

SIGNS OF THE TIMES

The Greatest of All

(1 Corinthians 13, American Standard Revised Version)

If I speak with the tongues of men and of angels,
BUT HAVE NOT LOVE,
I am become sounding brass, or a clanging cymbal.
And if I have the gift of prophecy,
And know all mysteries and all knowledge;
And if I have all faith, so as to remove mountains,
BUT HAVE NOT LOVE,
I am nothing.

And if I bestow all my goods to feed the poor,
And if I give my body to be burned,
BUT HAVE NOT LOVE,
It profiteth me nothing.

LOVE suffereth long, and is kind;
LOVE envieth not;
LOVE vaunteth not itself,
Is not puffed up,

Doth not behave itself unseemly,
Seeketh not its own,
Is not provoked,
Taketh not account of evil;

Rejoiceth not in unrighteousness,
But rejoiceth with the truth;
Beareth all things,
Believeth all things,
Hopeth all things,
Endureth all things.

LOVE NEVER FAILETH:

But whether there be prophecies, they shall be done away;
Whether there be tongues, they shall cease;
Whether there be knowledge, it shall be done away.

For we know in part,
And we prophesy in part;
But when that which is perfect is come,
That which is in part shall be done away.

When I was a child,
I spake as a child,
I felt as a child,
I thought as a child:

Now that I am become a man,
I have put away childish things.
For now we see in a mirror, darkly;
But then face to face:

Now I know in part;
But then shall I know fully even as also I was fully known.

But now abideth
FAITH, HOPE, LOVE,
These three;
And the greatest of these is
LOVE

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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.]

2355.—The Rest. Heb. 4: 1-12.

Please explain Heb. 4: 1-12. It is stated that that chapter proves a change of the day, as Jesus in the 8th verse means Joshua, and he did not give the people of God rest, so Jesus gave them another day. A. B.

The point of the passage in Hebrews is not the matter of a change of the Sabbath. Reading from chapter 3 the one thing which the writer is impressing upon them is that God's children had not yet entered into their rest. He wanted to bring them in in the days of Joshua, it is true, and give them rest from all their enemies, and make their days as the days of heaven upon earth; but thru unbelief they fell; they did not enter into that rest. It was not because God was not ready, but they were not ready; and God's pledge that He was ready is that His works for man were finished from the foundation of the world; and He rested on the seventh day from all His works. The very Sabbath itself was proof that the Lord had in waiting an eternal rest for man. Man sinned in the beginning; but God gave His children the privilege of entering into that rest at the time of the Exodus, and told them that their days would be as the days of heaven upon earth, yet they would not do it. Now if Joshua had given them rest in his day the Lord would not have offered another time thru David. The term "day" there has no reference whatever to days of the week, but to the special time and opportunity which God gave them of entering into His rest. When they refused those special times, then the Lord fixed no other time until the whole of sin's career shall be closed and all His children shall be gathered home; so that from that time forward it is "Today if ye will hear His voice, harden not your heart." The rest still awaits, spiritual rest to all those who will truly give themselves to Christ, and eternal rest when they enter into that eternal inheritance which God has for His children, and which was there from the foundation of the world. So when that time comes, Christ shall say, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34. That rest we enter now, spiritually, when we cease from our own works of sin and accept of Jesus Christ. The pledge of that rest is the Sabbath, and so also the symbol of eternal rest will be the ever-recurring Sabbath of Jehovah. Isa. 66:22, 23.

The statement that is made to you that in Exodus is given a Sabbath regulated by the Passover has no foundation in truth at all. Men have attempted to juggle expressions in endeavoring to make out a yearly schedule for the Sabbath of the Lord, but they have utterly failed.

2356.—J. B.; and Mary Hohnvall.—Shambles, 1 Cor. 10: 25.—The word "Shambles" comes from a word which in the original means market, a place where flesh foods of various kinds were sold. The point in 1 Corinthians 10 is not as to the kind of meats or animals from which the meat comes, but the question is as to whether it has been offered to idols. Much of the food that was sold in the shambles kept by the heathen had been killed as sacrifices to some of their gods. Only a small portion, however, was given for religious purposes to the heathen priests, and the rest was sold in the markets. The apostle of course takes for granted that this is fit for food, proper food to eat. Some with a very tender conscience who had been worshipping idols before could not take it lest they themselves should honor the idol to which the beast had been dedicated. Therefore the apostle instructs all that they were not to bother themselves over this, or question about it. If the meat was proper for food, if it was that which

would glorify God, buy it without any reference to the idols at all, because the idols were nothing. And again in the 27th verse, if one is asked to a feast where he meets the same conditions, eat the food, saying nothing; but if some one should say, This food has been offered to idols, for the sake of one's conscience do not eat it. This has little bearing upon the meat question at the present time. There are reasons why vegetarianism is best. There were certain flesh foods which the Bible allowed and called clean. There are reasons now which did not obtain then why some of these foods should be discarded. This we hope to discuss at greater length in a future issue.

2357.—The 144,000.

Of whom are the 144,000 made up?

All that we can reply to our inquirer is that they are made up of characters which are described in Rev. 14:1-5, and which we are told in the seventh chapter are "servants of our God." Ezekiel 9 speaks of them as those that sigh and that cry for the abominations that are wrought around them. Just how many that will include we do not know; a few perhaps of those who have died in the fullness of the knowledge of God's last message may be among them, taken from the dead by special resurrection, according to Dan. 12:1, 2. But evidently these are but few; for the 144,000 have special experiences, as indicated in Rev. 14:1-5; 15:2, 3. Whether this reckoning includes all persons, male and female, we do not know. In computing the number of Israel of old only the males were counted; women and children were accepted with them, but only the male members were reckoned. It seems to be the Bible method of reckoning; the five thousand and the four thousand which were fed on two different occasions were men, besides women and children. Upon these questions the Bible does not give particular light. The one question which ought to be uppermost in our minds is, Are we meeting God's requirement? If we do, and are worthy to be among that special band, it shall be well; we will glorify God thruout all eternity. If in His infinite wisdom we are not among the 144,000, yet still are given a part in His glorious kingdom, we will still receive more of His kingdom than we deserve, and will have reason for praising Him in all the ages to come. The great object of our lives should be to live so as to please Him, and leave with Him as to who shall make up the number of that special company.

2358.—The Spirits in Prison.

Please explain 1 Peter 3:18-22.

The passage is not difficult if we will only remember the adverbs of time. In simple words this is the teaching of the text: "Because Christ also suffered for sins once, the righteous for the unrighteous, that He might bring us to God," this, of course, when He died upon the cross. He was "put to death in the flesh, but made alive in the spirit;" that is, when He was raised from the dead; "in which [that is, by which Spirit] also He went and preached unto the spirits in prison." When did He do this?—"Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." The man who is in sin is in bondage. He is a prisoner, because of sin "kept under the law, shut up." Gal. 3:22, 23. When Jesus came, He came for the purpose of preaching deliverance to the captives, the opening of the prison to them that are bound. Isa. 61: 1, 2; Luke 4:18. Those who lived in the days of Noah were in the prison-house of sin; they were shut up, to a period of time of which God forewarned them, and the Lord Christ by His Spirit

thru Noah preached to those who were in sin at that time. Heb. 11:7; also 2 Peter 2:5, in which Noah is said to be "a preacher of righteousness." And He did that "when the long-suffering of God waited in the days of Noah, while the ark was a preparing." He also tells us in the 21st verse that the ark was a figure of baptism. Those who accept of Christ are in a sense overwhelmed and brought thru the flood; but He would have us understand also that baptism does not mean the mere putting away of the filth of the flesh; it must be the answer of a good conscience and mean a new life of the resurrection of Jesus Christ who has gone into heaven, seated on the right hand of God, to save His people and bring them home.

2359.—Service of Christ.

When was the true tabernacle pitched? Heb. 8:2. Did this tabernacle have a service before Christ entered it? If so, who performed the service? When did Christ enter upon His priestly service? G. W. B.

The whole intent of the epistle to the Hebrews indicates that the way into the holy places in heaven was not made manifest while as yet the tabernacle was standing. When that tabernacle was made or prepared, we do not know. Heb. 9:8. Evidently it was a living tabernacle composed of the angels of God. The time when Jesus began His ministry as priest is indicated in Ephesians 1 and Heb. 8:1, when He ascended on high and took His seat at the right hand of the Father. He was not made a priest until He went thru the suffering and experience that fitted Him for that, for He was made a priest by an oath, "after the order of Melchizedek." Heb. 7:17, 21. And we are expressly told in the 28th verse of the seventh chapter, "For the law appointeth men high priests, having infirmity; but the word of the oath, which was after the law, appointeth a Son, perfected forevermore."

2360.—S. M. F.—1 Peter 2: 13-18 has absolutely no reference whatever to the day of the Sabbath. The first part of that chapter tells us who the foundation of our faith is, that is, the Lord Jesus Christ; but Jesus kept all the commandments of God, including the seventh day, and died, and rose again in order that our sins might be forgiven and that we might be made followers of Him in the keeping of those commandments. Verse 13 tells us that we should be subject to every ordinance of man for the Lord's sake. And that is true in all those things that pertain to earthly governments; but it is not for the Lord's sake that we disobey Him. It is only for the Lord's sake and for His truth's sake when we obey Him. In every right ordinance it is our duty to obey, but where duty to God comes in contact with what governments require of us, in the language of Peter in another place (Acts 5:29), "We must obey God rather than men." Again Peter tells us "Whether it is right in the sight of God to harken unto you rather than unto God, judge ye."

We have not space in this department to give an exposition of Rev. 14:10, 11. If you will obtain the tract, published by the Pacific Press, entitled, "Tormented Forever and Ever," it will give you a complete explanation of this striking passage.

2361.—The Antitypical Scapegoat.

What is the "fit" man that the scapegoat is sent by into the wilderness in this dispensation? S. F. P.

The antitype of the sending of the scapegoat into the wilderness of Leviticus 16 is in Rev. 20: 1-3. It is an angel sent from God, who lays hold upon the antitypical scapegoat, Satan, and casts him into the abyss for a thousand years.

2362.—T. B. A.—Joshua 24: 2, 3.—These verses tell us where Abraham came from. The "flood" there mentioned refers to the Euphrates River. The American Standard Revision has "Beyond the River." There Abraham's ancestors worshiped false gods. From that condition God called him, and Abraham responded by faith.

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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Christ the Teacher and Healer

By Mrs. E. G. White

Power to the Helpless.



"Springing to his feet, he goes on his way with firm, free step."

NOW there is at Jerusalem by the sheep-market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water." At certain seasons the waters of this pool were agitated, and it was commonly believed that this was the result of supernatural power, and that whosoever first after the troubling of the pool stepped into the waters, would be healed of whatever disease he might have. Hundreds of sufferers visited the place; but so great was the crowd when the water was troubled that they rushed forward, trampling underfoot men, women, and children weaker

than themselves. Many could not get near the pool. Many who had succeeded in reaching it died upon its brink. Shelters had been erected about the place, that the sick might be protected from the heat of the day and the chilliness of the night. There were some who spent the night in these porches, creeping to the edge of the pool day after day, in the vain hope of relief.

Jesus was at Jerusalem. Walking alone, in apparent meditation and prayer, He came to the pool. He saw the wretched sufferers watching for that which they supposed to be their only chance of cure. He longed to exercise His healing power, and make every sufferer whole. But it was the Sabbath day. Multitudes were going to the temple for worship, and He knew that such an act of healing would so excite the prejudice of the Jews as to cut short His work.

But the Saviour saw one case of supreme wretchedness. It was that of a man who had been a helpless cripple for thirty-eight years. His disease was in a great degree the result of his own evil habits, and was looked upon as a judgment from God. Alone and friendless, feeling that he was shut out from God's mercy, the sufferer had passed long years of misery. At the time when it was expected that the water would be troubled, those who pitied his helplessness would bear him to the porches. But at the favored moment he had no one to help him in. He had seen the rippling of the water, but had never been able to get farther than the edge of the pool. Others stronger than he would plunge in before him. The poor, helpless sufferer was unable to contend successfully with the scrambling, selfish crowd. His persistent efforts toward the one object, and his anxiety and continual disappointment were fast wearing away the remnant of his strength.

The sick man was lying on his mat, and occasionally lifting his head to gaze at the pool, when a tender, compassionate face bent over him, and the words, "Wilt thou be made whole?" arrested his attention. Hope came to his heart. He felt that in some way he was to have help. But the glow of encouragement

soon faded. He remembered how often he had tried to reach the pool, and now he had little prospect of living till it should again be troubled. He turned away wearily, saying, "Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me."

Jesus bids him, "Rise, take up thy bed, and walk." With a new hope the sick man looks upon Jesus. The expression of His countenance, the tones of His voice, are like no other. Love and power seem to breathe from His very presence. The cripple's faith takes hold upon Christ's word. Without question he sets his will to obey, and as he does this, his whole body responds.

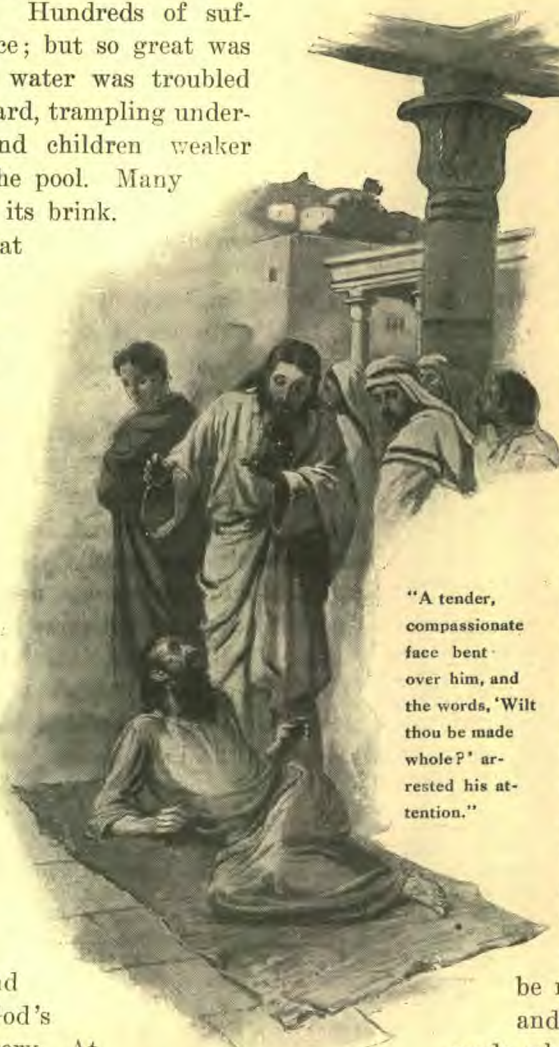
Every nerve and muscle thrills with new life, and healthful action comes to his crippled limbs. Springing to his feet, he goes on his way with firm, free step, praising God, and rejoicing in his new-found strength.

Jesus had given the palsied man no assurance of divine help. The man might have said, "Lord, if Thou wilt make me whole, I will obey Thy word." He might have stopped to doubt, and thus have lost his one chance of healing. But no, he believed Christ's word, believed that he was made whole; immediately he made the effort, and God gave him the power; he willed to walk, and he did walk. Acting on the word of Christ, he was made whole.

By sin we have been severed from the life of God. Our souls are palsied. Of ourselves we are no more capable of living a holy life than was the impotent man capable of walking. Many realize their helplessness; they are longing for that spiritual life which will bring them into harmony with God, and are striving to obtain it. But in vain. In despair they cry, "O wretched man that I am! who shall deliver me from the body of this death?" Let these desponding, struggling ones look up. The Saviour is bending over the purchase of His blood, saying with inexpressible tenderness and pity, "Wilt thou be made whole?" He bids you arise in health and peace. Do not wait to feel that you are made whole. Believe the Saviour's word. Put your will on the side of Christ. Will to serve Him, and in

acting upon His word you will receive strength. Whatever may be the evil practise, the master passion which thru long indulgence binds both soul and body, Christ is able and longs to deliver. He will impart life to the soul that is "dead in trespasses." He will set free the captive that is held by weakness and misfortune and the chains of sin.

The sense of sin has poisoned the springs of life. But Christ says, "I will take your sins; I will give you peace. I have bought you with My blood. You are Mine. My grace shall strengthen your weakened will; your remorse for sin I will remove." When temptations assail you, when care and perplexity surround you, when, depressed and discouraged, you are ready to yield to despair, look to Jesus, and the darkness that encompasses you will be dis-



"A tender, compassionate face bent over him, and the words, 'Wilt thou be made whole?' arrested his attention."

pelled by the bright shining of His presence. When sin struggles for the mastery in your soul, and burdens the conscience, look to the Saviour. His grace is sufficient to subdue sin. Let your grateful heart, trembling with uncertainty, turn to Him. Lay hold on the hope set before you. Christ waits to adopt you into His family. His strength will help your weakness; He will

lead you step by step. Place your hand in His, and let Him guide you.

Never feel that Christ is far away. He is always near. His loving presence surrounds you. Seek Him as One who desires to be found of you. He desires you not only by living faith to touch His garments, but to walk with Him in constant communion.

Christian Science in the Light of Reason and Revelation

By R. A. Underwood

V. The Lord's Prayer; the Ego.

THE advocates of the doctrine of Christian Science "wrest" the "Scriptures." 2 Peter 3:16. Christian Scientists read the Scriptures in their public services, but in all cases they read what they call the true or spiritual application of the same from "Science and Health with Key to the Scriptures."

Christ, the prophets and apostles, did not give, according to their interpretation, the clear light as to the being of man, matter, sin, disease, and death. But it has been left to Mrs. Mary Baker G. Eddy to discover the science of being, as she has given it to the world in her book. She says her book gave to the world "the first rules for demonstrating this science, and registered the revealed truth uncontaminated by human hypotheses." Page 456.

If this is true, it follows as a logical result that Mrs. Eddy's book should be taken in preference to the Scriptures as authority. When the Bible and Mrs. Eddy's book conflict in their statements, of course Mrs. Eddy's statements must be given the preference. In fact, whenever the Bible is read in public or elsewhere by Christian Scientists, Mrs. Eddy's interpretation of the scripture is read, and always taken as authority. This is much like the manner of the Jews in reading the Bible in the days of the first advent of Christ. They had a method of explaining away the statements of God's word by their traditions. Christ said of them:

"Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto Me with their mouth, and honoreth Me with their lips; but their heart is far from Me. But in vain they do worship Me, teaching for doctrines the commandments of men." Matt. 15:6-9.

The following is an illustration of the method of Christian Science in wresting the Scriptures, altho the case cited is modest compared with some other interpretations. On pages 16 and 17 of "Science and Health," edition 1905, we have the Lord's Prayer quoted by Mrs. Eddy, with the interpretation, as follows:

"Here let me give what I understand to be the spiritual sense of the Lord's Prayer:

"Our Father which art in Heaven."
"Our Father-Mother God, all harmonious."
"Hallowed be Thy name."
"Adorable One."
"Thy kingdom come."

"Thy kingdom is within us, Thou art ever-present."

"Thy will be done in earth, as it is in heaven."

"Enable us to know,—as in heaven, so on earth,—God is supreme."

"Give us this day our daily bread."

"Give us grace for to-day; feed the famished affections."

"And forgive us our debts, as we forgive our debtors."

"And infinite Love is reflected in love."

"And lead us not into temptation, but deliver us from evil."

"And Love leadeth us not into temptation, but delivereth us from sin, disease, and death."

"For Thine is the kingdom, and the power, and the glory, forever"

"For God is now and forever all Life, Truth, and Love."

This is perversion and contradiction of the sentiment of the Lord's Prayer. According to this interpretation, Christ utterly failed to give a model form of prayer, to say nothing of the failure to instruct us that our "Mother" is to be implored in prayer.

Whenever the Lord's Prayer is repeated by this people, this spiritual meaning is always rehearsed as above cited.

The claims Mrs. Eddy makes of healing, and the adoration given her by those who accept this doctrine, are one of the strongest evidences of the source of darkness from which this whole movement emanates. Christ said, "I am come in My Father's name, and ye received Me not; if another shall come in his own name, him ye will receive." John 5:43. A few citations of Mrs. Eddy's assumptions of power to heal, as printed in "Science and Health," will illustrate her claims:

"I have healed infidels whose only objection to this method was that I, as a Christian Scientist, Believed in the Holy Spirit, while they, the patients, did not." Page 359.

"In her belief, the woman had chronic liver complaint, and was then suffering from the complications of symptoms connected with this belief. I cured her in a few minutes." Page 389.

"Mortal existence is a dream, it has no real entity, but saith, 'It is I.' Spirit is the EGO which never dreams, but understands all things. Man is the likeness of this ego." Page 250.

A significant paragraph is found on the fly-leaf of her book, credited "anonymous," but evidently endorsed as the epitome of the whole character of Christian Science to exalt man as his own saviour. It reads:

"I, I, I, I myself, I,
The inside and the outside, the what and the why,
The when and the where, the low and the high,
All I, I, I, I myself, I."

This is much like the statements above

quoted, where Mrs. Eddy says, "I have healed," "I cured her," etc. We read of a character brought to view in Isaiah 14, where the *ego* stands out in a similar manner. The statements are as follows: "I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." Isa. 14:13, 14.

There seem to be five declarations in which "I," in this case, stands most prominent. The personage brought to view does not at present have the best reputation. He once was a covering cherub. He once was the being designated as light-bearer; but this spirit of *ego*, which developed into such self-importance and self-exaltation, proved to be the ruin of this bright and shining character, and the exclamation is made: "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations!" We tremble as we see any human being following the example of this being, whose final doom and utter destruction are as certain as his self-exaltation was manifest.

How different is the spirit of Christ, shown in His followers. I will cite only one instance to illustrate this: "Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as tho by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified His Son Jesus; whom ye delivered up, and denied Him in the presence of Pilate, when he was determined to let Him go. . . . And His name thru faith in His name hath made this man strong, whom ye see and know; yea, the faith which is by Him hath given him this perfect soundness in the presence of you all." Acts 3:12-16.

In the closing part of Mrs. Eddy's book, "Science and Health," there are one hundred pages occupied by testimonials of individuals who claim to have been healed. These testimonials are given under the caption, "Fruitage." I have read these testimonials carefully, which were given by sixty-eight different persons. The name of Christ or Jesus is used less than a dozen times in these testimonials, and in no instance is the work of healing attributed to Christ. "I owe it all to Christian Science," or similar expressions, are often used. These persons speak in terms of praise and adoration of "our mother," "leader," "founder of Christian Science," "Science and Health with Key to the Scriptures." A few quotations will show the hypnotic power of this movement over the minds of those who claim to be healed by it.

"'Science and Health with Key to the Scriptures,' by Mrs. Mary Baker G. Eddy, . . . will do more for the reader thereof, physically and spiritually, than all the books he has ever read or can read, not excepting the Bible.—T. C. D., Toronto, Canada." Page 608.

"'Science and Health' is the greatest book that has ever been published in modern times. It is the key to the Bible and all the hidden principles of life.—J. W. R., San Francisco, Cal." Page 614.

"The blessed science never seemed hard to

understand, because from the first I loved it, and loved her who gave it to a starving world. My prayer now is that I may become worthy to call her 'mother.'—C. D., DeFuniak Springs, Fla." Page 642.

"Words can not express our gratitude to dear Mrs. Eddy for her book, 'Science and Health,' which is our daily strength for daily needs. I would like to tell her all it has done for us.—H. L. S., Chicago, Ill." Page 689.

"I can not express my gratitude to our dear Mother for the light of Christian Science.—A. J. A., Salem, Ore." Page 638.

How different are the expressions and sentiments of the soul set free from sin by the power of God thru Jesus Christ. Instead of expressions of adoration and praise being poured out upon a mortal being, who seeks the flattery and even the worship of her followers, the saved soul gives all glory and thanks unto Him that hath sought us and bought us with His own blood upon Calvary. Be not deceived by cunningly devised fables.

Christ and the Law.

[From Wesley's Sermon XXVII, Discourse V on the Sermon on the Mount.]

II. Jot or Tittle.

1. "For verily I say unto you [a solemn preface which denotes both the importance and certainty of what is spoken], Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

ONE jot, it is literally *not one iota*, not the most inconsiderable vowel; or *one tittle*, one corner or point of a consonant. It is a proverbial expression which signifies that *no one commandment contained in the moral law*, nor the least part of any one, however inconsiderable it might seem, should ever be disannulled.

"Shall in no wise pass from the law." The double negative here used strengthens the sense so as to admit of no contradiction. And the word "shall," it may be observed, is not barely future, declaring what *will* be, but has likewise the force of an *imperative*, ordering what *shall* be. It is a word of authority, expressing the sovereign will and power of Him that spake,—of Him whose word is the law of heaven and earth, and stands fast forever and ever.

"One jot or one tittle shall in no wise pass," "till heaven and earth pass," or, as it is expressed immediately after, *till all* (or rather *all things*) *be fulfilled*, till the consummation of all things. Here is therefore no room for that poor evasion (with which some have delighted themselves greatly) that "no part of the law was to pass away till all the law was fulfilled; but it has been fulfilled in Christ; and therefore now must pass away for the Gospel to be established." Not so; the word *all* does not mean all the law, but all things in the universe; as neither has the term *fulfilled* any reference to the law, but to all things in heaven and earth.

2. From all this we may learn that there is no contrariety at all between the law and the Gospel, that there is no need for the law to pass away in order to the establishing the Gospel. Indeed, neither of them supersedes the other, but they agree perfectly well together. Yea, the very same words considered in different respects are both parts of the law and the Gospel; if they are considered as commandments, they are parts of the law;

if as promises, of the Gospel. Thus, "Thou shalt love the Lord thy God with all thy heart," when considered as a commandment, is a branch of the law; when regarded as a promise, is an essential part of the Gospel, the Gospel being no other than the commands of the law, proposed by way of promises. Accordingly, poverty of spirit, purity of heart, and whatever else is enjoined in the holy law of God, are no other, when viewed in a Gospel light, than so many great and precious promises.

3. There is, therefore, the closest connection that can be conceived between the law and the Gospel. On the one hand the law continually makes way for, and points us to, the Gospel; on the other the Gospel continually leads us to a more exact fulfilling of the law. The law, for instance, requires us to love God, to love our neighbor, to be meek, humble, or lowly; we feel that we are not sufficient for these things, yea, that "with men this is impossible." But we see a promise of God to give us that love and to make us humble, meek, and lowly. We lay hold on this Gospel, on these glad tidings; it is done unto us according to our faith,

Looking Homeward.

BEAUTIFUL land of the spirit set free,
Nearer and dearer than ever to me,
Now, as we're nearing the glad harvest day,
Longing eyes ever keep turning away,
Turning away toward that City of Light,
Where the glorified walk in pure garments of white.

Where never a sorrow, a blight, nor a care
And naught that defileth may once enter there.
O, jasper walled city, I long to behold
What eye hath not seen nor ear hath been told;
For the cleansing that purifies whiter than snow,
Whatever the trial, dear Lord, I would know.
And when I am fully abiding in Thee,
A glimpse of the beautiful land may I see.

M. M. SOLLARS.

and "the righteousness of the law" is "fulfilled in us," thru faith which is in Christ Jesus.

We may yet further observe that every command in Holy Writ is only a covered promise. For by that solemn declaration, "This is the covenant that I will make . . . after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts," God hath engaged to give whatsoever He commands. Does He command us then to pray without ceasing? to rejoice evermore? to be holy as He is holy? It is enough. He will work in us this very thing. It shall be unto us according to His word.

4. But if these things are so, we can not be at a loss what to think of those who in all ages of the church have undertaken to change or supersede some commands of God, as they professed, by the peculiar direction of His Spirit. Christ has here given us an infallible rule whereby to judge of all such pretensions. Christianity, as it includes the whole moral law of God, both by way of injunction and of promise, if we will hear Him, is designed of God to be the last of all His dispensations. There is no other to come after this. This is to endure till the consummation of all things. Of consequence all

such new revelations are of Satan and not of God and all pretenses to another more perfect dispensation fall to the ground of course. Heaven and earth shall pass away; but this word shall not pass away.

The Study of History.

GOD speaks to man thru His word; "for no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit." 2 Peter 1:21, A.R.V. God speaks thru nature; for "the heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." Ps. 19:1, 2. God speaks thru history; for "He increaseth the nations, and He destroyeth them; He enlargeth the nations, and He leadeth them captive." Job 12:23. These are God's complete revelation, each throwing light on the other.

The usual view of history is stated by Creighton: "History is concerned with tracing the evolution of *human* affairs." To him the rise and fall of nations seems to be dependent upon the will of man, and determined by his power, ambition, or caprice. Thus viewed the soul of history is not discerned, the genius of history is disregarded. Those who study history aright "behold behind, above, and thru all, the play and counter-play of human interests and powers and passions, the agencies of the all-merciful One, silently, patiently, working out the counsels of His own will." They see the divine purpose in forming every reform, see the hand of God hovering over every historic page, and His handwriting on every ancient monument. There is only one way to study history, and that is with "the intent that the living may know that the Most High ruleth in the kingdom of men." Dan. 4:17.

The whole philosophy of history is given in one comprehensive sentence by Paul, in his address to the sages at Athens: He "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." For what purpose?—"That they should seek the Lord, if haply they might feel after Him, and find Him." Acts 17:26, 27. In view of these words, then, it is evident that the whole history of man thru heathen darkness to twentieth century light is one long working out of God's plan for the salvation of man.

The Bible, and the Bible only, gives a foreview of God's plan. Here we learn of events that are casting their dark, ominous shadows before, "the sound of their approach causing the earth to tremble, and men's hearts to fail them for fear." It is only in the study of the execution of God's purpose in history that we may correctly value things seen and unseen; "that, viewing the things of time in the light of eternity, we may put them to their truest and noblest use; that we may learn what is the true aim of life."

(Continued on Page 12.)



The Everlasting Gospel

1. What is the Gospel?

"For I am not ashamed of the Gospel of Christ: for IT IS THE POWER OF GOD UNTO SALVATION to every one that *believeth*; to the Jew first, and also to the Greek." Rom. 1:16.

2. What is revealed in the Gospel?

"For therein is THE RIGHTEOUSNESS OF GOD revealed from faith to faith: as it is written, The just shall live by faith." Rom. 1:17.

3. The Gospel being the power of God unto salvation, from what does it save?

"And thou shalt call His name Jesus: for He shall save His people FROM THEIR SINS." Matt. 1:21.

NOTE.—From the foregoing texts it will be observed that the Gospel is the "power of God." The success of the Gospel, then, rests upon God and His power, and not upon any human strength or human devisings. And not only is the Gospel the power of God, but it is "the power of God unto salvation." And it brings this salvation to every one that believeth. The Gospel is for the purpose of saving from "sin" or wrong-doing, and the apostle shows how it can thus save from wrong-doing by saying, "For [that is, because, or for the reason that], therein is the righteousness of God revealed." The Gospel, then, saves from sin by revealing or bringing into the individual the righteousness of God to supplant the man's sinfulness. And this transformation is accomplished thru faith, for God's righteousness is revealed "from faith to faith."

4. How is this righteousness of God, which is perfect right-doing, made to enter the life of the sinner and take the place of the sins he has committed?

"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: for all have sinned, and come short of the glory of God; being justified freely by His grace thru the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation thru faith in His blood, to declare His righteousness for the remission of sins that are past, thru the forbearance of God; to declare, I say, at this time His righteousness: that He might be just, and the Justifier of him which believeth in Jesus." Rom. 3:21-26.

NOTE.—Man sinned and thus placed himself where he could not do right, neither could he get back to the place that he could perform right acts. He had hopelessly fallen. Then our heavenly Father and His Son Jesus Christ step in and rescue fallen man by offering the perfect "righteousness of God." And this righteousness is given to the individual "by faith." Note also that this faith is the "faith of Jesus Christ." Then our Father offers us His righteousness and with

it He also offers us the "faith of Jesus Christ," His Son. Thus it is seen from the verses just quoted that both the righteousness and the faith are of divine origin and are direct divine gifts. Therefore they must be acceptable to God for He Himself has given them for the very purpose of our salvation. The apostle states that Christ is set forth to "declare His righteousness for the remission of sins that are past." Then he repeats and emphasizes that God "declares" this righteousness in the place of the past life of sin. That is to say, all our past life of sin is taken away from us by the power and willingness that the Lord has to "declare" in the place of that sin the righteousness of His own life. And from the moment that the sinner accepts this great gift of righteousness from the hand of the Lord he is no longer to look at his past life of sin to grieve over it, but he is to thank the Lord every day and continually that his life of sin is gone and he has in its stead the perfect life of Christ. Christ lived a perfect life from infancy to His death, and He lived that life for us. He lived that life of righteousness so that we could accept it by faith, and so that we could thank the Lord all the time that the sinful life that we have lived has been exchanged for the perfect life that our Saviour has lived for us.

5. Having accepted the righteousness and faith that come from God, who are we then to constantly behold?

"We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18.

"Looking unto Jesus the Author and Finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. 12:2.

6. What is the extent of the power that attends the Gospel in this transformation from sin to righteousness?

"And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28:18-20.

NOTE.—All power that is in heaven and in earth is given to our Saviour for His work of redeeming men. And He commands His followers to go in this power, for He says that He is with them always. He is ever at their side. He never leaves them for a moment. And all this mighty power that centers in Him is exercised in and for the one who accepts Christ and thus permits the Master to walk with him "alway."

7. How many may have the privilege of receiving this Gospel of righteousness and salvation?

"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." John 3:16.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17.

8. How is the law of God related to the salvation given in the Gospel?

"For by the law is the knowledge of sin." Rom. 3:20.

"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.

NOTE.—It is perfectly clear from the foregoing texts that the sinner can see nothing but his sins in the light of the law of God. The law which is the expression of the righteousness of God shows to the sinner the evil of his course.

9. What is the penalty for sin?

"For the wages of sin is death; but the gift of God is eternal life thru Jesus Christ our Lord." Rom. 6:23.

"When lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." James 1:15.

10. Then what is the view that the sinner has of the law?

"The commandment, which was ordained to life, I found to be unto death." Rom. 7:10.

11. What may be accomplished for the sinner who sees himself as he really is—who has a view of his life in the light of the law of God?

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak thru the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:2-4.

NOTE.—Study the foregoing texts carefully, and you will see that from the sinner's standpoint God's holy law is a "law of sin and death." It is the law that shows him his sin, and unrepented sin brings sure condemnation and death. But as soon as the sinner turns from his evil course then that same law becomes the law of life in Christ Jesus. Each commandment becomes an enabling act. Each precept is transformed into a blessed promise.

12. Then what kind of mind only is opposed to the law of God?

"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 Relation of the Law to the Gospel.

(From Posthumous Sermons of Thomas Chalmers.)

If there be one character of the law of God more distinct and more declared than another, it is the resolute, the unbending assertion which it makes of its own authority; and, in virtue of which, it will stoop to no compromise with human disobedience. There is in this respect, a high state and sovereignty in the divine government, from which it is impossible that it ever can descend.—
Page 12.

We never can by our most strenuous observation of the law arrive at a juridical or a forensic right to heaven. But it is just by our observation of the law, as a law of piety, and purity, and equity, and kindness, that we arrive at that personal righteousness which makes us meet for heaven's exercises and heaven's joys—the exercises of a morality that is then faultless, the joys of a then complete and unsullied virtue.—
Page 125.

Greatly do they mistake the whole design and economy of the Gospel, who think that it brings any exemption from the services of righteousness along with it. There is, in truth, a busier and a more abundant service than before; and the only distinction is, that, whereas under the one dispensation you served in the oldness of the letter, under the other dispensation you serve in the newness of the spirit. The obedience now is of a more refined, and pure, and exalted character than ever was obedience then. It is obedience altogether divested of that mercenary character, which never ceases to adhere to it; so long as viewed legally, it is regarded but as the term of a bargain. Instead of a constrained stipulation, it becomes a spontaneous offering of love and of loyalty; and, proceeding as it does from the new taste and a desire of a heart now emancipated from the bondage and the terror of a felt condemnation, it is as unlike to what it formerly was as the obedience of a seraph is unlike to that of a slave. And be assured that, unless this new obedience is entered on, you have no part nor interest in the Gospel of Jesus Christ.—Page 126.

Buy the Truth.

THAT the Bible should be studied, and that faithfully, must be patent to all who believe it. The intelligent teacher, engineer, physician, or architect knows that it requires earnest, faithful, hard study in the principles of his vocation or profession if he would make it thoroly successful. He can not ignore this. Wise theories, well digested, reduced to constant practise, make men successful in the various professions and sciences and vocations.

The word of God reveals the science of religion. It is the only true system of the-

ology. In it we learn all that can be learned in books of God and Christ, and the blessings, privileges, and requirements of Christianity. If we would learn Christ, we must study that word. John 5:39. If we would be sanctified, it must be thru the truth of God's word. John 17:17. If we would victoriously meet temptation, it must be with the sword of God's word. Eph. 6:17; Ps. 17:4. If we would be kept from sin, we must have the moral truths of God's word hid in our hearts, which can not be unless we know what they are. Ps. 119:11. It was in this way that Jesus met the enemy and conquered. Ps. 40:8; Matt. 4:4, 7, 10.

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.

The Will of God.

(From "The Word and Works of God," by John Gill, D.D., page 155, published by H. Dayton, New York.)

"The will of God, which He would have performed by men, is revealed in the law (Rom. 2:18), made known to Adam, by inscribing it on his heart, was delivered to the Israelites, written on tables of stone by the finger of God; written on the hearts of God's people; who, being transformed by the renewing of their minds, come to know what is the good, perfect, and acceptable will of God." (Rom. 12:2).

Our Bible Band.

We are preparing a schedule of the whole year which can be slipped into the Bible, and thus ever furnish a ready reference to the Scripture reading of the day. This is more than we agreed to do; but we felt that many of our Band would send away their papers to friends, or mislay them, perhaps, and therefore we are preparing the whole year's schedule. Where clubs have been sent in we will mail a sufficient number to the sender. Others who desire it will please enclose stamp and one will be sent immediately.

Schedule for the Week Ending Feb. 1, 1908.

Sunday	January 26	Exodus 9, 10	Psalms 26
Monday	" 27	" 11, 12	" 27
Tuesday	" 28	" 13, 14	" 28
Wednesday	" 29	" 15, 16	" 29
Thursday	" 30	" 17, 18	" 30
Friday	" 31	" 19, 20	" 31
Sabbath	February 1	" 21-24	" 32

Some of our Band may be Sunday-observers, and may therefore have more time to read on Sunday. Let them read the regular number on the day previous and five on Sunday.

As the going out of Egypt into Canaan is a type of the deliverance of God's people from the dark Egypt of earth, so the plagues visited upon Egypt are a type of the last plagues recorded in Revelation 16. They were literal, and Egypt knew it; and Philistia did not doubt it. 1 Sam. 4:7, 8.

Not till we reach the tenth chapter is it said that God "hardened" Pharaoh's heart. See the American Standard Revision. Pharaoh's heart was made heavy and stubborn by his own resistance to the Spirit of God. But there came a time when God could no longer impress the haughty king, and His Spirit was withdrawn. Only so does God harden hearts, by withdrawing His Spirit and leaving man to himself.

It is always best to draw personal lessons from the scripture we read. Take the solemn Passover. That Passover represented Christ. 1 Cor. 5:7. If His decision in our cases should come to-night, or death should visit us, are our sins washed away?

Wonderful lessons are these chapters of God's power. The song of Moses will be repeated by those who are delivered from the persecuting powers of earth when Christ comes. Rev. 15:2, 3. But those then delivered will sing another song, that of the Lamb, because they are triumphant over sin.

Note the threefold weekly miracle in connection with the manna continued for forty years. Think how impossible it was for Israel to be mistaken about the day of the Sabbath. God knew, and God made it so plain for forty years that the unbelieving among them could not be mistaken. This was the Sabbath given in the law (Ex. 20:8-11), and this was the Sabbath kept by the disciples of Jesus (Luke 23:56). How blessed it would have been for Israel to feed upon the food furnished of God instead of the flesh-pots of Egypt. How much better it would be for men and women now to eat simple, wholesome food instead of the multitudinous concoctions and mixtures of modern cooking. And how much more blessed to feed our souls upon the word of God spiritually than upon the traditions and substitutes of men.

In the nineteenth chapter (verses 3-8) are the preliminary steps of the "old covenant." Notice that God's covenant, His voice, is not the covenant between Him and Israel; they are the conditions of the covenant. How befitting to God's great and eternal law was all the glory and power displayed in its giving. It begins with Ex. 20:2 and ends with verse 17. We need not worry over its division. The great thought with us each and all ought to be not to have that holy law without as a condemner of our sin, but to let God by His Gospel (see pages 6, 7) write it upon our heart, and make each commandment an enabling act in our lives. It is a good law, isn't it? If Israel had not loved sin, they would not have asked that God speak no more.

Chapters 21 to 23 are various general laws and precepts which were necessary in community life. Chapter 24 is the ratifying of the "old covenant" by blood, "concerning" the words, the conditions of the covenant. Israel broke the covenant, but the righteous law of conditions remained. Note that in verse 12 the Ten Commandments are called "a law," separate from all other laws. God is a "devouring fire," but only to consume sin.

Most excellent in their spiritual sweetness and fulness are the Psalms for this week. How fittingly does the thirty-second come in in connection with the Gospel Bible-reading in this issue.

One daily paper, referring to the Sunday crusade in New York, wonders if the music stops in heaven on Sunday. Yet the real core of the Sunday question does not lie in what the Lord does or does not do; it is what a man has a right to do or not to do. Men may choose evil or choose good, but the law has no right to regulate man's religious duties, whether it calls that duty police regulation or civil law.



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Manuscripts should be addressed to the Editor.

For further information see page 15.

MILTON C. WILCOX

A. O. TAIT

EDITORS.

"Under the Law."

HE is "under the law," under its condemnation, who is not in Christ. By nature all are under the law, for all have sinned. Rom. 3:9, 19, 23. But he who by faith accepts Christ is justified, or counted righteous. His faith is counted for obedience. See Rom. 3:21, 22; 4:5-7; 5:1. And because we have died to sin, and the

sin is taken away, and righteousness is imputed, thru grace, sin has no dominion over us.

But what then? Does this give us the privilege of sinning, or breaking God's law? —Not at all; for if we turn again to sin, we become servants of sin, and are again under condemnation of law. We are made free from sin that Christ working thru us may keep the law. Rom. 8:4; 1 John 5:3. And this is Paul's argument all thru Romans 7. Married to the old man, we are the servants of sin, held in bondage by the law which we can never keep. But yielding ourselves to Christ, dying with Him by faith, the old man crucified and buried, we are delivered from the condemnation of the law, and are free to be married "to Him who is raised from the dead, that we should bring forth fruit unto God." Rom. 7:4.

Studies in Romans

Rom. 3:1-8.

THE last part of the second chapter of Romans, as shown in the study of those verses last week, presents the fact that making the profession of the religion of the Bible is of no avail unless the professor comes into actual possession of the righteousness of God. Professing to be a follower of the God of heaven, and still doing the wicked things that were practised while making no such profession is mere hypocrisy; it is not Christianity.

In those verses already referred to, Paul condemns the Jews of his time for making their boast of godliness while at the same time they were dishonoring God by the iniquities that they were practising. And yet, while the Jews of that time were largely living these hypocritical lives, still there were some among them that were true to the religion that they professed. For in the first part of the next chapter we read:

"What advantage then hath the Jew? or what is the profit of circumcision? Much every way: first of all, that they were intrusted with the oracles of God. For what if some were without faith? shall their want of faith make of none effect the faithfulness of God? God forbid: yea, let God be found true, but every man a liar; as it is written,

"That Thou mightest be justified in Thy words,

And mightest prevail when Thou comest into judgment.

"But if our unrighteousness commendeth the righteousness of God, what shall we say? Is God unrighteous who visiteth with wrath? (I speak after the manner of men.) God forbid: for then how shall God judge the world? But if the truth of God thru my lie abounded unto His glory, why am I also still judged as a sinner? and why not (as we are slanderously reported, and as some affirm that we say), Let us do evil, that good may come? whose condemnation is just."

Light-Bearers for God.

Since there was so much hypocrisy among the Jews, and since because of this hypocrisy (as shown in chapter 2:23, 24) the name of God was made a byword among the Gentiles, or unbelievers, what was the advantage then of the Jew? What advantage did God gain by taking to Himself the Jewish people, and what advantage was there in it to the Jew himself? There was much in every way,

because they furnished a depository for the oracles of God; they furnished a medium thru which God could reveal Himself, not merely to the Jews, but to the whole world. Now, it is true that many of the Jewish nation did not really believe, and consequently could not practise the things that they professed; but it is equally true that there were some among the Jews who really did believe God and practise the righteousness that He bestowed upon them; and it is furthermore true that the light of the righteous lives of these faithful ones reached many individuals in the heathen world; and thus were both Jew and Gentile blessed by the committing of the oracles of God to the Jewish nation.

In committing His oracles to the Jews, and thus making them His light-bearers to the world, the Lord knew that there would be many hypocrites among them that would bring discredit to His name. He knew that many would take only a superficial view of what He was seeking to do for each man in all the world, and hence these superficial persons would have nothing but sneers and ridicule for the Lord and His work. But while the Lord knew all this, He also knew that there would be some that would believe and consequently would truly represent Him. These true believers would be fitted by His grace for everlasting life. And so the Lord "for the joy that was set before Him [the joy of seeing in immortality those who had accepted His grace and salvation] endured the cross, despising the shame." Heb. 12:2.

God Ever Faithful.

"What if some were without faith? shall their want of faith make of none effect the faithfulness of God? God forbid: yea, let God be found true, but every man a liar." Verses 3, 4. No matter what men may do, God is always faithful. "If we are faithless, He abideth faithful; for He can not deny Himself." 2 Tim. 2:13. Our salvation rests upon the faithfulness of God. It does not rest upon the faithfulness of man. Hence we have a secure foundation, for He "abideth faithful," no matter what we may

do. Even tho the great majority of the human family may deny Him and spitefully mistreat Him, yet He is ever the same. Because the great majority of the human race reject Him He does not become disgusted with the whole of mankind and turn them all into destruction. He stands ever with open arms, entreating, entreating, ever entreating, all to come to Him; and every one who comes meets with a royal welcome, and is immediately cleansed from all his sin and defilement and thus fitted to associate with the angels and the spotless Son of God.

God Will Be Justified.

God is true, even tho every man be found a liar; and thus our God is "justified" in His words, and He will prevail when He cometh into judgment. When the individual stands before the great tribunal he will not be able to say that God was unfaithful or faulty. He will be forced to admit that God was always kind to him; he will be forced to admit that the tenderest sympathies were ever extended to him by the Father in heaven; he will be forced to acknowledge that the Lord has sent him the same rain and sunshine and the rest of the bounteous blessings of nature that were bestowed upon His own loyal children. God has shown Himself faithful in every way, but the unrepentant sinner has spurned Him and now stands in the judgment speechless. The sinner comes up to the bar of God, having treated the divine kindness with contempt and resentful scorn; he has met love with hatred; he has met faithfulness with indifference, and now what can he say for himself? He can only acknowledge that God is just in condemning him to eternal death. He has refused the eternal life so kindly and entreatingly offered by his heavenly Father, and now all that is left for him is eternal death, a thing that by his whole course of life he has insisted upon having.

Then is not the answer to the apostle's next question perfectly clear? "Is God unrighteous who visiteth with wrath?" We must certainly say No, even tho we "speak after the manner of men." Even tho we have no higher sense of justice than the unregenerate man himself, yet must we say that God is just when He visits wrath upon the incorrigible evil-doer.

God presents a perfect plan for saving man from sin. He has arranged to save man from all his sins of the past, and also to lift him to the place that he can live free from sin in the present, and thus be fitted to live in righteousness forever. And since God has provided all this, and also tenderly and faithfully urged it upon each individual thruout all his probationary life, what can men say in the judgment if they have refused it?

"But when the king came in to behold the guests, he saw there a man who had not on a wedding-garment: and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. Then the king said to the servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and the gnashing of teeth." Matt. 22:11-13. The king at his own expense had

provided the wedding-garments for all his guests,—and this person showed contempt for his host by presuming to come into the wedding in any such a way. He was dumb

before the question of the king. And so will the sinner be “speechless” when he stands without the “wedding-garment” of character in the judgment day. T.

Studies in the Book of Daniel

God the Revealer

Daniel Two—The Alphabet of Symbolic Prophecy.

(Concluded.)

THE dream and the events which led to its relating by Daniel were given in our last issue. It should be read in connection with this article which explains the king's dream.

The Interpretation of the Dream.

“This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art king of kings, unto whom the God of heaven hath given the kingdom, the power, and the strength, and the glory; and wheresoever the children of men dwell, the beasts of the field and the birds of the heavens hath He given into thy hand, and hath made thee to rule over them all; thou art the head of gold.

“And after thee shall arise another kingdom inferior to thee; and another third kingdom of brass, which shall bear rule over all the earth.

“And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that crusheth all these, shall it break in pieces and crush. And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, it shall be a divided kingdom; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest the iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron doth not mingle with clay.

“And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that a stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold, the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure.” Dan. 2: 36-45, A.R.V.

“Thou art the head of gold” clearly shows the application of the beginning of this prediction. Nebuchadnezzar, Chaldea's greatest ruler, represented the Babylonian empire, the “golden kingdom of a golden age,” standing in barbaric splendor at the head of four successive world-wide empires, which it would infuse and fashion with its principles for all time. Roger tells us: “No capital in the world has ever been the center of so much power, wealth, and culture for a period so vast. It is indeed a brilliant cycle of centuries.”¹ God's prophet has told us, “Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken; the nations have drunken of her wine; therefore the nations are mad.” Yet God would “heal Babylon,” and He began, as He doubtless had before, with her mightiest king. Jer. 51: 7, 8.

But Babylon, despite her mighty protect-

ing walls; despite her abundant supply of water; despite her proud kings, her rich and splendid palaces, her glorious temples to her gods, her army, the plans of her military men, must pass away. Only the righteous by choice shall exist forever. Only Love Incarnate is fitted to reign eternally. The golden kingdom was alloyed by the rust of depraving idolatry, cankered by selfish-



The Image of Nebuchadnezzar's Dream.

ness, and eaten by the leprosy of sin, and it must pass away. “In the way of righteousness is life; and in the pathway thereof there is no death.” Prov. 12: 28. It is the work of the Gospel to restore man to righteousness; “for therein [in the Gospel] is the righteousness of God revealed from faith to faith.” Rom. 1: 16, 17. God was most emphatically preaching the Gospel to Nebuchadnezzar, and thru him to all generations. Babylon's continued reign depended on Babylon's acceptance, as individuals, of God's righteousness; Babylon's rejection of the Gospel, as individuals, of course, meant that that kingdom should be superseded by another. The golden kingdom must pass away. The riches, the splendor, the glory, the growing weakness and effeminacy and licentiousness of the tropical Euphratean valley were succeeded by the hardy frugality of the mountaineer peoples of Persia, combined with Media, in B.C. 538, symbolized by the breast and arms of silver.

Following Medo-Persia came Grecia, B.C. 331, symbolized by the belly and thighs of

brass reaching to the knees. The successor of Grecia, of which the symbols were the legs of iron and the feet and toes of iron and clay, was Rome, in united and divided state to the end.

Note particularly that the different empires are symbolized, not by any special features of the anatomical parts of the body mentioned, but by the different metals. The image was materially that of a man; it represented the KINGDOM OF MAN; it naturally had a head, a breast, arms, sides, thighs, legs, feet, and toes; but it was the head of gold which symbolized Babylon; the breast and arms of silver which symbolized Medo-Persia. The two arms did not indicate the union of the two powers; this is indicated elsewhere. The arms are incidental, not objective, the same as the two thighs in Grecia, and the two legs in Rome. If the two legs represent Eastern and Western Rome, as some suppose, Rome should have been divided from the beginning, even as the legs, which begin at the knees. But for the greater part of its more glorious career, Rome was a unit.

Rome's union and strength are fitly represented by the iron. Iron can be fused together even as gold and silver; it can be welded. It fitly represents a strong, imperial empire, even as was Rome when she came in fullest connection with the work and people of God.

Rome became a divided kingdom. As a matter of prophecy and history, she became divided into ten kingdoms;² but take particular notice that this division is no more symbolized by the toes than Eastern and Western Rome are by the two legs. The division of the fourth kingdom is symbolized by the coming in of the clay. “And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, it shall be a divided kingdom. . . . And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.” Men would try to unite the divided parts. Marriage and intermarriage should take place; they would intermix themselves with men of any nation (Boothroyd) to endeavor to unite the discordant elements; “but they shall not cleave one to another, even as iron doth not mingle with clay.”

The clay is of the earth. It represents republicanism, democracy, socialism; plentiful, but weak and brittle. It can not unite with imperialism and retain its nature. Iron will not mix with clay. From the first division of Rome, beginning in the fourth century, the clay entered as a constituent element. From that time to the present, the European states,—the old Roman Empire,—have been partly strong and partly broken. Men have tried to unite them in one great empire, as Charlemagne and Napoleon; princes and diplomats have endeavored to unite them by intermarriages of royal families; “but they shall not cleave one to another, even as iron doth not mingle with

(Continued on Page 12.)

¹ “History of Babylonia and Assyria,” Vol. 1, page 386.

² The details of these great empires will be treated more fully as developed in other prophecies in subsequent studies. Here we will study only, and that briefly, the things this prophecy presents.



THE OUTLOOK

"Watchman,
what of
the night?"

International Socialist Congress in Stuttgart

(From Our Own Correspondent.)



The late W. Liebknecht, founder of German Socialism. Was in the German Reichstag for years as a representative of the Social-Democrat party. He was the author of numerous well-known works.



Ferdinand August Bebel, author of numerous Socialist works. Has served as Socialist member of the German Reichstag, and was delegate from Germany to the congress at Stuttgart.

ist deputies, has seen this party grow from 350,000 to 500,000 members; while the German labor unions, which counted in 1894 only 246,500 members, and in 1905, 1,366,000, number to-day 1,800,000 members.

Growth of Unionism.

I have before me the labor unionist "Correspondenz-Blatt" of Aug. 17, 1907. It contains several pages devoted to the statistics of the unions, giving minute details respecting the standing of the central organization and five other smaller organizations. Labor unionists in Germany are divided among sixty-six various trades, and the number of members belonging to each trade is given. Their growth in each of the last twelve years, as well as the amount of contributions and the amount paid out are given in exact figures.

I will give here a few of these figures to show the financial power of these unions. In 1906, the amount paid to unemployed members was \$631,484.45; to sick members, \$781,059.12; to life invalids, \$83,581.08; for sickness and death, \$281,145.12; to party papers, \$379,850.14; to strikers, \$3,276.931.66. Grand total of receipts for 1906: \$9,901,499.48; and grand total expenses, \$8,797,239.89. These figures do not include the financial operations of the five smaller

labor union organizations, which amount to about \$1,190,000.

The International Socialist Congress convened from August 18 to 24 in Stuttgart, the pretty capital of Wurttemberg, a well-known seat for religious and missionary institutions. The congress was preceded by a grand mass meeting which took place on Sunday in the open air, about three miles out of the city. It was a grand success. Between forty and fifty thousand people flocked to the spot. The leading Socialist orators endeavored to make themselves heard of that human sea. Bebel and Jaures and Singer were the heroes of the day.

SOcialists on the continent have been busy this year (1907); they have held a national French Congress at Nancy; a national German Congress at Mannheim; and an international congress at Stuttgart.

These various gatherings have shown that Socialism is a growing power in the nations of Europe. The French Socialist party has sent to the Chamber of Deputies fifty-two members instead of thirty-seven. In England, the first Socialist deputy has entered Parliament. In Finland the ballot has been extended to women. And Germany, altho somewhat beaten in the number of her Social-



The Socialist Mass Meeting at Stuttgart, Germany, at Which Were Assembled Between 40,000 and 50,000 People.

Earlier International Socialist Congresses.

The city authorities had some misgivings about such a gathering; but everything passed off quietly. It must be remarked that a Socialist congress had never before been held in Germany, on account of the refusal of the government to grant permission. The first international congresses held by the Socialist party were as follows: Geneva, 1866; Lausanne, 1867; Brussels, 1868; Basle, 1869; The Hague, 1872; Paris, 1889; Brussels, 1891; Zurich, 1893; London, 1896; Paris, 1900, and Amsterdam, 1904.

The city of Stuttgart was so full of strangers that your correspondent had to find a room in a private family. But he had no difficulty in finding the headquarters of the congress. As he came out of the station, he was met by a large decorated panel announcing in big letters the date and place of the meeting. From distance to distance, Socialist "oriflammes" hung on poles led you unmistakably to the spot, namely the "Liederhalle." This is a fine and imposing concert hall, with all the necessary dependences, such as restaurant, dining-hall, vestries, committee rooms, etc.

Socialist Literature in Many Languages.

In one room was to be found an exhibition of Socialist literature; while another room, devoted to correspondence, was made noisy by the sound of a dozen typewriters. Stationery and a full supply of Socialist books and publications were not lacking. Everything seemed to be thoroughly organized.

Let us stop a few moments in the Socialist book exhibition room. Here are to be seen on their respective tables or stands complete sets of Socialist publications in various languages, books, pamphlets, tracts, leaflets, almanacs, and periodicals. I jot down, as I pass, the following languages: Polish, Yiddish (low German in Hebrew letters), Flemish, German, Czechic-Slav, Norwegian, Hungarian, (forty-five different Socialist periodicals in this one language), Dutch (fifteen periodicals), Swedish, Bulgarian, English (United States and England), Servian, Russian, Armenian, Finnish, and Spanish.

At the main entrance, a crowd of people stands looking curiously on the delegates as they pass in. They are an interesting sight, representing, as they do, from fifteen to twenty various nationalities. Each one wears a badge.

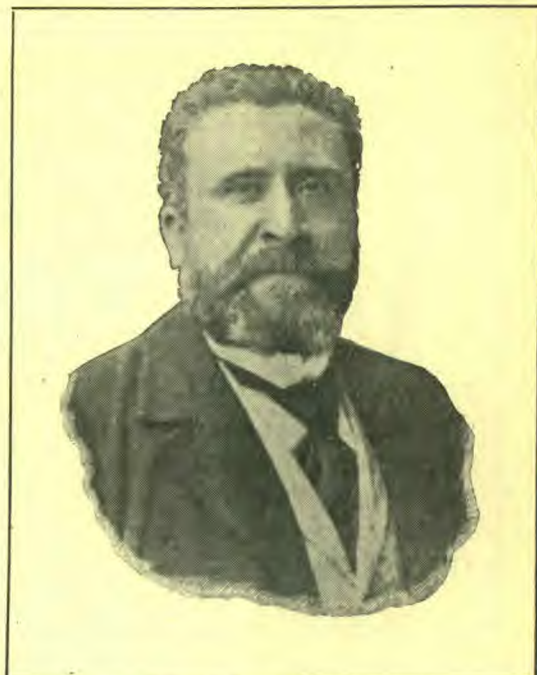
The hall itself, including the galleries, can seat a few thousand people. Sitting at a long

table kept for the representatives of the press, behind and above the presidential rostrum occupied by twenty or thirty leaders, we look down upon the assembly of would-be regenerators of society. Nine long tables run parallel from one end of the hall to the other. Around these, seven or eight hundred delegates are sitting or standing, talking and smoking. Each one has before him paper and ink and a pile of books and documents. There are ladies and gentlemen, young, old, and middle-aged. Here and there are to be seen long beards, blond, brown, and gray. As a rule, these people look remarkably intelligent, energetic, and decided. From the galleries, about three hundred people are looking down.

The Work of the Congress.

The work of the congress proceeded very slowly, every speech or motion having to be translated into two languages besides the language of the speaker (German, English, and French) by two specially appointed translators, speaking perfectly German and English or German and French, respectively.

As I entered the hall, President Singer was trying to put to a vote some previously discussed resolutions. His was no small task, amid the noise of conversation and the blue haze of tobacco smoke. A difficulty arose as to whether the majority or the minority report should be voted on. The president explained his point of view. His two translators



M. Jean Jaures, Deputy of the French Chamber, and Delegate from France to the Socialist Congress at Stuttgart.

And supposing they should succeed, what then? This control will have to be placed in the hands of a few men for the mass of the people. And who knows whether these few men in each community will not betray the confidence vested in them and become cap-

italists in their turn? And thus we will be brought back to the present state of things after passing thru such scenes of revolution, civil war, and bloodshed as have never been acted out on this earth, not excepting the French Revolution.

How foolish, childish, and dreamy, yea, how criminal these Socialistic schemes! For no one can think for a moment that the expropriation and redistribution or control of wealth will

take place without a deadly struggle which will threaten the very existence of society.

The Core of the Matter.

How sad to think that this whole mistake resolves itself into a religious error, which a correct knowledge of the fundamental truth of the Gospel would have prevented. "MAN IS GOOD, BUT SOCIETY IS BAD," says the Socialist; "hence society must be reconstructed." No! says the Gospel of Jesus Christ; society would be all right enough if man were good; society is only what man makes it; man can never make a better society, not even should Socialism have its way. MAN IS BAD, here is the whole secret; MAN is selfish; MAN is sinful; HE needs reconstruction; HE needs conversion; HE needs to be changed by the grace and spirit of God; and when society is made up of such men, then, like in apostolic days, social conditions will be transformed, and equal privileges and comforts will be provided for all, because all will be looking for the interests of each, and not each one for his own interest.

The Leading Questions Discussed.

The leading questions discussed at Stuttgart were: (1) Militarism, shall it be ut-

(Continued on Page 12, Column 3.)



Panorama of Stuttgart.

did not understand him or else were not understood by the audience. Confusion arose. An English delegate shouted: "We do not understand what is going on," and tried to suggest his idea. His voice was drowned by the noise and the president's big bell. With impatient tone and gesture, a vice-president approached President Singer and endeavored to make him understand that he was making a blunder. Singer listened a few seconds, shook his gray head negatively, and then agitated his bell again with all his might to quell the growing confusion and din among the delegations.

Harmony Is Wanting.

When, at last, one hour and a half or two hours had been spent in procedure and technicalities, it happened that a majority of only 15 or 20 votes had been secured from several hundred ballots! "What does such a vote mean?" I asked myself. If in union there is strength, where is the strength of this movement, representing millions of people aiming at the reorganization of the world? And yet, here is this army of representatives like a roaring sea threatening to destroy the existing order of things, to abolish private capital, and to "place the wealth and industries of the world under control of all the people."



"Liederhalle," Where the Congress Was Held.

Studies in the Book of Daniel

(Continued from Page 9.)

clay." The word of God is mightier than all the ingenuity and diplomacy and wisdom and power of man. Imperialism and socialism will not mix, and this divided state will continue even unto the end. If the toes symbolized the kingdom and were all of iron, they would unite. If all of clay, they would unite, but the diverse elements continue to the very end.

The Last Kingdom of Earth.

All these powers, diverse in nation and form and manner, each in turn demonstrates by its unrighteousness that it possesses no right to exist forever. The seeds of decay and death in each and every one have been sown and tended with care, and have borne the sure crop—ruin. But this earth shall not continue to be cursed. When the last divisions of the Roman kingdom demonstrate their unfitness to reign, when lawlessness, anarchy, and ruin shall sweep over the earth in spite of all human wisdom and power, God will interpose and erect His kingdom. "In the days of those kings shall the God of heaven set up a kingdom." Note particularly,—

1. That this kingdom was not set up at the first advent, nor at Pentecost; for Rome was not then divided. It does not mean that it will grow thru the influence of the church till it converts the world; for it breaks in pieces and consumes all these kingdoms. It succeeds the utter ruin of all earthly rule, demonstrated to be unfit to reign forever.

2. The Stone of that kingdom is Jesus Christ, the "Tried Stone," the "Sure Foundation." He is now, as Priest upon His Father's throne, gathering the subjects of His everlasting kingdom. Those are His subjects who

submit to His reign here,—in whose hearts is the throne of Christ Jesus, upon whose hearts is inscribed God's holy law. Thus choosing God from among all nations, tongues, and kings, in the midst of temptations to the contrary, they are fitted to reign with Him. Isa. 28:16; Zech. 6:12, 13.

3. It is to be a literal, earthly kingdom, tho not the less spiritual. It covers the territory of the four great empires. The earth, with its children who receive Christ as Saviour and King, is regenerated, recreated, made a spiritual home for a spiritual people. See Psalm 37.

4. It will be an everlasting kingdom. "Nor shall the sovereignty thereof be left to another people; . . . it shall stand forever." Its inhabitant shall not say, "I am sick." No fearful dream of future change shall trouble its King. No monarch shall oppress its people. No sorrow or sighing will be there; for sin and death are banished. Jesus Christ, the Saviour of men, the King of Peace, shall reign forever over the

now children of tribulation, then and forever shining immortals. "The dream is certain, and the interpretation thereof sure."

Nebuchadnezzar has taken another lesson in the Gospel school. He acknowledges that Daniel's "God is the God of gods, and the Lord of kings and a Revealer of secrets, seeing thou hast been able to reveal this secret." Dan. 2:47. But the haughty king does not yield himself to God. He honors Daniel, he admits the superiority of the prophet's God, but no more. He is like many others, who, in a political way, are Christians. The heart and the ambition of the king are not yielded to God.

Nevertheless God's Gospel is preached be-

greed, rapacity, bloodshed; the iteration and reiteration of crimes, cruelties, enormities of nations and their rulers can serve no useful purpose, and can bring forth only an ultimate harvest of evil. But from the vantage-ground of the great I AM, we see down thru the ages and in all the movements of man the out-working of God's infinite plan, and we see that history is not a string of episodes, a compendium of accepted facts, nor a selection of pleasing or even instructive narratives. Unless the purpose of the Creator is seen in the study of history, it is as profitless as the study of nature when nature is placed above God.

As we study history aright we see that all events tend to a definite end. Each nation or power is a stream—rivulet or river—flowing slowly or rapidly to the throne of God. Each nation is encircled by that great golden chain of faith and love and salvation that reaches from darkness to light, from man to the Maker of man.

EARLE A. ROWELL.



Daniel Interpreting Nebuchadnezzar's Dream.

fore the courts of Babylon and the world. Daniel, His servant, is honored, and given wider opportunity to preach the word. His three companions arise from obscurity to assist the prophet in the work. The people of God may prove false and deny Him, His law, His Gospel, yet will His glorious truth be preached, and will, by winning souls, vindicate His word.

The same God is a Revealer to-day. To-day He is telling rulers and statesmen that earthly kingdoms are soon to pass away, with all their ephemeral and evanescent glory; that righteous rule only is worthy to persist; that the kingdom of God is at hand. And He beseeches all of them to learn the lessons He taught the proud king of Babylon, and share in the glorious, eternal kingdom to come.

[Our next lesson will be "God the Deliverer."]

The Study of History.

(Continued from Page 5.)

As usually taught, history is little else than a story of battles, intrigues, ambition,

International Socialist Congress in Stuttgart.

(Continued from Page 11.)

terly condemned by Socialists?
(2) Shall colonization by national force be countenanced or not?
(3) Shall the general strike be approved and prepared for or not?
(4) Shall not trade unionists unite closely with the Socialist party?

On each of these questions—several of which would immediately involve Socialists in grave difficulties with each government—the majority, led by Bebel, Jaures and Vandervelde, voted resolutions taking a medium and prudent ground between extreme opinions.

On the military question, the debate between Herve and Bebel focused the interest of the congress. Herve claimed with pitiless logic that, in case of war, Socialists should not be found shooting at each other; while Bebel maintained with good common sense that refusing to serve would lead every

Socialist behind prison-bars.

On the colonial question, both majority and minority stated, tho in different terms, that "the congress condemns this policy of robbery and conquest, this shameless application of the right of the strong trampling underfoot the rights of the vanquished races . . . while increasing the dangers of international complications and war." Some one might have remarked here that the main reason of the European governments in conducting a colonial policy is the necessity for new markets in order to keep busy the millions of working people who make up the Socialist party.

A Significant Address by a Lady from India.

One morning an Indian lady, dressed in yellow silk, was addressing the congress. Vehemently she was pleading "for that one-fifth of the human race which is starving under English tyranny." While she was speaking, I happened to look toward the gallery; half concealed in a special box, methought I recognized King Edward VII, who was then somewhere in Germany at a bathing resort; his whiskers dyed in brown, he was listening earnestly and soberly to the speech

of the Hindu lady, while now and then exchanging a few words with a lady sitting with him and looking at him with evident respect. Whether I was mistaken or not about King Edward, I could but think of the tragic forebodings that such a gathering and such speeches must awaken in the hearts of kings who are looking on and who may from one day to the other be hurled down from their thrones by the waves of international revolution.

The Only Remedy.

In conclusion, the Socialist movement appears to us as a natural consequence of the present situation caused by the increase of wealth on the one side and of poverty on the other; by the merciless spirit of greed and oppression on the part of capital, and the increase of drunkenness, vice, and laziness among the working classes. Looking at this problem from the human side, the only outcome would be a deadly and universal conflict. The only remedy is the one announced in the Holy Scriptures: the second coming of Christ as King of Kings to put an end to injustice and sin. And of this blessed and long-looked-for solution of earthly evils, Socialism and the lamentable conditions it seeks to remedy are nothing but one more among many of the glaring signs of our times.

JEAN VUILLEUMIER.

Gland, Switzerland, Dec. 17, 1907.

Not Christian Healing.—Much is being said in the newspapers over the work of Bishop Fallows in Chicago of treating flocks of sick folks thru "Christian Psychology." He prescribes suggestion and then persuasion; basing his work on the idea that most of the complaints to which human flesh is subject are imaginative, he treats them accordingly. He takes no patients except those examined by physicians, who, we are left to infer, certify that the patient has no organic disease. It certainly is not *Christian* healing, or the healing practised by Christ, any more than is that of Christian Scientists. Christ took them as they were, it mattered not whether the disease was functional or organic, contagious or infectious, and He healed them by the creative power of His word or touch.

English religious organizations of every denomination are reported as becoming alarmed at the progress made by the Mormon missionaries in that country. Three hundred are said to be at work in the island, and they claim to have made 150,000 English converts in seven years. On the continent and in the British colonies they are no less active. They are said to be working successfully in Germany, Switzerland, Belgium, Holland, Turkey, Greece, and in all Australia and New Zealand. They are said to be the only sect that is making headway among the Japanese. Of course they have advantages in the Old Country which they do not have in this. Many of their converts are poor, with very little prospect of bettering their condition, and the glowing reports of the great West no doubt have many times very much to do in seducing them to leave home and come to this country.

The "Scientific American" says that there are killed annually in the coal mines of this country three times as many men per thousand as there are in the coal mines of most European countries. In seventeen years 22,840 men have lost their lives, 11,000 of these in the last six years. In the year 1906, 4,800 were injured and 4,800 killed. The death-rate is decreasing in Europe, while increasing here.

The approximate annual income of King Edward VII is said to be \$2,360,000; that of the Emperor of Germany, \$3,000,000; King Alfonso of Spain, \$1,690,000; while King Haakon's, of Norway, is only \$194,440. King Edward, it is said, is still paying debts which he contracted before he became king.

One of the closed lands, and land of mystery for centuries, has been Tibet, but now it seems that telegraph lines are to enter Lhasa, its capital, and the telephone with its bells will be installed. The great mysterious lands of the world are mysterious no longer.

Our Work and Workers.

BROTHER LEE S. WHEELER closed the year's work in Boston, Mass., by baptizing fifteen.

TWELVE young people were baptized at Keene, Texas, December 22, by Brother Sorenson.

TEN have taken their stand for the truth thru the labors of Brother E. A. Merrell at Poplar Bluffs, Mo.

THE company at Walker, W. Va., has been increased by fourteen thru the labors of Brother W. R. Foggin.

AT Folsom, Cal., five have received the truth as the result of a tent effort conducted by Brother and Sister C. H. Moler.

DECEMBER 28 a church of thirty-seven members was organized at Kincaid, Kan. They have a new church almost completed.

BROTHER L. F. STARE reports a good work in Exira, Iowa, where twenty-three young people were baptized and received into the church.

THE attendance in Union College, College View, Neb., has reached the five hundred mark, and gone beyond, the largest in many years.

BROTHER T. GODFREY writing from Osceola, Iowa, Dec. 26, says, "The work is onward here. I baptized ten last Sunday, and others are waiting baptism."

THE church at Sutley, S. D., has experienced a revival among the young people, thirteen of whom recently gave themselves to the service of the Master as reported by Brother C. L. Benson.

FOR many years the headquarters of our denominational work in Great Britain has been in London. Now those in charge of the work there have moved to Stanborough Park, Watford, about fifteen miles from London, where a fine estate has been purchased, and the work established.

NOTICE has come to us of the marriage of Dr. Harry Willis Miller, our missionary to the interior of China. Dr. Miller's first wife died at her post in China about three years ago. He has now, as the needs of the field demand, united in marriage with another devoted daughter of the Lord, Marie Elizabeth Iverson, of Falmouth, Me. They expect to enter their field again about the first of March. May the Lord's blessing go with them.

Wanted for Missionary Work.

SIGNS, Watchman; Mrs. Jas. Woods, 322 S. Detroit St., Warsaw, Ind.

SIGNS, Life Boat, and tracts; Mrs. E. J. Popplewell, Darlington, Mo.

SIGNS, Liberty, Watchman, tracts; J. S. Killen, 183 Flint St., Ashville, N. C.

SIGNS, for hospital work; W. H. Stanley, Box 108, Hayward, Cal.

Denominational literature, papers and tracts; E. W. Wolfe, Wapello, Iowa.

SIGNS, tracts, etc.; Chas. F. Voltz, Lexington, Ind.

Periodicals and tracts for home mission work; Mrs. A. E. Malony, 2219 S. Elm St., Muncie, Ind.

Bible Student's Subject Index.—An alphabetical arrangement of more than 1200 subjects, any of which may be found in less than a minute. Prepared by W. H. Wild, 169 Maple St., Hinsdale, Ill. Price 6 cents.

Change of Address.—The office of the Utah Conference and the Utah Tract Society has been moved to room 53, Hooper Building, Salt Lake City.

Swedish and Danish-Norwegian Specials.—The publishers of "Sions Vaktare" and "Evangelists Sendeud" have issued special numbers of these papers something after the order of the Missions Special of the SIGNS. Splendid articles, good illustrations, and careful editing make these numbers good material with which to interest those who speak these languages. Address International Publishing Association, College View, Neb.

Annual Meeting of the Pacific Press Publishing Association.

THE fourth annual meeting of the members of the Pacific Press Publishing Association will be held at the office of the Pacific Press Publishing Company, in Mountain View, Cal., Monday, Jan. 27, 1908, at 11:00 o'clock A.M.

This meeting is called for the purpose of electing a board of seven directors and transacting such other business as may properly and legally come before the meeting.

M. C. Wilcox, *President.*
E. A. Chapman, *Secretary.*

Notice of the Annual Meeting of the Stockholders of the Pacific Press Publishing Company.

NOTICE is hereby given to all whom it may concern, that the annual meeting of the stockholders of the Pacific Press Publishing Company, a corporation, organized, and existing under, and by virtue of, the laws of the State of California, will be held at the office of the company, on Villa Street, in the town of Mountain View, County of Santa Clara, state of California, on Monday, the 27th day of January, A.D., 1908, at 9:30 o'clock A.M.

The election of directors for the ensuing year, the advisability of amending, repealing, or adopting new by-laws, and such other business as may be necessary or proper to be transacted will come before the meeting. By order of the directors.

H. W. Cottrell, *President.*
H. G. Childs, *Secretary.*

Annual Meeting of the California Conference Association.

THE twelfth annual meeting of the California Conference Association of Seventh-day Adventists will be held in connection with the thirty-seventh annual session of the California Conference of Seventh-day Adventists, at Fresno, Cal., January 31 to February 5, 1908, for the purpose of electing a board of seven directors and transacting any other business that may come before the meeting.

W. T. Knox, *President.*
E. A. Chapman, *Secretary.*

Annual Meeting of the California Conference.

THE thirty-seventh annual meeting of the California Conference will convene at Fresno, Cal., Jan. 31, 1908, at 7:30 P.M., continuing until February 5. Each church is entitled to one delegate for the church, and one additional delegate for every twenty members.

A full delegation is earnestly desired.

W. T. Knox, *President.*
E. A. Chapman, *Secretary.*

North Pacific Union Conference.

NOTICE is hereby given that the first biennial session of the North Pacific Union Conference will be held at College Place, Wash., Jan. 31 to Feb. 9, 1908. The first meeting of this session will take place at 9:00 A.M., January 31. All accredited delegates are requested to be present, if possible, at the first meeting.

W. B. WHITE, *President.*

STORY OF PITCAIRN ISLAND.

BY MISS ROSA YOUNG.

The present work is written by a native of the island, and one who has practically spent her whole life on the island, a few years of her childhood only having been spent on Norfolk Island. While her lifetime does not cover quite one-half of the time covered by the history of the island, she had access for many years to one, at least, who remembered events that occurred before the beginning of the present century. The author's father was the second oldest man of the community at the time of his death, in September, 1893, and was a grandson of John Adams, one of the mutineers of the Bounty, whose death took place in 1829. She has thus had the best of advantages for obtaining a correct knowledge of the island history. The book is neatly bound in cloth, and will be sent post-paid for \$1.00. Address this office.



"I Opened My Doors to the Traveler"

Job 31:32

By Emma Hildreth Adams

THE word of God paints a few fascinating pictures of hospitality—kindness—shown to strangers.

Two striking instances occur in the 18th and 19th chapters of Genesis. Both took place in connection with the destruction of that lawless, cruel, doomed city, Sodom.

On both occasions distinguished men extended the grace or courtesy. It was offered by both with thrilling urgency and civility. It was offered instantly, without previous preparation or planning, and therefore was genuine hospitality.

In the first case, the time must have been about midday, an hour when, naturally, travelers on foot would be weary, hungry, thirsty, and when a glad, free, open invitation to eat, drink, and tarry awhile, would awaken keenest gratitude.

The entreaty to rest and wash the feet was made by a prince, seated, a moment before, in his tent-door, himself drowsing there, possibly, because of the noonday fervor. Or, more likely, he was absorbed in thought over a startling *promise* that had been made him but a short time before.

But he lifted up his eyes, and a little way off there stood three strangers. He sprang to his feet, he *ran* to them, and bowed himself low before them, as was civil to do. Addressing one of them by the term, "My Lord," he besought Him not to pass by, but to partake of refreshments which he would prepare for them; to rest awhile "under the tree," and afterward they might go on their way.

The three pedestrians accepted the beautiful grace with readiness and pleasure. They had come from heaven on a mission sad and woful. Of this the man at the tent-door knew nothing. But before that memorable day closed he might have been heard making the exalted entreaty that should there be found in a city, doomed to dreadful extinction the next day, but ten godly men, the multitude of wicked therein should have longer lease of life.

From the evening of that notable day there ring down the centuries the cheering tones of another proffer of hearty hospitality to strangers.

Two wayfarers of that far-off day approached a certain city's gates, probably just at the set of sun, an hour fitted to stir in the heart of a kindly man feelings of sympathy and compassion for weary travelers. Citizens of the place were hastening thru the gates to their homes and to rest.

Soon the twilight would deepen into darkness. And soon, if conscience were not dead, would come the turning the thought back-

ward upon the day's deeds, just or unjust, kind or cruel, open or secret.

That city stood upon the famous plain of Jordan, a plain "*well-watered everywhere,*" "*even as the garden of the Lord.*" Gen. 13:10.

At its gates that evening sat a man of wealth and influence. And, far better, he had a knowledge of the true God.

When the two travelers drew nigh to the gates, he arose quickly, greeted them courteously, and pressed them to tarry all night at his home. Very surprising and striking was their reply: "Nay: but we will abide in the street all night." He urged them greatly. They yielded, and accompanied him to his house where he provided for them a bountiful repast. By these fortunate steps

The Saviour's Grace.

'Tis naught that I have done
That merits Jesus' love for me;
My deeds had never won
Salvation free.

But for the grace of Christ
No hope of mercy could I see;
In love He sacrificed,—
Lived, died for me.

His love has won my love;
Hope on, my soul, and trust His grace
Till thou in heaven above
Shall see His face.

MAX HILL.

that man saved his life—next day. He had entertained angels unawares.

"Yes," the reader will say, "it was an easy matter for those men to be hospitable, to be generous. They were rich in cattle, gold, and silver. They were dependent upon neither a daily wage nor a scanty salary."

Ah, true hospitality does not consist in giving lavish feasts, in fine appointments for the rooms of guests, nor entirely in fervent entreaty-pressed upon wayfarer or friend. It lies in the high inherent quality of doing the right thing because it is right, according to one's ability, and without thought of compensation of any kind. It exalts the element of brotherhood in mankind. It is doing to another as one would wish that other to do by one's self under the circumstances. Let me recite an instance of noble hospitality.

A few years since, in making the trip overland by train from Portland, Ore., to San Francisco, I stopped off, for a night and a day, at the pleasant little village of Medford on the Oregon and California railway. I arrived at Medford at verge of evening. A very gracious letter of introduction brought

me a cordial welcome from the young pastor of the Presbyterian church of the village and his wife, in whose home I passed the night.

Newspaper interests required of me a visit to Jacksonville, the oldest town of Southern Oregon, and lying five miles to the west of Medford. The conveyance thither was by stage. The vehicle called for me at four o'clock of that arctic March morning. The highway, preeminently rough, was lighted only by the stars.

We arrived at Jacksonville just at break of day, and in the office of the hotel found a huge fireplace diffusing great comfort from a body of glowing, snapping wood.

The day was spent in obtaining the facts and information I sought, and at sunset I left the noted gold center for Medford. Owing to the roughness of the road it was long after dark when we alighted at the hotel door. Every room in the structure was occupied. To obtain shelter there for the night was impossible.

Therefore I set out in pursuit of the home to which I had been warmly welcomed the night before. The evening was very dark. Soon I discovered that I had missed the way. In fact I had walked in the opposite direction. Realizing my position,—in a strange town, the darkness dense, the hour becoming late,—I called at the house nearest me, and rang the bell.

A lady answered my summons. I asked her to kindly direct me to the dwelling of Mr. B—. She replied, "Madam, you are far from there."

I then gave her my name, told her my errand in Southern Oregon, and explained why I was without shelter at that hour. She replied: "I have moved into this house this day. No rooms are settled. But if you will come in I will give you something to eat. I will make you a bed upon the floor. You shall have perfect welcome, and I will see that you are ready for the train to Ashland at four o'clock in the morning."

With heart profoundly grateful I accepted this most unusual courtesy. Before four o'clock she stood at my bedside. While I dressed she prepared me a tempting bit of refreshment. Then, putting on her wraps, she accompanied me to the train, lest I should again miss the way.

For all this, no persuasion could prevail upon her to accept the least compensation. Reader, that was true, noble, Christlike hospitality.

MAN, being essentially active, must find in activity his joy, as well as his beauty and glory; and labor, like everything else that is good, is its own reward.—Bishop Whipple.

TEMPESTS may shake our dwellings and dissipate our commerce, but they scourge before them the lazy elements, which otherwise would stagnate into pestilence.

BOOKS

For Home Workers

The following books are ready sellers at this time of the year. The discount to those who canvass for them is forty per cent. For additional information address your tract society.

Our Little Folks' Bible Nature

This book contains simple lessons on nature, taking up the subjects in the order of creation. It is designed as a beginner's book in reading, and at the same time to teach beautiful lessons from nature, based on the Bible.

128 pages. Price, board, 25 cents; cloth, 50 cents.

Christ Our Saviour

A graphic account of the birth, death, resurrection, and ascension of Christ, interwoven with many interesting incidents in His life. The story is simply, yet beautifully told, and the lessons taught, inspiring and helpful.

The book is written in a style that will hold the interest of the children, and will so acquaint them with the life and character of the Saviour as to lead them to make Him their personal friend and to desire to be more like Him.

182 pages. Price, board, 50 cents; cloth, 75 cents.

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The purpose of the book, aside from the useful information given, seems to be soul culture, for we observe on every page a moral fragrance that will impress young minds in the right way. Uncle Ben tells about more than one hundred different things in all, and intersperses with happy thoughts that bring good cheer to young and old.

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A biography of this wonderful prophet of God. Entirely new in its conceptions and designs. The Scriptures narrating the story are printed in parallel columns with the author's delineations and interpretations. This one feature of the book alone renders it very serviceable and desirable.

In connection with the story of this remarkable life, a clear and forcible exposition of the prophecies is also given. The author has endeavored, not to arouse controversy, but to suggest thoughts, both in story and side references, that will create religious interest and further study in the things of God.

The book contains both a scriptural and general index of subjects, has eighteen chapters, and 369 pages. Price, \$1.25.

The Vegetarian Cook Book

This book contains about four hundred very carefully prepared recipes of healthful, hygienic dishes, suitable to every taste, and every condition in life. There is also one chapter on the Hygiene of Cooking, explaining the various methods, such as boiling, steaming, stewing, baking, braizing, and broiling.

The author has had a broad experience in restaurant work, and has given the results of his experiments and observation in this practical work. We believe the good, wholesome foods, hygienically prepared, will appeal to many who are suffering from the effects of bad foods and wrong combinations.

The classification of foods is so arranged, and the work so thoroly indexed, that any recipe may be referred to instantly.

266 pages. Price, 75 cents.

Steps to Christ

This little work by Mrs. E. G. White, presents in a simple and attractive manner, the steps by which the sinner may find Christ and be made complete in Him.

While the book is an excellent guide to inquirers and young converts, it also contains a wealth of counsel and encouragement for those older in the way, who are experiencing difficulties.

The all-pervading spirituality and wholesome counsel blended thruout its pages, cause the book to meet with general acceptance. Once read, it is often re-read and studied as a guide-book in the way of salvation.

200 pages; 44 chapters. Price, paper, 25 cents; cloth, 50 cents.

Thoughts from the Mount of Blessing

An excellent companion volume to "Steps to Christ," by the same author.

This book is an exposition of Christ's Sermon on the Mount, written in beautiful and eloquent language, and bringing out helpful and encouraging thoughts from the Master's words, that were so abundantly laden with Spirit and life.

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It has been said that "the road to hell is paved with good intentions." It is tritely put. Most men or all intend to do right some time. Let the intention become a purpose, the purpose a resolution, the resolution a living principle backed by the grace of Christ. So let us live the new year.

"Drunkenness and Crime; Their Significance."—The articles with the above title which were published a short time ago in the *SIGNS* are now published as a tract. They are by Mrs. E. G. White. This tract certainly ought to have a very large circulation. It presents thoughts which should be considered by all citizens.

Higher critics have to stoop to what seems to us would be a tremendous wrenching of conscience, in order to make believe that they believe the word, by putting upon it a construction which suits their unfaith. For instance, the Rev. R. J. Campbell, pastor of City Temple, London, explains the feeding of the multitude by Christ as not a feeding of the bodies but a feeding of the souls with the bread of life.

We earnestly hope that the good things in this paper may be thoughtfully read. The first article by Mrs. E. G. White is a most excellent, hopeful, helpful article to the despairing soul. The article on Christian Science presents thoughts for study and consideration. The report of our correspondent who attended the International Socialist Congress at Stuttgart will be of interest, we are sure, to all. All may not accept his conclusions but every one who knows man and knows Christ will see their logic. The Gospel is preeminently set forth in this paper in the article on Romans, the Bible-reading, and "God the Revealer." The Bible-reading for the next issue is "The Everlasting Covenant" question.

The great earthquake noted last week, supposed to be wholly marine, had its effect up in Alaska, which was violently shaken by an earthquake of two minutes' duration. Great embankments of rock and projecting cliffs were precipitated into the sea. The seismic convulsions in that section have been greater than ever before recorded or remembered. On Friday, January 3, Jamaica was greatly shaken.

Women Smoking.—A news item from New York under date of January 2 declares that permission to allow women to smoke in public dining-rooms, introduced at one of the prominent Broadway restaurants on New Year's Eve, is so successful that another large restaurant has immediately followed suit, and it is expected that several more will do the same. It is a horrible thing to think of. It is bad enough to see men smoking, but to see women degrade themselves to the coarsening, benumbing habit is monstrous.

The Cheapest Commodity.—The Portland *Oregonian* says that "the cheapest commodity in the United States to-day is human life. It is protected by no tariff; it is monopolized by no trust. Even the courts which are instituted primarily to safeguard life make it of less account than property. Mr. Justice Brewer says very frequently that the chief duty of the Supreme Court is to protect property, but it is difficult to recall anything he has ever said about its obligation to protect life. . . . The wholesale murder and holocaust of a family excites a little passing attention even in Marion County, where murder is one of the common pastimes of excitable citizens." And so the article goes on; tells us that the death of a child under painfully suspicious circumstances is not worth investigating, and asks, "Are we returning to savagery? Not even Italy, the land of brigandage, where the knife is thrust into the enemy's back on the slightest provocation, can compare with our record of homicides." Referring to suggested causes, the *Oregonian* admits that it looks as tho inherent "cussedness" had a good deal to do with it. "We like to praise our national good temper, but a country which can show more murders to the thousand than any other in the world must shelter a certain amount of temper which is not so good." And this charge of the *Oregonian* in the Northwest is in harmony with that of the *Atlanta Constitution* from the Southeast which we quoted in our last issue, under the heading, "Our National Shame." The word of God bares the secret of it all when it declares that in the last days lawlessness (disregard of God's law) shall abound; and when men lose regard for God's law we may expect a harvest of crime against human law.

Hopeful and Hopeless.—Bishop J. W. Bashford, Methodist bishop in China, at the centennial banquet in Boston, stated that the movement in China to-day toward Christianity is nothing less than a revolution. More than one million copies of the Bible a year during the last three years have been sold in China. This is hopeful. What has led to this is the same old heathen idea of worshipping the strongest god. Europeans captured Pekin with only thirty thousand men, when one million men had failed to capture it in a war previous. So the Chinese said, "These white men have something that we have not, and we are going to get it." When they were spared after the city was taken, that also led them to admire the whites, and they concluded that their civilization rests upon their Book the Bible, so the declaration was issued that the Bible and the book of Confucius should be taught side by side all over China. One of the hopeless things growing out of it is the state religion, a thing that is bound to follow when religion is connected with government in any way. The bishop tells us, "By royal decree 437,000,000 people observe the Christian Sabbath. There has never been anything like it since Constantine adopted Christianity in Rome." And it is about after the same order as Constantine's Christianity. If ever a man was a curse to the Christian church, it

was Constantine, and the so-called Christian Sunday which he foisted upon the church was "the wild solar holiday of all pagan times." Out of that grew the Dark Ages.

Alexander H. Peacock, one of the multi-millionaires of Pittsburg, offered the physicians of that city one million dollars if they could save the life of his friend, Dr. Ridgeway. He is worth fifteen millions, and declared he would have given every penny in the world. "I loved him," he tells us, "as a brother, and it was awful to think of him having to die." Death is awful, and there is no power in the human to stay its hand in the ultimate; only One can do it, and He is the Lifegiver who has passed thru the grave. We can not buy it of Him; we must get it of Him by simple faith in His great love and mercy. To those who trust Him it will be given without money and without price. Death is "the last enemy" that "shall be destroyed," and the grave will give back its prey, and those who go down clothed in the righteousness of Jesus Christ will come up clothed with His immortality.

What a great change has taken place in this old earth the last few years thru mechanical inventions! It was but a short time ago that when a ship left the coast of any country for the wide ocean it was lost until it touched again at some port or happened to meet some other ship on its way; but now thru wireless telegraphy and wireless telephony the ocean is "trackless" no longer. For instance, Admiral Evans' fleet a few years ago would not have been heard from for weeks, and the vessels of the fleet themselves would very likely be separated in a very short time. Now, however, they ring each other up by telephone, and their wireless telegraph operations are quite sufficient to pick up a ship with a day's run between them.

A souvenir booklet of the St. Helena Sanitarium, at Sanitarium, Napa County, Cal., comes to hand. This is a fine institution, in a beautiful place. During the last year it has added greatly to the beautifying of its surroundings and also erected a fine, new hospital; it is constantly gaining in patronage. This booklet is a beautiful thing, well gotten up and neatly printed, full of particulars, and may be obtained by addressing Howard F. Rand, M.D., medical superintendent, or L. M. Bowen, business manager.

A new medical discovery is reported from the Rockefeller Institute, which, if all that the sensational dailies indicate is true, will be of immense value, and that is that one of the most wonderful anesthetics discovered is opson salts, leaving no evil heart effects like ether and chloroform. And it is also indicated that so far as experiments have gone it may probably prove a certain cure for the dreaded tetanus or lockjaw.

The king of Norway has recently conferred upon Prof. George Davidson of the University of California the great honor of the Cross of the first class of the Royal Order of St. Olav, a distinction that can only be obtained by the sanction of the king's ministers, and for valuable services rendered to Norway. Professor Davidson's specialties lie along the line of geography, astronomy, the aiding of expeditions, navigation, and the mapping of lands little known.

In the donations to our India Mountain Mission Home there was \$96.10 credited to the Sanitarium (Cal.) Church. We have since learned that this was a mistake; it should have been credited to the Sanitarium Young People's Society. We gladly make this correction.

The American Bible Society has recently established its sixth new domestic agency, covering the states of Texas, Oklahoma, Arkansas, and Louisiana, and has appointed the Rev. Glenn Flinn of the M. E. Church South as the agency secretary.