

See Pages 6, 7

Inter-Church Confer-  
ence on Federation

# SIGNS OF THE TIMES

## BLESSING IN OBEDIENCE

(Psalm 1)

*Blessed is the man that walketh not in the  
counsel of the wicked,  
Nor standeth in the way of sinners,  
Nor sitteth in the seat of scoffers.  
But his delight is in the law of Jehovah;  
And on His law doth he meditate day and  
night.*

*And he shall be like a tree planted by the  
streams of water,  
That bringeth forth its fruit in its season,  
Whose leaf also doth not wither;  
And whatsoever he doeth shall prosper.  
The wicked are not so,  
But are like the chaff which the wind  
driveth away.*

*Therefore the wicked shall not stand in the  
judgment,*

*Nor sinners in the congregation of the  
righteous.*

*For Jehovah knoweth the way of the  
righteous;*

*But the way of the wicked shall perish.*

AUTUMN

WINTER

SPRING

SUMMER



P. Lemoy



# SIGNS OF THE TIMES



The Home of the "Signs of the Times."

PUBLISHED WEEKLY

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

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Second Coming . . . . .	03

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# Signs of the Times.

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

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W. N. GLENN, } - - - - - ASSISTANT EDITORS.  
A. O. TAIT, }

## AS A YOUTH.

THE record of our Lord's child-life is very brief: "And the child grew, and waxed strong, filled with wisdom; and the grace of God was upon Him." Luke 2:40. That is all we need to know. The apocryphal accounts of His childhood and youth, the miracles He is said to have wrought, bear on their very face the stamp of falsity.

hast known the Holy Scriptures, which are able to make thee wise unto salvation." 2 Tim. 3:15. Even so Jesus knew the Holy Scriptures, and the wisdom of God filled Him. In knowing God's Word He understood "righteousness and justice, and equity, yea, every good path; for wisdom shall enter into thy heart, and knowledge shall be pleasant unto thy soul; discretion shall watch over thee; understanding shall keep thee; to deliver thee from the way of evil." Prov. 2:9-12. All these graces of character, like guardian angels, kept the soul of the child.

WE next read of Him when He was twelve years of age and became one of the *Bene hat-*

the Passover only. Jesus may have gone with them before; but those visits were incidental. This was the critical age, and the boy felt it. His larger life must take hold on larger knowledge. He became so absorbed in this work that His parents went away, leaving Him in Jerusalem, yet supposing that He was in the company. They went a day's journey toward Galilee before they missed Him. How like many who profess His name to-day! How often the cares and pleasures of this life crowd out all thought of Him upon whose care and love we are absolutely dependent!

THEY sought in the caravan and found Him not. They started back to Jerusalem, looking



JESUS AMONG THE DOCTORS.

BUT from this brief record we may know that His mother was faithful to her task; that the ancient injunctions were to her living precepts; that the holy commandments of God were in her heart; that she taught them diligently unto her son, talking of them in the house, repeating them while walking by the way, teaching them when lying down and rising up. He grew up a healthy lad, with right, temperate habits of eating and drinking, which the Scriptures taught. Of one of His disciples it was said, "From a child thou

*torah*, "sons of the law." Then the boy was supposed to enter consciously upon the responsibility of forming character and serving God. It marked a critical period in His life. He now, according to the custom of His people, became legally responsible, and must meet in that responsibility the unfoldment of His larger life.

It was the custom of His parents to go every year to the Passover. The father must attend three feasts; the mother was obligated to attend

by the way. They reached the city, and searched there for their Son, but three days were well-nigh spent before they found Him in the temple, among the doctors, or teachers, listening to their instruction and soliciting more by asking questions. The very questions He asked indicated the depth of knowledge, His love for the Word.

His mother gently reproves Him, "Child, why hast Thou thus dealt with us? Behold,



Thy father and I sought Thee sorrowing." How His question reveals her own carelessness concerning the precious charge God had committed to her—"How is it that ye sought Me? Knew ye not I must be in My Father's house?" As much as to say, You should have had a better understanding of my mission. Of all places you should find me here in my Father's house, of all things, my Father's business; and in all these you should have been anxious to have me where God required me to be. There should have been no need of your seeking me; you should have been with me. No wonder that the doctors were amazed. They had never before seen or heard such a child.

Leaving Jerusalem He returns to Nazareth. Like the obedient son that He is, He is "subject unto" His parents. "And Jesus advanced in wisdom and stature, and in favor with God and men." What further record is needed? Constant growth physically in healthful, temperate living, in outdoor air, in working at the carpenter's bench. Constant growth mentally and spiritually feeding upon the Word of the living God. What God's Word did then in the boy Jesus, it will do now through Jesus in every other boy when parents and boy cooperate with God as did those of old.

PARENTS, above all things store your children's minds with the eternal, saving truths of God's Word. Nothing will so expand the mind, quicken the perceptions, increase the intellectual powers, as the study and treasuring of the Bible. Do not borrow trouble as to their learning other things. The study of the Word will help in all good pursuits. The power which kept Him from temptation when the devil most fiercely assailed was the Word. Matt. 4:1-10. The power which will keep our children must also be the Word. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy Word." "Thy Word have I hid in mine heart, that I might not sin against Thee."

#### NO GERMAN-AMERICANS.

THE emperor of Germany has the reputation of being eccentric, and it sometimes appears that he is so, almost to the danger line. However, he occasionally makes a point that is worth considering. It is said that not long ago he received a request for an interview from some one who claimed to be a German-American. The emperor dictated a reply that he did not recognize the existence of such thing as a German-American. If the gentleman would make his application as a German or as an American, perhaps it would be granted.

And herein lies a fundamental principle: one can not be a citizen of two countries at once. To change one's allegiance from one government to another, and then claim favor from the one renounced because of former adherence, is not consistent. The emperor was right—the man must be either a German or an American to be entitled to favor.

This principle is doubly significant in the Christian citizenship. One can not be a soldier of Christ and be entangled with the affairs of

this life. 2 Tim. 2:3. To formally renounce the world and espouse the cause of Christ's kingdom, and then claim favor of the world because of having been a worldling in the past, would be hypocrisy. A world-Christian is even more incongruous than the claim to being a German-American.

Christ recognized this principle when He said, "He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad." The man who professes to be a Christian, yet curries favor with the world, can not be depended upon in any campaign against the corruptions of the world.

Again the Lord says: "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and mammon."

These are days of strenuous pursuit of material gain; the spirit of it pervades every phase of life. The Lord has warned us of it, leaving us without excuse. We know it is upon us because He has warned us. And the warning is given especially to God's people, because they are in danger of being engulfed by it. Luke 17:26-30; James 5:1-9. The Mammon-Christian will not be recognized in the judgment; the individual will be counted as one thing or the other. Where will you stand?

G.

#### A SIGNIFICANT CONTRAST.

AS Rome continues to win influence with the secular powers of earth, and as professed Protestantism continues to imitate her in order to compete for that influence, it is well to note the contrasts between her idea of conquering the world and the Gospel idea of winning sinners to Christ.

For this time one instance will suffice to illustrate the contrast. When King Otho was crowned as the sovereign of Italy in A.D. 962, at Aix-la-Chapelle, the archbishop officiated in the grand cathedral. Among the insignia to be bestowed was the sword and belt, and on handing these to the newly-made king, the archbishop said: "Take this sword, destined to repulse all the enemies of Christ, and to confirm with most lasting power the peace of all Christians."

When Christ met the chief of all enemies, He overcame solely by the Word of God. Matt. 4:1-11. When Peter would "repulse the enemies of Christ" with a sword, the Master told him to *put it up*, and immediately healed the injury he had wrought, telling him that "all they that take the sword shall perish with the sword." Matt. 26:52.

Some years later the apostle Paul gave this inspired counsel: "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." In specifying the various arms, he mentions but one offensive and defensive weapon—"the sword of the Spirit, which is the Word of God." He also gives us the general assurance that "the weapons of our warfare are not carnal;" nevertheless they are "mighty through God to the pulling down of strongholds." The reason that we are not to use carnal weapons is, that "we wrestle not against flesh and blood." Our enemy is a spiritual enemy, and therefore must

be subdued by spiritual weapons." See 2 Cor. 10:4; Eph. 6:11-18.

The foregoing contrast between the church-and-state policy of Rome and the principles inculcated by the Gospel of Christ is worthy of serious consideration by those who are aiming in various ways to elicit the power of civil government for the enforcement of religion. The appeal to such power is simply an appeal to the sword; for the only power any human government has to enforce anything is the knowledge that somewhere behind it is sufficient physical force to back its decrees.

"The peace of all Christians" is "confirmed" by faith in Christ. Rom. 5:1.

G.

#### A LOGICAL CONCLUSION.

THE observance of the Lord's day [Sunday] is founded not on any command of God, but on the authority of the church.—*Catholic Sabbath Manual*.

The Baptists claim to base all doctrine on a "Thus saith the Lord," but they concede the foregoing Catholic statement, as a few quotations will show:

There was and is a commandment to keep holy the Sabbath day, but that Sabbath was and is not Sunday. It will, however, be readily said, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week, with all its duties, privileges, and sanctions. Earnestly desiring information on this subject, which I have studied for many years, I ask, Where can the record of such a transaction be found? Not in the New Testament—absolutely not. There is no Scriptural evidence of the change of the Sabbath institution.—*Dr. Hiscox, author of the Baptist Manual*.

Commenting upon this statement, the *Examiner* (Baptist) said:

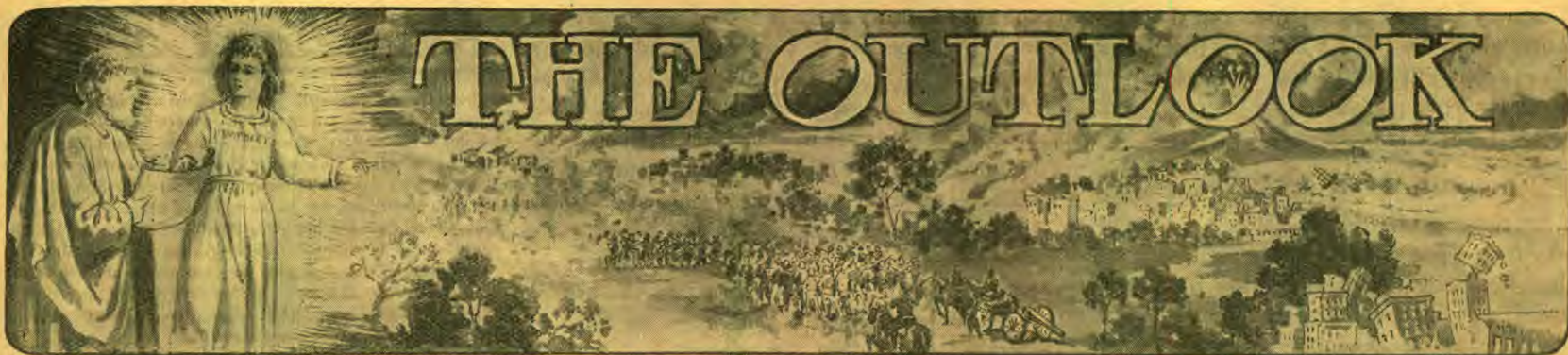
While the positions taken in the essay seem to be incontrovertible, the statements were startling to many who had not carefully examined the question.

Yet the "statements" were made in a ministers' conference, which adds to the significance of the fact that "there were many who had not carefully examined the question." That is just where the trouble comes—with both ministers and layman—they take the Sunday institution for granted, without careful examination for themselves, and unwittingly follow in the wake of Rome. So long has this lack of careful examination been rife that men, even those who profess to follow the Word implicitly, have come to the conclusion that, in the matter of Sabbath-observance, it makes no difference whether they have a "Thus saith the Lord" or not. It is more popular, hence more convenient, to go with the multitude. On this point another quotation from the *Examiner* is pertinent:

Some Baptists are fond of demanding a "Thus saith the Lord" for everything, and profess to accept nothing for which explicit authority can not be produced from the Word of God. Probably not a reader of this paragraph would be willing to follow this principle to its legitimate conclusion. It would involve the immediate return to Sabbath worship, the abolition of Sunday-schools, etc.

And the editor himself shows that he is one of the number described in his editorial, tho he is a recognized leader in the denomination. By himself declining to follow the Protestant, and especially Baptist, doctrine "to its legitimate conclusion," he deliberately chooses to continue in the popular Roman departure from that principle—with his eyes open. Then





## "THE INTER-CHURCH CONFERENCE ON FEDERATION"

### ELEVENTH MEETING.

Monday, November 20, Report on Federation.

IN the eleventh meeting the consideration of the report on federation, an amendment to Article VII. was offered, admitting any bodies that may apply for membership before January 1, 1907. This brought up the question of admitting the Unitarians and the Universalists, who are already members of a federation. Upon motion it was by vote postponed till the remaining part of the report had been considered. In Article XI. it was proposed to insert an amendment declaring that there should never be any doctrinal basis of union, but that the basis shall be that of the largest Christian fellowship. This brought up again the Unitarian question. It was said that it appeared that it was proposed to organize on a trinitarian basis. Dr. Buckley, Methodist, declared flatly that it was intended to exclude the Unitarians, because they consider the Trinitarians to be idolaters. The chairman of the Business Committee, Bishop Hendrix, Methodist Episcopal Church South, stated for the committee that it was intended to organize on a strictly trinitarian basis.



Hon. Seth Low, LL.D.

Dr. Barnes, Baptist, a member of the committee, confirmed the statement of the previous speaker, and said that tho organized upon the trinitarian basis, they would be only glad to welcome Unitarians and Universalists to the federation; because if they should show a willingness to come in upon this preamble and basis, this would be good evidence of advance. He said that he would be glad to see his Roman Catholic friends coming in also. The amendment was lost by an overwhelming "No." The amendment that was postponed was also lost. The whole plan was then adopted as amended, with one dissenting vote—a Free Baptist—and confirmed by the not-very-impressive singing of the Doxology, and the offering of prayer. It was then voted to have the plan printed (see next page), and distributed in the conference on Tuesday morning, the 21st.

### "A United Church and Evangelization."

After the adoption of the plan of federation, the conference took up the consideration of the general subject, "A United Church and Evangelization."

It was opened by Dr. North, Methodist Episcopal, of New York City, on "The Evangelization of American Cities." Of our new civilization the city

is the center. The city is the test and the opportunity of minds. The social problems are condensed in the cities. The ultimate test as to whether truth and righteousness are the basis of society and organized government, lies in the city. The crowd, the seething, restless crowd, of the city will decide the future. We are now in the nation's metropolis of over four million. Four hundred thousand were added to our population last year. In a very few years the population of this city of New York will exceed that of greater London, and will be the greatest city in the world. In the city, childhood has slight chance. It is a hard heart that can beat unquicken at the religious destitution of the childhood of our cities. "Thou art descending, O city of God!"

Dr. Miller, Lutheran, New York City, on the "Inner Mission" of the German Churches: "What is the 'Inner Mission'?" It is to be contrasted with foreign missions and from home missions, in that its peculiar work is to recall and regain those who are already members of the church; the gathering into the church of all the children of the church.

"Interdenominational Evangelistic Work" was then discussed.

Dr. J. Wilbur Chapman, Presbyterian: If the church would but maintain the position that belongs to her to maintain, and that is intended by her divine Master to maintain, there would be no place for revivals. There is no proper place for intermittent Christian experience. But since this improper thing does occur so often, then revivals are a necessity, and must be employed. In all revival work it is notable that the question of denomination is never first with the penitent or converted sinner. With him it is always Christ the Saviour first of all; and after that the question of his denominational connection is settled, and on altogether incidental considerations. Is not this a sure index to the basis of unity of relationship and work?

Dr. Newell Dwight Hillis, of Plymouth Church, Brooklyn: The heart of the conference ought to decide that there is nothing worth doing but the spreading of the evangel of Jesus Christ the divine Son of God.

### TWELFTH MEETING.

#### "A United Church and National Life."

The general subject for consideration was, "A United Church and the National Life." It was opened by Judge Grosscup, Lutheran, of the United States Circuit Court, Chicago, Ill., on "The Popular

Conscience." The emblem of the national life is the flag. At the moment when the morning sun casts its rays on the national colors on the Atlantic shores, the setting sun is also holding its lingering rays upon the national colors in the waters in the broad Pacific. It is difficult to define the national life. There is the industrial national life—that of the mines, the shops, the railroads. There is the institutional national life—educational, medical, ele-

mosynary.

And there is the national life of the home. What word, what phrase, can be found or coined that will adequately express this vast, complex, national life. And beyond all this there is that great inquiry, What is the hidden, moving



Rev. Henry M. Sanders, D.D.

power of this national life in its entirety? More than any other institution of civilization, the church is the agency that injects equilibrium into the national life. Reaching back to the primal sources of that life, the church more than any other institution known to mankind, balances and steadies them. The church balances and steadies the national life by helping to develop in the souls of men the love of justice, by putting to the front the light of conscience, by dropping into the souls of men that mysterious thing called conviction.

Justice Brewer, Presbyterian, of the United States Supreme Court, spoke on "Law and Justice." Denominations exist, will exist, and ought to exist. They only illustrate the great law of unity in diversity. As the federation of the individual states makes the nation stronger, so the federation of the denominations will make the universal church the stronger. I look and hope for a federation broader than that in the call of the conference or than in the action taken by the conference. Why should not every man who has named the name of Christ be included in this federation? The man who would exclude Edward Everett Hale and Cardinal Gibbons has not attained to the proper perspective. [This was directly to fly in the face of the whole



Rev. Anson Phelps Atto-bury, D.D.

conference, for Edward Everett Hale is a Unitarian, and the conference, in the forenoon of this same day, with only one dissenting vote, and with the singing of the Doxology, had definitely and by name positively excluded all Unitarians. And this especially excluded Edward Everett Hale, since he had been regularly appointed a delegate to this conference by the Unitarian body.—A. T. J.] If I had



what may we reasonably expect but that he and those whom he leads will follow the principle of departure "to its logical conclusion"—the lap of Rome?

G.

### BASELESS REASONS.

It matters not to some minds how strong may be the positive testimony against a long-cherished belief, a few seemingly plausible inferences in its favor are stronger. They are honest in these convictions; for when a long-standing dogma is supported only by inference and not by positive testimony, multitudes still cling to the old belief, foundationless tho it is. They always believed it true, and the belief becomes the evidence. What makes it seem stronger is ignorance of what may be said on the other side; and many persons are so prejudiced they will not hear. Lorenzo Dow, we believe it was, truly said: "Prejudice is like a cork in a bottle; it lets nothing either in or out."

Prejudice is one of the greatest foes to the truth of life alone in Christ Jesus; and upon tradition and influence is based the opposite doctrine of the inherent immortality of the soul. The arguments generally adduced in favor of the soul's immortality are, (1) the majority of the Christian church believe it; (2) it is an old dogma; (3) it is in harmony with man's aspirations and desires; (4) the opposite has been popularly considered materialistic and atheistic; and (5) it is supported by inferences drawn from certain scriptures. It is freely admitted by its ablest exponents that there is no positive Bible evidence in its favor. More than this, the Bible is very emphatic in setting before us the great fact that our only hope of continued life is in Jesus and the resurrection. But let us notice the above "arguments:"

1. "The majority of the Christian church believe that the soul is immortal and conscious in death." But this is not proof that it is so. If there are any people on earth who ought to look with suspicion on mere majorities, Christians are that people. The history of the people of God in all ages has shown the adherents to truth to be a "little flock," while those who have opposed it were a great multitude. Noah and his adherents were few at the time of the Deluge; many were those who did not believe him or his message, and they numbered among them mighty men, "men of renown." Yet Noah was right, and what he believed was truth. Abraham, Isaac, and Jacob were pilgrims and strangers, few in number among the surrounding idolaters. The entire people of Israel at their best were few in number compared with the corrupt world. Daniel stood alone in Babylon, Ezekiel in the valley of the Chebar, Elijah in Israel. Jesus and His disciples were few, and in His darkest hour our Lord stood alone. And since that time the true disciples of Christ have not been the great multitude, but the "little flock," and such Jesus assures us they will be when He comes. Luke 12:32-36. Were majorities of earth to rule, we would all become Catholics, and then pagans. After all, he who has the truth is in the majority, for God is on the side of truth, and if God be for us, who can be against us?

2. "The immortality and consciousness of

the soul in death is an old doctrine." Yes, it is. But all error is very old. Salvation by works, or by man's righteousness, is nearly as old as the race. Cain believed it, and slew his brother to vindicate it. The foundation of the immortal-soul belief goes back farther than Cain. It can be traced to the Garden of Eden, to the utterance of one known and noted, "Ye shall not surely die. . . . Ye shall be as gods." Gen. 3:4, 5. Christians, however, can hardly accept the foundation or the immense but fabulous superstructure which is reared upon it. A doctrine is not better for being old; in fact, it is worse, for it more easily deceives, just as well-worn counterfeit bills pass as genuine. But the bill is not the less counterfeit tho it may have been accepted as genuine a thousand times, any more than it would be genuine if detected in the first attempt at passing. So a doctrine is no better tho it may have been believed by the good for ages; neither is the truth the worse for having been hidden.

3. "The immortality of the soul is in harmony with man's aspirations." And what of that? Can we say that mankind in general desire immortality, therefore all are immortal? As well might we say that mankind in general desire perfect health, therefore all have perfect health; mankind in general desire happiness, therefore all are happy. We know that in these cases the reasoning is false; is it not just as false in the other? God has planted in men's minds aspirations, longings for the ultimate good, and He has made it possible for man to reach that; but that possibility does not come through any inherent qualities, but through faith in the Lord Jesus Christ.

4. "The immortality of the soul has been considered a Christian doctrine, while conditional immortality has been considered materialistic and infidel." But this charge does not prove the doctrine to be so, or does not make it so. Many good things have been ruined by a term of contempt. For instance, the Sabbath has been contemptuously called, "the old Jewish Sabbath," while it is never thus termed in the Bible. Yet it has been called so so frequently that many believe it. It is called by Inspiration, "the Sabbath of Jehovah thy God." So men have brought reproach against the doctrine of life only in Christ. It has been called by every reproachful term possible, and those who believe it have been characterized as unchristian, materialists, soul-sleepers, infidels. But this is no test of truth. Elijah was called the *troubler of Israel*. Jesus was said to cast out devils by Beelzebub the prince of devils, was classed with wine-bibbers and sinners, and died at last as a malefactor. When nothing but terms of reproach can be brought against a doctrine by those who profess better things, we may, on general principles, count it worthy of investigation. Truth has something better to advance either for or against a doctrine than names of reproach or ridicule.

5. "Inferences from certain passages of Scripture are in favor of the immortality of the soul." This may be true, but our inquiry here must be, Are these inferences just?

On the other hand there is the direct, positive testimony that God "only hath immortality." Why not accept of that? Why not rest on the plain testimony of the Word?

## Question Corner

FROM time to time under this head, we will answer pertinent questions, the answers to which we believe will be generally helpful to our readers. Some questions we can not answer here. They are of special interest only to the person who asks them. We will not answer what seem to be mere quibbles or cavils. We do not propose, for instance, to explain, more than once a year, where Cain got his wife. In all cases we must have the name of the questioner. We may wish to write them. To the questions we sign only the initials, or another term, if preferred by the questioner. But we have neither time nor space to bother with unsigned letters or questions. One more thought: "Foolish and unlearned questions avoid."

### 1760.—Pentecost and Sunday-Keeping.

What has the pouring out of the Holy Spirit to do with the change of the Sabbath?

A. M.

Absolutely nothing. If the Lord had designed to honor the day of the week upon which Pentecost that year (Acts 2:1) fell He would have expressly said so. The very fact that the Scriptures do not mention the day of the week shows clearly that it was not the day of the week that was honored but the antitype of the first-fruits. There are those who contend that Pentecost that year fell on the seventh day; others hold that it was the first day, and that may have been true; but even tho it be true, it has no bearing whatsoever on the Sabbath question. Jesus ascended forty days after His resurrection. He then passed over one first day in absolute silence, for Pentecost was ten days after His ascension. He waited until the next week after in order that the type might be fulfilled, and then poured out His Spirit, not to honor the day of the week, but to fulfil the prophecy of the type. The argument that Pentecost came on the first day of the week is one that has been handed down from the ages of apostasy. It is wholly unbiblical.

### 1761.—Dip, Immerse, Sprinkle, Pour.

Will you please give the Greek words for *dip, immerse, sprinkle, pour*?

R. G.

1. "Dip" occurs six times in the New Testament, as follows: Luke 16:24; John 13:26; Rev. 19:13; John 13:26; Matt. 26:23; Mark 14:20. In the first three texts it comes from the Greek *bapto*, "to *whelm*, that is, to cover wholly with a fluid."—*Strong*. In the last three texts the word "dip" comes from *embapto*, to *whelm on*, similar in meaning to the other. If you will look up the references, you will see that the meaning is practically the same, as the Greek root word is the same.

2. "Immerse" is not found in our common English Bible. *Bapto* could be properly translated "immerse."

3. "Sprinkle" occurs in the New Testament seven times: Heb. 9:13, 19, 21; 10:22; 11:28; 12:24; 1 Peter 1:2. In all these cases it comes from the Greek verb *rhantizo*, meaning "to sprinkle," or the noun *rhantismos*, meaning sprinkling, except one, namely, Heb. 11:28, where it comes from *proskhoosis*, meaning to *pour*, a shedding forth.

4. "Pour" occurs thirteen times in the New Testament. In Matt. 26:7 and Mark 14:3 it comes from *katcheo*, "to pour down;" in Matt. 26:12 and John 13:5, "pour" comes from *ballo*, "to throw, strike, send, thrust, pour;" in Rev. 14:10, "pour" comes from *kerannumi* meaning "to *minge*, to pour out (for drinking), fill;" in John 2:15; Acts 10:45; and in seven other cases in Revelation 16, "pour" comes from *ekcheo*, "to pour, to pour forth, to run greedily out, to spill." This is from the same root as Matt. 26:7.

"Baptize" is itself a Greek word anglicized, or Englished. It should be rendered immerse, dip, plunge.

### 1762.—Eating Fish.

Why did Christ eat fish if it was not wholesome? If it was good for food then, is it good now? Is the health reform a command of God? If it is, where is it found in the Scriptures?

U. I. E.

1. The only reason why we can conceive that Jesus ate fish is that it was one of the best foods that He had to eat just at that time. We presume that it was a comparatively wholesome food.

2. All animal and flesh food was probably more wholesome then than now, and much less diseased. That is, we believe, generally considered to be the fact.

3. Yes; read 1 Cor. 10:31. That is a pretty good health reform precept, isn't it? It certainly will not glorify God to eat food that will injure our health or render us less susceptible to the finer spiritual influences.



been a citizen of this city in the late election I would have worked with any man who had on his ticket the name of William Travers Jerome. With all respect to this assembly of distinguished clergymen, whom I do sincerely respect and love, yet, being only a layman and a lawyer, I have more respect for religion than I have for theology. A federation without creedal expression or denominational control will create a mighty Christian power. It will make possible the throwing of the whole compact power of the united church solidly on the side of right and justice. Such a power wielded in righteousness would redeem New York, reform Philadelphia, and make Chicago clean. That power exerted upon the nation would lift it at once to a higher plane. I am sure that the influence of the federated churches upon the nation would not only make it that there should be no more war, nor preparation for war. The commission of Sir Walter Raleigh, the compact in the Mayflower, and colonial acts prove that this is a Christian nation.

Dr. Henry Wade Rogers, dean of the Law School of Yale University, spoke of "Government of the People." Government of the people, when the people are degenerate, leads to anarchy, and anarchy to despotism. Democracy is still on trial. The American government needs fear no foe from without. But there is danger from within. Morality is the end of government. A government by the people in America has established religious liberty and civil equality. This government has attended to its own business, and has left other people to attend to theirs, until, under the impulse of what was deemed duty, it went aside to interfere in behalf of Cuba. The country has achieved great things. It must be confessed that there are also dismal failures. The administration of the criminal law in all the states, with the possible exception of two or three, is distinctly a humiliation. Respect for law has decidedly declined in the United States. It is inevitable that lawlessness breeds the dictator. It is in our cities that the failure of government of the people is most marked. We are told that Europe is thinking that the United States is crowding Turkey and Russia in the race of competition. Unfortunately education and morality are not one and inseparable. Religion and morality are essential to good government. From the days of Socrates to this hour, the evidence is that government must rest on morality. And it is the mission of the church to train men in morality. Shall not patriotism lead the churches to federate for the common good of our country? Let us federate the churches as the stay of the state. Let us federate the churches to facilitate the coming of the kingdom of God.

ALONZO T. JONES.

#### PLAN OF FEDERATION TO BE RECOMMENDED FOR APPROVAL BY THE CONSTITUENT CHRISTIAN BODIES.

As Amended and Adopted.

##### Preamble.

Whereas, in the providence of God, the time has come when it seems fitting, more fully to manifest the essential oneness of the Christian churches of America in Jesus Christ as their Divine Lord and Saviour, and to promote the spirit of fellowship, service, and co-operation among them, the delegates to the Inter-Church Conference on Federation assembled in New York City, do hereby recommend the following Plan of Federation to the Christian bodies represented in this Conference for their approval.

##### Plan of Federation.

I. For the prosecution of work that can be better done in union than in separation, a Council is hereby established whose name shall be the Federal Council of the Churches of Christ in America.

II. The following Christian bodies shall be entitled to representation in this Federal Council on their approval of the purpose and plan of the organization:

The Baptist Churches of the United States.  
The Free Baptist General Conference.  
The Christians (The Christian Connection).  
The Congregational Churches.  
The Disciples of Christ.  
The Evangelical Association.  
The Evangelical Synod of North America.  
The Friends.  
The Evangelical Lutheran Church, General Synod.  
The Methodist Episcopal Church.  
The Methodist Episcopal Church, South.  
The Primitive Methodist Church.  
The Colored Methodist Episcopal Church in America.

The Methodist Protestant Church.  
The African Methodist Episcopal Church.  
The African Methodist Episcopal Zion Church.  
The General Conference of the Mennonite Church of North America.  
The Moravian Church.  
The Presbyterian Church in the U. S. A.  
The Cumberland Presbyterian Church.  
The Welsh Calvinistic Methodist or Presbyterian Church.  
The Reformed Presbyterian Church.  
The United Presbyterian Church.  
The Protestant Episcopal Church.  
The Reformed Church in America.  
The Reformed Church in the U. S. A.  
The Reformed Episcopal Church.  
The Seventh-day Baptist Churches.  
The United Brethren in Christ.  
The United Evangelical Church.

III. The object of this Federal Council shall be—

1. To express the fellowship and catholic unity of the Christian church.
2. To bring the Christian bodies of America into united service for Christ and the world.
3. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.
4. To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.
5. To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

IV. This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils, and individual Christians.

It has no authority to draw up a common creed, or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it.

V. Members of this Federal Council shall be appointed as follows:

Each of the Christian bodies adhering to this Federal Council shall be entitled to four members, and shall be further entitled to one member for every 50,000 of its communicants or major fraction thereof. The question of representation of local councils shall be referred to the several constituent bodies, and to the first meeting of the Federal Council.

VI. Any action to be taken by this Federal Council shall be by the general vote of its members. But in case one-third of the members present and voting request it, the vote shall be by the bodies represented, the members of each body voting separately; and action shall require the vote, not only of a majority of the members voting, but also of the bodies represented.

VII. Other Christian bodies may be admitted into membership of this Federal Council on their request if approved by a vote of two-thirds of the members voting at a session of this council, and of two-thirds of the bodies represented, the representatives of each body voting separately.

VIII. The Federal Council shall meet in December, 1908, and thereafter once in every four years.

IX. The officers of this Federal Council shall be a President, one Vice-President from each of its constituent bodies, a Corresponding Secretary, a Recording Secretary, a Treasurer, and an Executive Committee, who shall perform the duties usually assigned to such officers.

The Corresponding Secretary shall aid in organizing and assisting local councils, and shall represent the Federal Council in its work, under the direction of the Executive Committee.

The Executive Committee shall consist of seven ministers and seven laymen, together with the President, all ex-Presidents, the Corresponding Secretary, the Recording Secretary, and the Treasurer. The Executive Committee shall have authority to attend to all business of the Federal Council in the intervals of its meetings, and to fill any vacancies.

All officers shall be chosen at the quadrennial meetings of the Council, and shall hold their office until their successors take office.

The President, Vice-Presidents, the Corresponding Secretary, the Recording Secretary, and the Treasurer, shall be elected by the Federal Council on nomination by the Executive Committee.

The Executive Committee shall be elected by ballot after nomination by a Nominating Committee.

X. This plan of Federation may be altered or amended by a majority vote of the members, followed by a majority vote of the representatives of the several constituent bodies, each body voting separately.

XI. The expenses of the Federal Council shall be provided for by the several constituent bodies.

This Plan of Federation shall become operative when it shall have been approved by two-thirds of the above bodies to which it shall be presented.

It shall be the duty of each delegation to this Conference to present this Plan of Federation to its National Body, and ask its consideration and proper action.

In case this Plan of Federation is approved by two-thirds of the proposed constituent bodies, the Executive Committee of the National Federation of Churches and Christian Workers, which has called this Conference, is requested to call the Federal Council to meet at a fitting place in December, 1908.

**The Glamor of Position.**—A late *Catholic Mirror*, referring to the recent visit of Prince Louis to these shores, ridicules the senseless wish to see him. It concludes:

Prince Louis was all right, in fact, he was far more democratic than we, at times, and it is a pity that we

allowed his title to cause us such evident palpitation of the heart. It only goes to show what a hold the glamor of royalty and the fascination for brass buttons and gold braid has upon us—rank-scoring people that we are. It will not become us in the future to criticize the English for not doing away with the king and electing a president.

It is a childish trait to love gay uniforms, brass buttons, and pomp and show. Many a maiden would make a fool of herself over a man in military or street-car uniform, when she would not speak to him in ordinary civilian dress. It is to this weakness of humanity that Roman Catholicism with its ornate services appeals. The *Mirror* ought to rejoice to see this pitiable weakness increasing among the people. They are in thus doing making material for Roman Catholic converts.

#### THE SPIRIT OF STATE CHURCHISM.

THE persecution of the Jews in Russia is by a state church that calls itself Christian. As showing how Christ has to bear the blame of all that is done in His name, we give the following incident that occurred in a Jewish mission meeting in Brooklyn, N. Y. At a certain stage of the meetings, the people in the audience were given privilege to talk, or to ask questions.

Then a Jew, reading extracts from a letter, related how his father-in-law had escaped the murderers' hands in a marvelous way, but that his wife and two children whom he had left until he could provide a home for them in America, had been cruelly killed. The rioters just took one of the children and threw it into the air as high as they could, and when the mother ran screaming to catch her child, they held her back, making her see its death as it came down on the pavement with an awful crash. They repeated this torture with the other child, and then putting kerosene oil on the mother's clothing, they tied her to a pole and set fire to her. "Now how can you," said this man, "open your mouth and talk to us about Jesus through whom all this trouble has come?"

This is a striking illustration of state churchism, where it has full sway, no matter what the profession. It is only the education of common civilization, through religious liberty, that holds back any state religion from like excesses. The spirit is always the same. The past and present (in certain quarters) demonstrate this fact, and the future is to witness its universal tyranny again, as the prophecy testifies, which the outlook of the world is fast corroborating. It was not the religion of Jesus which incited to the above deeds, but its utter perversion. A Jew is safer nowhere than among true Christians. A Russian Jew may not know this; he has seen only the perversion of Christianity in Russia, perhaps. But every observing Jew in free lands knows to the contrary.

#### WHAT A JUDGE SAYS.

MORGAN J. O'BRIEN, Esq., is the new presiding Justice of the Appellate division of the Supreme Court of New York. A banquet was given in his honor a few weeks ago. In his speech on that occasion he said:

For the next few years we are to have in the great cities such storms as are bound to break over the country. There have been disclosures tending to civic, social, and commercial unrest.

This is the mildest statement of the case. Discerning men everywhere see the storm coming. Justice O'Brien appeals to the bench and the bar, as well as to public opinion, to sustain respect for law and order. The New York *World* declares that this is what other judges of experience, as Justice Brewer of the Federal Supreme Court, has seen, and declares: "Both the bench and the bar must act to prevent the overthrow of real democratic institutions. The arsenals of the law must be searched for effective weapons. The armory of justice must be ransacked for swift procedure. The tide of crime which is now receiving its encouragement from above will swell from the depths beneath unless its examples in high places are punished."



## SEARCH THE SCRIPTURE

### FIRST CORINTHIANS.

BY F. D. STARR.

PERHAPS no other church enjoyed so long a period of ministerial labor by the apostle Paul as did the church at Corinth. The record of his experiences at the time of his raising up that church is found in Acts 18. We read that "he continued there a year and six months, teaching the Word of God among them." It is stated that he "reasoned in the synagog every Sabbath, and persuaded the Jews and the Greeks." That would make seventy-eight Sabbaths that he thus observed. At the same time he worked at the trade he had learned in his youth, tent-making, in partnership with a Jew by the name of Aquila, and his wife Priscilla, who of course, like all other Jews, labored six days in the week and rested the seventh. We have here a good example of apostolic Sabbath-keeping. It was here that the Lord encouraged Paul's heart by saying to him in a vision: "I have much people in this city." These are the people to whom this epistle is addressed.

The Corinthian church furnishes one of the most pronounced instances of God's forbearance and goodness toward poor fallible mortals who profess to be His children. Brought out of heathen customs and surroundings, these Christians had much to learn in order to become fully freed from the influence of their former training and practises. Paul addresses his letter to "the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints." By their being called saints, sanctified, are we to understand that they might claim, as some latterly do, that they were living absolutely without sin? Alas! for human depravity and weakness, as often evinced even among those from whom we might expect better things.

After introducing the matter of his epistle in the assuring and encouraging manner that he employed, Paul proceeds to mention some things that seriously need correction, which we will enumerate:

1. He says: "It hath been declared unto me of you, my brethren, . . . that there are contentions among you." Some were claiming to be followers of Paul, some of Peter, some of Apollos, thus creating an imaginary division in the inseparable body of Christ, the church. This he says was a sure proof of carnality, and the same proof holds good to-day.

2. Besides these divisions there was "envying and strife" among the members of this congregation.

3. The next charge is a very serious one indeed: "It is commonly reported that there is fornication among you, and such fornication as is not so much as named among the Gentiles." Chapter 5:1.

4. The existence of this immoral condition did not serve to humble them and lead them to mourn over the matter, and vindicate the injured cause of Christ by exercising proper discipline toward the offending member, but they were, on the contrary, puffed up, and independent about the matter.

5. Instead of manifesting the Spirit of the Master by suffering wrong rather than doing wrong, they were going to law with their

brethren, and that before unbelievers, and defrauding their own brethren. This was to their shame. 1 Cor. 6:1-8.

6. When they came together to partake of the Lord's Supper, they conducted themselves in a very disorderly manner, insomuch that Paul told them they were not really celebrating that solemn rite when they thus assembled; some feasted while others were suffering hunger. They thus failed to discern the Lord's body, failed to recognize the true import of the sacred ordinance. The apostle could not praise them for such conduct. Chapter 11.

7. The women seem to have failed to act with proper decorum in the church at Corinth, imitating the manners of the Gentile females in this respect.

8. There were heretical teachings being inculcated in the church, one tenet of which was the denial of the resurrection of the dead. Chapter 15:12. This gave occasion for Paul to write that masterly defense of the doctrine of the resurrection as found in chapter 15.

All these points make quite an array of evidence as to the sad condition into which the church had lapsed when Paul wrote his first epistle to that body of believers. But was not such a case and such a condition hopeless? The apostle did not so regard it, but set about the task of restoring the erring congregation, and we find by his second epistle to them that his efforts were not without results. He thus manifested the spirit of Him who will not break the bruised reed nor quench the glimmering torch, but who will encourage the faintest indication of hope, quicken to spiritual life the dormant energies now slumbering in carnal insecurity, and cause the dry bones to live again. An example and encouragement here for us. "His mercy endureth forever."

The most noted section of this intensely-interesting book is chapter 13. "The greatest of these is charity." The greatest theme in the universe is here revealed. Charity (in most versions rendered, *love*, and correctly, too) is the superior grace, the fundamental principle upon which every true Christian's experience must be built. No gift, natural or acquired, amounts to anything in the absence of this qualification. Love must be the motive and the rule by which all of our actions and plans shall be weighed and determined. Love excels even so-called reason itself in this respect. Reason seemed to suggest that the costly gift from the alabaster box was misspent, but love moved the devoted worshiper to lavish the contents on the object of her affection. She loved much, and this was the standard by which her actions were determined. We shall never reach right conclusions unless we decide from the standpoint of love instead of finance.

In chapter 14 we find some very important instructions concerning the manner of conducting religious worship. "I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also." Verse 15. The French version reads: "I will pray with the spirit, and I will pray so as to be understood; I will sing with the spirit, and I will sing so as to be understood." Quite a revolution would be effected in our assemblies if all would do likewise. When people pray in a tone so low that only a very few who are next to them can understand what they say, it is just the same as if they prayed in an unknown tongue; and when the singing is done in such a way that one can not distinguish one word from another it is the same as if we were listening to bar-

barians. Certainly our praying and singing should be so uttered that all who are present can understand.

The necessity of earnest study of the Scriptures is thus set forth in chapter 10:11: "Now all these things happened unto them for ensamples; and they are written for our admonition upon whom the ends of the world are come." God had the past history of His people written for our benefit who are living in the closing days of this world's history. So little heed, however, is paid to the admonition given, that professed Christians are found committing the same sins that brought the displeasure of the Lord upon the congregation so long ago. He meant that we should profit by their experience and not have to go over the same ground ourselves. But considering the ancient warnings of so little consequence, professors of religion have repeated the sad history of Israel over and over again. Let us search the Scriptures that we may not fall into the same error.

### THE WORLD'S CRISES.

BY W. E. VIDETO.

IF ever there was a crisis, it is now," are the words of a well-known writer. Indeed there is a general impression that the present is a critical time; but as to what constitutes the crisis and what is to be the outcome, there is a wide divergence of opinion. If it be true that history repeats itself, we may get light on the present crisis by studying those of the past.

The first crisis of which we have any record occurred early in the history of the world. But a comparatively few centuries had passed, before the world became fearfully corrupt, so that every imagination of men's hearts was only evil continually. There was danger that evil would hold undisputed sway over the whole earth unless the Lord should especially intervene.

#### The Deluge.

But the Lord will not pour out His judgments upon a people who are sinning in ignorance; before He punishes, He warns. He sent Enoch, whose pure life was a rebuke to the prevailing iniquity. He sent Noah, who for one hundred and twenty years preached of a coming Flood.

Noah's preaching brought a crisis. It was light from heaven. The world had to take its stand for or against it, and its decision settled its fate. The message accomplished its purpose, it made clear and marked the division between the righteous and the wicked. Noah and his family, taking their stand against fierce opposition, developed in faith and strength of character.

Those who rejected the light were in a far worse condition than they were before the message came to them. Their hearts were hardened and more light would likewise have been despised. Infinite wisdom sees that nothing more can be done for them. Lust, violence, murder, and bold scoffing show that men have ceased to control themselves, and have become the slaves of demons.

Now that the decision has been made, and the world enlightened continues in and multiplies the sins of the world in darkness, Divine Justice tarries not, but speedily sweeps away the guilty race.

#### Out of Egypt.

Centuries passed, and the Lord was leading out of Egypt a people for His name. They



were full of sins and vices, ever ready to murmur and rebel. But how tender was the Lord with their faults. He passed over all their murmurings and unbelief. They had been for more than two hundred years in Egyptian bondage, and had fallen into almost heathen darkness.

The Lord instructed and led them step by step. But when He had enlightened them and set before them the principles of His government, He treated their sins in a sterner manner.

At Mount Sinai Israel was brought into the direct presence of God, and heard from His own lips the principles of His law. Then they beheld Moses ascend the mount at the call of God; and after waiting many days for his re-appearance, impatience filled their hearts. Those very men who have solemnly promised to know no God but the God of Israel, begin to turn their eyes toward Egypt. Aaron is persuaded to make a god for them to worship, and a golden calf is the result.

Moses, returning from the presence of the Lord, sees the people bowing before a senseless idol, dancing and singing, and engaging in all the abominable practises of the heathen.

A crisis has been reached. Israel, sinning in the face of great light, can not be dealt with as Israel emerging from the darkness of Egypt. Those who have not been advancing have been hardening their hearts. The time has come for vengeance, and three thousand of the leaders in the rebellion are speedily destroyed.

#### At the First Advent.

Fifteen hundred years pass and the chosen people are in a condition worse than the heathen around them. There is not another nation in all the earth so full of corruption and hatred of the truth.

But divine Love can not leave the backslidden nation. The Lord will make one last mighty effort to save Israel. He will not send simply another prophet, for prophet after prophet has been sent, only to be abused and stoned. The Lord will send one greater than a prophet into that cruel, hardened nation. He sends His own Son. The blessed light of truth, whose beams would have healed the nation, has been despised; now the very windows of heaven are opened and the light streams forth in a mighty flood.

As Jesus sets forth with such power and beauty the love and tenderness of the heavenly Father, men's hearts are warmed and drawn out after God. Priests and rulers hear and tremble. It is Israel's crisis, her opportunity. But the path of duty means self-denial, the rulers hesitate, selfish motives prevail, the light is rejected, and the very men whose hearts were pricked are the ones who head the mob and cry, "Crucify Him!"

One more effort is made to gather out the faithful. The chosen disciples linger at Jerusalem until the showers of Pentecost have fallen, and again, amid great power and mighty signs, the Gospel is proclaimed and the deluded nation bidden to turn and walk in the light. The word has gone forth and has not returned void. Here and there through the nation are scattered individuals who have forsaken all and followed Christ—precious jewels that shine all the more brightly in the surrounding darkness.

But the great mass of the nation have resisted all the loving entreaties of the Spirit of God, and now their darkness is in proportion to the light rejected. Infinite Love can do nothing more for them; they have trampled

the Son of God underfoot, and there is no new Gospel.

As the rejection makes certain the doom of the nation, strange calamities, the first drops of the coming storm, are sent to warn them. What mean these things? they ask Jesus, as they hear of the Galilean peasants, being slain by Pilate, and of the men upon whom the tower of Siloam fell. Jesus replies, "Except ye repent, ye shall all likewise perish."

Unless there is a general turning to God, they may regard these violent deaths as an omen of what will befall the whole nation. When all have made their decision, the judgments can not long be delayed; for the whole nation, giving themselves completely into the hands of Satan, are in a dreadful state. A mad, Satanic fury has taken possession of the people; violence and murder are seen on every hand.

At the very time when the Roman armies are at the gates of Jerusalem and its fall seems certain, the Jews in their blind rage are slaughtering each other. Armed bands are thus wasting their strength in internal strife. The time has come when God in mercy must cut off the unhappy people. The Romans gain the walls, and thousands perish in the flames or by the sword. Hundreds of thousands more perish miserably on crosses that are erected on almost every hill-top. Thus was the nation that rejected light destroyed, and the remnant scattered.

#### The Dark Ages.

Do we see evidences that the history of the crises of the past is being repeated? Six or eight hundred years ago, the world was in what is known as the Dark Ages. Disputes between nations, tribes, and men were settled by the sword; there was bloodshed, robbery, intolerance, and intemperance.

But men sinned in ignorance. Europe, the most enlightened of the continents, knew but little of the rest of the world; for she was under the dominancé of Rome whose proud pontiffs had stamped out light and truth with merciless severity. The Bible was almost an unknown book. Ignorance was so great that scarcely one of the rulers could write his name; men depended upon charms in the treatment of disease. It would have been contrary to all God's dealings in the past to bring the terrible judgments of the last days upon such a people.

The Gospel of the kingdom must first go to all the world. A divine hand has been shaping human affairs so that for centuries there has been a steady increase in knowledge. First, the Waldensian missionaries traveled over Europe carrying a few pages of the blessed Word of God. How eagerly men listened! Tears flowed in love and gratitude as the Gospel story was heard for the first time.

Other influences were at work; the schools of the Moors, the educated Jews, even the bloody Crusades were means in the hands of God to hasten the movement for the world's enlightenment. Navigation received a great impulse from the discovery of America, and bold explorers in every part of the world gave men broader ideas and paved the way for the world-wide spread of the Gospel.

Books had been exceedingly rare; a Bible cost a fortune, for it must all be written by hand. But now the printing-press comes just in time to assist the Reformation, which turns men's minds to the neglected truths of God's Word. Universal education follows and places the Bible within the reach of all. The masses

are raised out of feudal slavery that they may have a better opportunity to think and act for themselves.

#### A World's Crisis.

But the movement is not confined to Europe and America, it is a *world's* crisis. A little more than a century ago began the movement to carry the Gospel to heathen lands, and to-day the light is penetrating earth's darkest places. Foreign missionaries number more than eighteen thousand. Hundreds of millions of Bibles have carried the truth to many nations and many tongues. In various countries slavery has been destroyed that men might have liberty to hear and obey. Great light is shining upon the Word of God, especially upon the prophecies. This generation has had light beyond all that have gone before, but have men walked in the light?

Years ago men were intemperate, but they were largely in ignorance of the evil effects of narcotics upon the human system. To-day, every schoolboy knows the effect of these poisons. Is intemperance decreasing with the advancing light?—No; everybody knows that it is increasing year by year. If men, with all the light that this generation has had, are doing worse than generations that were in darkness, what more can be done for them?

Years ago, bloodshed was common, for men were taught that it was noble to kill an enemy. This generation has learned from the Gospel the value of human life, yet we find violence and murder increasing at a fearful rate. A record of from 8,000 to 10,000 men, in the United States alone, stricken down each year by the hand of the assassin, reveals a terrible condition of society.

Will the great light which is shining upon this generation bring the "millennium" in which everybody will be righteous? Great light has sealed the doom of the vast majority of every people to whom it has been sent, because the multitudes love the broad, easy way. They love darkness rather than light. They are not willing to deny self to obey the truth.

Light brings responsibility; it either ennobles or hardens. See the crime, drunkenness, revelry, murder, lust, scoffing, unbelief, and indifference to God's Word that everywhere abound. Then read Matt. 24:37, and the evidence is overwhelming that the history of the past is being repeated. You who say God is too kind to punish the ungodly, look to the past with its bloody record. He is too kind to allow such a condition to go on unchecked. Look around you at the fast-multiplying calamities on land and sea, and behold the first drops of the coming storm. Hear the words of the Saviour, "Except ye repent, ye shall all likewise perish."

The great movement that has been ripening the vast world-harvest is fast coming to a climax. Suppose you stand over a deep chasm and drop a stone into the abyss below. At first it starts slowly, but each second it dashes on with accelerated rapidity until it speeds to its destination with terrible velocity. So with the great movement to lift the world out of darkness and prepare for the coming of the Son of Man. It started slowly at first, it took centuries to mark much advance; but for the last one hundred years things have been moving faster, faster with each succeeding decade, until such intensity has seized every earthly element that everything is moving with the velocity of lightning.

How much longer can the world speed on even at the present rate before the crash



comes? But the movement will be accelerated year by year. The world will move faster and faster in the rejection of light, and the Lord will cut short the work in righteousness.

How great will be the catastrophe that marks the close of the present crisis! When in the past a nation has turned from the light, even tho its beams were but feeble compared with the strong, steady beams that have shone on this generation, how terrible has been the result!

What will be the culmination of a movement that has been growing and swelling for so many years; that has reached out until it has encircled the earth in its grasp. Language can not describe it. All the terrible scenes of the past are but types of that "day of darkness and of gloominess, a day of clouds and of thick darkness," "where the haughtiness of men shall be brought low; and the Lord alone shall be exalted."

*Alma, Mich.*

### MAKING VOID THE LAW.

BY F. M. OLIVER.

THE way the popular churches are hurrying toward Rome is shown by the manner in which an evangelist here recently spoke in regard to God's law. He said that the law was no longer in force, and then added that the moral commandments of the Old Testament, excepting the fourth, were brought over and re-enacted in the New; that the fourth could not be found there. So it was really the only one that we were not to observe.

Also he said that the change from the seventh to the first day of the week could not be found in God's Word, and that the seventh day was the Sabbath, always had been, and always would be. But the first day was the Lord's day, which was kept in honor of Christ's resurrection. He said the Sabbath was made for the Jews; that the law that contains it was not given until proclaimed on Mount Sinai, and it was then added because of transgression. He further declared that when Jesus died upon the cross, the law, which was our schoolmaster to bring us to Christ, died also; for the law was not perfect, and could not convert any one.

Such teaching as this, altho without any scripture to prove his argument, is leading many a poor soul to destruction. He did not know, or avoided the statement of Christ, that "one jot or one tittle shall in nowise pass from the law, till all be fulfilled." Matt. 5:17, 18. He also overlooked the statement of John that "sin is the transgression of the law" (1 John 3:4), and of Paul (Rom. 3:20), that "by the law is the knowledge of sin."

So long as it is true that the seventh day is the Sabbath of the Lord, it is only clasping hands with the enemy to try to take away this great memorial institution and set up the first day of the week in its stead—a change for which it is admitted that there is no scriptural authority. Not once does Christ call the first day His holy day, or in any way refer to its sanctification. If the Sabbath was made for Jews only, then Christ made a mistake when He said, "The Sabbath was made for man." Mark 2:27.

Christ, who was with the Father in the beginning, and who created all things, made the Sabbath, at the close of Creation, for man. And Christ Himself kept the law while upon earth. He came not to take away the law,

but to magnify it and make it honorable (Isa. 42:21); and to show that, tho Adam failed, it was possible to live in harmony with the Father's will (Ps. 40:7, 8). "The law of the Lord is perfect, converting the soul" (Ps. 19:7), and to those who keep it perfectly will Christ reveal Himself, and they will become more and more like Him. Of such it is said that they shall "enter in through the gates into the city." Rev. 22:14. Surely "it is time for Thee, Lord, to work; for they have made void Thy law." Ps. 119:126.

*Pomeroy, Wash.*

### THE COMING DAY.

BY ELIZA H. MORTON.

THIS life is one of strange uncertainty,  
A leaf that trembles on a slender twig,  
A cloud that hurries o'er the noonday sky,  
A reed that bends and breaks before the wind.

The days go on as sparkling waters rush,  
And thoughtless, careless, is the heart of man.

But soon a mighty change we'll see, for He  
Who holds the ocean in His hand and guides  
The planets in their course, forgets no child  
Of earth. His care is over all His works.  
How strong is God! How sure the Word  
of Life!

The prophets tell us of a day to come,  
Of days—the last, a day of clouds and gloom,  
And yet when dawns that day, the current  
strong

Of worldliness will start to onward flow,  
The merry laugh will ring out on the air,  
The active brain be planning future work,  
The heavy trains be rushing o'er the land,  
The bride before the altar stand with smiles  
Of love; the festive board be spread and  
guests

Be thronging to the feast; the skilful hand  
Be rearing costly structures, high and grand;  
The student with his books be dreaming  
dreams

Of fame to come; the noise of busy toil  
At labor's loom, be heard adown the street.

But hark! a trumpet sounds forth loud and  
clear,

A mighty quaking of the earth throws down  
The buildings high. The railway trains all  
stop,

No more to move. The mills shut down,  
no more

To give employ. All earthly trusts dissolve,  
The heavens wrinkle backward as a scroll,  
The graves give up their dead, and Christ  
Appears upon a cloud to vengeance take  
On all who know not God. O, awful day!  
And yet not thus to those who look for Him,  
For they with joy will shout and sing and  
praise

His holy name, and changed and glorified  
Will meet Him in the air, to live for aye.

### MEN'S HEARTS FAILING.

BY ALBERT H. DARROW.

AND there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken." Luke 21:25, 26.

"Thus saith the Lord, Learn not the way of the heathen [unbelievers], and be not dismayed at the signs of heaven; for the heathen are dismayed at them" when they see them and are compelled to believe them. Jer. 10:2.

"He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." Eccl. 11:4.

"The New York *Herald's* estimates show about 6,000 deaths from pneumonia in that city since December 1."—*Arizona Republican*, April 4, 1904.

"For disasters the month of January, 1904, has broken all records. Beginning with the Chicago fire, which was followed by frightful train wrecks, storms, mine horrors, floods, and ending with street-car collisions at St. Louis, more than 2,000 lives have been lost."—*Arizona Gazette*, Jan. 29, 1904.

The extent to which the public mind was alarmed in June and July, 1905, may be seen by the predictions of the French writer, Carl Joubert, concerning the peasant outbreaks in Russia, that "the present Russian emperor, Nicholas II., is the last of his race. Not a Romanoff will survive this revolution. . . . Very soon there will be scenes there to which those in the French Revolution can not compare for horror. From Odessa to St. Petersburg heads will hang on trees." Another paper said in great headlines: "Within an Ace." "That Near Is the Romanoff Dynasty to Destruction."

"St. Petersburg Aflame," says another paper. "Revolution Threatening End of the Romanoffs." "The Paralysis of Russia," cries another. "Blood-red Anarchy Growing," declares a third.

"ST. PETERSBURG, OCTOBER 28.—A condition bordering upon panic prevails throughout the city to-day, business being completely suspended. Soldiers are everywhere in the streets, and bloodshed is momentarily expected."

"A Tottering Throne," is the next report we hear." St. Petersburg, October 29.—The people are extremely nervous and bordering on panic, and are easy victims to every sensational rumor.

"The Awakening of Asia," is the title of an editorial in another paper, in which sensational grounds of fear for European supremacy are set forth.

"Stricken Spain," cries another paper; "Starving Laborers Driven to Acts of Desperation."

"Bad Day Again," says still another paper in chronicling the spread of the yellow fever in Louisiana and elsewhere.

"Hungry Amid Work," is the title of an article in the New York *Mail*, which speaks of "the lengthening 'bread line' at the places where free food is given to hungry men."

"Serious signs of disturbance continue to appear upon the industrial horizon," says a newspaper of Aug. 3, 1905. "instead of the hoped-for clearing of the clouds. A general strike of coal miners in Pennsylvania, both in the anthracite and bituminous fields, is being arranged for."

Another paper (of July 20, 1905) speaks of "the gradual but steady spread of bubonic plague to all quarters of the world, the present vast dimensions of the scourge in Asia, and the absence of any signs of diminishing force in India, the seat of the epidemic;" and says that "bubonic plague is now prevalent at Aden, Arabia; Osaka and Tokyo, Japan; Bangkok, Siam; Amoy, China; Southeastern Russia; Leith, Scotland; Egypt; British South Africa; Cape Colony; New South Wales and Queensland, Australia; East Sumatra and the Island of Mauritius; Rio de Janeiro and the cities of Chile and Peru, South America; the Philippine Islands, and Hawaii. The disease has so far



baffled every effort to stamp it out, which is causing great alarm."

Another newspaper, of June 10, 1905, declares that "with machines that will enable men to produce ten to fifty times as much wealth as could be produced a century ago, and with that much actual wealth being produced by the workers, poverty is rampant, and every parent who has any brain development beyond the mere animal passes many sleepless nights over the problem of the future of his children. Alarmed as they are, they do not know the full truth. . . . It doesn't delight me to know that 80,000 school children in New York go to school every morning hungry, does it you?"

"The industrial panic has reached Germany," says another paper of August 19, 1905. "More goods are being made than can be sold. There is no trouble about wages, but simply a shut down. That is coming in all countries. If all the machinery of production were operated, it could supply the world demand in six months. When the Chinese and Japanese factories now building get into operation, there will be no world market for America or Europe."

"This is in truth the age of perplexity; it is the age of distress of nations; it is the age of universal dread of war; it is the age of violence; it is the age in which all these things are to culminate," says another editorial writer. "This is the most unsettled condition of the world since the crucifixion of Christ," said the late Bishop Newman. "The stability of government is no longer a fact. Change is in the atmosphere. Statesmen are at their wits' end. Philosophers speculate in vain."

Archbishop Ireland, not long ago, said: "The bonds of society are relaxed; traditional principles are losing their sacredness, and perils hitherto unknown are menacing the life of the social organization." "Doubt and uncertainty abound," says a prominent religious newspaper. "We are marching toward the unknown," says a European statesman.

"Among all the hard questions put to civilization," says another editor, "none are harder than these: 'Why is suicide increasing so fast? and why are so many women and children committing suicide?' The Socialists are saying of the rich, 'We will enter into their palaces and eat of their abundance;' and the wealthy ones are trembling with fear of them. The sincere Christian alone is undismayed amid the gathering strife."

## IS IT LEADING, OR FEEDING?

BY H. A. ST. JOHN.

SOME people, even in the church of Christ, are far more anxious to *lead* than to *feed*. Jesus said to Peter, and His injunctions were intended, undoubtedly, for all the disciples, "Feed My sheep;" "feed My lambs." The followers of Christ are enjoined to "preach the Word," "teach all nations," rightly divide the Word of truth, and give to saint and sinner their portion in due season, to feed the flock. Jesus says, "I am the good Shepherd;" *I will lead* My sheep into green pastures, and beside still waters. What this man, or that person, shall do, is not your business, "what is that to thee?" You follow Me, you feed My sheep and lambs; "give ye them to eat." Jesus will do the *leading*, we may be co-workers with Him in feeding. Jesus *alone* led His people Israel to the promised land. Deut. 32:12. Jesus alone is leading the true Israel of God.

He will lead them all the way through this dark, dangerous wilderness world, to the promised land. He leads by His light and His truth. Ps. 43:3. And in the world to come the Lamb of God which is in the midst of the throne will continue to eternally feed His redeemed flock, and to "lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." Rev. 7:17.

It is not a good sign to see a person in the church of Christ more ambitious to lead than to feed. If permitted to lead, very soon such persons will be speaking perverse things, and leading away disciples after themselves. The falling away—the great apostasy—the development of the "man of sin," came about in just that way. Those early apostates, neglecting to feed the flock with the pure words of life, the Word of God, allowed themselves to be *led captive* by Satan at his will, and then they, in turn, ceasing to love and feed upon the truth, came to love and feed upon unrighteousness, and, as captives themselves, led multitudes of other souls into captivity.

May our constant prayer be, "Lead me, O Lord, in Thy righteousness." Ps. 5:8. "Lead me in Thy truth." Ps. 25:5. "Lead me in a plain path." Ps. 27:11. "Lead me in the way everlasting." Ps. 139:24. "Lead me into the land of uprightness." Ps. 143:10. And if we are thus led, then we may tell others how the Lord is leading us, and how He will lead them also, if they will but listen to His Word. Thus we may be feeders instead of leaders, teaching others how they may *find* and *follow our Leader*, who will establish their goings, and order all their ways aright. Let us feed and follow, allowing Jesus to lead all the way.

"He leadeth me! O blessed thought!  
O words with heavenly comfort fraught!  
Whate'er I do, where'er I be,  
Still 'tis God's hand that leadeth me."

## WHO SHALL BE ABLE TO STAND?

BY THORO HARRIS.

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In the day when all the kindreds of the earth  
Shall before the throne of Justice stand,  
When the deep shall yield her hidden treasure,  
And the dead arise from sea and land—

Who shall be able to stand  
When the King shall name His own?  
When the day of hope is flown  
And we reap what we have sown,  
Who shall be able to stand?

When the mountains and the hills shall disappear,  
And the islands of the sea depart;  
When the thunders of God's wrath awaken  
Bitter memories in each careless heart;

When the loud, despairing cry of myriads lost  
Shall ascend from earth's unnumbered host,  
Who have passed the bounds of God's forbearance  
And have sinned against the Holy Ghost—

Who shall be able to stand  
When the King shall name His own?  
When the day of hope is flown  
And we reap what we have sown,  
Who shall be able to stand?

Shall we stifle now the Spirit's kindly voice  
And in trespasses and sins lie dead,  
While the door of mercy still stands open,  
Ere the hope of pard'ning grace is fled?

LET the thought of Christ rest on anything about us, great or small, and it will forthwith reflect on the awakened soul some new image of His power and love. Whatever is was made through Him and subsists in Him. —Canon Westcott.

## UNDERSTANDING.

1. *What importance does the Lord attach to understanding?*

He says, "With all thy getting get understanding." Prov. 4:7.

An inspired prayer is, "That ye might be filled with the knowledge of His will in all wisdom and spiritual understanding." Col. 1:9.

2. *Who knows all about wisdom and understanding?*

"God understandeth the way thereof, and He knoweth the place thereof. . . . He prepared it, yea, and searched it out." Job 28:23-27.

3. *Who, then, can give understanding?*

"Consider what I say; and the Lord give thee understanding in all things." 2 Tim. 2:7.

4. *What promise is given to those who truly seek for understanding?*

"My son, if thou wilt receive My words, and hide My commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom; out of His mouth cometh knowledge and understanding." Prov. 2:1-6.

5. *What does God say that understanding is?*

"And unto man He said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." Job 28:28.

6. *Who is said to have a good understanding?*

"A good understanding have all they that do His commandments." Ps. 111:10.

"He that is slow to wrath is of great understanding." Prov. 14:29.

7. *What is the logical effect of true understanding?*

"Give me understanding, and I shall keep Thy law." Ps. 119:34.

"Happy is the man that findeth wisdom, and the man that draweth out understanding." Prov. 3:13, margin.

"Understanding is a wellspring of life unto him that hath it." Prov. 16:22.

8. *Then what good cause may one have for glorying?*

"Let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord." Jer. 9:24.

9. *What is the consequence of continuing in the way of unbelievers?*

"This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness [margin, "hardness"] of their heart." Eph. 4:17, 18.

10. *What is said of them that do not love understanding?*

"A fool hath no delight in understanding." Prov. 18:2.

"The fool hath said in his heart, There is no God." Ps. 14:1.

11. *What counsel is given to this class?*

"Doth not wisdom cry? and understanding put forth her voice? . . . Unto you, O men, I call; and my voice is to the sons of man. O ye simple, understand wisdom; and, ye fools, be ye of an understanding heart." Prov. 8:1-5.

12. *What special direction is given to this end?*

"My son, forget not My law; but let thine heart keep My commandments; . . . Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart; so shalt thou find favor and good understanding in the sight of God and man." Prov. 3:1-4.





### THE WAY THAT HE WILLETH FOR ME.

[This anonymous poem, given us at the same time, by a Christian young man, expresses the sentiment of his heart.]

THE way that He willeth in love for me,  
That is the way for me!  
And I do not care how thorny and bare  
The journey may seem to be,  
If only afar, on the mountain-side,  
In the light of the sun, I may see  
The shining garments and beckoning hand  
Of the Guide He has sent to me.

The place that He willeth in love for me,  
That is the place for me!  
I care not at all, whether large or small,  
The work may seem to be,  
If only sometimes in a quiet hour  
I may hear Him say to me,  
"My little child, thou art doing well  
The task I have willed for thee!"

The song that He willeth in love for me,  
That is the song for me,  
Be it loud or light, so the tone be right  
To the Master-Musician's key,  
It blends and is lost in a mightier song  
That sweeps from sea to sea,  
Drowning all turmoil and discord and strife  
In a flood-tide of harmony.

So all that He willeth shall be for me,—  
The song and the place and the way.  
I rest in peace till the earth-dreams cease,  
And utterly vanish away,  
For His eye doth see, and His voice doth  
speak,  
And His power all things doth sway,  
And safe in His presence His children dwell  
Forever and for aye.

### HOW TO SPREAD THE KNOWLEDGE OF GOD.

THE Lord wants all the world to know that He is God, and that there is none else worthy the title. This is not for His own benefit, as though He were in need; but it is for the benefit of the creatures of His hand. Mankind could have so much more of blessing in every way if all would but acknowledge Him who alone has all needed, all possible, blessings to bestow. "In Him we live, and move, and have our being," and from Him cometh "every good and perfect gift." Again, "He giveth to all life, and breath, and all things."

To the end that all the world shall know the true God, and be benefited by the knowledge, it is essential that those who profess to know Him shall manifest it in obedient lives. It is essential that they prove the sincerity of their profession of faith by corresponding lives. At the close of King Solomon's prayer at the dedication of the temple, he emphasized his petition for special guidance in the following words:

"And let these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that He maintain the cause of His servant, and the cause of His people Israel at all times, as the matter shall require; that all the people of the earth may know that the Lord is God, and that there is none else. Let your heart therefore be perfect with the Lord our God, to walk in His statutes, and to keep His commandments, as at this day."

This prayer was offered under a special endowment of wisdom and of the Spirit of prayer; and it shows God's chosen means of disseminating a true and effective knowledge of Himself and His infinite blessings throughout the world. It is now due to the world that the Gospel of the coming kingdom of

God be universally proclaimed—that "the coming of the Lord draweth nigh." It is therefore most emphatically the obligation of those who profess His name to let their hearts "be perfect with the Lord our God, to walk in His statutes, and to keep His commandments." "For this is the love of God that we keep His commandments, and His commandments are not grievous."

### CHRISTIAN WORK IN KOREA.

The Korean people have certain racial traits which, when liberated by the Gospel, become the basis of a noble type of Christian character. Naturally they are decent; they have an appreciation of civility, the relation of men and women is deferential, and in many ways they have a sort of natural foun-



Four-faced Brahma.

ation for Christian ethics. The story of the Gospel work in Korea is most encouraging. They take the meaning of the Gospel seriously and in deep repentance for sin become converted and construct their faith, not on a theory, but on a good life. Men put away their concubinage and purify their homes. Rev. C. G. Hounshell, in the *Korean Methodist*, gives a vivid account of the way the work goes on in Korea. In speaking of one of the afternoon revival meetings in Seoul, he says: Mrs. Sau was the first to take a definite step toward Jesus. One afternoon she arose in the congregation and said, "I am a great sinner, but I want to come to the Saviour and be saved from my sins." She came forward and knelt at the altar, and the Christian women knelt around her. After several prayers had been offered for her, she, herself, poured out her soul in prayer to God. Her prayer was fervent and broken by sobs, and when she arose her face was bright and happy, clearly manifesting the fact that a change had taken place. She bore testimony to the fact "that the peace of the Lord Jesus had filled her heart."

Could any one ask for a clearer and more satisfactory work of grace?—*California Christian Advocate*.

### EGYPT'S URGENT NEED.

[Lewis Glenn, in *Herald of Light*.]

PERHAPS it would be difficult to find a mission field where there are greater masses of people who have no Gospel privileges than in Egypt. Some of the larger cities are almost wholly neglected by Protestant missionaries. This is a city [Alexandria] of about 350,000 population, with but one man missionary working among the people. Owing to the customs of the country women missionaries can not work with the men in this part.

There are thousands of villages where the Gospel is never heard any more. There were a few "faith" missionaries itinerating among these villages, but the work has been abandoned for lack of support. The Presbyterian Church made a call for 280 more missionaries at their convention two years ago, but there appears to be very little response to the call. They have about eighty workers in the country, located chiefly in Upper Egypt. Much of their effort is spent in day schools, but there is a crying need for evangelization among all classes.

A member of the British and Foreign Bible Society told us how in former years he spent years itinerating among the towns and villages (some of these vil-

lages have from 3,000 to 10,000 population). He would go for weeks traveling from village to village, and often preaching to the people who would congregate in a native home; he would eat with his host, then sleep on a mat on the floor. He was received cordially and his labors were blessed everywhere, but since the people in England failed to support him and his family, he has taken employment in the above-named society with a salary sufficient for his support, but now the natives sit in darkness and the shadow of death. Think of these millions waiting for the slow-going mission movements to bring them the Gospel, while fevers and plague thin their ranks. You who are anxious to send them the light can support a missionary here if you can not come yourself. . . . While the Christian world waits, the zealous Mos-

lem is going from place to place to confirm the people in their false belief, and is sweeping the newly-opened districts in the Soudan for Mohammedanism.

### WORK IN SAN DIEGO, CALIFORNIA.

I CAME to the city of San Diego a little over two months ago to commence a series of meetings. I held the first meeting in the Isis Theater. The rent of the theater and the advertising of that one meeting cost \$100. The subject advertised for the evening was an illustrated lecture on "The Binding of Satan One Thousand Years in the Bottomless Pit."

Altho the doors of the theater opened one hour before the meeting, the entrance was crowded with people waiting for admittance. Little did they realize the solemn truths to which they were about to listen.

At the close of the meeting I displayed before the congregation the prophetic symbols of Daniel very



greatly enlarged. By means of a compressed air arrangement that I have, they were made to rise in their order before the people. This, of course, greatly aroused their curiosity. I then announced that meetings would be continued in a large pavilion erected in a central part of the city.

I have held meetings every evening continuously for about two months under circumstances that have not been the most favorable. I can assure you that it is not a pleasant experience to be caught in the rainy season of Southern California with an old, dilapidated tent. We are glad to know, however, that we are serving a God who can use the weak and despised things. We give glory to Him for what has been accomplished.

Before leaving here it was my privilege to bury forty-three precious souls with their Lord in baptism. I will return at the close of this month to baptize others who will then be ready. As this is a city of tourists we will never know the exact results of the meetings until Jesus comes and gathers His jewels home. We can safely say that over fifty have taken their stand to keep all "the commandments of God, and the faith of Jesus." Many others are seriously considering the matter, and standing in the "valley of decision." We are earnestly praying that God will help them to make the right decision before the day passes as the chaff. We give our dear heavenly Father all the honor and glory for what has been done, and thank Him without ceasing for a humble part in this glorious message.

I will return to my home at Tropico, Cal., for a short rest before starting another series of meetings. I know not where I will go next, but I know that the One who is directing this message has promised to direct His work in truth.

Yours in the Master's work,  
WM. SIMPSON.

#### OUR WORK AND WORKERS.

THE brethren at Menominee, Mich., are building a new house of worship.

At the last quarterly-meeting at Ladoga, Iowa, two members were added to the church.

THE fourth annual meeting of the West Michigan Conference will be held at Otsego, January 18-21.

THE Sioux Falls, S. D., Cataract of December 15 contains, as editorial, a two-column article on the Sabbath question, written by Brother G. W. Rogers.

Two young men were recently baptized at Fertile, Iowa, by Brother E. G. Olsen. They will both become students at Union College. Three members were added to the church the day previous.

FROM the Southwestern Union Record we learn of the recent death of Brother S. S. Ryles, the only colored ordained minister of our denomination in that union conference. Tuberculosis was the cause.

THREE members were added to the Cleveland, Ohio, church during the week of prayer. Brother D. E. Lindsey says: "Our young people are doing a good work, and the Sabbath-school is full of interest."

FROM Amory, Miss., where Brethren S. A. Jordan and W. H. Sebastian have been laboring during the autumn, they report that twelve have taken their stand for the truth. Others are interested, and there is a good prospect for a school.

THE new Sanitarium, Loma Linda, near Redlands, Cal., is now favored with the presence, counsel, and instruction of Brother S. N. Haskell and wife. The people of California will welcome these old-time laborers back to their former field.

BROTHER H. W. COTTRELL, until recently president of Atlantic Union Conference, gave us a short call on the 26th ult. As stated in a former issue, he comes to take up labor in the Pacific Union Conference, and will attend the session in Portland, Ore., in February. Brethren A. G. Daniells and G. A. Irwin are also booked for attendance.

WRITING to the Canadian Union Messenger from Brantford, Ont., December 3, Brother W. Dredge says: "I was at Paris three days last week, and by the help of the Lord sold 173 SIGNS OF THE TIMES, which makes about 1,100 special SIGNS sold already in and about Brantford during the Missionary Campaign. I love to sell the SIGNS. People will buy a five-cent paper when they will not buy a book. It will take about two more days to finish Paris."

A LETTER from Sister Perry, written from Lima, Peru, says, "We reached this place November 13 after being on the water thirty-seven days, and were allowed to land November 16. A Spanish brother came out to the boat to meet us as soon as the quarantine was lifted, and took us to his home. He helped us in securing some rooms where we will stay until we find a place to locate. Our courage is good and our trust is in the Lord. Address us Lima, Peru."—*South Dakota Worker*.

WRITING to the Bulletin, of Des Moines, Iowa, from China, Brother W. C. Hankins says: "Our little chapel here in Kulangsu is but a few steps from our door. We have only fifteen or twenty members in our Sabbath-school, but our contributions might be a good example for many of our American schools, for we often receive four or five hundred cash, and a cash looks nearly as large to the people here as a penny does to our people at home. And not only do they contribute freely, but each one pays an honest tithe."

A REPORT of quarterly visits in Mississippi by Brother W. H. Sebastian, mentions the following: Vicksburg, one candidate baptized; Jackson, five waiting baptism; Yazoo City, three baptized; Greenville, four baptized; four others (among them a Baptist minister and wife) are waiting baptism, and the two last mentioned are going to school at Vicksburg. At Columbus two were baptized; at Crawford, one new believer was waiting baptism; and at Brookhaven, there were four new believers. At Greenwood there was one believer, who was of good courage.

ON special appeal of Brother F. I. Richardson, president of Arizona Conference, for help in that unworked field, the East Michigan Conference has decided to send Brother P. C. Hayward down there and support him one year. And the brethren of East Michigan now feel so much encouraged because of this decision to reach out to regions beyond that are more needy, that they contemplate sending another worker to some other field next year. If this spirit of missionary work continues, we expect to see also an increased periodical work by the local societies. That is the logic of it.

THE following statistical summary may be of interest: Seventh-day Adventists have local conferences in six different countries. In North America, 52; in South America, 2; in Europe and Great Britain, 13; in South Africa, 2; in Australia, 7; in the West Indies, 2. Fifty foreign missions are located in India, Burma, Central China, Japan, East Indies, Eastern, Central, and Western Africa, and various islands. From 11 publishing houses—located in the United States, Europe, Australia, India, South Africa, and South America—publications are issued in forty-three languages, in the form of periodicals, bound books, pamphlets, and tracts. There are at present over fifty sanitariums, and over forty medical missionary treatment-rooms under the auspices of the denomination. Of educational institutions there were, at last official report, 451 primary schools, 30 intermediate schools, and nineteen colleges. The denomination has gained more in membership during the last ten years than in the preceding fifty years, and funds to support the work have increased correspondingly.

#### WANTED FOR MISSIONARY WORK.

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WANTED.—Young man to work in pie bakery. Please call, or address, M. A. Erntson, 26 Clay Street, East San Jose, Cal.

PRACTICAL LESSONS FROM THE EXPERIENCE OF ISRAEL FOR THE CHURCH OF TO-DAY.—By F. C. Gilbert, a Hebrew Christian. The prominent thought is to present Jesus Christ as He is,—Saviour, Messiah, Prophet, Priest, King,—which was the specific mission God had for the Jewish nation. The condition of the Jews at Christ's first advent on the earth and their refusal to accept Him as the Saviour are presented in a very practical way. Many of the customs of the Jews existing at the time of Christ are vividly portrayed. 400 pages; illustrated. Cloth, plain edges ..... \$1 00  
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#### ANNUAL MEETING CALIFORNIA CONFERENCE ASSOCIATION.

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

W. T. KNOX, President,  
M. H. BROWN, Secretary.

#### NORTHERN CALIFORNIA-NEVADA CONFERENCE.

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

W. T. KNOX, President,  
T. A. KILGORE, Secretary.

#### PACIFIC EDUCATIONAL ASSOCIATION.

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

W. T. KNOX, President,  
T. A. LASHER, Secretary.

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## INVOCATION.

BY F. E. B.

GREAT Helper, I invoke Thee; for I am weak.  
My tongue fails utterly Thy word to speak,  
My heart is faltering, and my pen doth fail,  
Weakness and sorrow all my powers assail,  
And yet the vision of the need is great.  
Great Helper, help me; for on Thee I wait.  
Or rather helper let me be to Thee,  
Do thou the work that overwhelmeth me.  
I'll slip this burden from my heart to Thine,  
This work must have the power of God divine.

## EDUCATION IN THE HOME. NO. 32.

BY MRS. L. D. AVERY-STUTTLE.

BUT aren't you afraid, Mr. Hartman, that if you teach wicked people that there is no such thing as an eternal place of burning, they may be encouraged in their evil ways, and never become converted?" queried Walter Gray.

"See here, Walter," volunteered John, "you wouldn't tell lies to them, for fear they would never become converted if you didn't, would you?"

"No, no; God's way of saving souls is the best, always," said Brother Hartman. "I truly believe there is nothing like the doctrine of love, to win souls."

"Yes," declared grandma, "Love is one of the names of the Eternal, and surely, any doctrine which seems revolting and cruel even to a sinful human heart, must appear infinitely more so to Him who has said: 'Like as a father pitieth his children, so the Lord pitieth them that fear Him.'"

"That's true," said Mrs. Wilbur. "I wouldn't give much for anybody's religion who was converted through fear instead of love."

"But how would it agree with the character of a God whose very name is 'Love,' to keep, before the universe, the horrible spectacle of an ever-burning hell filled with never-dying souls, to all eternity?" asked grandma.

"It doesn't seem a bit reasonable," replied Mrs. Gray, "and yet these wicked souls are not fit to enter heaven. What shall be done with the hopelessly wicked?"

"The Catholic would send them to purgatory," volunteered Walter Gray.

"But what does *God's Word* say? Walter, please read Rom. 6:23."

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

"Are you *sure* you read correctly, Walter?" asked Brother Hartman, with a smile. "Are you certain the text does not say that the wages of sin is *eternal life* in misery?"

"It certainly does not say so here, sir."

"Mattie, about how many texts have you found which assert plainly that the wicked will be utterly destroyed?"

"There are more than one hundred, father. Elsie and I found and read more than that number this week as we were preparing for the study."

"More than one hundred!" exclaimed Mrs. Wilbur. "Well I *am* surprised; and yet people seem to be ignorant on this important subject,—I confess I am; but I would much like you to give me the references to some of the plainest of those texts, so I can study them at my leisure."

"A good idea; we will gladly do so. Mattie, did you make a note of these references?"

"No, but Elsie copied a few of them. Elsie, will you hand Mrs. Wilbur those references you copied?"

Mrs. Wilbur eagerly reached for the proffered paper, upon which were written the following refer-

ences:—Obadiah, 16th verse; Rom. 6:23; Rev. 20:14, 15; 21:8; Ps. 5:6; 9:5; 37:38; 52:4, 5; 2 Thess. 1:9; 2 Peter 2:12; Job 20:4-9; Mal. 4:1.

"But I can tell you," continued Mattie, "the one that impressed me as being the plainest of all the others: It is the tenth and twentieth verses of the thirty-seventh Psalm. Here is the place; Josie, will you read?"

"For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be." That's the tenth verse, and I will read the twentieth," said Josie:

"But the wicked shall *perish*, and the enemies of the Lord shall be as the fat of lambs; they shall *consume*; into *smoke* shall they *consume away*."

"Well, surely, Mattie," said Mrs. Jones, "I can't wonder that these verses impressed you. I suppose I have read them many times, without a thought of their real import."

"That's the way I have always read the Bible, too, I fear," confessed Mrs. Gray.

"But," continued Brother Hartman, "God will have a clean universe. Satan will not be allowed to triumph forever. The glad day is hastening when sin with all its sad effects will have been blotted from the fair universe of God. Nevermore any tempting enemy; no more sorrow, sin, or death; nothing but perfect love and joy and songs of praise forevermore no ever-burning hell, with its blaspheming inhabitants writhing in agony, but every living creature will be blest and happy. My proof?—certainly,—Elsie please read Rev. 5:13:"

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth on the throne, and unto the Lamb forever and ever."

"What more does David say about the finally unregenerate? Mrs. Wilbur, please read Ps. 37:35, 36."

Mrs. Wilbur's face was very serious as she turned to the text. There is nothing on earth that is so keen an accuser as a troubled conscience, and Mrs. Wilbur saw herself this night as one who, all her life long, had neglected to study God's Word. As she read, her tones were filled with conviction:

"I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was *NOT*; yea, I sought him, *but he could not be found*!"

"Well, Mrs. Wilbur," said Sister Hartman, "don't you think that *if* there was an ever-burning hell anywhere in God's universe, David would have been apt to have known of its location,—under the inspiration of the Spirit of God?"

Billy Black had become so intensely interested that he quite forgot his timidity; and while Mrs. Wilbur was reading her verse, he had leaned forward and watched her eagerly, and before she could reply to Sister Hartman's question, he asked:

"What *had* become of him, I wonder; if he wasn't in heaven nor hell, nor in the grave, where was he?—the wicked man, I mean."

"My lad," replied Brother Hartman, "I'll tell you why the Psalmist couldn't find the wicked: the reason is, that they simply *did not exist*. They had been blotted out. They had failed to make good use of the short life God gave them in which to prepare for eternity, and so God takes again the life, the existence, which He gave. He can not consistently continue a miserable and unhappy existence through all eternity, so God mercifully blots them out; and they become as tho they had not been."

"But," continued Billy, "suppose a fellow is downright sorry he hasn't spent his life right,—do you s'pose he'll be blotted out, Mr. Hartman?"

There was an unmistakable tremor in the poor lad's voice, and a look of the deepest anxiety upon

his face. A tear shone in Brother Hartman's kindly eye, as he replied hastily:

"I think Beth will repeat grandma's favorite text, tho it has been once read to-night, because that exactly answers your question, my boy. Can you repeat John 3:16, little girl?"

Billy's anxious questions appealed very strongly to Beth's tender, sensitive nature, and, as tho glad of an opportunity to help him, she rose from her seat at grandma's side, and walked quickly over to Billy, and laying her small hand on his shoulder, looked directly into his eyes as she slowly repeated:

"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."

(Concluded next week.)

## THE BATH-ROOM.

BY M. A. J.

CARE of the bath-room is one of the most important details in housekeeping, and if left to the control of the average servant will be neglected. While once a week is sufficient for its thorough cleaning, every part of the bath-room should be cleaned every morning, to insure perfect safety from disease germs. Aside from the convenience of good drainage, the health of the family demands that all waste pipes be kept as clean as possible.

A zinc-lined bath tub should be kept scrupulously clean, as the zinc absorbs impurities; and if the zinc has become dark from careless washing, it may be brightened by rubbing with a mixture of fine, sifted ashes and petroleum, but the drain should be stopped before cleaning the metal.

Brighten nickel bath-room fixtures with whiting moistened with ammonia, and polish with a piece of dry flannel. Copper faucets and the like may be cleaned with diluted oxalic acid. Brass which has suffered from neglect may be cleaned with oxalic acid, while rottenstone made into a paste with kerosene is all that is required for polishing brass that simply needs brightening.

The nickel and brass fixtures in the bath-room may be kept bright, and will not require to be polished so often, if they are washed every morning with a strong, pearline suds and then rubbed dry with a soft, flannel cloth. The bowl and tub may be kept beautifully white and clean by washing with hot suds every two or three days, adding now and then a little ammonia or soda to the suds.

Keep a bottle of ammonia in the bath-room and let it be used freely around the drain pipes. This will help to carry off any collection that may interfere with perfect drainage, and the bath-room will never be the starting-point of disease if the waste-pipes are kept perfectly clean.

## CHARACTER IS THE BEST CAPITAL.

THE saying that one can not be honest and live is as old as sin. You can not be dishonest and live, in any worthy or noble sense. To get a full purse and a dead conscience is a poor exchange. It does not pay, in the long run, to have God against you. Rely on it, all shams, hypocrisies, wrong-doings, and lies go to their father some day. It depends from whose mint your money comes whether it is better to have or to want it. Everywhere honesty walks on firm ground; dishonesty, among pitfalls. Character is the best capital in the end; the want of it brings contempt and commonly even worldly ruin.

Honesty is a sworn foe to debt and spends no more than it earns; hardly all that. To owe is a millstone around many a young man's neck that drowns him in perdition after a time. Be manly enough to seem what you are, and while you by no means parade poverty, never hide it at the cost of uprightness. Make the very best appearance you can honestly, but stop there. Pay as you go, and you will save many a headache. Be content to begin life at the beginning and to wait, as others have done, till your income warrants indulgence before taking it. Ambitious, reckless commencements are the ruin of thousands, bringing anxiety, overwork, debt, draining business of capital, and living on creditors rather than gains. Young men nowadays too often



affect at the outset the style their fathers only reached after thrifty and patient years. They begin with the large end of the horn, and very often come out at the small one. Don't take Jonah's gourd for your pattern. Make it your moral.—*Geikie*.

#### WANTED—A PRONOUN.

VOLUMINOUS as are the new dictionaries, they are not yet full enough. The need of a pronoun in the singular number which may be used for either gender, has become importunate, and they have done nothing to meet it. Thon has been suggested, but it is heavy and unwieldy. A recent writer in the *Tribune* sends the following pleasant bit of doggerel by way of argument in favor of the old Shakespearean pronoun, "ta," which, as will be seen, readily accommodates itself to case inflection:

With all the words e'er said or sung  
In this, our copious English tongue,  
One word is wanting that no wight  
Has ever skilled to hit aright,  
And plant it root-fast, as a daisy  
Among the crowds of posies mazy—  
Our vast vocabulary garden.  
The task is certainly a hard one.  
It must be curt, and apt, and trim,  
Mean he or she, mean her or him,  
Case, number, person clearly render,  
But undetermined leave the gender.  
Whoever such a word shall hit on,  
A simple, modest, living, fit one,  
Linked with its sisters, owned as proper,  
No acknowledged interloper.  
Ta will deserve a meed of fame,  
Honors will cluster 'round ta's name,  
And all shall long remember tan,  
Be it woman, or be it man.

#### UNITED STATES' BIG GOLD PILE.

No Other Government Has Ever Held So Much of the Precious Metal.

THE treasurer of the United States, in his annual report for the fiscal year 1905, says: There is an increased demand for more paper currency of the denomination of \$10 and under, owing to the expansion and development of the business interests of the country. The treasury has partially supplied the needs by redeeming and retiring notes of the larger denominations and issuing those of the smaller. For the past two years the expenditures of the government have been in excess of the revenues to the aggregate amount of more than \$64,000,000. This, however, included the extraordinary expenditure in 1904 of \$50,000,000 on account of the Panama Canal. This is the first year in the past six years when the ordinary expenditures were in excess of the revenues. The amount was \$23,004,228. The available cash balance June 30 last of \$145,477,491, largely the accumulation of former years, is deemed adequate to meet the demands upon the treasury for some time to come.

The coinage of silver dollars was discontinued during the year, owing to the exhaustion of the silver bullion available. The stock of this coin in the country June 30 last was \$558,815,865, exclusive of \$9,413,000 of such coin held in the treasury against outstanding treasury notes. The amount of silver dollars in circulation June 30, 1905, was \$73,584,336, as against \$71,313,826 the twelve months before. It is estimated that the maximum circulation of silver dollars has been reached. The total number of these dollars received annually at the treasury office is about \$50,000,000, and of this amount for the coming years it is estimated that more than \$600,000 annually will be in worn and abraded coin unfit for circulation.—*Springfield Republican*.

**A Kingdom Not a Republic.**—It was fondly thought that Norway's new government would be a republic instead of a kingdom, but the news comes that Prince Charles of Denmark was elected king by vote of 257,710 to 68,852. The Republicans were greatly disappointed that their vote was so small. He takes the title of Haakon VII., thus connecting it with the old Norwegian kingdom, which closed in 1319. His wife, Princess Maud, is the daughter of King Edward, and he has a two-year-old son, Alexander. As the world goes, he seems to have had a good training, and bids fair to be as good a ruler as any of the kings which Europe possesses.

#### BOOK NOTICES.

**The Red Telephone; or Tricks of the Tempter Exposed.** By Lillian M. Heath. Cloth; 398 large pages; over 40 full-page illustrations. W. R. Van Sant, Publishers. 351 Dearborn Street, Chicago.

This is not such a lurid book as its name implies. The lady author represents sin by the under world, and the calls to sin on every hand are messages from the under world over the "red telephone." It is designed to portray the grave dangers found in the various walks of life, the pitfalls and methods of escape, in short, a warning note to save young men and women from wreck and ruin. These temptations are set forth as various calls over forty wires of the red telephone. For instance, the first chapter, "An Old Acquaintance" reveals the selfishness in making "number one" first. The object of the allegory is to call souls from the oneness of self to the oneness of God. Among the "common traps" to ensnare souls are idleness, intemperance, gambling, the dance hall, and many, many other things which lead downward to destruction. The allegory is not a Pilgrim's Progress, but it is an earnest, clean book, and will help in these days of great need.

**The Eye, Mind Energy, and Matter.** By Chalmers Prentice, M.D. Cloth, 132 pages. Published by the author, Chicago, Ill.

The author contends truly that man is made up of physical, mental, and psychic forces; that the overtaxing of a function in continuous excessive demand on the common energy fund deprives other parts of healthy functioning power; and that, of all organs in the body, the eyes are most capable of demanding and getting an excessive share of the general fund of nerve energy from the human power-house. He sustains his conclusions by good arguments. Further conclusion inevitably follows that through the overuse of the eye, strained vision, and other abuses, the nerve energy is weakened, and rendered much more susceptible to attack. Glasses well fitted often aggravate the trouble, leading to further overtaxation. Indoor work, using the eye in short range, is responsible for serious difficulties. Helpful suggestions are given. The author truly says that God made our eyes much more perfect than they are, but "He did not invent the present, so-called civilization."

**Studies in Character Building.** By Mrs. E. E. Kellogg, A.M., author of "Science in the Kitchen," etc. Cloth; 368 pages; illustrated. Good Health Publishing Company, Battle Creek, Mich.

This book sets forth the methods which have been followed in the Haskell Home in Battle Creek, Mich., and the lessons which have been learned there. Some of the chapter headings will give a good idea of the book: Held in Trust; The Parents' Equipment; Come Let Us Live with Our Children; Overcome Evil with Good; Obedience; Self-control; Education and Appetite; Purity and Parental Responsibility; Training in Truthfulness; The Question of Punishment; Patience; Perseverance; Physical Culture; Employment for Little Fingers. It is full of helpful suggestion to mothers, and its perusal will enable them to see more of their God-given mission.

**What a Young Man Ought to Know.** By Sylvanus Stall, D.D. New Revised Edition. 280 pages. Cloth, \$1.00, net post free. Vir Publishing Company, 2237 Land Title Building, Philadelphia.

Dr. Stall has done good service to the young men of this generation in stating important truth in a clean, delicate, forcible way. Every young man would do well to read the book. It has a supplement on Physical Culture of eight pages, with diagrams for exercise. The information given as to one's own being and its purpose, apart from its moral instruction, is worth many times the price of the book.

**The Parochial School. A Curse to the Church; a Menace to the Nation.** By Rev. Jeremiah J. Crowley, a Catholic priest of the Archdiocese of Chicago, and American citizen. Illustrated; cloth; 416 pages. Published by the Author, Sherman House, Chicago, Ill.

This book, as declared on its title page, is "an exposé of the parochial school. It is an account of 'an appalling amount of priestly graft, sacrilege, and immorality in the Roman priesthood. Archbishop Katzer of Milwaukee is quoted on the title page as saying: 'I am convinced that Almighty God brought Father Crowley to America to save the Catholic Church.'" Mr. Crowley, who declares himself a Catholic forever, presents a fearful arraignment of the priests who are principals and upholders of the parochial schools. He charges them with graft, drunkenness, lechery, lewdness, and other sins innumerable, and when exposed the priest is often removed, promoted, and allowed to continue his hellish work. Persistent attempts, we are told,

are made, and will be continued, to place a papal nuncio at Washington and an American ambassador at Rome.

**The Apple of Discord; or Temporal Power in the Catholic Church.** By a Roman Catholic. Cloth. 26 chapters; 496 pages. The Apple of Discord Co., Buffalo, N. Y.

The writer does not give his name. Evidently he does not believe in the restoring of temporal power to the Papacy, because of the difficulties and discord bound to follow, and because he believes it would be better for the church spiritually to be as she now is. Still he holds that "the Catholic Church had a palpable excuse for exercising temporal or political power as long as the Christian commonwealths of Europe were in their period of formation. Laws had to be made, records of deeds had to be kept, and justice had to be administered; for having done this, the church deserves the gratitude of all future generations." But this admission is fatal to all following argument. If in the beginning it was right for the church to leave her God-given mission for the low political realm, it was right that she could continue therein. But those very laws she in the beginning helped to make have been the germ of all trouble which has followed. The church of God in no age, under no circumstances, has any business to assume, or strive for, temporal power. It is always to her ruin spiritually and the ruin of the world. The author begins the temporal power with Pepin's grant to Innocent III. in 752. Neither has the church any more right to the spiritual domination granted her by civil law during the Medieval Ages.

**Outline Studies in Bible Doctrine.** By J. E. Fulton. Avondale Press, Cooranbong, New South Wales, Australia.

This is a pamphlet of 80 pages, containing 161 short lesson outlines of various Biblical subjects with Scriptural or historical answers. It would prove a real help to the beginner in systematic topical Bible study.

**The Bible Chemistry Course.** For use in Young People's Bible classes. By Leonard W. Doolan, Waco, Texas.

This large page, nicely printed, pamphlet of 32 pages, with cloth-backed paper cover, contains a deal of information on both the Old and New Testaments. Twelve subjects are considered in each. The special feature is the formulas and directions for illustrative chemical experiments on each topic. This is a revised edition, the price of which is 50 cents.

**Jonah and the Sea Monster** is the title of an unpretentious tract of 20 pages by W. H. Littlejohn, Battle Creek, Mich., in which the Holy Scriptures are "defended against the attacks of infidels, atheists, and the higher critics." It is an able argument, worth reading.

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

## CONTAINED IN THIS NUMBER.

## Poetry.

Blessing in Obedience	1
The Coming Day, ELIZA H. MORTON	10
Who Shall Be Able to Stand? THORO HARRIS	11
The Way That He Willetth for Me	12
Invocation, F. E. B.	14

**Editorial.**—As a Youth—No German-Americans—A Significant Contrast—A Logical Conclusion—Baseless Reasons . . . 3-5

**Question Corner.**—Nos. 1760-1762 . . . 5

**Outlook.**—"The Inter-Church Conference on Federation, A. T. JONES—Plan of Federation to Be Recommended for Approval by the Constituent Christian Bodies—The Spirit of State Churchism—What a Judge Says . . . 6, 7

## General.

First Corinthians, F. D. STARR	8
The World's Crisis, W. E. VIDETO	8
Making Void the Law, F. M. OLIVER	10
Men's Hearts Failing, ALBERT H. DARROW	10
Is It Leading, or Feeding? H. A. ST. JOHN	11
Understanding (Bible-reading)	11

**Missions.**—How to Spread the Knowledge of God—Christian Work in Korea—Egypt's Urgent Need—Work in San Diego, California . . . 12, 13

**The Home.**—Education in the Home, 32, MRS. L. D. AVERY—SHUTTLE—The Bath-room—Character Is the Best Capital—Book Notices . . . 14, 15

## Publishers

The report of the great Inter-church Conference on Federation is rapidly drawing to a close. The report of the last meeting will be given next week. Then we shall draw some lessons tremendous in their importance. Read the reports that you may better understand the lessons.

**Russia.**—At the time of closing our forms the fighting is still going on in Moscow. The city has been bombarded and shelled till many houses are in ruins, and thousands have been killed. December 30 a two or three days' battle was expected before the uprising could be suppressed. A vast area of the city is under a rebel government, and perfect order is preserved. Two thousand revolutionaries perished in the fight of December 30, and that will probably break the strength of the rebellion there. One revolutionist feels that their attack on the government was premature. Later news may modify all this. It is stated by an eye-witness that 7,500 persons (mostly Chinese) were killed during the Vladivostok mutiny, and \$20,000,000 worth of property destroyed. Strange to say no Japanese were harmed.

**Parochial Schools.**—The first annual announcement of the primary parochial schools of the California Conference of Seventh-day Adventists, issued really after school terms began, is before us. It shows that the schools throughout the state are organized under a better system than ever before. Regular terms are instituted and a regular course of study laid out for three years in the primary department, three more for the intermediate department, and one in the advanced department, with two other additional years suggested. The additional year is taken in connection with the college and advanced schools. A splendid course of training, mental, moral, and

religious, is outlined, and we are sure if they are taken hold of with earnestness and zeal that these schools can be made the very best schools in the state. These announcements may be had by addressing the school superintendent, Prof. E. D. Sharpe, 1059 Castro St., Oakland, California.

**"Outline of Mission Fields."**—We have received from our Foreign Mission Board, Takoma Park, Washington, D.C., a little pamphlet of 64 pages giving a brief sketch of Mission Fields which Seventh-day Adventists have entered in lands outside of America. It is a splendid little help, and the only fault we have to find with it is that it is not large enough and full enough. But it is as full as it can be for its size. We are glad to get it.

## ARTICLES OF INTEREST ON MISSIONS.

We expect to publish early in the year five articles on Japan as follows:

1. Japan in History.
2. Japan as a Military Power.
3. Domestic and Social Life in Japan.
4. The Religions of Japan.
5. Work Days and Play Days in Japan.

The latter may seem to have little to do with missions, but those who know about the customs of the Japanese know that these are intimately connected with the life of the people. There will be something of the last restoration of the week in Japan in connection with this last article. We will also publish at a little later date the following on Korea:

1. An Historical Sketch of the Hermit Kingdom.
2. The Political Situation in Korea.
3. Manners and Customs of Korea.
4. Christianity in Korea.

And we hope in connection with both of these series to tell what our own workers have been doing in these lands and how the Third Angel's Message is progressing. We are sure that these will be of great interest. They are not encyclopedic articles, but are written by one who is on the ground and acquainted with the field.

The revelations of greed, fraud, dishonesty, etc., with which the public have been surfeited during the last two years or more seem limited only by the right kind of men to investigate. The mine seems inexhaustible. These revelations began with McClure's—Miss Tarbell's articles on Standard Oil, Mr. Baker's on the labor world, and Mr. Lincoln Steffens' on various municipalities. Since that Leslie's has given us somewhat of the conditions prevailing in Congress; Lawson has opened up the Amalgamated and other allied corporations; Mr. Hughes has, in his keen probing, laid bare the big insurance companies; great land frauds of the West have been shown up by Mr. Heney; Mr. Russell has opened barrels of putridity in the beef trust; and Collier's has uncorked the corruption of the patent medicine conspiracy. And so the thing goes on. These revelations of corruption, with all the various ramifications in all grades of society, show just what God's Word has clearly revealed, that the human heart is corrupt and desperately wicked; and these things further show, because very much of this crime has been committed by those who profess better things, that we are in that period of time which the apostle foresaw and foretold in 2 Tim. 3:1-5 as follows: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away."

**Turning Back.**—Some of the daily papers have been making much of the fact that a colored bishop in Sierra Leone, after a service of years in the church has turned back in his old age to cannibalism, and stating that Christians and supporters of the mission and acquaintances of the man are wondering how these things can be. It is not a difficult thing to un-

derstand if we believe God's Word. The simple fact seems to be that this missionary simply played a part to a large extent all his life, that he was never really converted or regenerated, and had never tasted the sweets of salvation, and the recreating power of God had never regenerated his soul. The flesh had been still kept alive until at last he yielded to it. It is the test of temptation which tries character, and every man will be tried. In these days of multitudinous temptations we shall see more and more such terrible falls, and shall find chaff where we thought only to be wheat; yet of all this God has forewarned us. None of these things should decrease our courage. As one writer has stated, in these days we should gather courage from others' cowardice, warmth from others' coldness, and loyalty from others' treason. God lives and is faithful; He can not deny Himself.

**A Home Coming.**—June 13-17, 1906, is set for a "Home Coming" Kentucky week in Louisville, and all Kentuckians are invited. We have also received a hearty invitation on beautifully decorated note-head, in colors, from Mr. (or is it Colonel?) R. E. Hughes, the secretary of the Commercial Club of Louisville. "General Welcome Day," "Stephen Foster Day," "Daniel Boone Day," "Greater Kentucky Day," etc., we are sure will abound in generous hospitality and Kentucky sunshine. Unfortunately we can not attend for various reasons. If we could, it would be as a stranger, for whom we are assured the latch-string hangs out. But this calls to mind and heart another greater "Home Coming," which Kentuckians even will admit is bound to eclipse that of the state of Daniel Boone, or "My Old Kentucky Home." That is the Home Coming of the Ages to which the Great King calls all weary wanderers of every land. We can not announce the date, but it is coming, and the Master of the Ceremonies bids us all to be ready. Special robes of character are all that are necessary to admit any one to a part in that Home Coming, and these robes are furnished by Him who calls us. But we must be willing to be made ready. It is worth while, friends, Kentuckians, Californians, Japanese, Russians, one and all. You are all welcome.

**For the Railways.**—From H. T. Newcomb, Bond Building, Washington, D. C., comes a pamphlet of 192 pages entitled "The Facts about Railroad Rates," in which are stated "some of the principle facts and arguments which demonstrate the gains that result to all producers and consumers from the free action of the commercial forces in shipping and transportation, and the losses that result from unwise statutory restrictions." No reasonable regulations for the suppression of rebates is touched; discrimination or abuses of any kind, in the railroad's rates or methods, are opposed. It is a word on the railroad's side of the question. All gross earnings of the railroads for the year 1903 are given in a diagram; for instance, labor is paid 40.8 per cent.; interest comes next, 14.62 per cent., or nearly 4½ per cent. of the funded debt; dividends 8.74 per cent., or 2.5 per cent. on the capital stock; fuel and oil come next, 8.12 per cent.; taxes, 3.5 per cent., etc., etc., with about twenty other items. The author of the book would be glad to give any other information to those who write.

**"The Way"** is a little monthly hailing from the university town of Berkeley, published by the Way Publishing Company. It has to do with education along advanced and wholesome lines, mentally and morally. Articles of note in the issue before us are "Short Talks to Busy People," "Things Smaller than Atoms, and What They Teach Us," and "Faith and the Bible." The price is 5 cents a copy, or fifty cents a year. It is a good paper to circulate among the students in the universities of our land.

**"The Chicago Daily Review"** has been purchased by the *Woman's National Daily*, of the Lewis Publishing Company, University Heights, St. Louis, Mo. It will fill all subscriptions of the *Daily Review* by the *Woman's National Daily*, published at the same price, at one dollar a year. It promises not only a good paper, but a clean paper.