baptist, was filled with the Holy Ghost even "from his mother's womb;" and until Christ Himself

began to teach, no greater prophet than John ever had appeared. As for Jesus, He was not only filled with the Spirit, but it was poured out upon Him in such plenitude that it even rested upon Him in bodily form, and abode upon Him. It was dealt out to Him "without measure," and by this means He became pre-eminently "the Light of the World."

To such an extent was this true, that by the impartation of His Spirit to His disciples, they, too, become "the light of the world." By the Spirit, through the lamp of God's Word, we are to be instructed, guided, comforted, sanctified, encouraged. The presence of the Spirit is the "earnest of our inheritance until the redemption of the purchased possession."

Therefore the rejection of the Spirit of prophecy, on the part of the individual or of the church, is a deliberate return to spiritual chaos. To close the eyes to the "sure word of prophecy," which is given as a special light in this "dark place" of sin, is to choose darkness rather than light. This is what the Jews did when they rejected Christ (John 3:19) and Stephen (Acts 7:51-60), and it is what every one does who rejects the testimony of His Spirit. In order that the natural heart may be regenerated and brought into subjection to the law of God, it is essential that the Spirit of Christ move upon it, and that the light of His Word permeate its inmost recesses. This is the only Gospel means of salvation. The inspired counsel is: "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4:30. "Quench not the Spirit. Despise not prophesyings." 1 Thess. 5:19, 20.

Question Corner

1776.—The Passion Play.

Please state when and by whom the Passion Play originated, and if it is still being played, and also if the "clown" or "fool" in the play is the character of Satan. W. F.

The Passion Play is a performance which takes place every tenth year in the village of Oberammergau, in the Bavarian highlands. In the seventeenth century a plague desolated that region. When it ceased, the village, as an act of gratitude, in the year 1633, vowed to represent the passion of Christ every ten years, and have ever since observed their vow. I do not think that any other character comes into the play as originally instituted, but just what appear in the Biblical history, Christ and His disciples, the high priests and scribes and Pharisees, Pilate, the Roman soldiers, etc. Since that time it has been played in theaters in different places, sometimes in universities; and some things may have been added to it, as doubtless there have; but at its birthplace the Gospel narrative is closely followed. Between the acts there are tableaux from the Old Testament, choral odes, etc. Its effect upon the people is thought by Catholics to be beneficial, and by many others to be of no benefit whatsoever.

1777.—Questions on the Covenant.

1. What is a covenant? 2. If a covenant has been fulfilled, does it still exist? H. W. S.

1. A covenant in human understanding and practice is a mutual agreement between two or more persons. In God's Word it sometimes means His law, "And He declared unto you His covenant, which He commanded you to perform, even the Ten Commandments; and He wrote them upon two tables of stone." Deut. 4:13. It has the sense of a will or testament in this respect, God's expressed will as to man's duty. This also includes God's promise on obedience to His law. In the old covenant, God entered into mutual relations with His people. Exodus 19. This is after the human idea

of a covenant, but that covenant to which both God and His people were parties had for its basis, as all other covenants of God's Word, the Ten Commandments.

2. The answer to this question depends on the nature of the covenant. If it is an agreement to do a certain thing at a certain time, when that certain thing at the certain time is done, it fulfils the covenant, and it becomes null for anything future. If it refers to duty to be performed continuously, one may be constantly fulfilling the covenant and yet the covenant still remain operative; for instance, Israel covenanted to obey God's voice. Every day they obeyed, of course they fulfilled their part of the covenant, and God fulfilled His covenant-promises; and that would have continued as long as Israel was obedient, but such fulfilment could never, in the very nature of the case, destroy the covenant.

1778.—The Comforter.

Was not the Comforter, the Holy Ghost, in the earth before Jesus ascended to His Father? Then why does John say in the seventh chapter of his Gospel, the thirty-ninth verse, that the Spirit was not yet given?

Yes, the very passages you cite in your question (Mark 12:36; Ps. 57:11; 2 Peter 1:21), and others such as 2 Sam. 23:2; Heb. 3:6—all these clearly show that the Spirit of God was in the earth before Jesus ascended.

John 7:39 simply states the fact that the Spirit had not been received. The same thing in John 16:7, "If I go not away, the Comforter will not come unto you." He tells us that it is expedient for them that He go away that the Comforter may come. The simple fact is that His people could not separate the power of God from Christ's personal presence. They felt that He must be actually with them in order to do any miracles. Said His closest friend: "Lord, if Thou hadst been here, my brother had not died;" and yet there was the Roman centurion who grasped the fact of the ever-present Spirit and power of God, "Lord, I am not worthy that Thou shouldst come under my roof, but speak the word only, and my servant shall be healed." The difficulty was not in the giving of the Spirit, but in the receiving of it. One other thought, the Lord wanted to teach His children that the Spirit must come to them through Christ Jesus the Lord.

1779.—What Law? Gal. 3:19.

Will you please explain the meaning of the text in Gal. 3:19? E. A. D.

Read carefully the context. The apostle has just stated that God's covenant was confirmed in Abraham 430 years before the law was spoken. He also teaches us in this chapter that it is not by the law we are saved, but by God's promise in Christ Jesus. The blessings of Abraham come by faith. Paul anticipates the question that would naturally be raised. You ask, "Wherefore then the law?" And he replies, "It was added—given, spoken—because of transgression." Rom. 5:20 states it, "The law came in besides, that the trespass might abound." Man's conscience became so benumbed that he must have the written law held out before him to show him that he was a sinner, and how he was sinning. God wanted Israel of old to see how exceeding sinful is sin that they might flee from their transgressions and be saved by His grace. "By the law is the knowledge of sin." Rom. 3:20. "I had not known sin but by the law; for I had not known lust except the law had said, Thou shalt not covet." Rom. 7:7. And that has been the purpose of God's law to the sinner always. For how long does the law fulfil this object? Until the Seed shall come to whom the promise was made. And who is the Seed? Christ, the one promised in Gen. 3:15. What is the promise? The Seed shall be "heir of the world." Rom. 4:11, and other Scriptures. When will Christ receive His inheritance, the inheritance promised to Abraham?—When He comes again the second time. Dan. 7:27; Matt. 25:31, 34. The meaning of the text, then, is that God gave the law in order that man might see how great were his transgressions, and so be led to Christ, and that this office of the law shall continue until the Seed, Christ Jesus, shall come and take His throne.



OUR LONDON LETTER.

Change of Government.

Review of the Conservative Regime.

ENGLAND found herself at the opening of the year 1906 in the throes of a general election. Altho the health of the Troy Government had been in a somewhat precarious state for more than a year, yet the end came with unexpected suddenness. Only a few days previous to the Prime Minister's resignation, prominent supporters of his ministry were asserting that there was no reason whatever for expecting an early dissolution. It is well known, however, that Chamberlain has been desirous of an appeal to the country, and some recent, very plain utterances of his, relative to the fiscal question, probably had much to do with Mr. Balfour's precipitate action.

For ten years the country has been under Troy rule without interruption, and if we except the brief Liberal administration which came to an end in 1895, the whole period of Troy domination is twenty years. What has this meant to England? In what direction has the country been moving during this time? Has there been advancement or retrogression? No doubt the answers will be various; but one thing is certain, if the ideals of such statesmen as Bright, Cobbet, and Gladstone were in the line of England's highest interests, then the tendency of the last twenty years has been a retrograde one. So-called imperialism has figured large in the political arena. The army and navy budget has assumed alarming proportions, and leading newspapers standing close to the government have come out openly and advocated compulsory military training. Naval expenditures have more than doubled in this decade, and the army, tho generally acknowledged to be in a far from efficient condition, has not lagged behind in the matter of expense. In short, the regular military outlays have reached a point of extravagance well-nigh unbearable.

A Retrograde Policy.

Since the South African War the foreign policy of the government has been generally pacific, tho the newspapers have done what they could to embroil the country in a war with Germany or Russia. In its home affairs, the Troy Government has certainly shown a retrograde policy. The Brewers' Bill put a check on the gradual reduction of licenses by which the drink evil was slowly, but steadily, being forced back. The notorious Education Bill virtually handed over the country's educational system to the control of the Church of England clergy, and brought about the interesting situation which exists to-day, when children of non-conformist parents, attending schools supported by public taxes, are taught that the state church is the only true church, and all non-conformists are heretics. Is it to be wondered at that thousands of parents have become passive registers refusing to pay such taxes, and preferring to go to jail rather than yield obedience to so unjust a law?

Finally the Chamberlain faction sought to urge upon the country a protective tariff, holding up this as an infallible remedy for all the evils of the country at home, and a sure means of cementing stronger bands with the colonies. Needless to say, the public has not taken kindly to the new fiscal policy, which indeed Balfour and his immediate supporters never assumed as part of the government policy, tho some of them expressed their sympathy with it.

The Liberal Platform.

Such, in brief, is the record of the last few years. We now have a Liberal cabinet handling the reins of government confirmed by a general election,

tremendously sweeping in its Liberal and labor majorities.

The question of greatest interest at present is the platform of the Liberal party. Sir Henry Campbell-Bannerman, the new premier, in his recent speech at Albert Hall laid down Peace, Retrenchment, and Reform as the basis of the administration. Equal rights for all and special privileges for none, is another leading war-cry of the Liberals, in the carrying out of which in actual practise they expect to mend the Education Act on the one hand, and on the other see to it that huge corporations are not fostered by protective tariffs till they get entirely beyond control, and hold the country in their grasp. The party is also committed to social reforms, mainly in the direction of enlightened temperance, labor, and land legislation. As for Irish Home Rule, the rock upon which the Liberal party of former times stranded, the prime minister is rather chary of talking on the subject; but he has said that



Houses of Parliament.

Ireland is to manage her own home affairs as, and when, the way may open, or words to this effect.

The make-up of the Liberal Cabinet is generally admitted to be above criticism. Such names as Sir Edward Grey, the new Foreign Secretary; Lord Elgin, the Colonial Secretary; Mr. Haldane, the War Secretary; Mr. Morley, the Secretary for India; Mr. Lloyd George, President of the Board of Trade; and Mr. Augustine Birrell, of Education, inspire the respect and confidence of all classes. The choice of John Burns as President of the Local Government Board is also a very popular one. Mr. Burns is the first Labor Member of Parliament to occupy a seat in the cabinet. Labor members, it may be said in passing, go to Parliament to represent the interests of laboring men, and being nearly always without private means, are paid a moderate salary by their constituents, the other members of Parliament serving without pay.

Mr. Campbell-Bannerman himself is not a brilliant man, but he has Scotch tenacity and grit, and withal an immense amount of tact. Born in 1836,

he is the same age as Mr. Chamberlain, and twelve years older than Mr. Balfour. He has been in Parliament since 1868, and has held various government positions, serving twice as Secretary of War. As leader of the Opposition he has kept the confidence of his own party, and has made few, if any, personal enemies. His selection of colleagues has met with general approval, and the feeling in London, and quite generally throughout the country, seems to be that the Conservative Party has been in power long enough, and it is time the Liberals had a chance. The outlook seemed good for a Liberal victory, and the results have more than justified the outlook. Joseph Chamberlain is a man of tremendous energy and initiative, as well as a practised campaigner; he has had a strong backing in certain quarters, but apart from his own local field, his defeat has been overwhelming. Balfour has not displayed those qualities of leadership which the country seems to demand at the present time; he is too much of a compromiser.

It is perhaps too early to forecast the influence of a Liberal regime upon the religious development of the country. The Tory party stands for the privileged classes, including the established church. Liberalism, on the other hand, is pretty much permeated with the leaven of nonconformity. It is a fact of some significance that the leading members of the present cabinet are in favor of disestablishment, that is, of depriving the Episcopal Church of official recognition and state support, and leaving it to be maintained by its members the same as other denominations. Such a move, which would have the support of a considerable number within the church, could hardly fail to forward the cause of true religion in the kingdom, since it would make for a higher spirituality among the clergy, and for individual convictions on the part of the members.

The Present Religious Condition of England

is one of transition. Among thoughtful leaders of opinion there is a good deal of unrest and dissatisfaction. The shackles of time-worn creeds are being broken. Men are awaking to the fact of the fallibility of the clergy, and the human origin of much they have held as sacred. It is time to proclaim the Gospel in its purity and simplicity, and lead men to the Cross. While the country as a whole is marked by religious indifference, there is excellent evidence that multitudes are in the valley of decision, awaiting the appeal of the living messenger to decide for God and eternity.

Social Conditions in England

are gradually approaching the critical stage, if indeed they have not already reached it. Ever since the South-African War non-employment has been a great and growing evil. The bill passed by the late government was only a make-shift, and is proving a poor one at that. The work-houses are full to overflowing; London never had such a lot of paupers to deal with as in the present year. The relief problem presents some peculiar difficulties. It is next to impossible to help the worthy man, who is out of employment through no fault of his own, without rendering like aid to a large number of unprincipled, shiftless, ne'er-do-wells who sink lower and lower in the scale of self-respect and respectability the more they are assisted financially. It is to be hoped that John Burns, the new president of the Local Government Board, who combines with real sympathy for the poor a good deal of practical common sense and political sagacity, will be able to devise a plan which will at least better the present situation.

Trade-unions were not in much favor with the

late Tory Government, which they helped to expel. Under Liberal rule their power is sure to increase, and this may not unlikely lead to untoward developments. On the whole, the immediate outlook presents interesting possibilities in a number of directions, and is well worth careful study.

M. ELLSWORTH OLSEN.

SHOULD NOT BE SURPRISING.

OUR government is working toward the consummation pointed out by the prophecy (Rev. 13:11-14), namely, making an image to the Papacy, faster than most people are aware. Yes, faster than many who believe that to be her destiny are aware. We have reached the point where men are suggested for, and sometimes appointed to, office because they are Catholics. Who has heard of official appointments because an appointee was a Methodist, or Presbyterian, or Baptist? A Washington paper announces that there is no longer any doubt that the present governor general of the Philippines will shortly be retired, and that a certain man will be appointed. The reasons set forth for this belief are thus stated:

He is a Catholic. Ecclesiastical problems constitute so large a part of the difficulties of American administration that there is a strong feeling that an American Catholic would be better qualified than anybody else to handle these matters. At the very best the government must frequently find its interests running counter to the concerns of the Catholic orders. It is thought that a Catholic would be able more effectively to enlist the co-operation of the church in meeting these difficulties.

Two points of moment crop out from this statement. (1) That "ecclesiastical problems" should "constitute so large a part of the difficulties" of the government of a nation which boasts of the absolute separation of church and state. (2) That because "the government must frequently find its interests running counter to the concerns of the Catholic orders," therefore the government should be represented by one in sympathy with the other party to the controversy.

This is strange logic, and ordinarily would be deemed in the highest degree absurd; but it is in perfect keeping with the outcome as outlined in the prophecy. It should not be surprising to any one who is inclined to heed the "sure Word of prophecy" and to note the fast-fulfilling events.

OUT FOR STATE-ENFORCED RELIGION.

OHIO'S new governor comes squarely out for the enforcement of religion by State authority. From his inaugural message, we take this extract:

While the disobeying of any law is demoralizing and degrading to a citizen or community, the disobeying the Sunday laws is doubly so. Hence the so-called Sunday laws should be obeyed and enforced. Not only in the country and in the small villages, but in the large towns and cities as well. The village, county, community, city, state, or people that disobeys the divine law of the sabbath, which makes it a day of rest and worship, fails to realize the teachings and commands of the Almighty.

If America is to maintain her position as the nation peculiarly favored by God, and the one of all others that is to have a great destiny, we must forever maintain our respect and reverence for this holy day. While the Republic endures, let us advocate what the great masses of all the people believe in—our American Sunday and the Christian Sabbath. We should not forget that righteousness exalteth a State or nation, and that lawlessness degrades it. To be sure, I believe in home rule for all divisions. The citizens of the large cities should continue to be governed as they are now by the same laws that are in force for all the people. Certainly the citizens of any subdivision can not take upon themselves the right to obey or disobey certain general laws unless this right is given them by the people of the State.

This is about the strongest utterance in favor of compulsory religion that has yet come from any state executive, and, taken in connection with the position of the mayors of Cincinnati and some other cities, must give increased encouragement to such bodies as the Evangelical Alliance and other National Reform auxiliaries. The idea of the people's getting their rights from the State is a complete reversal of both republican and democratic principles. According to the Declaration of Independence—to

which the people of this Republic still have a right to adhere—the rights of life, liberty, and the pursuit of happiness are God-given, and governments are formed for the protection of these rights, and not for their abridgement.

Furthermore, the State has no right to compel the observance of any religious institution. To do so is an establishment of religion, and in violation of the First Amendment of the Federal Constitution.

Governor Pattison is going contrary to every democratic principle, and more than this, every Christian principle.

THE GREAT METEORIC SHOWER OF 1833—ITS EXTENT.

It has been thought that the great meteoric display of November, 1833—foretold in prophecy—was confined largely to the Western continent, especially North America. But this was not the case, as it was visible in Europe as well as in this country, as the following, from *Word and Works*, of February, 1906, clearly shows:

Query Editor:—I see in the "Query Corner," of the June number of *WORD AND WORKS*, that reference is made to the great meteoric shower, which occurred in November, 1833. I saw that wonderful and magnificent shower. I can not now say whether it occurred on the thirteenth or fourteenth of the month. I was then in England. The shower must have commenced there between six and seven o'clock in the evening, as I was on my way home from the factory where I then worked. I was then in the nineteenth year of my age.

I have said it was a most magnificent sight; language can not describe it. I confess that I was somewhat alarmed, having read of aerolites and meteoric showers, and of persons being killed by them, and fear led me to increase my speed so as to get a roof over my head. I then stood and contemplated the sublime exhibition of something I could not understand. I simply desire to testify that the meteoric shower of 1833 was the most wonderful, the most sublime, I ever saw. Those that have occurred since seem to me too insignificant when compared with that one in 1833. Yours in the work of the Master.—*Rev. John D. Sands, Belmont, Iowa.*

Have Had Enough.—It would seem that there has been so much exposure of official corruption throughout the country that the authorities in some places are becoming inclined to ignore it rather than to take chances of investigation. Real investigation strikes so many tender spots in unexpected places, that the higher officials dread coming too near home, or disturbing those upon whom they are dependent for political support. It seems that even the authorities in Washington have become satiated with investigation of corrupt practises. A press despatch says:

In the department circles it is common gossip that it is now dangerous for any one to give information leading to exposure of corruption in any place in the government; that the informers generally get the worst of it, and that it is much wiser, if one desires to hold a position, to know nothing at all of what is going on here. It is known that a number of persons who gave out information leading to exposure of corruption have been quietly dropped, and others take this as a warning.

The trouble with all earthly governments is that the profession of politics is simply a sowing to the flesh, and the result must of necessity be a reaping of corruption. Gal. 6:8. It is only by becoming partakers of the divine nature, through the knowledge of God and the righteousness of Christ, that any one can "escape the corruption that is in the world through lust." 2 Peter 1:1-4. No amount of "reform" politics, not even religious politics, can eradicate the evil. Experience is proving that the more we have of this kind of reform, the worse the situation becomes.

The preachers that prophesy "smooth things," and are therefore popular (Isa. 30:10) persist in declaring that the world is growing better. But not only do the Scriptures tell us that in the last days "evil men and seducers shall wax worse and worse," but the world itself is testifying to that effect. The world's own investigators are constantly bringing to light the generally-corrupt practises in social, political, and corporate business circles—implicating

many of the recognized great men in both moral and civic defalcation. In addition to the well-worn facts of railroad, insurance, steel, oil, copper, beef, and other trust frauds, together with general political faithlessness, we are now confronted with the defalcations of a Chicago banker of great financial influence. Investigation shows that he has "violated all the vital clauses of the national banking law." Yet the secretary of the United States treasury says that he has done only that which many other bankers in the United States are doing. Is it because the custom is so common that the treasury department, whose business it is, does not put a stop to such practises?

The alchemist's dream was that base metals could be transmuted into gold, and Prof. Garrett P. Serviss tells us that some of the foremost English investigators of the wonderful new phenomenon of radioactivity are almost on the point of staking their scientific reputation upon the assertion that gold and silver are products of the gradual atomic disintegration of the baser metals such as lead and copper. "This," says Prof. Serviss, "as far as it goes, is an amazing confirmation of the dreams of the ancient alchemists, at which the learned world has been laughing for some centuries." And he thinks that the experiments, so far as they have gone, all point to the probability that these wonderful transformations really do occur in nature. Thus much for the wisdom of the modern scientist who has ridiculed for so long the old alchemists' dreams. May not some of our scientific religious men also learn that God's old way of righteousness, the Ten Commandments, and the means of transmuting those commandments into character through the atonement of Jesus Christ, is, after all, the true science of humanity?

An Unpleasant Task.—A field of labor it would seem to us no one would wish to engage in, much less a woman, is that of hunting up deserters from the army and navy; and yet that is what one young woman by the name of Edith King is doing, hunting up and arresting deserters from the army and navy of the United States. It is said that she has returned a little over 1,200 men, traveling extensively under many disguises. There are deserters and deserters. Many young men are induced to join the navy and army through over-persuasion, when so young that they have no purpose in life formed. It would seem as tho there ought to be some sympathy for them if they break away and turn to the ordinary pursuits of life and the home circle, especially in time of peace. Surely any one adopting work of that kind has a thankless task before her, and must do it for the one purpose, for what can be made out of it, a purely mercenary business in souls.

A temporary injunction "restraining the city of Wichita, Kan., chief of police Cubbon, Police Judge Hawks, and the officers, from arresting them and putting them in jail for running their theater on Sunday," was recently obtained by the Bijou Theater Company. It seems that observance of the Sunday-law has been enforced against theatrical performances in Wichita hitherto. One Sunday just before a street fair opened three years ago, two local theaters were opened for an evening performance, but the chief of police sent the patrol wagon and an officer to each place and the two managers were arrested and fined \$100. Since then there has been no attempt to give performances on Sunday in any of the Wichita houses.

Labor troubles in Argentina, South America, have been the order of the day for about two years. There have been so many strikes that the congress has passed a law authorizing the government to expel all foreigners who were deemed antagonistic to the peace and quiet of the country. It is said that over two hundred persons have been sent away under this law. Eight hours constitutes a day's work in Argentina.

A report from Rome tells us that the Clerical party, or the Roman Catholic party, now permitted to vote by the pope, won several elections in Italy—the first time they have voted since 1870.

THE WILL OF GOD

BY W. A. SWEANY

The Result of Disobedience.

IT should be known and remembered by all that while there are degrees of sin, some being greater and more heinous than others, thus necessitating varying degrees of suffering, "all unrighteousness is sin," and "the wages of sin is death;" for "sin, when it is finished, bringeth forth death." The terrible result of the carelessness, indifference, and impunity with which men commit sin will not be realized by many until, when too late to repent and change, they hear, despite the protestations of their prominence in the realm of religion, the awful words, "Depart from Me, ye that work iniquity." For "not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." Matt. 7:13-29.

Many seek to palliate, excuse, and even justify indulgence of sin by pleading the weakness of the flesh, our "natural tendency to sin," etc. But this will not do, for provision has been made for us to become "partakers of the divine nature," which hates, loaths, shuns, and avoids sin, thus escaping the "corruption that is in the world through lust." 1 Peter 1:1-4; Heb. 1:8, 9. Having experienced the utter weakness and helplessness of humanity, and the power of the Father to save from sin and strengthen for service, our blessed Saviour makes merciful provision of His all-sufficient grace, to enable us to always triumph over temptation and sin. John 5:19, 30; 17:18; 20:21; 15:1-4; 1 Cor. 10:13; 2 Cor. 12:7-10; 2:14.

So, while men persist in excusing sin, God invariably and always condemns it, having provided a remedy for it, thus leaving the sinner without excuse for continuing therein. Rom. 8:1-4. Sinners will be lost at last, not because of Adam's sin (as the Adamic death squares that account), but for their own sins, and rejection of proffered mercy. Rom. 5:12-21; John 5:39, 40.

A Fatal Deception.

Of all the soul-destroying, God-dishonoring doctrines and deceptive devices for the downfall of man, none is more in keeping with the character of its Satanic author than the comparatively-recent one, which finds such ready acceptance with the carnal mind, that Christ came to abolish or change the law of God. The result of the wide-spread promulgation of this pernicious doctrine by pulpit and press, is seen in the ever-increasing, rapidly-swelling torrent of iniquity that pours forth from the lives of not only the non-professing world, but from many of the professed people of God as well. "They that forsake the law praise the wicked; but such as keep the law contend with them." Prov. 28:4. "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9. And "whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Matt. 5:19. It is easy to persuade men that obedience to God's law is unneces-

sary; for "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. But the results will be fatal to both teacher and pupils.

Compliance with the popular demand for "smooth things," "fables," and "deceits," brings popularity and seeming success; but "what will ye do in the end thereof?" 2 Tim. 3:1 to 4:5; Isa. 30:8-14; Jer. 5:25-31. How Satan must exult when preachers proclaim and people practise the doctrine that Christ came to change or abrogate the law, when in reality He came to live, suffer, die, and rise again in order to fulfil or fully to preach and practise, exalt, honor, magnify, and establish it. Isa. 42:21; Matt. 5:17-20; 3:13-15; Gal. 6:2; Col. 1:24, 25, margin; Rom. 8:1-4; 3:31. "It is time for Thee, Lord, to work; for they have made void Thy law." Ps. 119:126. And it is also fully time for the watchmen on the walls of Zion to cry aloud and spare not, lifting up the voice like a trumpet, showing the people their transgressions and sins. Isa. 58:1; 62:1, 6, 7; Joel 2:1-20.

Let the Trumpet Give a Certain Sound,

and make the people to know that Jesus Christ came, not to change the law, but to change transgressors of the law, bringing them into harmony with it (2 Cor. 5:17); not to blot out, or nail to the cross, His stone-engraved precepts, but the precepts, commandments, ordinances, and traditions of men, by which they make void the commandments of God (Matt. 15:1-9; Colossians 2); not to abolish the law of God, but that which is enmity against it, and not subject to it—the carnal mind with its commandments and ordinances (Gal. 2:14, 15; Rom. 8:7); not to take away the law, but our sins which are the transgressions of the law (1 John 3:4, 5); not to destroy the law, but the works of the devil (1 John 3:8); not to release us from obedience to the law, but to redeem us from its curse or penalty which falls on men because they transgress it (Gal. 3:9-14); not to enable men to cater to their carnality with safety by banishing the law (Rom. 4:15; 5:13; 3:20; 7 entire), but to enable them to keep it and thus to triumph over all sin. 1 Cor. 15:57. He came to set us free, not by abolishing the law which justly condemned us, but by paying the penalty for past sins, and by bringing us into harmony with it. Ps. 119:45; John 8:30-36; Rom. 6:12-23; James 1:22-25; 2:8-12.

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" "from their sins." 1 Tim. 1:15; Matt. 1:21. But instead of accepting this faithful saying, multitudes have so misconceived, misconstrued, and misrepresented it, that the mission of the Master is merged into that in which Satan has been engaged from the beginning, namely, the effort to abrogate Jehovah's law. "Be astonished, O ye heavens!" However, the combined efforts of Satan and sinners to cast contempt on the law of the Lord, affects not in the

slightest degree either the law or those that love and obey it; for "all His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." "So shall I keep Thy law continually forever and ever." The righteous shall never be moved, for "the law of his God is in his heart; none of his steps shall slide." Ps. 111:7, 8; 119:44; 55:22; 37:30, 31.

(To be continued.)

OUR SOURCE OF ENERGY, OR LIFE.

THERE is nothing more certain than the truthfulness of the words, "We know nothing yet as we ought to know." This becomes more and more evident as we advance in scientific knowledge. We can not expect any of the investigations made by men of science to be infallible. By bringing them to the test of the Word of God, we are able to winnow the wheat from the chaff, truth from error. The Word of God is the only infallible judge in matters of science, and the Creator of man is the only reliable authority pertaining to the human organism. It has been an accepted theory by the scientific world for ages that physical energy is derived from food, that this energy is stored up in food, and liberated, or set free, in the body by the process of oxidation.

Recently an article appeared in the *British Medical Journal* in which the writer takes the position that energy is derived from a source of which as yet science knows little. He asserts that the food through oxidation merely keeps up the temperature of the body, or produces animal heat, nothing more. As an illustration that energy is not derived from food, the writer reasons something as follows:

When fatigued, or tired, or when energy is exhausted by work, we do not advise more food, but we advise sleep. If energy were derived from food, we should recommend food in place of sleep. It is generally recognized that during the sleeping hours the brain and nerve cells store up in some way that subtle something which is termed nerve energy.

This nerve energy is as much a mystery as is electricity. It is an invisible power. We know that electricity exists, as we utilize it in many ways; but about it the scientific world knows little of nothing. Science gives this energy or power a name, but can not tell what it is, or where it is from. God's Word here comes to the aid of science, and says, All power is of God, or, "All things are of God," and "by Jesus Christ."

Sin would have separated this world from God and this power if, through the foreknowledge of God, provision had not been made for such an emergency before the fall of man. Christ, the Righteous One, took man's stead, being "made sin for us." He bridged the chasm made by sin and through Him God's energy has not even been interrupted by the Fall, but flows in a continuous stream to this earth. All power is, therefore, still at the command of the human race if commanded aright; for none has been withdrawn.

Not by Bread Alone.

We certainly can not take the position that all the energy and life humanity is entitled to, is stored up in food. Neither would it be wise or in harmony with God's Word to say that we do not derive any energy from food. A certain amount of energy is stored up in food, for "man lives by bread," if "not by bread alone."

While we are dependent on food, for energy

and life, it is man's privilege, as an intelligent being, to draw upon an exhaustless supply and to recognize that it is not only present in food, but is everywhere present awaiting his demands.

As the arm of the electrical tram touches the living wire, power flows through it, and the lifeless wheels begin to revolve, and the tram moves on with its heavy load. This is marvelous. A wonderful power is here laid hold of.

By the things seen we may understand the things that are not seen. By the temporal we may understand something of the spiritual. The same provision made for mankind for carrying on their temporal affairs, has been made for man's physical and spiritual needs. But all power comes from the same source. This, many of the wise men and leaders of Christ's day did not know; had they known it, they would not have crucified the Lord of glory. The power of God was present to heal them, but they failed to recognize or appropriate it.

The poor woman who possessed little or no scientific knowledge, and had suffered many things of so-called scientific men, by the simple touch of faith united herself to, and appropriated, this invisible power, and was *instantly* healed of her infirmity. This the wise men of that time could not harmonize with science, for, according to their theory, healing could only take place gradually, even under the most favorable conditions.

To those who were present when the palsied man was brought to Jesus by his friends for healing, He said, "That ye may know that the Son of Man hath power on earth to forgive sins (Then saith He unto the sick of the palsy) Arise, take up thy bed, and go unto thine house." "But when the multitudes saw it, they marveled." Here was a power they never dreamed of having an existence. Their dependence for energy had been, no doubt, only in food and drink. It was demonstrated that their supposed science was wrong, and that God's Word is true. "Man liveth not by bread alone."

The Omnipresent Spirit.

If this healing power is everywhere present, why do men not enjoy more of it; or, why are not all healed? Sin separates between God and man. Sin is the transgression of law. It follows that other things being equal, he who lives most fully in harmony with law, will be in possession of the greatest amount of energy and life. Christ came to save His people from all their sins, that they might be in possession of all power.

This power can be realized in its fulness only by those who have been *completely* saved from all sin, or by those who have been fully brought into harmony with all of God's laws, physical and moral.

Jesus said to the palsied man, "Son, be of good cheer; thy sins are forgiven thee," before He said "Take up thy bed and walk." Removal of sin is the opening of the channel through which this invisible life and energy from God may flow to His suffering children. Daily, as we are brought more fully into harmony with these laws, we open the channel of communication between God and us a little wider, and we will accordingly experience more fully of this healing power. Physical

healing was a visible evidence to those who witnessed that miracle of God's power to forgive sin. "That ye may know that the Son of Man hath power to forgive sin."


"The Lord That Healeth Thee."

God is anxious to heal. For this reason He imparts to man a knowledge of the laws of health, which men in the past have ignorantly transgressed, and, as a result, tho honest and sincere, remained in ill health. He says to all, as He did anciently to the children of Israel, "If ye obey My voice, I will bless thy bread and water, and will take disease away from the midst of thee."

Health reform opens many of the channels which in the past have been closed, the closing of which prevented the flow of divine energy to mankind.

A brain that is dulled by drunkenness, by gluttony, or errors in eating, is separated to that extent from divine energy and healing power. By returning to the food provided for man by God in the beginning, the mind is made clearer, and man places himself at least where it is possible for him to receive more of the divine energy and life than the one who ignores these reforms. But to depend merely upon even the purest food for energy is a mistake; for "the just shall live by faith." By faith the just appropriate the energy stored up in the pure food, and that faith will not permit them to take anything but the best food. By faith they appropriate the life found in the pure air, and by faith they daily touch the hem of Christ's garment and appropriate the virtue that flows from God through Him to mankind.

D. H. KRESS, M.D.



FEDERATION OF CHURCHES

"THE FALSE PROPHET."

A Convention of "Protestants."

It was a convention of *Protestants* that was called to accomplish federation. In the letter that was sent to the churches suggesting a conference, it was said:

In order to secure an effective organization of the various Protestant communions of this country for the practical ends indicated, we would suggest that a conference of representatives accredited by the national bodies of said *Protestant* denominations meet in New York City, November, 1905, to form such an organization as may seem proper to them.

And—

Let the church of Christ, in all its varied administrations, so affiliate as to form a bond of union that will enable *Protestantism* to present a solid front to the forces of evil, and in every possible way unite its activities for the spiritual conquest of the world, and the final triumph of the kingdom of God.

It was, therefore, a federation of Protestantism, and a Protestant federation, that was accomplished. And while it is true that two or three individual speakers in the conference wished that their "Catholic brethren" were met with them in the conference, it is perfectly safe to say that the little flurry over the attempt to include the Unitarians was fairly a dead calm in comparison with the storm that would have been raised over a proposition formally to include the Catholic Church in the Federation.

So, whatever may come later in the way of this Federation joining hands and co-operating with Catholicism, it is certain that *now*, and in its intent, this Federation is distinctly Protestant—in name and profession.

What It Is in Character.

And it is Protestant *only* in name and profession. For it is perfectly plain that in its practical workings it is distinctly papal and not Protestant at all.

By the plain statements of representative men in the conference, by the plain statement of the practical workings of federation so far, by the positive action of the conference itself, it is certain that one great purpose of the Federation is to secure laws, and the enforcement of laws expressing the will of the Federation, by bringing "pressure" to bear upon public,

civil officials. The Federation does intend that by it the church-will, by the exertion of the "combined influence" of the churches, shall control the civil power. They have publicly said that on a number of public questions that are civil only, as well as on questions that are religious only, and on both these classes of questions indiscriminately mixed, "the voice of the churches should be heard," and that the "united and concerted action" of the church "is to lead effectively;" and this for "the conquest of the world for Christ."

That is what this professed Protestant Federation proposes to do. That is one of the chief things that it was created to do; and this under the profession of Protestantism. But such purpose and procedure is distinctly the repudiation of Protestantism. On this subject Protestantism stands committed; and stands committed in the very charter of original Protestantism itself.

True Protestant Principles.

The Augsburg Confession is the charter of Protestantism as such. Article XXVIII. of that confession, in repudiating the Papacy and its ways, declares as follows:

There have been great controversies touching the power of the bishops, in which some have, in an *unseemly manner, mingled together* the ecclesiastical power and the power of the sword. And out of this confusion there have sprung very great wars and tumults, while the pontiffs, trusting in the power of the keys, have not only instituted new kinds of service, and burdened men's consciences by reserving of cases, and by violent excommunications, but have also endeavored to transfer worldly kingdoms from one to another, and to despoil emperors of their power and authority. These faults, godly and learned men in the church have long reprobated; and for this cause ours were compelled, for the comforting men's consciences, to show the difference between the ecclesiastical power and the power of the sword.

Now their judgment is this: that the power of the keys, or the power of the bishops, is a power or command from God, of preaching the Gospel, of remitting or retaining sins, and of administering the sacraments.

This power is exercised only by teaching or preaching the Gospel, and administering the sacraments, either to many, or to single individuals, in accordance with their call. For *THEREBY not corporeal*, but *eternal*, things are granted; as, an eter-

nal righteousness, the Holy Ghost, life everlasting.

Seeing then, that the ecclesiastical power bestows things eternal, and is exercised *ONLY by the ministry of the Word*, it does not hinder the civil government any more than the art of singing hinders civil government. *For the civil administration* is occupied about *other matters* than is the Gospel. The magistracy does not defend the *souls*, but the *bodies* and *bodily things*, against manifest injuries; and *coerces men by the sword* and corporal punishments, that it may uphold *civil* justice and peace.

Wherefore the ecclesiastical and civil power are **not to be confounded**. The ecclesiastical power has its own command to preach the Gospel and to administer the sacraments. **Let it not by force enter into the office of another; let it not transfer worldly kingdoms; let it not abrogate the magistrates' laws; let it not hinder judgments touching any civil ordinances or contracts; let it not prescribe laws to the magistrate touching the form of the state; as** Christ says, "My kingdom is not of this world." John 18:36. Again, "Who made Me a judge or a divider over you?" Luke 12:14.

When the churches federate in order effectually to "bring *pressure* to bear" upon public civil officials, for the execution of the will of the church, this is nothing else than to "enter by force into the office of another."

When this Federation by the "*combined influence*" of the churches which it wields, transfers the *government*—whether city, county, state, or national—from one party to another, or from one person to another, it does in principle "transfer worldly kingdoms."

When the Federation frames bills, presents them to the Legislature, and swings the "*combined influence*" of the churches in lobbying and "*pressure*" to have this the church-will enacted into laws, it does in principle, in effect, and in fact, "prescribe laws to the magistrate."

All these things this Federation has done, is doing, and intends to do. These things compose one of the great objects of the Federation itself.

But all of it is specifically repudiated by the original Protestantism. It is all distinctly anti-Protestant, as tested by the very charter of Protestantism itself.

What Must We Conclude?

When, therefore, this Federation, organized to do these things, *does* these distinctly anti-Protestant things, puts itself thus on papal ground, and *still professes to be Protestant*, and poses as *Protestantism*, it falsifies its name and profession, and moves and works under a false pretense. And when this professed Protestantism can thus occupy papal ground, and can do all these papal things and still think that it is Protestant, it simply reveals sheer apostasy.

And when this apostasy—this Federation that occupies papal ground and does papal things—still professes to be Protestant; and while on papal ground professes to be on Protestant ground; and while doing papal things professes that these are Protestant things, it completely falsifies Protestantism. It deceives the people who expect *Protestant* things from *Protestantism*, and thus stands plainly as a false prophet.

Yet it is not enough to say that it thus makes of itself a false prophet; the system of things of which this Federation is the beginning will, in itself and in its operations, be nothing else than distinctly "*the false prophet*" of Rev. 16:13; 19:20.

This "false prophet" is in the same book—The Revelation—designated as the image of the beast. This can be seen by comparing

Rev. 19:20 with 13:13-16. The beast is the Papacy. The image of the beast is but the image of the Papacy. These studies of the actual proceedings and open statements of the conference, plainly show that this Federation in its every feature reveals only the veriest likeness to the Papacy; and facts of future development will demonstrate that it is indeed the living image of the Papacy, and the third element in the great threefold development and final combination of apostasy—the dragon, the beast, and the false prophet.

The dragon symbolizes Paganism, which is the form taken by the original apostasy from God on earth. The beast symbolizes the Papacy, which is the form taken by the second great apostasy from God. The false prophet, or the image of the beast, symbolizes apostate Protestantism as now developing, and is the form taken by the third and final great apostasy from God.

What Apostasy Must Do?

Apostasy must ever retain in its worship the name and profession from which it has apostatized, else its whole standing would be gone. Accordingly Paganism, being apostasy from God, everywhere insists that of the *things* which it worships, each is a *god*. This form of apostasy prevailed everywhere until Christianity was planted in the world. Then from Christianity there was apostasy. The only thing to which there could be apostasy *from* Christianity, was Paganism; but still as apostasy must retain the name and profession from which it has apostatized, this Paganism held the name and profession of Christianity, and so became the Papacy. But in Protestantism original Christianity was revived to deliver the world from the incubus of the Papacy. And this it did gloriously while it remained truly Protestant. But in every land there has been apostasy of Protestantism; and in every case it has been apostasy to papal principles and papal ground in the union of church and state, in the control of the civil power to enforce the will of the church, in religious despotism, cruelty, and persecution. And in every case, while occupying papal ground, espousing papal principles, and doing papal things, this apostasy has claimed to be Protestantism.

And now, in this *Federation* of all the forms of "Protestantism," exactly after the manner and in the course of the original federation that was the Papacy, on the very principles of the Papacy, and in direct contradiction to the very charter of original Protestantism, the apostasy of Protestantism will be complete. It is also final. There will never be another; there can never be another. There will be further and mighty developments of this, but there will never be *another*. This completes the course of apostasy in the world; and all that now remains is for these three to find a means and a basis of co-operation by which there will be formed the great threefold coalition of the dragon, the beast, and the false prophet.

Another Federation.

How remarkable it is that just when on this side of the earth there is being accomplished this Federation of Protestantism that develops the false prophet in its full power and working, there is *on the opposite side of the earth* a blending of the only remaining, separate elements of Paganism, in that which becomes the dragon in this threefold coalition of the world's apostasy! Japan, Korea, and China, are the only pagan nations on earth that remain separate from the domination of the so-called Chris-

tian powers. By her amazing progress as a nation, and by her splendid victories over Russia, Japan has gained the recognized ascendancy among these. This well-earned ascendancy she is fast reducing to the positive leadership. Indeed, already Korea has by Japan been practically absorbed. And now by the latest treaty arrangements, China works fairly hand in hand with Japan in carrying out the plans which Japan had already conceived. There is no room for doubt that under this leadership Japan will bind China as well as Korea to herself in the formation of a mighty power. And that power will be *distinctly pagan*—the dragon-element of the world's apostasy as finally shaped in the threefold division of the dragon, the beast, and the false prophet.

Then, when distinct Paganism on the other side of the earth, and apostate Protestantism on this side of the earth, and the Papacy everywhere between, shall have attained each its full latter-day development, there can very easily be formed a combination of the three *in the things in which they are at one*. And this will be all the more easy by means of the immense bids that are being made for Japan now to become a "Christian nation," as illustrated in President Roosevelt's letter to this very conference on federation, in which he said that "It is perfectly possible that the movement [for federation] may have a considerable effect in the **Christianizing of Japan**," and that "the Christian church in Japan must, **of course**, assume **essentially a Japanese national form**." But under such a "form," Japan will be essentially pagan, as before. And yet her system will be exactly that of the other two parts of the threefold combination.

There are two things in which these three are even now largely, and more and more will be, at one, in which they can solidly unite; and these two things are essentially and pre-eminently pagan. These two things are *the immortality of the soul*, or natural immortality of man, and *Sunday as the rest day*. In the immortality of the soul, the arch-deceiver makes man independent of God, and in the Sunday-sabbath he puts himself above God, in the place of worship. Upon these two transcendent errors, Paganism, the Papacy, and backslidden Protestantism—the false prophet—can thoroughly unite. Upon these two things, and by means of these two things, they will finally unite; and by this world-despotism in religion will swing the world away to the colossal confusion of final Great Babylon, and to utter destruction, when "with violence shall that great city Babylon be thrown down, and shall be found no more at all."

But Christianity Separates from It All.

In the truth that men have life only by and in Christ, through His sacrifice of Himself, Christianity separates completely from the error of the immortality of the soul, and from all its many deceptive connections. In the truth of the Sabbath of the Lord as the memorial of *the Creator*, Christianity separates completely from all idolatry of every sort, and gives the knowledge of God as He is revealed in Jesus Christ. And by these two transcendent truths man is saved from all apostasy, is delivered from the confusion of Great Babylon, and is restored to the true worship of Him who "made heaven, and earth, and the sea, and the fountains of waters," in the true keeping of "the commandments of God, and the faith of Jesus."

And because of these things that are so manifestly tending to the making of the living

image of the beast and the enforced worship of the beast and his image, and to the grand world combination of Paganism, Papacy, and federated "Protestantism" in the likeness of the Papacy—because of these things, there is just now due to the world as never before, and with such a voice and power as never before, the mighty threefold message of God in "the everlasting Gospel to 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." "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation." "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." "Babylon, the great, is fallen, is fallen, and is become the habitation of devils and the hold of every foul spirit, and a cage of every unclean and hateful bird." "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

ALONZO T. JONES.

THE FIRST GREAT LIE.

"Yea, hath God said, Ye shall not eat of every tree of the garden?"

ANSWER: "We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." Gen. 3: 1-3.

This first question in all human history, was propounded to the first woman, the mother of all living, by the same being that questioned the goodness and justice of God in heaven. Lucifer first questioned, then disbelieved, then rebelled, and was expelled from heaven. By a question, this first great rebel started the human race at its very beginning on a like course of doubt, rebellion, and ruin. Eve's answer to Satan's question has one element of weakness, in that it contains a statement not found in the words of the Lord. This should teach us the importance of exactitude when acting as mouthpiece for God.

The serpent told Eve four things that would result if they would eat of that forbidden fruit. These four things were (1) "Your eyes shall be opened;" (2) "Ye shall know good and evil;" (3) "Ye shall be as God;" (4) "Ye shall not surely die."

The reader will observe that the statements of the serpent were half true, and half false. By disobedience their eyes were opened, and they did know evil. But they did not become God, neither did they escape death.

Here we learn that the first liar and the author of lies, in order to make his lies more deceptive and effectual, incorporated with them a certain proportion of truth. A lie may be one-half truth, or even more, but the lie, the fatal poison, is lurking in all its teaching somewhere. The doctrines of devils are usually, if not invariably, sugar-coated with truth to conceal the fatal doing.

Truth corrupted, adulterated, poisoned with lies, constitutes the "wine of Babylon" in her golden cup, which for long centuries has been freely and lavishly poured out to the inhabitants of earth, who are made drunken thereby, from the king on his throne to the lowest subject of every tribe and nation.

Let us therefore give the most earnest heed to the things written in the revealed Word of God. Prove all things by that Word, and hold fast the unvarnished, uncorrupted truth. "To the law and to the

testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8: 20.

H. A. ST. JOHN.

THE ASCENDING SON OF GOD.

"He was taken up, and a cloud received Him out of their sight." Acts 1: 9.

GONE in the clouds, and there's not a gleam of Thee,

Heavenward passed from our sight away,
Lost to our view, we can only dream of Thee,
God's High Priest in the gates of day.

Gone from our sight, and still we can pray to Thee,

"Intercessor" and Christ divine.

Kneeling in dust, we can only say to Thee,
"Lord, let Thine own life govern mine."

Lonely on Olivet's height Thou did'st cry for us,

Weeping over the sins of men,
Nailed to the cruel tree Thou did'st die for us,
Now Thou to heaven hast gone again,
Gone, and the heavens shall see Thy face once more,

"Prince," "Redeemer," and "Son of God,"
Up to the Highest, Thy rightful place once more,

Thou who the wine-press alone hast trod.

But Thy dear presence, by day and night with us;

Lingers, never to pass away,
Life shall be glad, and hope grow bright with us,

When Thy sweet Spirit is here to stay.

Soon in the skies we shall catch a gleam of Thee,

Coming with angels to claim Thine own,
Till that glad day we shall wait and dream of Thee,

Saviour beloved, on Thy Father's throne.

Dixon, Ill.

L. D. SANTEE.

SPIRITUALISM.

1. What is Modern Spiritualism?

The belief that disembodied spirits can and do communicate with the living.—*Century Dictionary.*

2. Did this belief exist in ancient times?

"There shall not be found among you any one . . . that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord." Deut. 18: 10-12. See Lev. 19: 31; Mal. 3: 5.

The phenomenal aspect of Modern Spiritualism reproduces all essential principles of the magic, witchcraft, and sorcery of the past. The same powers are involved, the same intelligences are operating.—*J. J. Morse, in "Practical Occultism," p. 85.*

3. With what is witchcraft classed by the apostle Paul?

"Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies; . . . I have also told you in time past, that *they which do such things shall not inherit the kingdom of God.*" Gal. 5: 20, 21.

4. What should one do if asked to inquire of a familiar spirit?

"And when they shall say unto you, Seek unto them that have familiar spirits and unto the wizards that chirp and that mutter; should not a people seek unto their God? on behalf of the living should they seek unto the dead? Isa. 8: 19.

"To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them." Verse 20.

5. What says the "law and the testimony" about the knowledge which the dead have of what is occurring among men?

"Thou changest his countenance, and sendest

him away. His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14: 20, 21.

"For the living know that they shall die; but the dead know not anything. . . . Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9: 5, 6.

6. Then, when miracles are performed by spirits purporting to be those of our dead friends, to what may we attribute them?

"For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16: 14.

7. What is one of the characteristics of last-day apostasies?

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4: 1.

8. How will Satan deceive the people?

"And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." 2 Cor. 11: 14, 15.

9. Will Satan endeavor to counterfeit even the coming of Christ by signs and wonders?

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24: 23, 24.

10. After these signs and wonders are shown, what will take place?

"Whom the Lord Jesus shall slay with the breath of His mouth, and bring to naught by the manifestation of His coming; even he, whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that perish; because they received not the love of the truth, that they might be saved." 2 Thess. 2: 8-10.

11. What will be said by those who have rejected the deceptions of Satan, and maintained their love of the truth?

"And it shall be said in that day, Lo, THIS is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25: 9.

Chicago bids fair to outrival all competitors in the matter of fraudulent financial operations in municipal affairs. One of the city attorneys charges that the frauds connected with the construction of sewers, water tunnels, and bridges in the last ten years will aggregate at least \$5,000,000. Sewers have been built with slabs, and even baled hay, where the contracts called for brick. In the matter of religion, also, Chicago is said to be a city of much variety. A despatch of the 7th inst., says:

Revelations incident to the self-immolation last week of Mrs. Concetta Rizz, who was burned to death in what appears to have been an attempt to sacrifice herself to the sun, which she worshiped under the pagan name Apollo, leaves little doubt that thousands of Chicagoans worship the sun-god, to whom they pray, and in whose honor they burn incense and pour libations. Those who have investigated say sun-worship is practised in this city by 10,000 persons, who, with rites and ceremonies of one sort or another, have revived the adoration of the fiery principle for which the sun has stood as a symbol and an embodiment from the remotest pagan times.

However, this last revelation is not to be wondered at in any part of the world, when we consider the universality of Sunday observance, which had its origin in sun-worship, and was dragged into Christian worship as a popular compromise with pagan competition in political influence.

THERE are no songs comparable with the songs of Zion, no orations equal to those of the prophets, and no politics like those which the Scriptures teach.—*Milton.*

**WONDERING.**

THE weary ones had rest, the sad had joy that day,
I wondered "how!"
A ploughman, singing at his work had prayed,
"Lord, help them now."
Away in foreign lands, they wondered how
Their simple words had power;
At home, the Christians, two or three, had met
To pray an hour.
Yes, we are always wondering, wondering "how,"
Because we do not see
Some one, unknown perhaps, and far away,
On bended knee!

—Selected.

AS A MATTER OF COURSE.

THE following extract from a letter written by Dr. H. H. Jessup tells a fearful story of church degeneration in the United States. Nothing so emphasizes such degeneration as a falling away in mission effort:

BEIRUT, DECEMBER 26, 1905.—In our Bible printing work we are confronted with a crisis, and it might be called a calamity. We have printed 47,000,000 pages of Scriptures, and the call continues. We have added a new press and engine, and now the American Bible Society calls a halt and cuts down its appropriation to a simply destructive figure. It says virtually, "Suspend work on the great, large type, first-font Arabic Bible." We can not do it. It must be finished before Dr. Hoskins goes away next summer. We have to order paper from Europe six months in advance. Dr. Bowen says, "Countermand your big order for paper now, and wait." Then if relief comes we shall have to wait another six months before the press wheels can move! Has the church at home lost interest in the Arabic Bible just at the time when the demand is greatest and the machinery is ready to print, bind, and ship it?

We need \$10,000 this coming year as a special contribution to the American Bible Society for work on the Arabic Scriptures. It is peculiarly an American enterprise and should be carried on by American funds.

It is the common work of all branches of the Christian Church, Presbyterians, Congregationalists, Episcopalians, Reformed, Baptists, Methodists, and all who believe and love the Bible.

Can not some one raise the alarm, that just when the Moslem nations are receiving the Arabic Bible gladly, we must say, "No, America is too poor! Let them wait until somebody in America has time to earn a little money!"

This spirit of waning interest in Bible circulation is in direct keeping with the spirit of inter-church federation that is now wielding such an influence in the United States. It is indeed the same spirit; for the church federation movement is a move in the footsteps of the Papacy, and that was a direct result of a waning interest in the Scriptures and their circulation. The same people could not maintain an interest in straight Bible work and at the same time deliberately take the road that leads directly to Rome. The condition complained of by Dr. Jessup could not be otherwise where such a spirit holds the reins.

CHRIST A MISSIONARY.

CHRIST was a home missionary, in the house of Lazarus.

Christ was a foreign missionary, when the Greeks came to Him.

Christ was a city missionary, when He taught in Samaria.

Christ was a Sabbath-school missionary, when He opened up the Scriptures, and set men to studying the Word of God.

Christ was a children's missionary, when He took them in His arms, and blessed them.

Christ was a missionary to the poor, when He opened the eyes of the blind beggar.

Christ was a missionary to the rich, when He opened the spiritual eyes of Zaccheus.

Even on the cross, Christ was a missionary to the robber, and His last command was the missionary commission.—*Amos R. Wells.*

SAN FRANCISCO.

MAN, when spurred on with the desire for gain, can accomplish marvelous things. In 1848 San Francisco was a village with a population of 300 persons. In January of that year gold was discovered; and now, but fifty-eight years from that time, there is a population of over 400,000. What was



The Five Idols in the Joss Temple of Lung Gong, Chinatown, San Francisco, Cal.

then but a waste of sand dunes is a city covering 30,000 acres of land, with 850 miles of streets, 270 of which are paved; and having 264 miles of street railways. There are eighty-three public schools besides many private and parochial schools; 145 daily, weekly, and monthly publications, in a dozen prominent languages, including Chinese and Japanese; and the city ranks first in the world in the use of the telephone, of which there are over 45,000, or one for every ten inhabitants. In 1854 the San Francisco mint was established, and up to June, 1905, the coinage had amounted to \$1,600,000,000.

Many nations are represented on the streets of this great city. What a field for foreign missionary work in our very midst. And when God's people see and awake to the opportunity, the same zeal and labor that has in half a century made this the third city in commercial importance in the United States, will in a shorter period, by the help of all modern improvements and appliances it affords, make it and many more of America's cities strongholds for His truth. And from the foreign inhabitants of these cities foreign missions will be supplied with an abundance of workers.

TWO GIRLS CONFESS CHRIST.

[From *The Chosen People*, organ of Jewish Missions in Brooklyn, N. Y.]

TWO JEWISH girls of about twelve and thirteen years, attended one of the meetings, listening with great attention altho the preaching was in Jewish and Hebrew, which I thought they would not understand, being brought up in the English schools in

America. But to my surprise, every expression was plain to them. No sooner did I come down from the platform at the close of the service than they came up and began to talk to me. Of course, we knew each other very well because they attend our schools in connection with the mission, and this evening, having listened with great attention, their minds had been awakened and they wanted more light. "What do you mean, Mr. Cohn," said they, "when you tell us to come to Jesus?" "To read His Word, to believe what He says and to accept Him as the only one Saviour." "Did you mean us girls, too?" "Why, certainly," I answered. "Why must we come to Jesus?" they asked. "Because you are sinners, aren't you? Are you always doing the right things and not wrong?" "O, yes," said one of them, "I know I often do wrong. The other day a little boy in our neighborhood went to my mother and said that I spent two cents for candy, and because I didn't like him to tell, I kicked him." "How do you know that that is wrong?" I said. "Because I heard you say that Jesus did not curse those that crucified Him, but prayed for them, and I am so sorry now that I kicked the boy." I turned to the other girl, "Are you a sinner?" "O, yes, I have told so many lies."

The Way Made Plain.

"Now, what are you going to do?" said I. "Both of you are sinners, and God has said, 'The soul that sinneth, it shall die.'" They thought for a minute, and then answered in the presence of many, who instead of leaving the hall after the service, had waited and listened with great interest to my conversation with the girls, "We will believe in Jesus, and then God will pardon our sins as you say." "Now, when you reach home, girls, and your mothers tell you not to believe, what will you do then?" They didn't know what to answer to that, so I told them to show themselves very good and obedient girls and to beg their parents humbly and ardently not to be worried and grieved over their belief in Jesus, because it will only make them better girls.

They also promised that they would testify of the Lord Jesus to every Jew with whom they came in contact.

China Awakening.—Dr. Griffith John, for fifty years a missionary in China, writing to the *Missionary Herald*, says: "China is not only awakening, she is awake. The China that I found fast asleep on my arrival at Shanghai fifty years ago is now all alive, and going to school again, and doing so willingly, gladly, eagerly. What an opportunity is opened up before the church in this land!" He further alleges that, so far as China herself is concerned, there is no reason why the whole country should not be awake in a comparatively short time. To this he adds: "Everything depends on the church. A dead church may prevent it; nothing else can."

OUR WORK AND WORKERS.

THE enrolment of students at Walla Walla College, says the Educator, now stands at 195.

OUR latest missionary to Korea, Brother W. R. Smith, has located at Seoul, the capital, and commenced the study of the language.

WRITING to the Indiana Reporter, Brother F. M. Roberts tells of an unusual interest at Mount Zion. The people were stirred for miles around, many going from house to house studying their Bibles. Up to January 26, twenty-two had united with the church, after a few weeks of meetings. At that date the interest continued.

At the last meeting of the Northern California-Nevada Conference the following officers were elected: President, W. T. Knox; secretary, T. A. Kilgore; treasurer, Pacific Press Publishing Company; executive committee—W. T. Knox, J. O. Collins, C. Wilcox, J. H. Behrens, A. J. Osborne, George E. Langdon, E. D. Sharpe.

A GENERAL report of the working of Southern California Conference, by Brother G. A. Reaser, president, shows a very good record for the past year, altho the conference had assumed very heavy responsibilities. There have been marked reductions in indebtedness of the various institutions, and a material increase in tithes and donations to local enterprises. All three of the sanitariums have made encouraging gains, and the college is now running on a self-supporting basis. We are glad to note these tokens of prosperity in Southern California.

WRITING from Long Eddy, N. Y., Brother Wm. Peake writes: "I want to contribute my mite to special SIGNS OF THE TIMES for Greater New York City, Feb. 7, 1906. Find coin enclosed. I want also to voice my commendation and praise of your careful and conservative reports and editorials on the movement of federation of the churches. The theme is not exhausted, we have had only the introductory chapters, for if this is the movement spoken of in Rev. 13: 14, saying to them that dwell on the earth that they should make an image to the beast that had a wound by the sword and did live, then the war will keep steadily on till the prophecy be fulfilled."

THE affairs of the Southern Missionary Society, by action of the Southern Union Conference, are now under the management of the following board: C. P. Bollman, G. I. Butler, J. E. White, W. B. Spire, F. R. Rogers, P. T. Magan, and G. H. Baber. This board has chosen B. W. Spire as chairman, and C. P. Bollman as secretary and treasurer. From the organ of this society (the Gospel Herald) we learn that "it is the policy of this society not to abandon any field when once it is entered; for wherever our teachers have planted the standard of Christian education, there it still remains. The establishment of a school means the organization of a church in a short time. Already fully two-thirds of one conference is the result of the mission school work." Such a work is worthy of earnest and liberal support.

A LETTER from Brother J. L. McElhany, who has been laboring in Australia, says that he is holding himself in readiness to go to the Philippine Islands. The East India field, which extends from the Philippines to the Malay Peninsula, has a population of 50,000,000, and we have only five workers representing our message. This statement ought to be an effective appeal to our stronger conferences in America to divide up in the matter of laborers and means to support them. Brother R. W. Munson, who has spent several years in Sumatra, is now in New South Wales for a brief change for his family, but he spends all the time he can in translating matter into the Malay tongue. Brother E. S. Butz, who, with his wife, has been laboring in the Tonga Islands for a number of years, has been given a needed change. He is now acting as president of South Australia Conference. Brother McElhany reports eight converts at Lithgow, a coal mining town, where he and Brother Munson had been holding tent-meetings.

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ANY of our papers and tracts. Address, Mrs. Geneva Harrell, Hot Springs, Ark., general delivery.

ANY of our denominational publications for distribution among prisoners. Address Wm. O. Perry, 1601 Grand Ave., Tampa, Fla.

SIGNS WANTED.—Those who have clean copies of the SIGNS which they are not using would confer a great favor by sending them to our missionary, Mr. G. F. Jones, S. D. A. Mission, Singapore, Straits Settlements. Be sure and send them post-paid. The postage on newspapers from the United States to the Straits Settlements is one cent for two ounces or fraction thereof.

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THOSE HOME BURDENS.

("In all thy ways acknowledge Him." Prov. 3:6.)

PERHAPS to thee thy burden seems
A heavy load;
Perhaps no sunshine ever gleams
Upon thy road;
Perhaps—perhaps thou chocest, when
Thy choice was made,
The path that ever since has been
Within the shade.
O soul, let not thy light be dim;
"In all thy ways acknowledge Him."
Come, cast thy burden on the Lord—
He cares for thee;
Thy path He'll brighten thro' His word,
Fill thou canst see.
A creature He hath made of you—
Let Him direct,
And thou wilt find thy pathway true
In each respect.
O soul, to Him all praises be,
For Christ, the Lord, hath died for thee.
When social life or business care
Thy mind would fill,
Just take it to the Lord in prayer,
And ask His will,
Then, tho the world may laugh and say,
"Thy sight is dim,"
Take courage, and from day to day
Acknowledge Him.
O soul, let angels now record,
"I'm not ashamed to own my Lord."

—Selected.

POOR BROTHER BROWN.

Yes, poor Brother Brown. His feelings were so often wounded by his brethren; they did not seem to have brotherly love for him, and his heart was grieved over the many remarks that were made reflecting on him.

One day after a certain brother had nearly "killed" him, he decided to walk out by himself to brood over his trials and pity himself—as no one else would—so thought he. As he came near the border of the woods, he noticed a party of boys stoning a mud turtle. He hastened to the spot, while the boys ran farther away, continuing the stoning. As he drew near, it put out its head, but as the stones came, it drew its head back within its hard shell. Said Brother Brown:

"That reminds me of the way my brethren stone me. You poor little turtle; there's no one to pity. How it must frighten you! How it must hurt your feelings!"

At that moment a ragged little waif rushed out from the corner of the rail fence, saying:

"Why, mister, he don't keep his feelings out where they can get hurt. He hides them in his shell."

What are his feelings, my little lad? what do you know about a turtle's feelings?"

"Why, sure," said the boy, "his feelings is hisself, o' course."

"Ah, that strikes me forcibly!" said Brother Brown. His feelings are hisself. My feelings are MYSELF; and I must not keep them out where they can get hurt. Like the turtle, I must hide them." A deep sigh, and he whispered, "Lord, I give MYSELF to Thee." A change came over his countenance as he said, "Where do you live, my boy?"

"O, anywhere and everywhere!"

"Where is your mother?"

"Dead," and the tears came thick and fast.

"Why, how do you get along in this world with no friends? Are people kind to you?"

"O I guess so! I don't stop to think much about that; mama told me when she was dying that I must learn to have no feelings and I would be happier and get along better. I sleep most anywhere nights, and the hotel-keeper lets me have leavings from the tables to eat, and that's good enough for me; so I get along somehow, and feel happy only when I think of mama. Papa died 'fore I was born, and she left me with relatives who turned me out o' doors, but I don't let it hurt my feelings, 'cause I 'member what she told me."

Brother Brown's heart was softened, and the dirty

THE NATION'S LIBRARY.

THE Library of Congress, which, according to the report of Librarian Herbert Putnam, now contains 1,344,618 books, not including more than a quarter of a million maps, charts, and art prints, ranks easily as the first collection in America.

Long counted among the first half-dozen libraries of the world, it has reached a rate of growth which, in point of numbers, promises soon to assure it third place.

In the Bibliothèque Nationale, in Paris, France possesses the greatest library in the world. Ten years ago the official figures were 2,600,000 books. Since 1666 it has been in the present building, where it narrowly escaped destruction during the French Revolution. Two of its librarians were sent to the guillotine.

The British Museum Library owes its foundation



Congressional Library.

to the gift of two old private collections to the nation in 1700. It has three miles of book-cases and contains over 200,000,000 volumes. The Imperial Library at St. Petersburg and the Berlin Library in size are about on a par with the Library of Congress. But it is at the Vatican, the Bodleian at Oxford, and several of the smaller national and university libraries of Europe, that scholars find some of the richest stores of old manuscripts and rare works.

The provisions of the law which require that copies of all copyrighted books shall be filed in Washington, keep the Library of Congress supplied with new books. Of late years Congress has shown a more liberal tendency and granted appropriations for the purchase of rare manuscripts and works. But it is by donation that the national collection receives many of its most valuable additions. The sentiment is spreading that it is the proper depository for all papers and documents bearing on the country's history. Within the last year Librarian Putnam notes especially the purchase of the papers of President Franklin Pierce and the gift of eight hundred letters received by Martin Van Buren while Secretary of State, Vice-president and President. The private

little hand was placed in the large, strong hand, as the two walked on together. When he could control his voice (for he had been weeping) he said:

"Little boy, you shall have father, mother, and home as long as I live, if you will walk home with me. I have a nice home and all heart could wish for, but have been a selfish man, and you and the turtle have taught me a lesson. Thank God."

The two went rejoicing, and Heaven alone knows which of the two was the happier. That night Brother Brown prayed:

"Rock of Ages, cleft for me,
Let me hide myself in Thee."

And the next Sabbath the blessing of the Lord rested upon him as he told the story of the boy and the turtle and confessed his sin.

His brethren, one after another, arose and expressed their love for him, told how they had tried to help him, and how many times they united their petitions in his behalf. Self had misrepresented their motives and caused all his sorrow.

Now self was hid with Christ in God, and all the poor in the place knew it. How do you think they found it out? MRS. OGDEN LEWIS.

papers of nine Presidents of the United States now form part of the collection.

In its new building the Library of Congress should be safe against destruction for many centuries. Fire has cost the world many of its greatest collections. It ruined the ancient Alexandrian Library of the Ptolemies when the Christians sacked the temple of Serapis in the year 275. It cost the world thousands of ancient manuscripts that were stored in Constantinople when the Crusaders captured the city. Twice the Library of Congress has suffered by fire—first at the destruction of the Capitol by the British in 1814 and again in 1851. In its present housing it is protected by every possible safeguard, and directed in its development by the most expert of custodians. And with a sense of pride in which all Americans must share, the nation has given to its foremost sculptors and artists the opportunity to enrich its walls with their works. It is a monument to American thought and learning which must grow in value and significance with each new year.—*N. Y. World.*

THE SPARE ROOM.

"Now, JOHN."

Little Mrs. Beecher was guilty of button-holing her husband, just as he was all ready to go to his office.

"One moment, dear."

He didn't say, "Hurry, then!" He was too

astonished, as she never hindered him, when once the coat was on and the hat in hand. "Bless her for it; she is a woman of sense!" he had always said to himself on his unimpeded way. Now here she was doing just like other women. What could it mean?

"You say you are willing I should arrange the house as I think best?"

"Perfectly."

"That's all; good-by. I won't stop you again."

"Good-by, dear."

The little woman stood a moment lost in thought, just where he had left her. Then she started with a laugh: "That's the last time I will ever listen to the tempter. The spare room shall be the back chamber."

Running upstairs, she just stopped to kiss Roly-Poly, the baby, and give him a toss, returning him to Adaline's care, who had him in charge, as it was Saturday. Then she hurried off.

For the next two hours there was no busier woman in all Briarfield than Mrs. Beecher. A neighbor looked in, and called her to the head of the stairs, where she leaned over, her pretty brown hair all tied up in a sweeping-cap.

"My! You ain't settled yet?" exclaimed the neighbor.

"All to rights except the spare room," called Mrs. Beecher over the railing.

"I always fix that first in my fall cleaning," observed the neighbor. "My!—supposing anybody should come and find you all sixes-and-sevens!"

"I should rather be caught by chance company than to have my family find me napping," laughed little Mrs. Beecher.

This was such a new idea that the neighbor had nothing to say only, "I'll drop in again when you ain't so driven," and Mrs. Beecher was free to hurry back to her "settling up" once more.

It wasn't very attractive, certainly, this little back room with its one window. And all the pretty furnishings in the world could not make it a fine place.

But Mrs. Beecher, bustling around, setting the bureau in one corner, putting a gay rug here, and a bright sofa pillow there, sang at her work, out of a satisfied heart.

When it was all done, and the supply of clean bed linen and towels put in the drawer ready to be arranged on the arrival of the chance company, the little woman gave a sigh.

"I hope John will like the change. I'm only sorry I kept Adaline in here so long."

But vain regrets not being in Mrs. Beecher's line, she hurried off to a large sunny room just around the hall.

Adaline was already there with the baby, wild to see her own things in the new room.

"I'm going to be perfectly happy, don't you know?" she said in a burst of confidence to Roly-Poly. "And I'm going to be awfully good, too."

"Um," said Roly-Poly. Mrs. Beecher paused by the open door.

"It's the most beautiful place," ran on Adaline; "see, Roly, the sun shines always here, and I never saw a bit in the other room—never the leastest bit," she added, emphatically.

The little mother's heart had a pang just then, and like a flash the pale cheeks that had greeted her at the breakfast table every morning came back to her now.

"Don't you ever tell, Roly," cried Adaline, in a stage whisper, "but I used to cry in there, and wish my papa could afford to buy a nice house, where the sun danced all around. Now promise; don't you ever tell; say, No, real loud."

"No," shouted the baby.

The tears came now into the eyes of the little woman hearing the unpleasant truths out there in the hall. But there was more to tell.

"I'm a big girl," Adaline was saying; "I'm company now, and I'm going to behave nice. I wonder why people don't always do so, and give the children who live at the house all the year round a good place. Don't you?"

"Ar—goo," said Roly-Poly.

"I wonder so, too," said Mrs. Beecher, softly, with all her heart, as she stole away.

"You're a wise woman," said John, when he came home to dinner, peering into the spare room. "I always wondered why you didn't take this room for the spare chamber, instead of giving up that splendid sunny one to people who only dropped in once in a dog's age."

"O John! why didn't you say so?" cried Mrs. Beecher. "There I've been worrying, afraid you wouldn't like to be different from other people, who always have one handsome room."

"I'd rather be hospitable to my own family first," said John, "and give them sunshine instead of doctor's stuffs. It's the best thing you've done in one spell, Martha. Come, there's the dinner bell."—*Woman's Magazine.*

I HAVE for many years made it a practise to read through the Bible once a year. My custom is to read four or five chapters every morning after rising from my bed. It employs about an hour of my time, and seems to be the most suitable manner of beginning the day. In what light soever we regard the Bible, whether with reference to revelation, to history, to morality, it is an invaluable and inexhaustible mine of knowledge and virtue.—*John Quincy Adams.*

ADULTERATED.

WITH sawdust food they sapped his power;
They fed him chalk instead of flour
From bright glue-jelly dieting
He got coal-product flavoring.
Straight from the can he used to eat
Prepared and ptomaine-seasoned meat;
And when he thirsted he would sop
His throat with nitric acid pop
Tastefully dyed with aniline
And labeled "Good as Genuine."

When in despair, he turned at length
To liquor to revive his strength,
'Twas fiery logwood claret first
He swallowed to decrease his thirst,
Then multiplied his visions queer
By bitter salicylic beer,
Adding to this a long highball
Of prune-juice and wood alcohol—
The jag he carried down the line
Was labelled "Good as Genuine."

No wonder that his lips were blue,
His eyes were of a codfish hue;
That thoughts were poison or inane
Within his imitation brain;
That both his morals and his talk
Were undetermined as his walk;
That in the guise of truth he spent
False logic and false sentiment—
Nourished on sham, the man within
Was NOT as "Good as Genuine."

—Selected.

LITERARY NOTICES.

"A Dictionary of American Authors." By Oscar Fay Adams. Fifth Edition, Revised and Enlarged. Houghton, Mifflin & Company, Boston and New York.

This is an excellent, convenient little work, concise, independent, and as inclusive as a work of its size can well be made. Over seven thousand names are given of American writers. The author exercises his independence of judgment in drawing a distinction between the poets and the verse-writers, tho some of the admirers of the versatile verse-writers will hardly agree with him. Some of the lovers of Will Carleton will surely count their favorite author equal to the Hoosier poet James Whitcomb Riley, and we shall sympathize with them, tho we should count neither a poet if measured by their popular dialect pieces. But this is apart from the object of the work. It tells who the people are. We hope the next edition will be alphabetically consecutive. Every succeeding edition secures greater accuracy. It is a convenient little work.

"International French-English and English-French Dictionary." Bound in cloth with leather back and corners; 602 large octavo pages. Hinds, Noble & Eldredge, 31-35 West 15th Street, New York City.

This splendid work is one of a series of "International Dictionaries" which this firm, that has already done so much in the way of education, has set itself to publish, in somewhat uniform style. German, Latin, Spanish, Greek, Italian, Russian, and others will follow, treated in the same manner, all bi-lingual.

This volume is for the English-speaking people, and is designed to be thoroughly standard. It has for its editorial critic on pronunciation in French, Paul Passy, professor of phonetics in the University of Paris, secretary of the International Phonetic Association, editor of *Maitre Phonétique*, author of "Changements Phonétiques," "Sons du Français," etc.; and for its critic of English pronunciation George Hempl, professor of English philology and general linguistics in the University of Michigan, president of the American Dialect Society, and recently-president of the American Philological Association, and president of the Modern Language Association of America. The very latest dictionaries have been consulted. Both brevity and clearness have been sought, the page is large, the type clear and legible. Irregular parts of every irregular verb are given. The definitions are not long explanations, but largely equivalents. When difference in idiom demands fuller illustration, phrases are sometimes given. A list of French proper nouns is given with pronunciation and English equivalent. The pronunciation is indicated by a full respelling in the alphabet of the International Phonetic Association. When understood and properly used, it is the best means yet devised for indicating in one system, simply and accurately, the pronunciation of words in various languages. A key is given for the application of the phonetic alphabet to both English and French, and it does not take long to become acquainted with it. Yet we fear it will trouble many. This series should prove the help in this country that Cassell's series is in Great Britain.

"The United States in the Twentieth Century." By Pierre Leroy-Beaulieu, authorized translation by H. Addington Bruce. 8vo, cloth, 400 large, neatly-printed pages, price, net, \$2.00. Funk & Wagnalls Company, New York and London.

This work is considered one of the most striking books on the United States since Bryce wrote his "American Commonwealth." While the author is a foreigner, he shows a remarkable understanding of the country and a good grasp of its resources, social, political, and economic. The book is in four parts: "The Country and the People," "Rural America," "Industrial America," "Commercial America." All these phases the author discusses intelligently and lucidly. While he points out great problems to be solved, he finds no cause of discouragement. His last sentence on "Commercial America" reads thus: "The day—doubtless still far distant—when it does regain it [that is, America regain old-time maritime power] will mark the extension of its economic influence over a very large portion of the world, if not over the entire world." The author does not touch social or moral conditions. America ought to be glad.

"Frenzied Finance. The Crime of Amalgamated." By Thomas W. Lawson of Boston. 560 pages. The Ridgeway-Thayer Company, New York.

This tremendously-vigorous book is volume 1 on "Frenzied Finance." It deals with the "Crime of Amalgamated." Many thousands have read the book in the articles in *Everybody's Magazine*, for this volume is a reprint of those articles. We have followed them carefully, unbiassedly, in *Everybody's*, and we are glad to get them in this form. They were doubted at first, now we opine they are generally believed. Mr. Lawson writes with tremendous force. His style is always interesting, at times decidedly brilliant, coruscating with striking similes and flashing metaphors. He has opened a great and ugly sore in American commercialism which extends its poisoned suckers, its devil-fish tentacles, into every phase of national life, political, social, commercial, religious. Knowing it or not, Mr. Lawson is recording some of the phases of latter-day corruption foretold by holy prophets. He will propose a remedy which he thinks will be effectual to arouse the American people and enable them to throw off the vampire-incubus of the system. But will they? He will be disappointed. The malady is too deep and wide-spread. The world has many prophets to warn, many to point out the evils, and Mr. Lawson has been a bold, uncompromising one; but there is one Saviour—God-sent—and Him the world will not have. But the warnings will rouse many. For that we are glad.

"Addresses for Young People." By Charles C. Lewis, President of Union College, College View, near Lincoln, Neb. Cloth; 280 pages; price, \$1.00; Union College Press, College View, Neb.

The author has been for many years a teacher of youth, spending his summer months in attending meetings, conventions, etc. He has thus given many addresses. This book contains those considered most helpful in leading the young to a better, higher, nobler experience in the path of life. Among the subjects treated are "Christian Manliness," "Manual Training in the Public Schools," "Ideals and Ambitions," "The Sure Foundation," "Workmen Approved of God," "Acquaintance with God," "Habit and Education," "Behold He Cometh" (blank verse), "The Keeping of the Heart." The reading of these addresses, we are sure would help young people on their way. We can but wonder, tho, at the advice the lecturer gives on page 61. If one thousand poor souls should start out to investigate and compare and test the Bible by the works there named, nine hundred and ninety-nine would get hopelessly lost in as many quicksands and quagmires before they came to clear light. John 7: 17 is the one best test of Christ and His mission. Of course the Old Book would stand the test if man were competent to make it. But it meets man's needs, and the same book translated in part in many of these addresses, and we doubt not, all (we have not found time to read), will be helpful to the young.

"Glad Tidings, No. 1. How to Obtain Health and Happiness." By John J. Snyder. Cloth, gold side stamp, 104 large pages, 6¼ x 9¼. Price, post-paid, 50 cents. Address Goodman & Co., Publishers, Ravenswood Station, Chicago, Ill.

The author has written this book for the sole purpose of bringing souls to see the privileges which they have in Christ Jesus. If when the author says all healing is from God, he by that means all true healing, which leaves not one ill to remove another, we agree with him, but if he means all the apparent and real physical healing on the part of many who know not the first principles of Christ's Gospel, we do not believe such healing is of God. Satan can afflict, and for aught we know, remove the affliction to better secure the soul. "Glad Tidings" bases pardon and healing on obedience and faith, on the obedience of faith. May God bless the little book to the good of all its readers.



MOUNTAIN VIEW, CAL., FEBRUARY 21, 1906.

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

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

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Next week will close the series of articles on the "Federation of Churches." Its topic is "The False Prophet."

FOR RELIGIOUS LIBERTY.

A TELEGRAM from Brother K. C. Russell, chairman of the Religious Liberty Bureau of the General Conference, requests us to announce that on the 24th inst. a general collection will be taken throughout the United States in behalf of the religious liberty work. As this work should be pushed with increased and increasing vigor, to meet the aggressive movements toward church and state union in this Republic, there ought to be a liberal response to this call. Perhaps no better means could be adopted for a general awakening along this line, as "where your treasure is, there will your heart be also." Let our religious liberty work be not merely a matter of self-protection, but of earnest, faithful warning to the unsuspecting masses, who know not the meaning of fast-fulfilling prophecy.

Life and Its Channels.—In an article in another column entitled "Our Source of Energy, or Life," which is worthy of thoughtful reading, is this sentence, "But all power comes from the same source;" and this is true, but it does not come through the same channel. The life question in our minds will never be understood or truly grasped until we recognize that man is under a twofold law, physical and spiritual. We see evidence of this life around us on every side. Life through one current makes a vegetable, through another an animal. He who has no faith in God whatsoever, who lives in harmony with the laws of his physical being, has a plenitude of health, speaking after the manner of this fallen world. He appropriates the energy which God has placed in food, in water, in air. He is strong physically, but he has no spiritual life, he has "no hope," and "is without God in the world," "alienated from the life of God," as expressed by the apostle.

In the words of our Saviour, he has not come to Him that he may have life. Over and over it is stated in the Gospel of John that those who do not have faith in Christ are cut off from the life which the spiritual man has. They live the life of the flesh, and are dominated by its influence.

On the other hand we see a poor sick soul with no physical power and energy, and no strength of body to appropriate the life stored in the food, and yet he is filled with spiritual life. Faith has opened the soul to God; and as the trolley arm connects with the live wire overhead and makes the living car, so faith has opened the channel of communication between the soul and God, and the spiritual life through His Word and the ministration of angelic beings, and His great omnipresent Spirit flows in and restores the soul. But what God wants is that there shall be so much of this life that it will be all-controlling, dominating not only the soul, but also the flesh, purifying the very life of the flesh, so that the child of God shall receive all his life, both through spiritual channels and physical, as from the Father. And this we understand the article to teach.

THE TWO-HORNED BEAST; WHAT IT SYMBOLIZES.

IN Rev. 13:11-18 is a symbol of some power to arise after the ten-horned beast of the same chapter, representing papal Europe, went into captivity. It has been declared that the two-horned beast symbolizes the United States. That has been assumed in both of these articles rather than proved, on account of the lack of space. We wish to present to our readers two specifications in that prophecy which very clearly identify it with this nation.

Apart from the fact that it was "another beast," occupying different territory, and coming up at a different time than the Old World powers, represented by the ten-horned beast in the same chapter, it had two horns like a lamb. Horns are a symbol of power and glory; a lamb is a symbol of Christ. Rev. 5:6. Therefore those characteristics in the government represented by that beast must be the characteristics of the Christian religion. More than this, they must be peculiar characteristics of the Christian religion in contradistinction to all other religions, and peculiar to the nation represented in contradistinction to all other nations, else they would not identify. The characteristics of the Christian religion which give it prominence and influence, apart from its supernatural power, were the same characteristics, apart from its wealth and resources, which gave to this government its power and prestige.

The first of these is the equality of man: "there is no respect of persons with God." Rom. 2:11. "God that made the world and all things therein . . . hath made of one blood all nations of men for to dwell on all the face of the earth." Acts 17:24-26. "One is your Master, even Christ, and all ye are brethren."

2. Liberty of conscience, or freedom of religious worship, or not to worship. Christ's Gospel compels no one; it is not *Thou shalt* nor *Thou shalt not*; its language is *Whosoever will*. "Now then we are ambassadors for Christ, as tho God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." "Knowing therefore the terror of the Lord, we persuade men." 2 Cor. 5:20, 11. Jesus says, "If any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world. . . . The word that I have spoken, the same shall judge him in the last day." John 12:47, 48. No religion of all the past or present contained such principles as these, the equality of man, absolute religious liberty in worship.

But these very principles are embodied in the Federal Government of the United States. Equality of men in the Declaration of Independence.—"We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness." And this liberty was secured by the Constitution, which declares: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

In no religion of earth save Christianity have these principles obtained; and in no government of the earth have these principles been established by law, save in the Federal Government of the United States of America. These absolutely identify the symbol with this nation, and in the near future it will be seen that the speaking of the dragon voice will just as clearly add to this identification. The dragon was to persecute; to speak is the uttering of a persecuting law; and at the present rate of progress church-and-stateward the time draweth near.

"Words of Jesus."—From the Hallett Publishing Company, Los Angeles, Cal., comes a little booklet, neatly bound, and printed with flexible cloth covers, entitled "The Words of Jesus as Recorded in the New Testament," chronologically arranged, with dates and places inserted. Now we do not know of what particular value this is. We have it all in the New Testament, the words of Christ in their proper setting and logical connection, and I do not know why we should regard these words left us by the evangelists as more important than the words which they themselves have left us, words inspired by the Spirit of Christ, "Which things we teach," said an apostle, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." The same spirit which would discriminate in the words of the Book would discriminate between the commands of the Book and the promises of the Book, would discriminate between the miracle of the impotent man at the Pool of Bethesda and the impotent man at the Beautiful Gate of the temple; between the raising of Jairus's daughter and the raising of Tabitha; and that, forsooth, because one was wrought by the Spirit of God through Jesus of Nazareth, and the other by the same Spirit through the apostle or the chosen servant of Jesus Christ. It was Christ who said, "If I by the Spirit of God cast out demons;" it was the Spirit of God upon Him that fitted Him for His work, and it was He who said of His Spirit-filled disciples: "And greater works than these shall ye do because I go to My Father." Now we do not want the reader to misunderstand this. We believe in the Deity and the divinity of Jesus Christ, the Son of God, but we believe just as truly that the Scriptures are "God-breathed" and are profitable. The very example of our Lord Himself shows that He made no discrimination. Why should we? It was "the Spirit of Christ which was in them [the prophets, that]" "testified."

Did He Communicate?—According to a Hearst despatch of January 21, Dr. I. K. Funk declared that "Dr. Richard Hodgson has kept his promise to the Psychical Society. I have had a most remarkable interview with him, as agreed before his death. I stood face to face with his spirit, and he told me all was well with him. No one can any longer reasonably doubt that the spirits of the dead communicate with the living." The report further quotes Dr. Funk: "My soul was filled with rapture, I realized that I, and I alone, had been the fortunate one to receive Dr. Hodgson's long-promised message. It was unfortunate that Mrs. Pepper had to leave the room, else she, too, would have talked to him. But it is not impossible for her to talk to him again. The communication established will make it easy."

Did Dr. Hodgson thus communicate?—Not if we read God's Word aright. That Word declares of him who dies: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:4. "His sons come to honor, and he [the dead] knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14:21. Whether the above is a correct report as regards Dr. Funk, we know not, yet it is typical of many who are longing for some such revelation beyond God's Word. Of this the devil takes advantage, sends his evil angels who simulate deceased friends, and so deceive those unwilling to be guided by the Word of God. He declares through his prophet: "And when they shall say unto you, Seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter; should not a people seek unto their God? on behalf of the living should they seek unto the dead? To the law and to the testimony! if they speak not according to this Word, surely there is no morning for them." Isa. 8:19, 20.