

SIGNS OF THE TIMES

OF THE

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WITH OUR INQUIRERS

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MOUNT SINAI,

In the desert wilds of Arabia, where God gathered His people to speak unto them His holy law of Ten Commandments. It became to the sinner the Mount of Terror; it was to the child of God a Mount of Love. From God's "right hand went a fiery law for them. Yea, He loved the people." Stronger and more enduring than the mountains is the law which God spoke from its summit. See Page 9.



JESUS IN GETHSEMANE.

In Gethsemane was the great final victory gained. In the Shadow of the Cross Christ uttered His thrice-repeated prayer, "Not My will, but Thine be done." The struggle of Gethsemane and the sufferings of Calvary magnify and intensify the holiness of Sinai's law.

Jalabert

With Our Inquirers

"If ye will inquire, inquire ye."

[All questions to this department will be answered which to the editors will seem to minister to the good of the readers and to the mission of the paper. The same question can not be answered repeatedly in the same volume. The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable. It is well always to enclose a stamp for reply.]

2112.—What Shall I Do?

I know according to the teachings of Christ that Saturday, the seventh day, is the Sabbath day, but am I not safe in going on and observing Sunday conscientiously as the majority do, since I am not responsible for the day having been changed long ago by wicked men? H.

Let us ask our inquirer and others some heart-to-heart questions. Ought we to put a question in such a form as this? The Biblical question of a sinful person is: "Lord, what wilt thou have me to do?" God always will answer such a question as that thru His word and His servants. Ought we to change the meaning of the question and say, "Lord, what can I get rid of doing and still be saved?" Do you not see that there is all the difference in the world between the two questions? The one is a question of the really unselfish servant of the Master, and the other a question of wholly selfish interests on our part? Which of these questions does our correspondent wish to ask? The psalmist says, "I thought on my ways, and turned my feet unto Thy testimonies. I made haste, and delayed not to observe Thy commandments." How many would there be observing the first day of the week to-day if they all had the same disposition that the psalmist had? He found his ways wrong, God's ways right, and he made haste to do the Lord's way. Ps. 119:56, 60. Read verses 5, 6, 8, 10, 32, 34, and also the prediction of the Master, "I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40:8.

What would our querist think if a man should pay a debt with a counterfeit bill and when he was told that it was a counterfeit bill, he should say, "I know that that is so, but I am not responsible for its being made by evil men, nor am I responsible that it has been passed again and again. I received it as genuine"? Would not our querist say, "But you know it now, and as you have learned it you certainly can not pass that as good money, so laying yourself liable to all the penalties of the law for passing counterfeit money, even tho you lose the amount"? Are not the laws of God as sacred and as worthy to be regarded as the laws of men? Really, would we consider that a heart was worth saving that would selfishly disregard the wishes of its Saviour, especially when those wishes were the expression of all that is highest and best for His child.

2113.—Holidays, Etc.

Should Adventist parents permit their children to go to Sunday-school or use the day as a holiday with worldly children? INQUIRER.

Yes and no. It depends on the Sunday-school, its teachings, its teachers, on the children, on their companions, and a score of other things that it is impossible to discuss in these columns. These are matters which *must* be decided by the parents themselves. Only this can we say, that our children ought to be fortified, strengthened, and guided with the greatest care. This, however, can not be done in a wholly negative way; the strength of character must be formed within, thru the word of God and the grace of Christ.

2114.—Use of Vinegar.

Is the use of vinegar for seasoning wrong? INQUIRER.

It is. There is absolutely no use for vinegar, except in a chemical way. It never ought to be used alone or in combinations in cooking. It is an unnatural acid. Of course it sharpens perverted appetites and quickens blunted tastes. One of the best substitutes for it for seasoning foods is lemons.

2115.—How Reconcile the Figures. War Statistics.

In your issue of May 1, on page 282, article, "War Preparations," you refer to the Congress of the United States spending two billion dollars, while the sum of the items enumerated foot up only about 196,000,000. How do you reconcile the figures? Again, on the next page you enumerate the armed men of the world and leave out the United States. Should you not include our own nation? W. H. H. M.

1. The two billion dollars is given as a general estimate by different men. The last Congress has again and again been designated as "The Two-Billion-Dollar Congress;" while the items enumerated, amounting to about \$196,000,000, are for war and defense purposes alone. Other items are not given. For instance, \$90,000,000, river-and-harbor bill; pensions, about \$150,000,000; etc. The first is a general statement of course; the other is specific as to war expenses alone.

2. The United States army is small and would not make much difference in the footing. Of course if there should be general war, the army of this country would be very rapidly increased by a call of the militia. The State militia might be counted as the present footing of the United States, but it has not been so recognized in the past. The regular army of the United States numbers only about one hundred thousand; in fact, less than that. The army of the United States is a wholly voluntary army, while the armies of most of the other countries of the world are composed of men in enforced service.

2116.—A Wider Application of Principle.

If the reasons given by Archbishop John M. Farley, in the commencing session of the Peace Conference in New York, for the Church of Rome, to be recognized at The Hague Congress, are reasons, then wouldn't the same argument hold good for all great churches who have their members in all nations to be recognized at The Hague? E. O. C.

Yes and no. Every true church of Christ would not wish to involve itself in any State decision at all; they would reply in the words of Christ when one came to Him asking for arbitration, "Man, who made Me a judge or a divider over you?" So the true church of Christ should say to the nations of earth, Who made me a divider over you? That ought, of course, to be the position of every church. Among the chief arguments presented by Archbishop Farley, however, is the position, the extent, and the influence of the Roman Church. Of course that never ought to be recognized by the nations of the world, and yet according to the prophet it will be.

2117.—Jesus and His Associates.

Did Christ when on earth belong to any organization whatever, such as a carpenter's guild or anything similar? 2. Would He become a member of the Carpenter's Union if He were upon earth to-day? C. L. R.

There is not the shadow of a scintilla of evidence that our Lord Jesus Christ belonged to any such a society or organization. There were guilds and associations, unions, perhaps, we would call them, in that day. The union or class spirit was there. We have an instance of priestly cult in the case of the Jew that had fallen among thieves. The priest looked upon him and saw that he was not of his class, and passed him by. A Levite came along and looked upon him, saw that he was not of his set, and he passed him by. A despised Samaritan came along, looked upon the poor Jew, knew that he was not of his set or nation, and yet he took him and cared for him. Jesus commended

the Samaritan, and left for all time the injunction, "Go, and do thou likewise."

Christ's heart was ever open to all classes, going out to the needy of all people. The Pharisee, the scribe, the priest, the publican, the poor isolated leper, the sick, the needy, the foreigner, all classes found in Him their Friend. His disciples wanted to make of His association a union of their own. They found some disciples one day who were preaching and working miracles in the name of Christ, and they forbade them, and said to them, "You have no business to do this because you do not go with us." Jesus rebuked them. On another occasion certain Samaritans would not receive Jesus because He was going down to the—to them—hated city of Jerusalem. They said, "Lord, let us call down fire and destroy them." The Master replied, "Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them." Now that is what the Lord did when He was here upon the earth; and in reply to the second question, we do not know why He would do anything different, nor teach any different principles were He here, for He is "the same yesterday, and to-day, and forever."

2118.—War in Heaven.

When was the war in heaven? W. H. N.

It is impossible for us to locate chronologically the war in heaven. It certainly began before man could witness it at all, evidently about the time of the foundation of this world. That war extended clear down to the time that Christ came to this earth and became man. It was a spiritual warfare, not fought with weapons of flesh. Revelation 12; Luke 10:18; John 12:31, and other scriptures give us some idea of it, as does also the first chapter of Job. Michael, spoken of in Revelation 12, was the Son of God, the chief of the angelic host, His first step downward for the salvation of men. The dragon is symbolic of Satan, the chief of all the rebellious hosts; and that war was until Christ died upon the cross and was raised from the dead, triumphant over all the power of the dragon. Then it is said, Rejoice ye heavens, but wo unto the earth; for the devil is come down unto you having great wrath.

2119.—Was Cornelius Saved?

Was Cornelius a saved, converted, Christian man before Peter visited him and before his baptism by Peter, or was his baptism by Peter the step which made Cornelius a saved, converted, Christian man? If he was a saved man, what was the message the Lord had for him by asking him to send for Peter? See Acts 10. F. W. P.

The answer would turn on what our querist means by "saved, converted, and Christian man." Evidently Cornelius was a proselyte Jew, one who had accepted the Jewish faith, himself a Roman. His sincere devotion and conversion to God was shown by his works. He "feared God with all his house, who gave much alms to the people, and prayed to God always." He certainly was a converted man, but still seeking for more light. Had he died then and there, he without question would have been saved, because it was in his heart to do God's will as demonstrated by the doing of it when it was revealed to him; for "the eyes of the Lord run to and fro thruout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." 2 Chron. 16:9. Peter himself echoed the same thought, "But in every nation he that feareth Him [God], and worketh righteousness, is acceptable to Him." Acts 10:35. Peter's wish was to give him more light, to bring to him greater blessings, to show to him that all truth centered in the Lord Jesus Christ, and so bring him into personal relationship to the One whom God sent as a Saviour. A mere form of baptism does not save; it is really the public marriage ceremony which unites the believer to the Lord Jesus Christ and confirms before the world the profession which he makes. It is oftentimes a means of great spiritual blessing, just as a marriage ceremony is a time of happiness and joy to those who enter into it.

Signs of the Times.

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

For Terms, See Page 15
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What Is the Law of God?

By *Abdiel*

OF men's laws one writer has said, "Laws grind the poor, and rich men rule the law." Another has remarked: "The law is a sort of hocus-pocus science, that smiles in your face while it picks your pocket." And so men judge their fellows' attempts to govern. The laws of men at the best are imperfect, and even at their best are often unlawfully or inequitably administered. Notwithstanding this, the poorest law and the worst attempt at government are better than lawlessness and anarchy.

All these imperfections cry out for the one God, the one Law; the perfect Ruler, the perfect Law. Such the Bible reveals God and His law to be. Perfect the law of Jehovah must be if He is the true God. We could not conceive of an infinite God having an imperfect law; for that law in the nature of the case must be the reflection of His own mind. Justice demands that He make it plain to those whom He will call to account.

In the beginning that law was planted in the very nature of man. He was given a conscience in accord with that law; and conscience still, perverted as it is, holds in its better mood some standard higher than itself, to which the ever-present Spirit of the living God is calling. By that unwritten law, and the conscience of that law, God will judge the unenlightened heathen. It is not the amount of light which saves men, it is the reception and following of the light with all the heart. A single ray of solar light followed to its source leads to the great central sun. A single truth of God received and followed will lead to all truth. "For the eyes of Jehovah run to and fro thruout the whole earth to show Himself strong in the behalf of them whose heart is perfect toward Him." 2 Chron. 16:9. On the other hand one ray of light rejected dooms to destruction the soul which may have been flooded with light. When one turns from the one living truth, he turns from the Author of truth.

Necessity of a Written Law.

As man continued in sin, as sinful generation succeeded sinful generation, it is manifest that conscience would become more and more perverted and stifled by tradition and sinful practises. A standard becomes necessary that men might know sin, and God has given the standard. "The [written] law entered, that the offense might abound" (Rom. 5:20); that sin by the commandment

might become exceeding sinful" (Rom. 7:14).

Does the Bible Reveal Such a Law?

It does—a law complete and excellent in every part, the admiration and conceded standard of the enlightened good in all ages. That law is as clearly identified as the God who gave it; and as Jehovah is high above all other gods, so is His law infinitely higher than all other laws. And as all the excellence ever attributed to any other god is borrowed from Jehovah, so any excellence there



From Raphael's Christ Bearing the Cross. "He was wounded for our transgressions; He was bruised for our iniquities." God's law was so holy that it could not be set aside, and it was necessary that the Son of God must die in order to save the sinner, and vindicate the Law.

may be in any laws of human devising is borrowed directly or indirectly from the law of God.

In James (2:8-12) we read of "the Royal Law according to the Scripture." "Royal" means "kingly." The "Royal Law" of the apostle is therefore the law of the great King. The recognized Scripture when James wrote his epistle was that of the Old Testament. The Royal Law is therefore a law of the great King which is recorded in the Old Testament.

But the apostle makes it clearer than this. He refers to two precepts of that law as follows: "For He that said, *Do not commit adultery*, said also, *Do not kill*. Now if thou

dost not commit adultery, but killest, thou art become a transgressor of the law." What law contains these two prohibitions as essential parts of its provisions?—Clearly the Decalogue, found in Ex. 20:1-17, and printed on page nine of this paper.

There are other important considerations set forth by the apostle James. This "Royal Law" is also a "law of liberty," by which men are to be judged; for after the words above quoted, he continues: "So speak ye, and so do, as men that are to be judged by a law of liberty." The law by which men are to be judged is the law of conduct, the standard of life, and must embrace the whole duty of man. And this also is expressly declared in the scripture to which James referred: "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14. And thus it is again manifest that "the Royal Law" of the New Testament is God's commandments of the Old, the supreme rule of conduct, as it is the standard by which God shall judge all.

James' law of liberty is also the law of the Old Testament; for so reads the scripture: "I will walk at liberty; for I seek Thy precepts." Ps. 119:45. "Great peace have they which love Thy law; and they shall have no stumbling-block." Ps. 119:165.

The Universality of the Law.

The universality of this "Royal Law" is indicated in the fact that its transgression is sin. Those who disobey its precepts commit sin, and are convicted of the law as transgressors. Another apostle bears similar testimony: "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." 1 John 3:4. That is God's definition of sin, brief, yet all-comprehensive. To show that the law condemns all sin, we read in the same epistle (5:17): "All unrighteousness is sin;" all unrighteousness, all wrong-doing, is, therefore, the transgression of the Royal Law of God, the Ten Commandments.

These facts are still further confirmed by the great apostle to the Gentiles, in an epistle addressed to a Gentile or mixed church: "Where no law is, there is no transgression;" "by the law is the knowledge of sin."

"For all have sinned, and come short of the glory of God." Rom. 4:15; 3:20, 23. But by what law is the knowledge of sin revealed?—"Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7. How clearly these passages show the universality, the depth, the comprehensiveness, of the Decalogue, the law which defines sin, which condemns all sin, which therefore witnesses to all righteousness, and which will condemn or acquit us at the last day.

The Giving of the Law.

The giving of that law attested its importance. It was given out in the solitudes of the great world, to a pilgrim people, called out to be priests to the whole world, and to proclaim God's glory among all the nations. Ex. 19:5, 6; 1 Chron. 16:24-36. It was only after most careful three days' preparation on the part of the people that God gave His law. Then amid such grandeur as

earth had never before witnessed, the Majesty of Heaven came down and spoke the Royal Law from Sinai's blazing peak to the assembled thousands. See Exodus, chapters 19 and 20. Thus Moses describes that sublime scene forty years later: "These words [the Ten Words] Jehovah spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and He added no more." Deut. 5:22. That Infinite Wisdom "added no more" shows clearly that it was in itself complete. It covered the ground. Its prohibitions were complete.

Not only did Jehovah speak the Ten Words with His own voice, but He Himself "wrote them in two tables of stone." God left it not to be written in a book alone by the careless hand of man, but He wrote it in tables of enduring rock; for the "two tables of testimony, tables of stone," were "written with the finger of God." Ex. 31:

18. "The tables were the work of God, and the writing was the writing of God, *graven* upon the tables." Ex. 32:16. True, Moses broke these first tables, but of the second tables it is said: "He [Jehovah] wrote on the tables, according to the first writing, the Ten Commandments, which Jehovah spake unto you in the mount out of the midst of the fire." Deut. 10:4.

Those tables were placed in one of the most beautiful and costly chests ever constructed. It was about 45 inches long, 27 inches wide, and 27 inches deep, made from acacia wood, overlaid with pure gold without and within, with a marvelous covering, on which were the figures of cherubim, beaten out of pure gold. Ex. 25:10-22; Deut. 10:2, 3. That cover was the "mercy-seat," and that ark became the earthly center of the worship of God's children.

The Decalogue is therefore God's law, full, complete, comprehensive, the epitome of all morality, the reprove of all sin.



Hofmann

Behold, the Man.

The Law and the Sinner

By A. O. Tait

whole burnt-offerings and sacrifices for sin Thou wouldst not, neither hadst pleasure therein (the which are offered according to the law), then hath He said, Lo, I am come to do Thy will. He taketh away the first, that He may establish the second. By which will we have been sanctified thru the offering of the body of Jesus Christ once for all."

God's will is expressed in His law. And twice in the foregoing scripture is the statement made that Christ came to do the Father's will. The sacrifices and offerings of the law of shadows and ceremonies of the old dispensation did not bring the relief that the sinner craved. It pointed forward to the relief that was to be experienced in the perfect sacrifice of Christ. For Christ had the will or law of His Father in His heart, and it was His delight to do that will.

And hence the sinner can look at the life of Christ and see what the law actually requires. The Christ-life is the one perfect representation that man has of what the law demands in real life. And as any one compares his own life with the life of Christ, and realizes that this perfect life is what the law of God demands, he feels his hopeless and undone condition. He realizes that for him to attain to the perfection of that law is a hopeless undertaking.

But bringing the sinner into a realization of his hopeless condition is one of the objects of the law. For the word of the Lord is:

"Before faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed. So that the law is become our tutor to bring us unto Christ, that we might be justified by faith. But now that faith is come, we are no longer under a tutor. For ye are all sons of God, through faith, in Christ Jesus."

The law reflects the perfect character of God, and in so doing it reveals the hideous



Hofmann

Jesus in Gethsemane.

A VIEW of God's law erects before the mind the perfect structure of righteousness. Such a view of the law of the Lord enables a person to see just what a man should be in order to be perfect.

The written law of Jehovah, as it was given on the tables of stone, gives a word picture of the character of a perfect, upright man. But man in his fallen condition could not fully understand the breadth, meaning, and requirements of that law from the presentation in words alone. And so the Lord sent His Son Jesus Christ to actually live the perfect life required by the law so that sinful man could have before him in infinite perfection the life that the law really demands.

"For the law having a shadow of the good things to come, not the very image of the things, can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh. Else would they not have ceased to be offered? because the worshippers, having been once cleansed, would have had no more consciousness of sins. But in those sacrifices there is a remembrance made of sins year by year. For it is impossible that the blood of bulls and goats should take away sins. Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldst not, but a body didst Thou prepare for Me; in whole burnt-offerings and sacrifices for sin Thou hadst no pleasure: then said I, Lo, I am come (in the roll of the book it is written of Me) to do Thy will, O God.

"Saying above, Sacrifices and offerings and

nature of sin. It fills the soul with remorse of conscience at the thought of the iniquities and failures of the past life. But all this suffering because of past sin is a part of the plan. The law of God is thus revealing our defects, and the Spirit of God is thus filling our minds with the remorse of sin in order "to bring us unto Christ, that we might be justified by faith."

What a blessed thought it is to be "justified;" that is, to be made just. We have sinned, and can not make ourselves just. We have no power to reach into the past and undo the wrongs of the sins that we have committed. But God lays hold of our consciences thru His law, and brings us to Christ so that He may make us just, "justified," made righteous thru the power of the divine Father.

"For Christ is the end of the law unto righteousness to every one that believeth." Rom. 10:4. The end, or object, that the law has in view is to bring us to Christ. This scripture reiterates the same thought that is found in the text in Galatians. It is that we may find Christ and be cleansed from sin that the law discloses our characters. And when we accept Christ, with His life in perfect harmony with God's law of righteousness, we ourselves are brought into harmony with that law, and from that

time on the law, instead of filling us with terror because of its righteous demands, becomes our joy. For it is now our standard of right living, and thru Christ our past lives have been brought into harmony with

its perfect requirements, and by the same power of the Master we are enabled to live from day to day so as to meet the demands of the law of Jehovah.

With such a perfect and desirable arrange-

ment for righteous living as is thus provided thru the Gospel of Christ, why is it that men can be content to live in the disappointing and unsatisfying paths of sin and crime?



Hofmann

The Sermon on the Mount

The Gospel and Its Purpose

By Milton C. Wilcox

as it is written, But the righteous shall live by faith." Rom. 1:16, 17.

The blessedness of the good tidings is not that man is not a sinner, is not that there is salvation for him in himself, is not that he is not a fallen creature, but one lacking growth and development. The Gospel tells no such delusive story. Man knows that he is a sinner. God's Spirit has pierced him with the darts of the law. He is "without strength." He has demonstrated that in his own moral failures. He loves sin and is in bondage to the flesh. The history of his own life is the demonstration of its truth. And what is true in him is true in all the race; for "all have sinned, and come short of the glory of God." Rom. 3:23. All are subject to death; for "the wages of sin is death." Rom. 6:23. Aroused by conviction, the sinner longs to do good, and fails. "To will is present with me; but how to perform that which is good I find not. For the good that I would I do not; but the evil which I would not, that I do." Rom. 7:18, 19.

Such is man's condition by nature. Such God's law reveals, pressed home upon the heart by the Spirit. It is no flattering picture which the Spirit draws. The Gospel of God is the message of the true Physician that our case is hopeless; that the disease is fatal; that not only is man unable to save himself; but "none of them can by any means redeem his brother, nor give to God a ransom for him;" that he is "separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world;" that, not having righteousness, he is "alienated from the life of God." Ps. 49:7; Eph. 2:12; 4:18. And such is all mankind.

Its Power and Purpose.

But not there does the God of love leave the race; "for God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The Father and the Son "gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Titus 2:14). "Thou shalt call His name JESUS," said the angel; "for He shall save His people from their sins." Matt. 1:21.

That is the purpose of the Gospel—to save men from sin, from sinning, from all the



Hofmann

The Crucifixion

consequences of sin; and that it will do to every one who believes from faith to faith. In that wonderful fact lies the good tidings to lost and sinful men.

If the Gospel saves from sin, it must save to righteousness; and the only righteousness which is acceptable in God's sight is God's righteousness. That righteousness, wrought out by the obedience of Christ, God bestows upon the believer. Rom. 5:19. God counts the believing sinner as tho he had never sinned. "But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is reckoned for righteousness. . . . Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not reckon sin." Rom. 4:5-8.

God's law condemns sin that it may be put away; and when God forgives that sin—the transgression of the law—it is done in harmony with the law. This is evident from the fact that the righteousness which God brings to us thru the Gospel by faith is the same righteousness which the law demands, for to that law the Gospel bears witness. "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference." Rom. 3:21, 22. "The law entered, that the offense might abound. But where sin abounded, grace did much more abound." Rom. 5:20. The abounding grace of God covers every confessed sin, cleanses every acknowledged stain, washes the crimson sin white, bleaches as snow the scarlet heart.

But Christ is not "the minister of sin." God does more than this. He puts His Spirit, His life, His own creative power into the heart of the child of faith, so that in that child may be fulfilled "the righteousness of the law." Rom. 8:4. Thus saith Jehovah: "A new heart also will I give you, and a new Spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will

THE word "gospel" means good tidings; and it is to be regretted that it has not been so translated in all our English versions. But that is what it means to the poor sin-sick souls of earth—good tidings. Said the angel at Christ's first advent: "Behold, I bring you good tidings of great joy, which shall be to all the people; for there is born to you this day in the city of David a Saviour, who is Christ the Lord." Luke 2:10, 11.

By this it is not meant that "the good tidings" here first came to man. Away back in the Garden of Eden, where man fell, the word came that the Seed should come who would bruise the destroyer's head and deliver those whom Satan had bound and shut up in the prison-house of sin. Gen. 3:15. The same precious promises stand out, amplified and enlarged in the history of Abraham. Gen. 12:2, 3; 15:4-6; Gal. 3:7, 8. The promises to Israel embraced the same good tidings. Heb. 4:2. Every lamb and kid and goat and bullock offered thru all the ages prior to the angel's visit, contained in it, to the child of faith, the promise and testimony of the good tidings. Isaiah is luminant with the Gospel. From "tho your sins be as scarlet, they shall be as white as snow," to "look unto Me, and be ye saved, all the ends of the earth," the whole book is vibrant with Gospel life.

The words of the angel quoted from Luke 2:10, 11, simply mark a great advanced step in God's fulfilment of promise and type, and demonstrate that what God has said He will perform. Just before the second advent of our Lord, there still goes forth to the world, backed by His mighty angel, "the everlasting Gospel,"—the age-lasting good tidings,—God's message for all the ages.

What Is The Gospel?

Let the apostle Paul answer: "For I am not ashamed of the Gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is revealed a righteousness of God from faith unto faith:

put My Spirit within you, and *cause you to walk in My statutes, and ye shall keep My judgments, and do them.*"

And to the above the following bear witness: "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." 2 Cor. 5:17. The creative power of God in the Gospel has not changed God nor changed His requirements, but has made of man a new creature. The old sin and sinning is gone. The new life of righteousness begins. The Spirit of God gives him new power; for "the Spirit is life because of righteousness."

The Perfection of the Law

By T. H. Starbuck

"The law of the Lord is perfect, converting the soul." Ps. 19:7.

THE divine perfection of the law of Jehovah is far beyond the power of the finite intellect to comprehend. "God is love," and His great and wonderful love is revealed in His government of all rational beings by moral law. The Creator of worlds would have all His intelligent creatures to be sinless, and to reflect in their lives His divine perfections so far as they are capable. For this purpose He mirrored His perfections and attributes in the form of moral law for the government of His creatures, that obedience to it might insure peace, love, and righteousness thruout His illimitable dominions. The felicities of heaven can be secured only by perfect obedience to a perfect law.

But God's law can not be perfect unless it embodies all the divine perfections of His character. It must reflect every characteristic of the Godhead. It would have to embody every moral principle, and be universal in its adaptations, naturally fitted for the moral government of all morally accountable beings. That it is of this character is proved from the nature of God as revealed in His word. Its Author is the same yesterday, to-day, and forever. He is universally and eternally the same being, which would necessarily make His moral rule the same in all worlds. If the intelligent beings of one world are made subject to one moral code, and those of another world to a different code, the two codes would not agree, and could not manifest in their respective subjects the perfect character of the same God. He could not exercise one kind of moral government in one world, and another kind in another world, for that would make Him inconsistent with Himself, and show Him to be imperfect as a moral governor.

A perfect moral law can not be limited in its adaptations or jurisdiction. Two perfect moral codes are an impossibility. The inhabitants of this world, and the different orders of angels in heaven, are subject to the same moral principles. This becomes apparent when the true nature of sin is fully understood. Sin is the transgression of the law—the same law which Inspiration says is perfect. But sin originated with Satan in heaven long before this world existed.

Rom. 8:10. And thus is developed by creative power in the Gospel the saints who "keep the commandments of God, and the faith of Jesus." Rev. 14:12.

Beyond lies the glorious eternal country of God, where His life shall bloom in eternal characters of immortality, saved by grace, but children of loving obedience forever. This is God's good tidings which saves men from sin and death to righteousness and eternal life. Brother, have you heard the good tidings? Do you know the saving power of the Master? If not, why not? He invites you freely to come.

Then the sin of the fallen angels was the transgression of the moral law, which proves that they were amenable to it before man was created.

This is obvious from another consideration—whatever evil disposition was in Satan after his fall was the same which he instilled into man's nature when he led him to disobey God in Eden, for he could not impart to man a disposition which he did not possess himself. As the trend of character which he imparted to man was a disposition to violate the moral law, it is clear that he had transgressed that law long before in heaven, for the evil nature is obtained only thru disobedience. But it would be impossible for him to transgress a law to which he was not amenable.

From such considerations it necessarily follows that all intelligences in heaven and earth are amenable to the same moral law. It might here be objected that angels are not amenable to the seventh commandment, because the marriage relation does not exist among them; but there is nothing here to militate against the absolute perfection of the law. If there is a moral relation among men that does not exist among angels, they are not subject to that moral principle, while men are. The law is broad enough in its scope to cover the moral relations of all created intelligences. If it were not, it would not be perfect. If, in certain conditions of life, the moral relations of the creatures do not cover all the moral principles embraced in God's perfect law, then such beings are not under the jurisdiction of that part of the law not contained in their relations to each other. God is infinite in His ways, and adapts His moral government to the nature and requirements of His creatures in any state of existence.

What the Protestant Episcopal Church Declares.

(From the Thirty-nine Articles.)

"Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation."—Article 6.

"No Christian man whatsoever is free from the obedience of the commandments which are called moral."—Article 7.

Christ's Invitation to the Heavy Laden.

By Mrs. E. G. White.

COME unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." In these words Christ invites all the weary and heavy laden to come to Him and find rest. It is thru Jesus alone that we can find peace and happiness, and yet men seek to find rest and satisfaction in almost everything except in Christ. All we enjoy in this life is provided for us thru His merit and love, and we only can have hope of heaven thru faith in His name.

Jesus sees the great mass of mankind seeking after happiness in vain, and He would turn men's attention to Himself, away from the false hopes and delusive joys of the world; He would have them place their affections upon Him, their mighty Helper and Deliverer.

Jesus invites all the weary and heavy laden to come to Him. There is no one excluded from the school of Christ, no one debarred from the privilege of learning the precious lessons He would teach His followers. But, notwithstanding the fact that Christ has promised rest to all who are heavy laden, how many of us cling to our griefs, and will not part with our sorrows, and refuse the comfort and hope He assures to those who will come to Him. The condition upon which we shall find rest to our souls is in coming and in taking upon us the yoke of Christ, and in learning of Him who is meek and lowly of heart. He says, "Take My yoke upon you, and learn of Me; . . . and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

But, instead of taking the yoke of Christ, how many bind upon their souls a galling yoke, a grievous burden. Many wear a load of care; worldly perplexities are accepted, worldly customs are followed, worldly fashions practised, and their character is marred, their life made a weariness. Jesus would have them lay aside this yoke of bondage, and take upon them His yoke of love, that they may learn to be meek and lowly in heart. The weakest soul, wearing Christ's yoke, bearing His burden, may become strong in His grace, and he will find the yoke easy, the burden light.

The greatest Teacher the world has ever known, says, "Learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls." The pain, the sorrow, the unrest, the disappointment, that comes into every life, are evidences that there is no rest outside of Christ. Jesus has redeemed us to Himself; we are His property, and He desires us to learn the path of peace and joy by learning to obey the law of God, the rule of His kingdom. All the suffering and distress of this wo-stricken life is the result of disobedience to the law of God, of refusing to come to Christ, that meekness and lowliness of heart may be learned of the great Teacher. If men would come to Christ and learn His meekness and lowliness, they

would not refuse to render obedience to the law of God. But they forsake the Fountain of living water, and hew out for themselves cisterns, broken cisterns, that can hold no water.

But Christ is able to do all that He has promised to do for the sin-sick soul. Those who have an experimental knowledge of Christ can testify to His faithfulness and truth. We may have an appreciation of our sinfulness, and realize that we are full of uncleanness, but as the light of heaven reveals the heart's depravity, we should not become discouraged, for there is help in Jesus for the vilest sinner. The promises of God are for all who will accept them, and Jesus says, Come, and I will give you rest. He does not say, Come, and perhaps I will give you rest, but the promise is positive, "Ye shall find rest." As we take His yoke, and learn of Him, we find sweet solace in His promises, and our hope of eternal life grows stronger and brighter.

I have seen persons in trouble, who, instead of looking to Jesus, kept looking at their trouble, kept talking of their discouragements, and kept dwelling upon their trials. Why did they not comply with the invitation of Jesus? Why did they not come to Him? It was because they had a divided heart; but God wants the whole heart. When we are in trial and sadness, we must look to Jesus. We must take our sorrow to the Lord in prayer; for He has said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Why is it that we do not comply with the conditions upon which the promises are based? We have a precious Saviour, and He knows our trials before we present them before Him. He loves us with a love that is infinite, and He will do for us all that He has promised to do. We need not walk in darkness. We need not go on in uncertainty. We are willing to believe what our friends tell us, then why not believe the word of our best Friend? Why not take God at His word? Why not "come" and find rest unto our souls, according to the invitation and promise of Jesus?

What the Methodist Episcopal Church Teaches.

(From Catechism No. 2. Articles 5 and 6 are substantially the same.)

"86. What is the rule of our obedience?"

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

"87. Where is the moral law given?"

"In the Ten Commandments. Ex. 20: 1-17."

What John Wesley Taught.

(On Matt. 5:17.)

"It was not the design of Christ to revoke any part of the law. It can not be broken. Every part of it remains in force upon all men in all ages. Neither time, place, nor circumstances make it liable to change."

The Perpetuity of the Law

By J. H. Rogers

"The works of His hands are verity and judgment; all His commandments are sure. They stand fast forever and ever, and are done in truth and righteousness." Ps. 111: 7, 8.

IT is not simply for the consciousness of being in agreement with all of our Biblical expositors and reformers of evangelical Christianity that I would vindicate the claim for the perpetuity of the Decalogue, or Ten Commandments; but the word of the Lord which liveth and abideth forever is a sure foundation for us if all the world were on the antinomian side of this question. He that said it is "easier for heaven and earth to pass, than one tittle of the law to fail," guards against even *thinking* that He had "come to destroy the law or the prophets."

Doctor Scott, in his comments on Matthew 5, says, "As long as the world endured, not the least word or letter or point or comma of the whole law should lose its authority or fail. . . . The moral law, till the end of time, would continue to be the standard of sin and holiness to all men, and the believer's rule of duty." Now it is clear this is in harmony with the teaching of Jesus. When asked which was the great commandment in the law, He answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "thy neighbor as thyself," then concludes by saying, "On these two commandments hang all the law and the prophets."

These two great principles are the standard to determine our love to God and man. If we love God with *all* our heart and soul, we will not violate *one* of these precepts that relate to our duty to Him, found in the first table; and so if we love our neighbor as ourself, we will keep inviolate all those commands regulating our duty to Him.

Thus we see the Ten Commandments are immutable in the very nature of things and perpetual in their force of binding obligation; for they came into existence by reason of those relations existing between ourselves and God, and also with one another.

That the principles of the Ten Commandments were in existence and understood in the earlier period of our world's history is manifest, for example, in the case of Cain killing Abel, the licentiousness of the Sodomites, the sin of false gods, that of dishonoring parents, stealing, lying, and even desecrating the Sabbath, all before the giving of the law at Sinai.

So the violation of those principles was understood to be *sin*, all the way thru the history of the world, for *sin* is the transgression of the law; and "where there is no law, there is no transgression," or *sin*. Rom. 4: 15.

It is said of Abraham that he will command his children after him to keep the way of the Lord. Gen. 18: 19.

We find it to be the general consensus and sentiment of all our most learned and Biblical expositors, that the Decalogue, or

Ten Commandments, was the eternal, unchangeable and universal law of God, and that all the evangelistic workers and writers till recent years have taken the unvarying course, claiming the perpetuity of the moral law. So that this sentiment is incorporated in, and runs like, a silver thread thru all the catechisms, confessions of faith, disciplines, and church manuals of all denominations in Christendom.

Now permit me, in all kindness, to submit that no other view would have been invented or resorted to but for the fact that one or two Christian bodies in building on the faith of our predecessors, as regards the Decalogue, are urging the obedience of the fourth commandment, which says, "The seventh day is the Sabbath of the Lord thy God," not of the *Jews* but of the *Lord*—not *has* been, but *is* now, and for all time. It points back to creation for its origin and the reason for its being established—a memorial of God in His creative work and final redemption. For in the new earth state of the redeemed, *all* shall come from Sabbath to Sabbath to worship the Lord (see Isa. 66: 23), and to eat the fruit of the tree of life, and drink of the river of life. Rev. 22: 1, 2.

So let us come back to the former landmarks established on the "foundation of the apostles and prophets, Jesus Christ the chief Corner-stone." Every evangelical reform has pointed to apostolic faith and practise, exposing the traditions and doctrines of men as innovations leading away from God's word and will. And, last tho not least in importance, a reform is going forward, calling the attention of *all* to the "commandments of God, and the faith of Jesus." Rev. 14: 9-12. This message is finding its way to every nation, kindred, and people to prepare them for the soon-coming King in glory.

Los Angeles, Calif.

The Law Is Written.

[From editorial in the *Women's National Daily*, March 5, 1907]

THERE is no unwritten law. The law of all laws was written on tables of stone and given to man from the Fount of all wisdom. It was the law then, and it is the law now, and it will be the law thru all time. Conditions may change with the on-sweep of the years, and man may evolve new schools of thought. But the supreme law stands because it is founded in eternal truth and born of the Spirit of Love universal. Man may not, dare not, change that law in any one of its ten parts, without bringing disaster upon the world. Wicked men, and weak, have almost from the time the Ten Commandments were made known to man, rebelled against some of their restrictions, and have sought to change them, but always failure has attended such efforts. There have been periods in the world's

(Continued on Page 13.)

SIGNS OF THE TIMES

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Manuscripts should be addressed to the Editor.
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MILTON C. WILCOX }
A. O. TAIT } EDITORS.

Christ the Truth.

SUCH Jesus declares Himself to be. "I am the Way, the Truth, and the Life." John 14:6. We will not attempt to define truth; for our readers understand the word as well as they would its definition. Let this be said that truth is harmonious and consistent with itself. Every part of truth is in harmony with every other part. There is no dissonance nor discord.

Truth is from God, the Author or Fountain of all truth. He is called a "God of truth" (Isa. 65:16); His word is declared to be truth (John 17:17); "He keepeth truth forever;" His "law is the truth;" the Gospel is the *Gospel of truth*. Such terms might be multiplied indefinitely. As God is said to be love and light, so He is truth, and "in Him is no lie." And as Christ came to manifest forth the Father to the world, and as it pleased the Father that in Him should all fulness dwell, therefore truth dwelt in Him, and He could very properly say, "I am the truth." Truth is personified to the world in Him.

The word of God is the truth (John 17:17), because it came thru Him. It was the Spirit of Christ which spake thru the apostles (1 Cor. 2:13; John 16:13, 14; Acts 1:2, 3); the prophets also spake by the same Spirit (1 Peter 1:10, 11). So also Christ is called the Word, because it all came thru Him. John 1:1-3. In fact, all that has been revealed to man of the greatness, majesty, and goodness of the Godhead has been revealed thru Christ. See 1 Cor. 8:6.

When the Bible says God's word is truth, it makes no exception. The Scriptures are "the Scriptures of truth." That truth is to sanctify and keep those who receive it. John 17:17; 2 Thess. 2:10-12; Ps. 91:4. Peter says in one place (1 Peter 1:22) that we are purified by obeying the truth, and in another (Acts 15:9), that we are purified by faith, both of which are the same thing, for the truth is God's word, and faith is based on God's word (Rom. 10:17); and this word is the light of God (Ps. 119:105; Prov. 6:23).

But it is needless to multiply these statements; the word of God abounds in them. The word, the truth, the light of God, are all one and the same, and all find their center in Christ, who of God is made unto us all that we need. That word, therefore, partakes of His power and life (John 6:63), and effectually works in the lives of all those who receive it as the word of God (2 Thess. 2:13).

It is thus with every word or ray of God's truth or light. If received into the heart

as the word of God, and followed with honest, earnest desire, it will lead to Christ, even as every solar ray leads back to the sun, even as every nerve-fiber leads back to the brain. The words of Christ being Spirit and life, and the word of God being His words, therefore, every word given of God is truth and Spirit and life. There is therefore salvation in every word of Christ, in the smallest part of His truth if we do not detach it; for if we "follow on," we shall find Him the central Sun, the Author of truth, the Light of the world. Jesus touched sinking Peter with His hand, and he was saved as truly as tho he had been clasped in His arms. The afflicted woman touched only the hem of His garment and was made whole just as much as tho she had grasped her Redeemer with both hands. Such is God's truth.

The way that He saves is therefore the way of truth. Jesus does not save irrespective of truth, but by the truth. His way is "the way of holiness;" it is also the "holiness of truth." He who ignores Christ ignores the way. He who thinks he has the way regardless of what the truth may teach, does not know the way, does not know Christ. Christ is the true and only Way; He is the way of truth and He would have those who worship Him, worship in spirit and truth. Reader, in rejecting God's truth, you are thus rejecting Him who is the Truth.

The Gospel: What It Is; and What It Is For.

THE apostle Paul tells in plain language just what the Gospel is, so that we need not make any mistake concerning it. He says:

"I am not ashamed of the Gospel; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

"For therein is revealed a righteousness of God from faith unto faith; as it is written, But the righteous shall live by faith." Rom. 1:16, 17.

The Gospel is God's power unto salvation to every one that believeth. Such is the plain statement of the text. No argument or reasoning or anything of the kind is needed. The text itself makes it plain that God's Gospel is power; and, furthermore, it is power that is strong enough to bring salvation from sin. The depth of the sin from which this Gospel is able to deliver is made plain in the verses that immediately follow the foregoing quotation. They read:

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness; because that which is known of God is manifest in them; for God manifested it unto them. For the invisible things of Him since the creation of the world are clearly seen, being perceived thru the things that are made, even His everlasting power and divinity; that they may be without excuse; because that, knowing God, they glorified Him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things.

"Wherefore God gave them up in the lust of their hearts unto uncleanness, that their bodies should be dishonored among themselves; for that they exchanged the truth of God for a lie, and worshiped and served the

creature rather than the Creator, who is blessed forever. Amen." "And even as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting; being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, unmerciful: who, knowing the ordinance of God, that they that practise such things are worthy of death, not only do the same, but also consent with them that practise them." Rom. 1:18-25, 28-32.

The foregoing text does not say in so many words that the Gospel can save persons who are sunken so low in vices and heathen superstitions as the ones therein described. But the whole epistle from which the text is taken was addressed to the converts from heathenism, and is very similar in expression to the following that was addressed to a similar class in Corinth:

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God." 1 Cor. 6:9-11.

This last text names some of the same sins that are enumerated in the text from Romans and says, "Such were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God." Then some of the believers in Corinth were saved from the very lowest depths of the vices, superstitions, and iniquities of heathenism; they were lifted out of the same depths of mire that cursed the heathen of Rome in the profligate days of the Cæsars.

And note how complete is this salvation spoken of. Notwithstanding the depth of sin into which these heathen converts had been sunken, it is said of them, they are "washed," "sanctified," and "justified." Their characters are completely made over. They are no longer defiled with sins, but are made just and clean.

Then how literally true it is that the Gospel is "power," yea, it is even "the power of God unto salvation to every one that believeth." We admire the mighty abilities of the great engine, with its multiplied thousands of horse-power, but this is only a mechanical strength to be used in mechanical work. How vastly and indescribably greater should be our admiration of that power that can lay hold on the mind that is degraded by the lowest of vices and sins and lift it up to the high level of justification; so that when the individual is washed by the Gospel's power, he is rendered just. Our highest ideal is the just man. And such is the perfect character that is created by the power of the Gospel.

"Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new." 2 Cor. 5:17. Then the Gospel's work is to destroy the old creature of sin and make a new man in Christ Jesus. How marvelous the power! And how clear the purpose of the Gospel!

The Law of Jehovah

And the Witness of Prophet, Apostle, and Jesus Christ

"The law of the Lord is perfect." Ps. 19:7

"Jehovah came from Sinai; . . . from His right hand went a fiery law for them. Yea, He loved the people." Deut. 33:2, 3

"Hear, O Israel; the Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart." Deut. 6:4-6

"Thou shalt love thy neighbor as thyself." Lev. 19:18

"Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22:36-40

"The works of His hands are verity and judgment; all His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111:7, 8

"Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but My salvation shall be forever, and My righteousness shall not be abolished. Hearken unto Me, ye that know righteousness, the people in whose heart is My law: fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool; but My righteousness shall be forever, and My salvation from generation to generation." Isa. 51:6-8

"My tongue shall speak of Thy word; for all Thy commandments are righteousness." Ps. 119:172

"Thy righteousness is an everlasting righteousness, and Thy law is the truth." Ps. 119:142

"Concerning Thy testimonies, I have known of old that Thou hast founded them forever." Ps. 119:152

"My covenant will I not break, nor alter the thing that is gone out of My lips." Ps. 89:34

"For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life." Prov. 6:23

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14

"For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." Gal. 6:15

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12

"It is time for Thee, Lord, to work; for they have made void Thy law. Therefore I love Thy commandments above gold; yea, above fine gold." Ps. 119:126, 127

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

THE TEN WORDS

Exodus 20:1-17

And God spake all these words, saying:

I

I am Jehovah thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me.

II

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments.

III

Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh His name in vain.

IV

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the Sabbath day, and hallowed it.

V

Honor thy father and thy mother; that thy days may be long upon the land which Jehovah thy God giveth thee.

VI

Thou shalt not kill.

VII

Thou shalt not commit adultery.

VIII

Thou shalt not steal.

IX

Thou shalt not bear false witness against thy neighbor.

X

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Of Christ: "I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40:7, 8

"Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you I speak not of Myself; but the Father that dwelleth in Me, He doeth the works." John 14:10

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

"And it is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17

"If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love." John 15:10

"If ye love Me, keep My commandments." John 14:15

"Ye are My friends, if ye do whatsoever I command you." John 15:14

"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7

"Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. And ye know that He was manifested to take away our sins; and in Him is no sin." 1 John 3:4, 5

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

"Thou shalt call His name JESUS; for He shall save His people from their sins." Matt. 1:21

"Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus 2:13

"If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:8-12

"For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Gal. 5:6

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14

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

"He that saith he abideth in Him [Christ] ought himself also so to walk, even as He walked." 1 John 2:6



Temple, Neno Park, Tokyo

World's Student Christian Federation Conference

From Our Own Correspondent

THE World's Student Christian Federation held its sixth conference at Tokyo, Japan, April 3-7. This organization is an alliance of the national student movements of the principal countries of Europe, the United States, Australasia, South Africa, India, China, and Japan. The total membership is now reported to be 113,000. Of the five conferences previously held, one was held in the United States, and the others in different countries of Europe.

The Tokyo conference was truly a representative gathering, yet at the same time it was distinctly Oriental. About 170 delegates were present from abroad, and of these over half were from Asia. The Japanese delegates numbered 330, making a round 500 in all. Among the leading delegates from abroad may be mentioned the following: Dr. Carl Fries of Sweden, Chairman of the conference; Mr. John R. Mott, General Secretary; Professor Beach of Yale College; Professor Bosworth of Oberlin; President Chas. Cuthbert Hall of Chicago; Professor Macalister of Cambridge, England; Sir Alex. Simpson of Edinburgh University; Count de Portales of Paris; and V. S. Azariah and Sherwood Eddy, National Secretaries for India.

The regular sessions of the conference were held in the auditorium of the Tokyo Y. M. C. A. Hall. At the opening meeting preliminary addresses were given by the chairman, and by Vice-president Honda of Tokyo, in which the work of the conference was outlined. Then followed a devotional season, a number of delegates offering prayer, each in his own language. The meeting closed with a hymn sung in French, German, English, Chinese, Korean, Siamese, and other languages,—a babel of sound to the ear, yet a unity of sentiment in full harmony with the motto over the rostrum,—“*Unum in Christo.*”

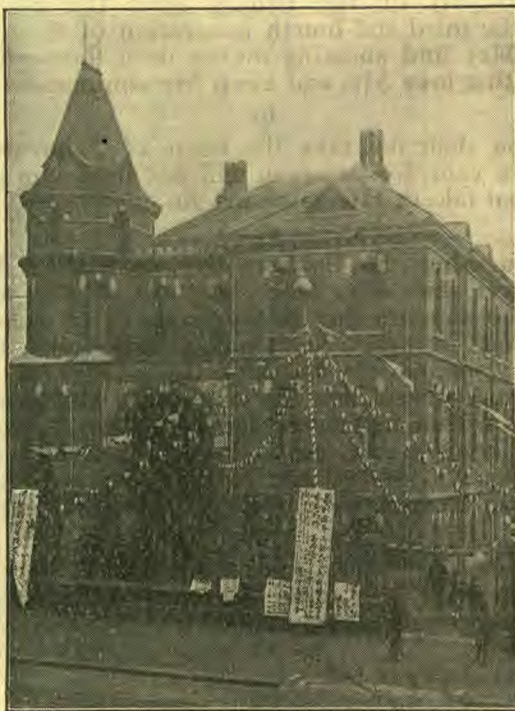
During the conference various topics relating to the extension of the work of the Federation were considered. Among these the following are worthy of special notice. The topic, “Enlisting Students in the Extension of Christ's Kingdom,” was treated as a symposium. Mr. Sherwood Eddy gave an address on the subject, “Appeal to the Heroic and Self-sacrificing.” Prof. Bosworth delivered a stirring oration on “Jesus Christ Our Lord.” Professor Macalister gave two addresses on the subject, “The Scientific Attitude toward Christianity.”

Topics Discussed.

“The Progress and Place of Christianity in the Life of Great Nations and Peoples,” was spoken to by delegates representing the various great nations of the world. Mr. Theophilus Mann spoke for Germany. In defining Christianity he drew a clear distinction between the religion of Jesus Christ as set forth in the New Testament, and what he termed the modern Christianity of Harnack and other German scholars. Mr. Frank Lenwood of Oxford, speaking on the same topic, declared that England is not yet a Christian nation. “There is still the awful presence

of immorality in its grosser forms, indifference and materialism, and even in the church, quarreling and uncertainty as to the Gospel.” All this is doubtless true; but if England is not yet a Christian nation, where shall one be found? Where is the nation in which these conditions do not exist? Let the National Reformers of the United States reply. Yet Mr. Lenwood spoke hopefully of the influence of Christianity in England. And well he might; for the Gospel of Christ is the only hope of sin-cursed humanity, not however in the aggregate as nations, but as individuals who feel their need of its provisions, and are willing to accept its conditions.

Baron Nicolay of Russia set forth the truth of the Gospel very clearly in the following earnest words: “Every Christian must make a



Young Men's Christian Association Building, Tokyo, Where the Great Conference was held.

constant study of the Bible to keep free from error and superstition. But knowledge is not enough. We may know our Bibles and still be lifeless. What we need is the vivifying, direct touch on our lives. God speaks to us through our Bibles. But we must be receptive. The study of the Bible sharpens our conscience. Even a Christian becomes dull if not on the alert. We must be forgiving, charitable, honest. The Bible corrects our angle of vision, our idea of God, our view of religion, our estimate of ourselves. He is able to do for us exceedingly above what we ask.”

It would be impossible to give a detailed account of the whole conference within the limits of one brief article. Forenoon, afternoon, and evening sessions were held, and the carefully arranged program was well carried out in all its details.

Various Meetings.

The Y. M. C. A. auditorium being able to accommodate only the regular delegates, auxiliary meetings were held in various parts of the city for the benefit of the many stu-



Old Feudal Castle, Nagoya

dents of Tokyo, and of others interested in Christian work. These meetings were attended and addressed by leading delegates from the conference. The evangelistic meetings for students were held every evening during the conference, and were well attended. At 3.00 p. m. each day addresses in English were given at the Kudan M. E. Church. At one of these meetings the speaker was the Hon. Yung Chi Ho of Korea. Mr. Yung was formerly Minister for Foreign Affairs in his native country, but has abandoned politics for Christian educational work. In his address he spoke of the great need of education in Korea, and of the plans and prospects for the future. At another meeting Mr. J. N. Farquhar of Calcutta spoke of the work that has already been done toward the evangelization of India, especially along educational lines; and of the obstacles to the introduction of Christianity in that caste-ridden country. At the same meeting an intelligent and highly educated young woman, a native of India, told of the condition of the women of her country, and of the efforts being made for their advancement. All these addresses were interesting and instructive, and should tend to draw the hearts of Christian workers into closer sympathy, as they understand better the peculiar difficulties met in the different fields.

The two weeks following the conference were devoted to a student evangelistic movement in twenty-five or thirty of the principal educational centers of Japan. The aim of this movement is announced to be “not only to draw general attention to the message of Christ, but to help to bring to open confession of Him those who have long been under instruction.” Deputations of the foreign delegates of the conference, and the best obtainable Christian workers in Japan, were detailed to carry out this movement, spending one, two, or more days in a place. There are no available reports of the results of this movement at this writing, but the writer had the privilege of attending several of the meetings held at Kobe, and observed that a good degree of interest was shown, as manifested by crowded halls and earnest attention to the word spoken.

Far-Reaching Effects.

No doubt this World's Conference, the first international gathering ever held in Japan, will produce far-reaching effects. And we share the hope of its promoters that much good will result in furthering the kingdom of Christ in the hearts of the Japanese people. But there were indications during the conference that more than one wave of influence was set in motion or accelerated. There is good reason to believe that the attitude of many Japanese toward Christianity is precisely the same as their attitude toward Western civilization. In the words of a close observer who recently visited Japan: “It is still a debatable question just how far genuine Christianity has entered into Japanese life, and to what extent the outward form has been

adopted as a part of the advanced civilization of the Western world. There is certainly the greatest danger lest the Gospel should be looked upon as one of the steps toward national greatness, and be received from a desire to be like the so-called Christian nations."

That this danger is very real, the following circumstances in connection with the recent World's Conference will plainly show. In harmony with the time-honored custom of the West, many persons of prominence sent messages of congratulation to the conference. Among these were King Edward of England, President Roosevelt, and King Haakon of Norway. And in order to be in harmony with this Western way of doing things, several high Japanese officials did the same. Viscount Hayashi, Minister for Foreign Affairs, in a letter addressed to Chairman Fries, expressed his confidence that "your efforts in the cause of ethics and enlightenment will make for the betterment of humanity at large." Mr. Makino, Minister of Education, expressed the wish that the "grand conception to improve the moral well-being of the youth of the whole world, that is, the moral advancement of the future of the human race, will be crowned with full success."

The evident desire of noted Japanese to be on good terms with these leading Christian educators of the world was further shown by the elaborate social functions held for the entertainment of the foreign delegates of the conference. The first of these was a reception given to over two hundred of the delegates by Viscount and Viscountess Hayashi, at the official residence of the Minister for Foreign Affairs. On the following day a reception was given the foreign delegates by prominent citizens of Tokyo. On this occasion, Baron Shibusawa, prominent in Japanese financial circles, read an address of welcome, in which he expressed the hope "that a gathering of this kind may be fruitful of vast and far-reaching results in bringing closer together the East and the West, and in bringing about the permanent peace of the world."

Low Ideals.

It is not to be wondered at that these Japanese statesmen and financiers, who make no profession of Christianity, should have no higher idea of its mission. But it is a cause of painful surprise that some professed Christians seem to have the same low ideal of the faith they avow. Even some of the speakers at the conference showed their lack of clear spiritual vision in comprehending the true nature and mission of Christianity. Mr. Tsuneteru Miyagawa, a Japanese delegate, is reported to have said in an address given before the conference, that "there has been in Japan a collapse of moral principles, consequent upon the introduction of material civilization. At the critical moment, a few students at Sapporo and Kunamoto discovered that civilization can be reconciled with moral uprightness by means of Christianity. The amalgamation of the Christian spirit with the principles of *Bushido* forms the foundation of present Japan." When it is understood that *Bushido* is the comprehensive Japanese term for the spirit or code of the old feudal system of Japan, the full significance of this remarkable statement is seen. Yet we must not throw the whole responsibility for such teaching upon the Japanese. It is the legitimate fruit of World's Congresses of Religions, National Reform propaganda, and the like. But there are still grand opportunities, in Japan as elsewhere, for all who know the power of the Gospel in their own hearts and lives, and who will make no compromise with the specious errors of the world.

F. W. FIELD.

Tokyo, Japan.

Seven persons were killed and twenty-one injured in a train wreck near Sibola, Portugal, May 25, the train being derailed.

The World's Cry for Peace.

THE Second Peace Conference at The Hague, beginning June 15, will be **THE WORLD'S FIRST AUTHORITATIVE UNIVERSAL CRY FOR PEACE.** Reader, make no mistake! It is a stupendous and significant sign in the earth **OF THE COMING OF CHRIST AND THE END OF THE WORLD!** Not upon the far-away horizon, dim and distant, but here, in the midst of us, emblazoned upon the spires and minarets of the **MOUNTAIN-TOPS** of the nations, saying, "PEACE, PEACE, WHEN THERE IS NO PEACE." Forty-six nations will engage in the diplomatic struggle for arbitration, disarmament, and justice! For the abolition of war! But how futile are these hopes. Mighty preparations for war go on. Gigantic expenditures for battle-ships proceed. Battalions continue to drill. Torpedo boats are multiplied. Engines of destruction take a longer stride in power and death-dealing efficiency. The heathen and the Gentile "awake" for the last great battle of Armageddon. Isaiah's divine pencil, 2,700 years ago, limned the great picture now before us, and a lonely prisoner upon the rock-ribbed Isle of Patmos nineteen centuries ago, in vision, saw the nations of to-day engaged in a world-battle for supremacy! And, ah, sad as it may seem, the United States entangled in the diplomatic snare, and made to sit as a queen at the head of the banquet board of death and fierce destruction. Spirits of demons are hurrying on the nations and the preparations for universal slaughter, while lying spirits, false prophets, deceivers, and workers of iniquity, are lulling the people to a false sense of carnal security! "A time of trouble, such as never was since there was a nation." One bright star, one alone—shining brightly in the blackness of the night—serves as a beacon-light to the Christian's hope just beyond, **THE GREAT DAY OF GOD, THE HARVEST WHICH IS "THE END OF THE WORLD," THE COMING OF JESUS IN THE CLOUDS OF HEAVEN.** "Awake, thou that sleepest"—"awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand."—**JESUS OF NAZARETH IS COMING AGAIN!**

JOHN S. WIGHTMAN.

Lands Released from Temporary Withdrawal in the National Forest.

[Forest Service, Washington, D. C.]

TRACTS of land aggregating nearly one million acres in the National Forests in Washington, Oregon, California, and Wyoming have just been released from temporary withdrawal by the Interior Department, at the request of the Forest Service. This action has been taken in order to readjust the boundaries of the National Forests so as to include only land chiefly valuable for forest purposes. The tracts just released in the States named will be open to settlement late in July and to entry a month later. In the last two months tracts aggregating nearly three million acres have been released at the request of the Forest Service.

The releases which have just been made include 133,120 acres of land adjacent to the San Jacinto National Forest, San Diego County, California; 247,280 acres adjoining the Washington National Forest, Washington; 98,560 acres adjacent to the Mt. Rainier National Forest in Cowlitz, Clarke, and Skamania Counties, Washington; 28,440 acres from the Medicine Bow National Forest in Wyoming and Colorado, and 478,760 acres adjacent to the Cascade and Heppner National Forests in Morrow, Umatilla, and Grant Counties, Oregon.

During the past winter and spring the Forest Service has had a force of men in the field readjusting the boundaries of the National Forests, and in accordance with the policy of the Forest Service, all land which is suitable for other purposes is now being excluded.

Scattered all through the National Forests are many agricultural lands, mostly small and narrow and

more or less isolated so that their elimination is impracticable. Settlement is encouraged in these lands, which are open to homesteaders under the Act of June 11, 1906. This act provides for the homesteading of agricultural lands in the National Forests and is being generally taken advantage of for that purpose. Stockmen and ranchers are not slow in realizing the benefits of residence in National Forests, and in many cases petitions have been received by the Forest Service for further extension of their area. This, however, the Service is careful not to do unless it can be shown that the land is chiefly valuable for forest or protection purposes.

Spiritual Declension.

IN another column will be found an article on "The Religious World," in which the backslidden condition of the churches is affirmed as a state of things known to all. Much might have been quoted in confirmation of the statement, but the writer did not deem it necessary. We, however, present a view here from the editor of the *Western Christian Advocate* (Methodist Episcopal), of May 19, 1893, published in Cincinnati:

"The class-books [of the church] are filled with names of unconverted men and women. Official members may be found in box, dress circle, and parquet of opera and theater. Communicants take in the races, and give and attend card parties and dances. The distinction between inside and outside is so obscure that men smile when asked to unite with the church, and sometimes tell us they find the best men outside. . . . The enforcement of the unmistakable letter of the Discipline for a single year would cut our membership in half, bankrupt our missionary society, close our fashionable churches, paralyze our conational interests, and leave our pastors and bishops unpaid and in distress. But the fact remains that one of two things must happen,—the Discipline must purge the church, or God's Holy Spirit will seek other organized agencies. The ax is laid at the root of the tree. The call is to repentance. God's work must be done. If we are in the way, He will remove us."

We prefer Bishop Moore's statement to our own. We can not believe that the Methodist Church is worse than others. The spiritual declension is general, and is a sign that Christ's coming is near. We are "in the last days." 2 Tim. 3:1-5; Matt. 24:12-14.

A Wrong Conception.—Father D. S. Phelan, editor of the *Western Watchman*, in a recent sermon said, "The Reformation stripped the temples of God of all their beauty of architecture and poetry of worship. Where there is no beauty and no poetry there God is not. They abolished saints and fast days and destroyed all symbolism and idealism in religion." Evidently Father Phelan's early education prevents him from seeing the one great truth that what God desires is beauty of character—beauty in souls, and not mere architectural beauty. Greece is an example of the age when the vilest kind of morals flourished, where there was the most of beauty of architecture and poetry and art. On the other hand it has ever been true that when God's people were nearest to Him there was the least of its outward expression in mere stone and wood. When God brought Israel out from the land of Egypt under Moses there was little, if any, manifestation of art, but certain great characters shone out like stars in wonderful beauty. At the very time when Solomon was giving wonderful expression in grand and elaborately ornamental edifices for the worship of God and other things, he was sinking into idolatry. When the church was reformed thru Hezekiah and Josiah, the idolatrous temples were thrown down and God Himself was recognized. So it was when the Lord Jesus Christ came; neither Samaritan temple nor Jewish temple was necessary to the true worship of God, but wherever the true heart was found. Men have builded mighty and costly and elaborate structures to the name of Peter and John and Paul, but these great soldiers of God reached the very height of their faith and devotion under the greatest and sorest of trials, knowing nothing of the outward beauty of cold stone or marble save as they saw it in temples upon which God had written "Ichabod;" but it was in the life and the transformed character of man, yea, of one Man, more precious in God's sight than all the cathedrals and churches in Christendom.



Dr. Bertha L. Selmon and Members of the Girls' School, Honan.

More Workers for Honan.

Our Own Work in China.

(Concluded.)

IN response to an appeal from Elder Piquist for association and help, the board sent word that Dr. A. C. Selmon, of the American Medical College staff, would join him. The promise was more than abundantly fulfilled, when, in the succeeding autumn, October, 1903, Dr. and Mrs. Selmon, Drs. H. W. and Mrs. Miller, accompanied by Misses Ericksen and Simpson, trained nurses, responded to the call. So large a company has not been expected, and insufficient provision had been made for the new

decay they happen to be in, at a stipulated sum for a stipulated term of years, and then proceeds to reconstruct the interior into a dwelling. Other buildings for school, chapel, dispensary, or whatever lines of work are to be carried on must be made ready as required. It is under such difficulties and with such privileges that our Honan workers have established themselves in their new homes.

At Siang Cheng, the Doctors Selmon have a good dispensary work, which affords a considerable income with chapel and school work. The work has been prosecuted carefully with a constant desire that it may lay a sound foundation for the future building.

In March of 1905, Mrs. Dr. Miller died at the station in Shang Tsai Hsien, where she with her husband had labored so diligently for the preceding five months to convert a compound of six native houses, in a somewhat shambling and unsanitary condition, into a dwelling with rooms for helpers, chapels both for men and for the women, dispensary, and schoolroom. Since then another room has been repaired to accommodate the small hand press brought with them from America, and the publication of a monthly representative of the Gospel begun in the local Mandarin dialect.

In May of the present year, F. A. Allum and wife, of Australia, arrived in China to connect with the work at Shang Tsai, and thus Dr. Miller has been relieved from the solitary life he has been living for more than a year past.

Elder J. J. Westrup and wife arrived in China in September, 1905, and have been connected since that time with Elder Piquist at his station in Lo Shan Hsien. Thus

the total number of our missionaries in Honan province is eleven adults and three children.

God's Light in Advance of Missionaries.

Our work at Amoy in the Fukien province sprang up quite unexpectedly among the natives, and a number of persons were keeping the Sabbath of the Lord before any of them were known to the missionaries. In response to an appeal for workers, W. C. Hankins and wife came out to take charge of the work at that point. One year later, last March, Elder B. L. Anderson came to labor in the Fukien province. The assistance of those faithful few who were on the ground waiting for their coming has been invaluable to the new missionaries. The same God who planted this work in the province of Fukien has also watered it so that in the short space of two years a faithful company of believers are ready, waiting to be organized into a church. In those days when the first native in Fukien had taken an open and decided stand, fearlessly forsaking position, reputation, and all for what he knew to be the truth; and when those who at the first stood with him had turned back as unwilling to pay the full price of the sacrifice, he sent the words of Ps. 102: 7: "I watch, and am as



Repairing House for Mission.

missionaries; but with courage equal to the emergency the new recruits set to work to repair another house for occupancy. In the early summer the company separated to form four stations, the Misses Ericksen and Simpson remaining at the old home in Sin Tsai-Hsien to carry on the work but fairly begun there.

In spite of the many difficulties by which they have been beset, and the restrictions placed upon them by Chinese social customs, their work has gone quietly forward. From their little dispensary, relief from suffering has flowed into many homes; and they have made a good beginning in school work for girls in addition to the regular work for women. Work for men is carried on thru an evangelist. It sometimes happens that a nurse is able to reach the people who are afraid to trust themselves to the doctor for fear of his surgeon's knife.

It was not an easy thing for men and women of only about eight months' experience in the Chinese language to undertake the remodeling of a Chinese family-compound of houses into a home. These structures are frequently built in a row of small houses around an open court. Sometimes, as in large wealthy families, they consist of a series of courts surrounded in the same way. They consist of brick walls, and roofs probably of thatched straw, with no floors, chimneys, or windows that a Westerner would recognize. The lessee gains possession of these empty shells in whatever state of preservation or



Dr. H. W. and the Late Mrs. Miller, at the Shang Tsai Mission House, Honan.

a sparrow alone upon the housetop." Faithful watcher! The God who sees in secret has rewarded him openly. He is no longer alone. The message to which he bore witness has run far out into the country where none had gone before, and in various places where, in former years, his fruitful labors as pastor had borne witness to a devoted life, little lights are shining—advance pickets of that Messenger of whom it is predicted, "The earth was lightened with His glory." Three out-stations with schools and chapels are conducted from the station at Amoy, and the calls continue to come from other untouched districts.

Literature Needed.

Among a people of literary attainments, like the Chinese, the printed page will continue to be as it has been, a large factor in the dissemination of Gospel light. No doubt the present great influence of Japan over the Chinese has been acquired largely thru the influence of the press. While the genius of Japan is western and modern, it is in no sense Christian, and a flood of infidel literature from that source is now flooding China. Acting on the principle that darkness is dispelled by light, and error is displaced by truth, there ought to be a counter-tide of evangelical and helpful literature set in motion. A large publishing work will be required to supply present truth literature for our work. In the meantime the workers are busy with language study as a most essential preparation to an intelligent oversight of any acceptable literary work. Some tracts of original matter, with several translations from the English, written in the universal book language of China, are in circulation.

China is awaking from the lethargic condition in which she has spent the past century, and we must rise to meet the higher demands in medical, educational, literary, and evangelical lines which this new era will make upon the missionary.

MRS. J. N. ANDERSON.

Canton, China.

The Love of Christ.

MEN of the world can not understand the love that led Christ to come from heaven to this world to save men. The natural man can not comprehend such love, for however man may love another, he can not grasp the idea of love that annihilates self for another, for one who not only cared nothing for salvation, but positively rebelled against it.

The world can not know Him because they have not seen Him. But the Christian, having seen Him, can understand. And understanding Him, he is imbued with the same Spirit, which leads him to go forth to bear the message of love to others. And this is the test for those who have seen Him, who know Him: they work for Him. Their lives are the outshining of the indwelling Presence which knows no selfishness.

The reason that so few in the world see Christ is because His character of love and service is seen in so few. In the men about

us we see many different characteristics; in one we see a follower of this idea, in another a follower of that idea; a casual acquaintance discovers a man's politics or social bent; it takes no longer to learn whether one is a disciple of the Saviour of men, but one must look farther and longer to find one who reflects His character of love than to find almost any other particular class of men. Once found we almost instinctively trust such a one; the man of the world recognizes his superiority; the wonder is that so few will grasp the terms of full salvation.

MAX HILL.

The Written Law.

(Continued from Page 7.)

history when it seemed that some or even all of these commandments had been set at naught by the powers of evil, and that man-made laws, evolved out of evil, had superseded them; but always the pendulum has swung back, even farther toward the side of righteousness, and always after these periods of darkness, these dark ages of the minds and the souls of man, the world has been better than before them.

The Teaching of Albert Barnes.

(On Matt. 5:17-19.)

"We learn, hence, (1) that all the law of God is binding on Christians (compare James 2:10); (2) that all the commands of God should be preached, in their proper place, by Christian ministers; (3) that they who pretend that there are any laws of God so small that they need not obey them, are unworthy of His kingdom; and (4) that true piety has respect to all the commandments of God. Compare Ps. 119:6."

Our Work and Workers.

SEVEN were baptized at Sparta, Wis., by Brother S. Swinson, May 4.

ANSWERING a call to accept present truth, four responded on a recent Sabbath at Honey Creek, Ind.

BROTHER J. B. SCOTT baptized four adult believers at the Madison (Wis.) Sanitarium, Sabbath, May 18.

FOUR were baptized at Keene, Texas, Sabbath, May 18, by Brother C. Sorenson. Three of the candidates were students.

SIX were added to the Hotchkiss (Colo.) church by baptism May 4. Eight were baptized in the Denver church May 11.

A CHURCH of seventeen members—eight old believers and nine new ones—was organized in early May at Corpus Christi, Texas. Six were baptized.

BROTHER N. C. Bergersen baptized five at Leon, Iowa, fruits of the labors of Brethren Archer V. Cotton and J. F. Piper. About sixteen in all accepted the truth there.

A LETTER to the Welcome Visitor (Ohio) from Brother G. P. Gaede states that six adults have taken their stand for the truth in Cleveland as a result of his labors there among the Germans.

MAY 8, Brother John Curlett, of Fords Store, Md., was committed to jail for thirty days for working on Sunday. His first work in the jail was to save his cellmate from suicide, so good has already come from the circumstance.

OVER fifty students from the South Lancaster (Mass.) Academy are entering the Gospel work, either the canvassing or Bible work; probably twice that number will go from Union College, College

View, Neb., and another fifty from Pacific Union College, Healdsburg, Cal., while from many of the smaller schools the army of young workers will be augmented. It is estimated that fully five hundred strong, young workers are entering the work from our schools this summer.

Home and Health. Prepared and edited by a competent committee of home-makers and physicians.

Home and Health is a household manual containing two thousand recipes and helpful suggestions on the building and care of the home in harmony with sanitary laws, the preservation of health by clean, consistent living, and the home treatment of simpler ailments and diseases by use of natural, rational remedies instead of drugs.

It contains six sections as follows:

The Home: Its Location, Suggestions on Building, Sewerage, Healthful Surroundings, Water Supply, etc.

General Housekeeping, including all the general features of the housekeeper's work, such as care of the rooms, Laundering, House Cleaning, Fruit Canning, Pests, etc.

Diet.

Care of the Body.

Care and Training of Children.

The Home Treatment of Disease.

The object of this work is twofold:

(1) The prevention of disease by teaching the principles of life and health.

(2) The classification in convenient form for reference of such recipes and items of information as are most needed in the home.

The book contains nearly six hundred pages; is fully illustrated, and bound as follows:

Cloth, marbled edges, \$2.50; library style, \$3.50; full leather, \$4.50.

S. S. Supplies.—We still have a good supply of S. S. Record \mathcal{R} at 35 cents, for schools of 20 to 90 members; class records at 10 cents; S. S. Quarterlies at five cents each. If you need a Bible, send for our "Select List of Bibles." Address, Pacific Press, Mountain View, Cal.

BOOKS IN SPANISH.

THERE have been printed and are now in stock at Pacific Press, Mountain View, Cal., the following books in Spanish:

"The Gospel Primer," board binding, 25 cents; in cloth at 50 cents.

"Steps to Christ," cloth, 50 cents.

"Christ Our Saviour," board binding, 50 cents; in cloth at 75 cents.

"The Coming King," in durable cloth binding at \$1.50, post-paid.

There is a great Spanish-speaking world needing these books. Dear friends, What are we doing for them? Have we not friends and neighbors in whose hands may be placed, to the salvation of their soul, mayhap, some of the above books?

SALESMEN WANTED.

Male or female, for the Western States, to introduce E-Z Washing Tablets to merchants. Salary and commission. For particulars, write, stating experience, if any, to

ALFRED MALLET

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Wanted at Once.—Twenty-five young ladies, fifteen young men, all consecrated Seventh-day Adventist Christian workers, to make immediate arrangements to enter the Glendale Sanitarium Training-school for Missionary Nurses. Class begins June 1. Exceptional opportunity to secure a practical missionary training that will fit you for any field in the world. Address Dr. Winegar Simpson, Glendale Sanitarium, Glendale, Cal.

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This New Day.

'Tis morning and the mists arise,
While o'er the distant hills afar
The crimson clouds embank the skies,
And thru the glory gleams a star,
For this new day is born of light
To drive away the shades of night.

'Tis morning in my soul to-day,
For with the song of summer bird
Upon the tree just o'er the way
And lowing of the farmer's herd,
I feel the spirit nature brings,
In unison my spirit sings.

'Tis morning in a deeper sense
Than nature gives to mind and heart,
For there's a quiet confidence
My inmost soul a very part,
That this new day is wholly mine
To live for God, to "rise and shine."

And shining with the morning light
My life may be a sunbeam clear
To lead some soul this day to Christ,
To make God's loveliness appear;
And so this day, this new-born day,
I'll live in God's appointed way.

ELIZA H. MORTON.

No. Deering, Me.

Studies in the Christ-Life at Brother Eldred's

Mrs. L. D. Avery-Stuttle

The Sixth Evening's Study.

THE next Friday evening, just as the Eldred family were seated ready to begin their studies, they were agreeably surprised at receiving a call from one of their friends and neighbors, Mrs. Field, who came with her two young daughters, Blanche and Mildred.

"This is a very agreeable surprise, Mrs. Field," began Sister Eldred.

"But, mama," interrupted Florence, "I wasn't surprised one bit; I asked Blanche and Mildred to join our Bible class, 'cause that was the way Brother Hartman's family did, you know, and so—"

"So I thought I'd come along, too," declared Mrs. Field, smiling, as Sister Eldred handed her friend a rocker.

"O, O! you sly puss!" exclaimed Jack, patting his little sister's curly head.

"So you are responsible for this pleasure, are you, Florence?" added her father; "well, that is nice. I've been thinking myself of asking you all over; I wish Neighbor Field had come as well."

"Perhaps he will next week," replied Mrs. Field. "Since your studies are on the life of Christ, I should be glad to attend; for it was always a subject of much interest to me, tho, as you know, I was brought up to believe—well, my belief is a little different than yours on the subject of the Christ-life and the atonement, but—"

"I believe your husband has never made a public profession or united with any church; am I right, Mrs. Field?" asked Sister Eldred.

"Yes, I regret very much to say that religion never seemed to impress John in the least. Sometimes I tell him that I'm thinking we all ought to take eternity into our reckoning; we must all die sometime, I suppose."

"It is appointed unto men once to die, but after this the judgment," quoted Sister Eldred, impressively. "Yes, we must all die, unless the dear Saviour comes first."

"For we shall not all sleep," added

Brother Eldred, "but 'we shall all be changed, in a moment, in the twinkling of an eye at the last trump.' But now," continued he, "since we all have our Bibles, we will begin our regular study by asking Alice to tell us something about John the Baptist. Who was he?"

"He was a very good man who preached in the wilderness of Judea. His father's name was Zacharias and his mother's Elizabeth," replied Alice.

"Florence, can you tell me why he was called 'the Baptist'?"

"I think mother said it was because he baptized people."

"Tom, will you please give me some of the most prominent circumstances concerning the birth of John?"

"I remember that his father, Zacharias, who was a good Jewish priest, had been studying the prophecies of Daniel," volunteered Tom, "which were written about 500 years before. The angel had made known to Daniel that the Messiah would appear at a certain time; and so Zacharias knew by studying that this time was about up, and that the Messiah must soon appear, according to the sure word of prophecy, and he had been praying for His coming, when the angel appeared to him as he was doing his duty in the temple. The angel told this good man that he would have a son, that his name should be called John, and that he should go before the face of the Messiah to prepare His way."

Mrs. Field had been paying very good attention from the start; but now she dropped her Bible in her lap, and assumed an attitude of the most intense interest. "Why, Mr. Eldred! you really don't mean to tell me that the Bible predicted the birth of Jesus Christ five centuries before He was born in Bethlehem?"

"I will answer your question by asking you to please read Daniel 9:25, first clause," replied Brother Eldred, turning to their visitor.

After some little difficulty in finding the

text, Mrs. Field read: "'Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks.'"

"Perhaps, Mrs. Field, you will allow my bare assertion that historians agree in fixing the date of the command to rebuild Jerusalem in the year 456½ B.C., or in the latter part of 457 B.C.; also that a prophetic week is seven years, each day standing for a literal year. Jack, my lad, how many weeks are seven weeks and threescore and two weeks?"

"Sixty-nine weeks, sir," promptly responded Jack.

"Yes," said his father, "and if we multiply sixty-nine weeks by seven, the number of days in a week, we would have 483 prophetic days, or literal years; and 456½ B.C., the date of the going forth of the command, taken from 483 would leave 26½ years A.D., or A.D. 27, which is the very date of Christ's baptism, when the Almighty formally introduced His Son to the world."

"But, father," objected Tom, "I thought Jesus was baptized when He was about thirty years old."

"So He was, my son; but thru a mistake made by the early chronologers, the Christian era was not said to begin until Christ was about four years old."

"Indeed, I am very much surprised," said Mrs. Field, "I really had no idea that such a prophecy was in the Bible."

"The Bible is truly a wonderful Book," replied Sister Eldred, "and Jesus Christ is a wonderful Saviour."

"But," continued Brother Eldred, "did Zacharias believe the words of the angel? Alice, will you hand your friend, Miss Mildred, a Bible? She will please turn to Luke 1:20, and read the answer to this question."

"And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not My words, which shall be fulfilled in their season."

"What directions did the angel give Zacharias regarding the diet of this wonderful child? Mrs. Field, please read Luke 1:15, first clause."

"For he shall be great in the sight of the Lord, and he shall drink neither wine nor strong drink."

"Tillie, do you not think John obeyed the voice of the angel, and was very abstemious in his diet? Read Matt. 3:4."

"And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey."

(To be continued.)

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SIGNS OF THE TIMES

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COOPERATION CORNER.

SIGNS for Work at the Jamestown Exposition.

We have just received a very earnest appeal from Elder R. D. Hottel, president of the Virginia Conference, asking for tracts and papers to distribute at the Jamestown Exposition recently opened at Jamestown, Va. He wants to put a strong force of workers in there to work with the SIGNS, *Watchman*, *Life and Health*, and *Liberty*. The conference is not strong financially, and they need assistance. We understand that the General and Union Conferences have agreed to send help; now they want a club of the SIGNS OF THE TIMES to work with. We quote the following from Elder Hottel's letter:

“We are planning to use a good many SIGNS this summer in our tent work and in our work at the Jamestown Exposition. We are trying to get workers for all these places. I wish to say that the General and Union Conferences have supplied us with a man for the Jamestown Exposition, but you know that we are a small conference and not able to carry much work outside of our regular conference work. Therefore, if we do very much, we must have assistance from other sources. We believe that we could interest a number to take up this SIGNS work at the Exposition if we could furnish them with from one hundred to two hundred copies each week. But as we said, we are not able to pay for them. But if you can help us in this matter we will be very glad.

“At the Jamestown Exposition the circulation of our literature will be of general interest, and I feel as tho there are many of our people in all the conferences who would help us in this work. The General and Union Conferences are doing perhaps all they can in paying the wages and expenses of this man. There may be those who have on hand tracts or clean periodicals which they would be glad to furnish us free for free distribution at the Exposition. All such matter should be sent to G. A. Stevens, 24 Willow St., Hampton, Va. It should be sent prepaid. We are now planning to get a strong force of workers in there to work with the SIGNS, *Watchman*, *Life and Health*, and *Liberty*.

We have on hand several thousand copies of each of the first five numbers of the special series of the SIGNS OF THE TIMES, and are printing extras of each succeeding number. Would not the workers there appreciate the privilege of using a thousand copies or more of each of these excellent numbers? We believe by cooperation a club of at least 1,000 copies of each can be furnished. This will cost just \$20.00 per week.

Donations for this work may be sent direct to us here, and a club will be made up and started at once. Cooperation Corner, SIGNS OF THE TIMES, Mountain View, Cal.

SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., JUNE-12, 1907.

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" or "Authorized") 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 almost invariably from the American Standard Revised Version (Thomas Nelson & Sons, Publishers).

Sinai and Calvary.—Nowhere is the necessity of the cross taught as at Sinai; and nowhere is the binding obligation and holiness of the law so evident as at Calvary.

You are not saved in Jesus Christ unless you are saved to obedience; for His salvation is salvation from sin, and sin is "the transgression of the law." Let Christ write God's law in your heart.

The sufferings of Jesus the Anointed One on Calvary were but the climax of His travail of the ages. They were all caused by sin, your sin and mine. He suffered and died that we might put away the sin, and put it away forever.

Our Subscription List.—There are 43,560 square feet in an acre. That is just about the number of our subscription list at this writing. It has doubled during the last two months, thanks to our friends. Shall we double it again during the next four?

The Law of Jehovah.—What does the Lord say? What do the Scriptures teach? It is the aim of the SIGNS OF THE TIMES to present to its readers the teaching of the word of God and the facts in history and human experience which confirm that word. Our readers will find one page in this issue which preeminently presents the word of God. The entire page is filled with Scripture and the references thereto. The great center of page 9 in this number is the law of God. Surrounding that law is a part of the divinely-inspired comments on its perfection, its fulness, its far-reaching jurisdiction, its holiness, its immutability and perpetuity. That page shows the perfect agreement between the Old and New Testaments regarding that law. It is worthy of great study. This page will be printed on a strong, tough paper, suitable for folding. Single copies, five cents, post free; by the hundred, \$1.00. Address SIGNS OF THE TIMES, Mountain View, Cal.

"Shall Not Be Abolished."—There is one passage of scripture printed on page 9 which forever settles the perpetuity and unrepeatable character of God's law. He calls to His people to look upon the heavens and the earth; permanent as they seem, they shall vanish; but His "salvation shall be forever," and His "righteousness shall not be abolished." See Isa. 51:6, 7. Now it would be absurd to speak of the abolition of God's personal righteousness. If that were abolished, He is no longer God. What He does refer to is His holy law. "All Thy commandments are righteousness." Ps. 119:172. This is clear from the scripture we are studying. After declaring that "My righteousness shall not be abolished," He continues: "Harken unto Me ye that know righteousness, the people in whose heart is My law." God's law, therefore, will never be abolished. Let men say what they will: "Fear ye not the reproach of men, neither be ye dismayed at their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool; but My righteousness shall be

forever, and My salvation unto all generations." Better to trust in the word of God than to put confidence in antinomian declarations. Those who have His law in their hearts shall know His salvation.

Our Next Issue.

THERE is no more important Scripture theme than man's salvation. There is no subject more misunderstood. The general topic of our next issue, which is No. 8 of the Special Series, is **Sacrifice and Priest.** How it has been perverted! How the perverted doctrine of sacrifice has led to physical human sacrifice, to immolation upon human altars unto gods that were no gods! How priest-craft has built up numerous hierarchies to play upon the credulity of humanity who desire salvation!

There is a right sacrifice. There is a true priesthood. God's word reveals both. The next two issues of this paper will be devoted to the development of that great subject. Among the articles the next number will contain are the following:

Man's Need; Sin Demands a Sacrifice and Substitute.

The Meaning of Type and Symbol.

The Sanctuary: Its Service; Its Antitype.

The Effectual Antitype of Sacrifice and Priest.

These articles will be illustrated, and will clearly tell the Bible story. The two numbers will complete the general topic in these specials. Price of single copies, five cents; price of the six-months' series, 75 cents. Address SIGNS OF THE TIMES, Mountain View, Cal.

What Presbyterians Declare.

(From the Confession of Faith.)

"The Bible contains the whole counsel of God concerning all things necessary for His own glory, or man's salvation, faith, and life.

"The moral law doth forever bind all, as well justified persons as others, to the obedience thereof; and that not only in regard to the matter contained in it, but also in respect of the authority of God, the Creator who gave it. Neither doth Christ in the Gospel any way dissolve, but much strengthen, this obligation."—Article 5.

"Neither are the aforementioned uses of the law contrary to the grace of the Gospel, but do sweetly comply with it, the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God, revealed in the law, requireth to be done."—Article 7.

"Sin."—The root meaning of "sin" in both the Hebrew and Greek is to "miss the mark," to fail. The thought is presented in Rom. 3:23: "For all have sinned, and come short of the glory of God." God's glory is His goodness, His righteousness, His character. Ex. 33:18, 19. His design for man is to meet that mark, to develop a character like God's. Man sinned, fell short, missed the mark. Only in Jesus Christ may he be brought back from the awful condition to which his swerving from the right led him. "Sin is the transgression of the law," says the apostle. 1 John 3:4. A right line is a straight line, the shortest distance between two points. Righteousness is straight conduct and character. Sin is swerving from the right line. Jesus saves from sin.

Will's Point and Mory, towns about fifty miles southeast of Dallas, Texas, were visited by tornadoes May 25. Ten persons were killed and fifty or sixty more or less seriously injured, several fatally. The property loss is \$50,000.

The "Western Watchman," Catholic, tells us that a Methodist minister was dismissed from his pulpit in St. Louis recently for persistently attacking the Catholic Church. He defended himself by alleging that he never said anything about the Church of Rome that the Methodist standards and leaders of this church did not say before him. And that doubtless is true. The *Watchman* says that Methodism has changed, and the same *Watchman* tells us that the Church is not changed. Protestant ministers are fancying that the Church of Rome is changing and coming nearer to Protestantism. The change, however, is not in the Church of Rome, but in Protestantism. Whatever may be her error, Rome consistently holds to her standards; the departure is on the part of Protestantism.

Be Careful in Your Letters.—It is almost inconceivable the number of mistakes intelligent people will make. For instance, some will send letters to this office containing money or its equivalent for subscriptions, but give no address. Sometimes they forget to sign their names. One letter comes with the mailing office written thus: "la x;" the writer evidently thinking that every one ought to know that it stood for La Crosse. Write your own name clearly; many others do not know it as well as you do. If you desire your paper changed, give old address as well as present. Write both clearly, plainly, without flourishes.

After thirty years of patient invalidism, the wife of the late President McKinley, passed away May 26, in Canton, Ohio,—a stroke of paralysis being the immediate cause of death. Thru all the years of the public life of William McKinley, his invalid wife has figured prominently as his companion and helper, and has come to be admired and loved by the American people for her devotion. The body of Mrs. McKinley will be placed by the side of her husband in the national mausoleum on Monument Hill, which will be finished about September.

There is but one mind which wants the law of God abolished. That is not the mind of Christ; for He said, "I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40:8. That mind is the carnal mind; "because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7.

The law is God's great moral mirror which reveals our moral obliquities, defects, imperfections, stains. The Gospel is God's means for removing them all, and making us to the praise of the glory of God. Strange, isn't it, that men should endeavor to smash the mirror and retain the blemishes rather than wash and be clean!

A housemover in Pasadena, Cal., had a peculiar experience May 29. A jackscrew he was turning gave way, throwing him back upon his head and shoulders, severely injuring him. Tho in great pain, he walked six blocks to the police station, where it was discovered that his neck was dislocated and that a part of his body was paralyzed. The police surgeon promptly replaced the dislocated vertebra, and the man will recover.

Three fatal passenger wrecks in as many weeks is the record of the Los Angeles division of the Southern Pacific. The third occurred May 29, when the train was derailed and the engine overturned. The engineer, fireman, and a man who was riding the "blind baggage," were killed. In the three wrecks thirty-eight were killed.

Amid impressive ceremonies the little heir to the Spanish throne received his name, May 18. He was christened Alfonso Pio Christino Eduardo Francisco Guillermo Carlos Enrique Eugenio Fernando Antonio, a formidable name for so small a person.