

See Pages 6, 9, 10

Inter-Church Conference on Federation

# SIGNS OF THE TIMES

The Lord is  
my shepherd; I  
shall not want.

He maketh me  
to lie down in  
green pastures:

He leadeth me beside  
the still waters.

## THE RIVER OF SALVATION

BY LLEWELLYN A. MORRISON

[Read Eze. 47:1-13.]

O beautiful River, from Zion outflowing,  
In freshness and favor, majestic and broad;  
The redolent splendor and grace of thy going  
Rehearseth the greatness and glory of God!

I sing of thy source, in the mind of the Maker,  
The trend of thy purpose, untrammelled and free,  
How each, by the wealth of design, is partaker  
Of all the bright blessings inherent in thee.

Thy crystalline cleansing no mortal may measure  
Who knows not the stain and pollution of sin;  
Thy touch, like the hope an infinite pleasure.  
Hath pureness, delight, and rejoicing within.

What marvelous pulse thrills the hand of thy healing,  
Ecstatic with being and pregnant with "breath,"  
The limitless love of Jehovah revealing,  
As higher than heaven and deeper than death!

How strong is thy strength, by Omnipotence in thee!  
How buoyant thy bearing o'er earth's meaner things!  
The word of the Lord from His house did begin thee;  
Baptized in thy waters my spirit hath wings.

O bountiful River, divine and eternal,  
Flow on in thy fulness and freedom, sublime!  
The desert shall blossom in fragrance supernal,  
And life bloom for aye from thy shore-ways in time.

He restoreth  
my soul:  
He leadeth  
me in the  
paths of  
righteousness  
for his  
name's sake.

Yea, though  
I walk  
through the  
valley of the  
shadow of  
death, I will  
fear no evil:  
for Thou  
art with me;  
Thy rod and  
Thy staff they  
comfort me.

Thou preparest  
a table before  
me in the  
presence of  
mine enemies:  
Thou anointest  
my head with  
oil; my cup  
runneth over.

Surely goodness  
and mercy shall  
follow me  
all the days  
of my life:  
and I will  
dwell in the  
house of  
the Lord  
for ever.

"HE LEADETH ME BESIDE THE STILL WATERS"

Pacific Press Publishing Company, Mountain View, Cal.



# 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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## HELP IT ALONG.

You are a reader of the SIGNS OF THE TIMES. If you were not, you would not have seen this paragraph. Thrilling issues are before the world. The field of prophecy is reverberating with the sound of the marching of events that are fulfilling the predictions of the Word of God. The days are so filled with strenuous activity that the mass of mankind will be wholly unaware of the meaning of these things unless they are shown the words of Jehovah that contain the prophecy.

The study of the prophecies, together with the other important matters connected with the coming of the Lord, have been a help to you as you have read them in the SIGNS OF THE TIMES.

But what are you doing to extend the circulation of the paper? Every one of our readers can lend a helping hand. The importance of the issues before the world demand that you should do all in your power. Will you not at least get one new subscriber to the paper, or in some way place it in the hands of one person who will read it.

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In addition to the Italian, Japanese, and German publications noted on this same page, we have just secured the following in Spanish:

### TRACTS.

Agony of Christ . . . . .	\$ 00 1/4
Christ Our Righteousness . . . . .	00 1/2
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Coming of the Lord . . . . .	00 1/4
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Is the End Near? . . . . .	00 1/4
Living by Faith . . . . .	01
Price of Our Salvation . . . . .	00 1/4
Temptation . . . . .	00 1/4
What Must I Do to Be Saved . . . . .	00 1/2
We Would See Jesus . . . . .	02
Signs of Our Times . . . . .	02
Daniel Two . . . . .	01 1/2

### PAMPHLETS.

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Gospel Primer (Board) . . . . .	25
Gospel Primer (Cloth) . . . . .	50

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## "WONDROUS LOVE."

Mr. H. H. Wiuslow has just printed another edition of his beautiful song "Wondrous Love." Copies may be obtained at 25c. each or \$2.00 a dozen by addressing him at 285 Salmon St., Portland, Ore., or Pacific Press Pub. Co., Mountain View, Cal.

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As the result of recent importations and purchases we present the list of tracts and pamphlets in the ITALIAN, JAPANESE, and GERMAN languages. Other lists will follow later.

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Brazen Serpent . . . . .	04
The True Sabbath . . . . .	04
First Message . . . . .	02
The Bible Sanctuary . . . . .	02
Is the End Near? . . . . .	01
Christ and Roman Empire . . . . .	01
Two Laws . . . . .	02

## ITALIAN PAMPHLETS

Return of Christ . . . . .	10
Sufferings of Christ . . . . .	10
Glorious Appearing . . . . .	25
Steps to Christ . . . . .	25

## ITALIAN BOOKS

Steps to Christ, Cloth . . . . .	50
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New Testament Sabbath . . . . .	02
True God . . . . .	01
Second Coming . . . . .	03

## JAPANESE PAMPHLETS

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Marshalling of Nations . . . . .	10

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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, }

## THE FORERUNNER OF THE MESSIAH.

[The following is taken from "His Life," an interwoven narrative by the Pastors' Union, Oak Park, Ill. The text is that of the American Standard Revised Version. We preface the account by the prophecy quoted by Mark. The sideheads are our own.]

**As Foretold in Prophecy.**—The beginning of the Gospel of Jesus Christ the Son of God. Even as it is written in Isaiah the prophet, Behold, I send My messenger before Thy face, who shall prepare Thy way; The voice of one crying in the wilderness, Make ye ready the way of the Lord, make His paths straight.

**The Time of the Messenger.**—Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituræa and Trachonitis, and Lysanias tetrarch of Abilene, in the high-priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness.

**His Manner and Burden.**—And John was clothed with camel's hair, and had a leathern girdle about his loins, and did eat locusts and wild honey. And he came into all the region round about the Jordan, preaching the baptism of repentance unto remission of sins; and saying, Repent ye; for the kingdom of heaven is at hand.

**The Prophecy.**—For this is he that was spoken of by Isaiah the prophet, saying,

The voice of one crying in the wilderness,

Make ye ready the way of the Lord,

Make His paths straight.

Every valley shall be filled,

And every mountain and hill shall be brought low;

And the crooked shall become straight,

And the rough ways smooth;

And all flesh shall see the salvation of God.

**The Extent and Effect of His Message.**—

And there went out to him all the country of Judæa, and all they of Jerusalem, and they were baptized of him in the river Jordan, confessing their sins. But when he saw many of

the Pharisees and Sadducees coming to his baptism he said unto them, Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham. And even now the ax also lieth at the root of the trees; every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire.

**Practical Instruction.**—And the multitudes asked him, saying, What then must we do?

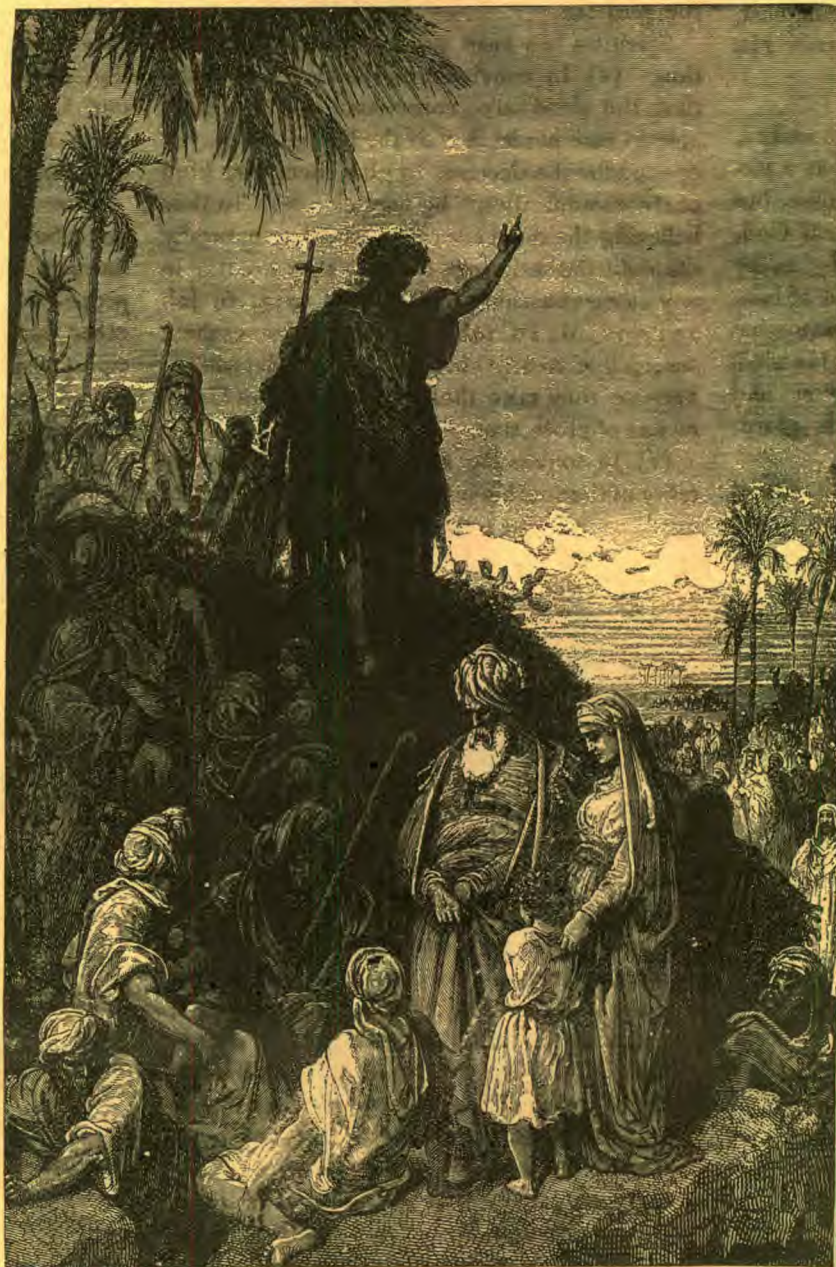
neither accuse any one wrongfully; and be content with your wages.

**Foretelling the Coming One.**—And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ; John answered, saying unto them all, I indeed baptize you with water; but there cometh He that is mightier than I, the latchet of whose shoes I am not worthy to unloose; He shall baptize you in the Holy Spirit and in fire; whose fan is in His hand, thoroughly to cleanse His threshing-floor, and to gather the wheat into His garner; but the chaff He will burn up with unquenchable fire. With many other exhortations therefore preached he good tidings unto the people.

**Baptizing His Lord.**—And it came to pass in those days, when all the people were baptized, that Jesus came from Nazareth of Galilee to the Jordan unto John, to be baptized of him. But John would have hindered Him, saying, I have need to be baptized of Thee, and comest Thou to me? But Jesus answering said unto him, Suffer it now; for thus it becometh us to fulfil all righteousness. Then he suffered Him. And Jesus, when He was baptized, went up straightway from the water; and lo, the heavens were opened unto Him, and He saw the Spirit of God descending as a dove, and coming upon Him; and lo, a voice out of the heavens, saying, This is My beloved Son, in whom I am well pleased.

**Testimony to Jesus.**—And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou? And he confessed and denied not; and he confessed, I am not the Christ. And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And he answered No. They said therefore unto him, Who art thou? that we may give an answer to them that sent us? What sayest thou of thyself? He said, I am

the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet. And they had been sent from the Pharisees. And they asked him, and said unto him, Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet? John answered them, saying, I baptize in water; in the midst of you standeth One whom ye know not, even He that cometh after me, the latchet of whose shoe I am not



And he answered and said unto them, He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise. And there came also publicans to be baptized, and they said unto him, Teacher, what must we do? And he said unto them, Extort no more than that which is appointed you. And soldiers also asked him, saying, And we, what must we do? And he said unto them, Extort from no man by violence,



worthy to unloose. On the morrow he seeth Jesus coming unto him, and saith, **Behold, the Lamb of God, that taketh away the sin of the world.** This is He of whom I said, After me cometh a Man who is become before me; for He was before me. And I knew Him not; but that He should be made manifest to Israel, for this cause came I baptizing in water. And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon Him. And I knew Him not; but He that sent me to baptize in water, He said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon Him, the same is He that baptizeth in the Holy Spirit. And I have seen, and have borne witness that this is the Son of God.

\* \* \* \* \*

**A Parallel.**—Jesus Christ is coming again as truly, as literally, as personally, as visibly, as He came the first time, or words mean nothing, and we have, from the Scriptures, no assurance that He ever came. But we believe the Record which God has given of His first advent. We believe the word of prophecy, evangelist, apostle, and Jesus Himself as regards His second literal coming.

**In Transcendent Glory.**—But not in humility, not in the weakness of humanity, not as a victim for suffering and death shall He come, but in the transcendent glory of the Eternal God, before the brightness of whose shining every iniquity will stand revealed, and all not of Him shall perish. But His people shall know what by faith they have said; that then He shall change the bodies of our humiliation and fashion them after the body of His glory.

**A Message of Preparation.**—Then Christ came to one nation, and through them to the world. At His second advent, He comes to the world. At His first advent His messenger went to that one nation and people. One was sufficient for that work. But that *one* was a type of thousands of others who shall go to every land and clime and tongue and people, proclaiming the Gospel of the Kingdom, "Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven and earth." To the world faithful voices—who will claim to be neither John nor Elijah, nor "that prophet," nor Christ—will sound throughout the world: "Prepare to meet thy God;" "the day of the Lord cometh; for it is nigh at hand." And those voices will call men back from tradition as did John, to the law of God; from dry, dead formalism to the living Christ; from the power of wealth and position and influence to the power of God. Are you hearing them, reader? Do they bear witness to the faithful Word?

#### A TWOFOLD DECEPTION.

**MODERN SPIRITISM** as a specific cult first became known to the public in the "rappings" manifested through the Fox Sisters, of Rochester, N. Y., in 1848. For some time it was openly anti-Christian; but it could not make sufficient headway among professed Christians in that way; so "Christian Spiritism" was brought to the front, and in course of time became a prominent feature. But it is all of the same essence, namely, the

Satanic delusion that deceived our first parents through the serpent medium.

Satan's great deceptive motor throughout the ages is the immortality of the soul—"ye shall not surely die." The spirit rappings were instituted by him evidently to bolster up this doctrine. This was expressly stated in 1853, in a "communication" purporting to come from the spirit of John C. Calhoun, the noted South Carolina statesman, who had died about three years previously. In this communication Mr. Calhoun's so-called spirit is made to say:

"My friend, the question is often put to you, What good can result from these manifestations? I will answer it: It is to draw mankind together in harmony, and convince skeptics of the immortality of the soul."

The Word of Him who created all things says very explicitly that "the dead know not anything;" therefore no spirit of Mr. Calhoun could have anything whatever to do with the communication. But from whatever source this information came, it is true that such was the purpose.

Spiritism is a most potent scheme of deception. (1) In convincing professed Christians that the dead are conscious, and therefore able to communicate with the living, the way is opened for the deceiver to give them any kind of "communication" he may choose. In thus believing the dead are conscious, they naturally discredit the scriptures that say they are not in any sense conscious. (See Eccl. 9:5, 6; Job 14:7-12, 21; Ps. 146:3, 4.) This leaves them susceptible to any kind of "strong delusion," because they take themselves out from God's means of protection. 2 Thess. 2:7-12.

(2) In convincing the infidel of the immortality of the soul his infidelity would be strengthened, because he would believe that the dead do know something altho the Bible says they do not. Infidels naturally would not believe the doctrine because professed Christians did, and this would weaken the force of the delusion; so the rapping manifestations were potent in captivating their senses.

Hence infidels can believe the wicked delusion because to them it is infidelity, and gives them promise of a future life without Christ; while professed Christians are deceived by it because they neglect the Bible, and are thus blinded to any kind of delusion that may come to them with a pretense of advanced light. It is well, therefore, that we heed the apostle's warning: "Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." 2 Cor. 11:14, 15.

The spirit rappings of fifty years ago were the veriest crudities as compared with the developing delusions and "miracles" of to-day, through the workings of Spiritism in a dozen forms.

#### A GREAT LITERAL PROPHECY.

##### This Generation.

**MOSES**, the type of Christ more emphatically than any other prophet, (Deut. 18:15-19, compare with Num. 12:6-8) left no symbolical prophecy. He foretold many things in regard to the Jews and their future in Leviticus 26 and Deuteronomy

28, and these things have been literally fulfilled. Even so the Prophet like unto Moses, Jesus, left no symbolic prophecy. He foretold many things, but they were tremendously literal. Among these predictions was His great discourse, answering the threefold question of His disciples: "When shall these things [the destruction of the temple] be? and what shall be the sign of Thy coming, and of the end of the world [age]?" Matt. 24:3.

Portions of this great answer of our Lord are found in each of the synoptical Gospels, Matthew 24, Mark 13, and Luke 21—but not all is given in any one. All three bring out with great emphasis some portions of His instruction, but all are needed in order to grasp the fulness of its meaning. Matthew 24 is the fullest account. We shall take that as the basis of our study, using the American Standard Revised version. If our quotations are sometimes unlike Matthew, it will be because we have used Mark or Luke.

The disciples may have had, and doubtless did have, vague ideas of the end of the age and the Master's second coming. Evidently they connected both of these with the destruction of the temple. However this may be, our Lord had no such misapprehension of these events; while He regarded their inquiries, He did not confirm their wrong views.

First of all let it be noted that Jesus does not rebuke the questioners. He did not even intimate that other questions would be more proper or pertinent, or profitable. On the other hand He clearly indicates that the disciples need instruction lest they should be deceived, and this instruction He proceeds to give.

#### A Fourfold Division.

The answer of the Master in Matthew naturally divides into four sections as follows:

I. Events to occur before the consummation of the age. Verses 4-14.

II. From the destruction of Jerusalem forward to the second coming of Christ. Verses 15-28.

III. Signs, specific and definite, which should precede His second coming. Verses 29-31.

IV. Practical lessons and exhortations to His people. Verses 32-51.

Let us study these sections in detail as far as space will permit, and learn what our Lord has Himself told us.

##### I. The Consummation of the Age.

In this we have a series of events, occurring all through the Christian era, generally increasing in frequency toward its close.

1. **False Christs.**—"Many shall come in My name saying, I am the Christ, and shall lead many astray." After the crucifixion they multiplied rapidly. Buck's Theological Dictionary gives a list of twenty-four false leaders and messiahs between the time of the destruction of Jerusalem and the year 1682. As the result of these delusions and deluders, hundreds of thousands perished. If the words of our Lord and the character of His work had been regarded, no one would have been deceived by these impostors. They will increase again as the end draws near. Verse 11.

2. **Wars and Rumors of Wars.**—Luke adds, "and tumults." "See that ye be not troubled; for these things must needs come to



pass, but the end is not yet." These are not precursors of His coming, but characteristics of the age. "Nation shall rise against nation, and kingdom against kingdom." One thought here. We are sometimes told that all the events of Matthew 24 occurred before the destruction of Jerusalem. But between our Lord's words and the destruction of Jerusalem it could not be said that there were wars and rumors of wars, and nation and kingdom against nation and kingdom; for the Roman empire during that period ruled the world. But from the weakening of imperial Rome to the present time all these things have been plenary fulfilled, till the world is one vast arsenal and the sea a harbor for the world's navies.

3. **Famines.**—History is a record of our Lord's prophecy: "There shall be famines." And with famine stalks pestilence and sorrow and travail. Uncounted millions have died from hunger and starvation as the slow centuries tolled their time. Witness the famines and plagues which devastated Europe in the middle ages and the millions of India who have perished in the last few years. One graveyard in London in 1345 contained 50,000; in Venice the same year 100,000 died of the "Black Death;" the same in Florence; in Oriental nations 20,000,000. And so the gruesome record could be multiplied. There have been and are to-day "famines."

4. **"Earthquakes."**—"There shall be . . . earthquakes in divers places, and there shall be terrors, and great signs." We need not rehearse the tale. Earthquakes have multiplied with the centuries. The earth has waxed old like a garment." Islands have sunk and risen; whole cities and provinces have been ruined, and thousands upon thousands destroyed by convulsions seismological. Meteorological disturbances, producing storm, tempest, hurricane, tornado, cyclone, tidal wave, need not be numbered here. All have heard of them; some have experienced their awful power. All these signs are the beginning of the birth-pangs of the earth which culminate in the end of this sore-travailing age.

5. **"Tribulation."**—The persecuting, bruising, crushing, pressing of God's people till the perfume is exhaled and the good wine pressed out. From nation to nation, from city to city, from synagog and church to prison, the suffering ones of God have been prosecuted, have been hunted and hounded and haled. Kinsfolk and companions, parents and brethren, have become enemies to prosecute instead of friends to comfort and shield, till it seemed that even God had forgotten. But these very trials have scattered the Gospel seed; the ashes of martyrs have enriched the soil; the blood of souls has watered the seed, and God has used the seeming adversity of His children to bring the testimony of Christ before kings and rulers. But the promise is, even tho killed of men, "not a hair of your head shall perish." The Promisor is the Author of life, and His power reaches beyond the martyr's pyre or the cruel grave.

6. **Multiplied Iniquity.**—Do we need to say that the fulfilment of this sign is clearly evident in the world to-day? As never before we read of graft and fraud and licentiousness and every vice and crime in the catalog, in all

circles, where civilization has reached its highest mark, in our own land, and often in professedly-religious circles. These are the words of Jesus: "And because iniquity shall be multiplied, the love of the many shall wax cold. But he that endureth to the end, the same shall be saved." We know the prediction to be true. We know that this is a time which demands patient endurance. Every day witnesses sad falls from grace through the overwhelming influence of abounding worldliness and iniquity.

7. **Evangelization of the World.**—Not its conversion. "And this Gospel of the kingdom shall be preached in the whole world [Greek "the inhabited earth"] for a testimony unto all the nations; and then the end shall come." This is not the mere proclamation of the Gospel, but the Gospel with the present truth of a near-coming kingdom, set up at Christ's coming; the same everlasting Gospel, going to every nation, tongue, and people, proclaiming, "the hour of His judgment is come." Rev. 14: 6, 7. The Priest is to become the Judge; the Judge the King. And this Gospel is going. It has belted the globe. Its light has entered the darkest lands. It has stretched across the autocratic Russias from north to south. It is winning souls to Christ in the "Hermit Kingdom," in the "Island Empire," in "Darkest Africa," in the heart of the "Celestial Empire," in "far Cathay," in the islands of the sea. In a little while and the warning, the instruction, the message, the plea, from God will have been given. God will have borne witness to the nations of the one only remedy to save, the last willing soul will have yielded to the pitying Christ; and then the end shall come. "It is near, it is near, and hasteth greatly."

(To be continued.)

### THE SABBATH UNIVERSAL AND PERPETUAL.

HARDLY any one would think of trying to serve an earthly government by deliberately disobeying its laws, and teaching men that its constitution was of no force or importance. Even the most worldly critics are ready to censure any professed citizen or servant of the government who seems to act on that principle. But many professed Christians use every means and take every opportunity to belittle the law of God and make it of no effect.

A contributor to a paper much given to weak attempts to undermine the law of Him whom it professes to serve, in referring to God's holy day as "the Jewish Sabbath" says it "was wholly unique in Moses' day." As this writer cites Ex. 16: 22-30 and Eze. 20: 10-12, we know that he refers to the Sabbath of the Lord. But the day which the Lord calls His Sabbath—the seventh day, which He blessed and sanctified in the beginning (Gen. 2: 2, 3), which He commanded at Sinai (Ex. 20: 8-11), and which He and His apostles observed, is in no sense a "Jewish sabbath." It was appointed at Creation, when no such designation as "Jew" or "Jewish" was known. Adam was not a Jew, and the Creator says "the Sabbath was made for man" (Mark 2: 27), not for any particular race, or class, or nation.

Such distinctions were as yet unknown when the Sabbath memorial was instituted. More-

over Moses, as will be seen in Exodus 16, reminds the people of Israel of the Sabbath day as an institution already established, altho this was several weeks before they arrived at Sinai. The "Jewish," or ceremonial sabbaths, such as pertained to "the law of commandments contained in ordinances" (Eph. 2: 15), were abolished with all the other ceremonials that ended by limitation when Christ was offered on the cross. But the Sabbath of God's "perpetual covenant," which is a sign between Him and His people "forever" (Ex. 31: 16, 17),—the Sabbath which lies at the very heart of the law of which Christ will not destroy even a jot or tittle while heaven and earth shall stand,—is not to be abolished. That law, of which the Sabbath is an essential part, being the seal, is all the more established by the faith of the Gospel. Rom. 3: 31; Rev. 14: 12. The Sabbath is not only of perpetual obligation, but it is of universal application. Isa. 66: 22, 23. G.

## Question Corner

1763.—Gospel Preached to the Dead. 1 Peter 4: 6.

Please explain 1 Peter 4: 6. How is the Gospel preached to them that are dead, that they might be judged according to men in the flesh?

It was preached to them while they were alive. Note that the Gospel was preached to them that are dead. When it was preached they were alive, now they are dead, evidently referring to the chapter before, that Christ preached to the spirits in prison. When? When they were disobedient. And when were they disobedient? When once the long-suffering of God waited in the days of Noah, all souls were shut up in the prison-house of sin, and Christ by His Spirit by Noah, who was a preacher of righteousness, preached unto those then living. The preaching was in the past while they were alive; now they are dead; but they will be judged just as men who are standing before God in the end will be judged. Read other texts on the judgment and teaching of the Gospel and understand that this is in harmony with all the other testimonies given.

1764.—Adornments. 1 Peter 3: 3-5; 1 Tim. 2: 9, 10.

A dear friend is very much perplexed over 1 Peter 3: 3-5 and 1 Tim. 2: 9, 10. Please tell us in next issue, Is there any good reason in the Bible against a Christian's wearing an engagement ring of gold or a wedding ring? R. W. H.

1. It is almost impossible to answer any questions in our next issue after the questions are received. We are thirty or forty questions behind now. We will do the best we can and answer in turn unless some question seems to be of very special importance.

2. The injunction of the Lord in both these texts is very clear. Notice that the injunction against the wearing of any of these things is for adornment. It was carried to just about the same extent or worse in ancient times than it is now. Every device and form and shape was resorted to to ornament the person. Such the Christian ought not to do. The adornment that she should seek is that of a meek and quiet spirit, or as expressed by Paul, "in good works." At the same time the Bible never countenances ridiculousness, carelessness, or untidiness in dress.

3. As to wedding rings, in some countries it is really demanded, as in England and European countries generally. It is a part of the wedding ceremony, and a married woman without a wedding ring is in some circles considered untrue to her husband. Where that is the custom it is very proper to wear a wedding ring; and in some parts of America it may be considered somewhat the same. As a general thing in this country a wedding ring is in no wise an essential part of the marriage bond. For instance, the writer of this note has been married for twenty-four years, but neither he nor his wife has felt the need of a wedding ring; they have not felt that it would add to the happiness of this life, or that its use or nonuse would in any wise affect the bonds between them.





## "THE INTER-CHURCH CONFERENCE ON FEDERATION"

### THIRTEENTH MEETING.

#### Business Matters.

[From our own correspondent.]

TUESDAY, November 21, was the last day of the conference. At the morning meeting the first business was, that the Committee on Correspondence reported the draft of a letter from the conference to the churches that were represented in the conference. This letter was rather a report in brief that the design of the conference had been attained, that federation had been accomplished, and asking their ratification of the action of the conference. The letter took particular pains to reiterate that it is only by federation of the churches that the evils of the liquor traffic, divorce, and the desecration of the Lord's day, can be corrected. The letter was adopted.

The Business Committee made an additional report,—on resolutions; on the family; uniform divorce laws; urging ministers to guard the family; on the liquor traffic; on labor and capital; on "graft;" to set aside the idea that corporations have no souls, and inculcate the idea that corporations are moral persons; on gambling; for laws against impurity—to make it hard as possible to do wrong and easy as possible to do right; and on international affairs.

A motion was made to substitute the word "dishonesty" in place of the word "graft." The chairman suggested that it might be well to educate the world on that word. The motion was seemingly lost, and division was called for, and it was overwhelmingly lost.

The recommendation of the liquor traffic brought out a discussion on prohibition or license. A motion was made for prohibition. The chairman of the committee stated that just seventeen resolutions, on all phases of the subject, from Carrie Nation up, had been referred to the committee, and that what had been presented by the committee was that which seemed to the committee most feasible. It was moved to recommit; lost. It was adopted; one vote "No." The whole report was adopted. All other matters were referred to the Committee on Correspondence.

Next was presented the final report of the Committee on Correspondence, recommending that the eighteen million people represented in this conference express their appreciation of the newspaper

press, and extend to it an invitation for co-operation; that since the national government is already under pledge to the Five Civilized Tribes of the Indian Territory to exclude from the territory all traffic in intoxicating liquors; that when that territory shall be admitted to statehood this pledge shall be continued; and that a letter from this federation shall be sent to the Congress reminding it of this obligation; all other subjects referred to the General Executive Council.

### FOURTEENTH MEETING.

#### The Kingdom of God the Transcendent Aim of a United Church.

In the final session, Tuesday afternoon, November 21, 1905, the first thing was the passing of a resolution of greeting to foreign missionaries; and a

resolution to publish in pamphlet form the plan of federation and connected official matter. The general subject for the

him in His own likeness. And as man has lost that likeness, he has lost the dominion of the world. Our Lord distinctly taught a universal kingdom. Nations, like the individual who seeks first the kingdom of God and His righteousness, will equally find that all other things shall be added. We rejoice in every attempted realization of the ideal state, as that of Calvin in Geneva, and John Knox in Scotland. We are less concerned for the Bible in the public schools than we are for the Bible in the teacher in the public schools. Our concern is not for the state to establish a religion, but for religion to establish the state. What we need in our country is not an established church, but an established state. Part of the general mission of the church is thus to establish the state.

#### The Ideal Church.

Coadjutor-bishop Greer, Episcopalian, spoke on "The Ideal Church." The Christian Church should be God manifest in the flesh; so that in their search for God, men might be able to find Him as a living Presence, dwelling in their midst, whom their eyes can see, whom their hands can touch and handle, in the church. Our Roman Catholic brethren, who are not with us in this conference (and I am sorry they are not), have something to teach us here. In the world the mission of the church is to extend that incarnation of God, and to try more and more to help all human life, all human flesh, to be it, and in that way to extend God's kingdom in the world.

At 3:50 p.m. a resolution was presented embodying the views of the Lutheran speaker, to get the authorities to dismiss the public schools Wednesday afternoon of each week for religious instruction supplementary to that of the Sunday-school. It was passed without any discussion, and without any dissenting votes.

Samuel B. Capen, president A. B. C. F. M., Congregationalist, said: We have passed out of the age of individualism into that of federation; and combination, not competition, is moulding methods



Robert R. MacBurney.



Mr. John Seely Ward, Jr.



Rev. Charles Cuthbert  
Hall, D.D., LL.D.



Rev. Josiah Strong, D.D.

#### The Federation a Fact.

Bishop Vincent, of the Methodist Episcopal Church, gave the closing address of the conference: It is moving with us. The sunrise is past, and the day has begun. The federation has become a fact, and this is a pledge of power. The federation is a pledge of unity, in faith, in doctrine, and in spirit.

meeting was, "The Kingdom of God the Transcendent Aim of a United Church." The first address was by Bishop Hendrix, of the Methodist Episcopal Church, South, on "The Ideal State." The state is the most complete, as well as the most universal, of all the associations of man. The petition, "Thy kingdom come," is interpreted by the words that follow, "Thy will be done on earth, as it is in heaven." This is the ideal state, and to this end we labor. Every true prayer looks to the perfect government on earth as in heaven. The kingdoms of this world seem very little things, as compared with the kingdom of this world. The nation is the last product of the church. A nation is a spiritual fact, more than a physical fact. Our Lord is not the Saviour from the world, implying separation from the world. He is the Saviour of the world. Jesus Christ is the world's first citizen. He commanded Peter to put up his sword,—that the kingdom of God comes not by violent force, but by the quiet processes of civic righteousness and social upbuilding. God never gave to man dominion till He had made

of action. Co-operation, through closer federation, is the need of the hour.



This federation will greatly promote the activity of an aggressive Protestantism. A Roman priest can be an acceptable adviser in sorrow or at death, but is not a safe adviser in politics. Let Protestant ministers qualify for that position. Let us have freedom of speech, and let us give warning to politicians that they can not dictate to us what we shall declare on the platform or in the pulpit. The manifold forms of Sabbath desecration call for careful attention and greater devotion, more energy, more positiveness. We need not a will that waits on public sentiment, but that will go to, and make, public sentiment.

A. T. J.

## THE QUESTION OF A STATE RELIGION IN HAWAII.

[The Honolulu *Commercial Advertiser* gives place to an article by C. D. M. Williams, replying to an editorial on the subject of a moral code for the Territory. Following is a part of the article by Mr. Williams, which very clearly states the principles involved.]

THE proper sphere of civil government is to secure to men their rights. This is the fundamental principle upon which the Federal Government of the United States was established. For in the Declaration of Independence we read: "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness. That to secure these rights, governments are instituted among men."

But when it comes to teaching any form of religion, either sectarian or national, by the government, then you take up a line of teaching with which governments have no business and for which this government was never established. You speak of this nation resting "on the unities of all the religions compatible with advanced civilization." This government rests alone upon the rights of the people, and to secure these was it established. But that your articles were for the purpose of establishing some form of religion it is very evident; for you speak of getting some point where Protestant and Catholic, Jew and Gentile, could stand in harmony. If you do not wish to establish a religion, why do you name these different sects and try to find some point in which they are in harmony? They are not out of harmony on any particular essential except their religion. Therefore, from this and other portions of these articles, we are forced to the conclusion that you wish to establish a state religion and teach it in our public schools.

Whenever a system of state religion is established, even thou and I and every Christian may accord in it, then and there the foundation is laid for all state religions that any people whatever wish to have. In 1776 the Presbytery of Hanover, with the Quakers and Baptists, sent a memorial to the general assembly of Virginia in which they said: "Certain it is that every argument for civil liberty gains additional strength when applied to liberty in the concerns of religion; and there is no argument in favor of establishing the Christian religion but may be pleaded with equal propriety for establishing the tenets of Mahomet by those who believe in the Alcoran." "Neither can it be made to appear that the Gospel needs any such civil aid. We rather conceive that when our blessed Saviour declares His kingdom is not of this world, He renounces all dependence upon state power." James Madison and the citizens of the country presented the following: "We, the subscribers, citizens of said commonwealth, having taken into serious consideration 'a bill establishing a provision for teachers of the Christian religion,' conceive that the same, if finally armed with the sanctions of law, will be a dangerous abuse of power."

You may call this state religion that you wish to establish a man of straw if you wish, but it is the infant cry of a giant which is crystallizing into youth with all his swagger of importance, in the United States in the form of Sunday laws and other religious legislation. And for the terrible crime of not believing and following this state religion, men, women, and children are arrested and cast into the felon's cell in the land that was once known as a land of freedom. It is this same principle a little larger

grown in England where every property holder is compelled to contribute to its coffers to support the clergy of this state church. This man of straw, this state religion that you wish to establish here, is the incipency of the fiendish giant that is now stalking abroad in Russia, and with the state troops protecting the murderers of the Jews because they do not believe in the state religion.

I have no idea that you think to carry this to the extremes named, but when the principle is once established, who can tell where it will stop? It is the principle that we oppose. Not that we think that you intend anything but what you think is for the best interest of the state. The true religion of Jesus Christ needs no national power behind it; all the power it needs is the power of the Holy Spirit. It needs no law to compel men to teach it; all it needs is a heart cleansed by the blood of Christ and consecrated to His service, and the burden of souls impelling them to service. All law-enforced teaching in this line will forever be a dead weight upon both teacher and pupil. Then, unless you can by examination test the hearts of the teachers to see that the Holy Spirit is dwelling there, you will be liable to get some hypocritical teaching which will drive all who receive it farther from the source to which you wish to draw them.

It is not because religion is not taught in our public schools that infidelity is coming in like a flood; it is because the popular religion of to-day makes no impression on, or change in, the lives of the mass, those who profess it; it is because many religious teachers have left the Bible and taken man-made theology and higher criticism for their standard; it is because they have rejected the Spirit and power of God, and are now seeking the power and laws of the state to enforce their religious dogmas.

Let them return to the Word of God and follow its teachings in such a way that the world may know that they have been with Jesus; let them humble themselves before God in such a manner that He can fill them with His Spirit, and you will need no law to have religion taught in the public schools.

"Not by an army, nor by power, but by My Spirit, saith the Lord."

## SCIENTIFIC SPECULATION.

THE entire worthlessness of scientific speculations as to the future of this world is shown by the two latest predictions, placed together in the *Daily News*. Both were contained in lectures delivered at Cambridge. The first by M. Martel was that "through erosion and corrosion of the earth's surface, the water-level was being continually lowered, and unless measures for preventing this were adopted, a large part of the world would a few centuries hence die of thirst."

On the other hand, Sir Archibald Geikie stated that "a universal decay of the land was going on at such a rate that, should its progress not be accelerated, a comparatively short period would suffice to reduce most of the dry land to the level of the sea, and threaten another flood."

The fact that scientists can thus arrive at exactly opposite conclusions should serve to prove that geology is by no means an exact science, and should suggest grave doubts as to whether, looking backward, the geologists have been any happier in their interpretation of the earth's past history. It should always be borne in mind that, when men reject the book of Genesis because it does not agree with the conclusions of our modern geologists, they are not turning from proved myths to solid facts, but from a record which has never yet been proved incorrect to a mass of diverse and contradictory speculations. This is not, strictly speaking, a scientific manner of proceeding.—*London Present Truth*.

The "up-to-date church" is now talked of by that class of religionists who want to be somewhat spectacular and have the church take a hand in everything. The prevalent idea of an up-to-date church is a church that keeps even with the world—in politics, sociology, and science, "falsely so called." But a church can only be up-to-date in its legitimate sphere by following in the footsteps of Christ, who is

"the same yesterday, and to-day, and forever;" following in the light of His prophetic Word, and receiving views of current events and their portent which the world can not comprehend. The really up-to-date church is giving heed to the "more sure Word of prophecy," "as unto a light that shineth in a dark place." It is heeding the signs by which the Lord has told us we may know that His coming is "near, even at the doors." The church that aims only to keep abreast with the world, and to be foremost only in the world's enterprizes, is far behind as a church pretending to represent the kingdom of God on earth. When the Lord shall appear in the clouds of heaven, and all the holy angels with Him, the true up-to-date church, now scoffed at by the world and its religious imitators, will be found looking for Him and ready to receive Him. Their glad salutation will be, "Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation."

## SUNDAY ENFORCEMENT NEWS AND COMMENT.

AT the beginning of a term of the district court at Roswell, N. M., recently, Judge Wm. H. Pope, in his charge to the grand jury, told them that he wanted them to pay particular attention to any violators of the Sunday-closing law.

ON a charge of pursuing their avocation on the Sabbath, 200 members of a construction crew of the Big Four Railroad Company, in charge of C. A. Placquette, superintendent of the Chicago division, were arrested at Lafayette, Ind., on Sunday, November 12, while laying a switch from Main to Alabama Streets.

"For doing carpentering work on a house on Sunday," two Russian Jews were arrested in Brooklyn, N. Y., November 19, and the next day were arraigned in the police court. On pleading not guilty, they were held in \$300 bail for examination.

STRICT orders in regard to enforcing the Sunday-closing law were given by Chief of Police Vinzant of Jacksonville, Fla., on the morning of Sunday, November 5, and as a result, two arrests were made during the day. Chief Vinzant says that he intends to see that the Sunday-closing law is rigidly enforced, and that all people found with their places of business open will be promptly arrested and made to appear before the municipal court for trial.

THE Sunday agitation has reached Pietermaritzburg, Natal, Africa, where there has been a great agitation. Brother George Claver, representing the International Tract Society, writes that there has been an extended discussion of the subject in the papers, and the people have been hearing both sides. The "Appeal to Ministers," which was widely circulated in this country, has been revised and adapted to the situation there.

IN Brooklyn, N. Y., a man was arrested for selling half a pound of coffee on Sunday. Two others were arrested for working on a house. The men were discharged by Magistrate Voorhees, who asked the arresting officers why they didn't arrest the employees of the Transit Company for running street-cars on Sunday. It is refreshing, in these days of discrimination, to find an occasional official who deems the rights of the poor equal to those of the rich.

ACCORDING to press despatches from Japan, one of the reasons given by government officers and the better class of Japanese citizens for the attacks upon and destruction of several Christian churches and schools during the late riots in Tokyo and elsewhere over the peace terms, was that "there has been local feeling over the efforts of the 'Christians' to secure the closing of business houses on Sunday." To go among the heathen with a compulsory religion purporting to be the religion of Christ, is a decided misrepresentation of the Master and His cause. Nothing could be more farcical than to set up an institution which Christ never recognized, and ask the heathen to not only accept it as Christian, but to enforce it by their civil law. Christ has not sent His ambassadors into the world for any such purpose.



# THE WILL OF GOD

BY W. A. SWEANY

## A Definite Purpose in Creation.

**A**LTHO denied by some (Ps. 14:1), the existence of God is known by all, being clearly revealed and manifested in the works of His hands. Rom. 1:18-21. Creation, therefore, was not an aimless pastime, but the outworking of a definite purpose of the Creator. Isa. 45:18; 43:6, 7; Rev. 4:11; Prov. 16:4. Each and every atom, therefore, is a part of God's great plan, and He has a definite purpose concerning each individual. Jer. 29:11.

It is furthermore evident that Jehovah's plan and purpose concerning each object is His will concerning that object. It is also evident that this will must be brought to bear upon every object, animate and inanimate, sentient and insentient. And so, in obedience to His command (the expression of His will concerning them), the celestial orbs pursue their allotted course (Gen. 1:14-18; Isa. 40:26; 45:12); the tempest rages and the billows foam, or the zephyrs play and the ripples dance (Ps. 107:23-30); clouds gather and raindrops fall; seeds germinate and plants grow (Ps. 147:8).

## God Glorified in His Works.

Thus the creation and manipulation of even the insentient and the inanimate glorify the Creator, and reveal His wisdom and power. Ps. 19:1-6. But intelligent and willing co-operation with His revealed will on the part of sentient beings displays His glory in greatest measure, and affords Him pleasure in the highest degree. Jer. 9:23, 24; 1 Sam. 15:22, 23.

However, for the complete accomplishment of the will of Jehovah concerning intelligent beings, it is necessary that there be expression thereof by the Creator, together with understanding of, and voluntary submission to, such will by the creature. Since the third condition is dependent on the second, and the second upon the first, it is clear that the whole matter depends primarily upon the plain, clear statement of His will by Jehovah Himself. And since His own glory and pleasure, and the temporal and eternal welfare of His creatures are involved, we may be sure that His will is expressed in the plainest possible manner. Isa. 5:3, 4.

But, altho it is so plainly and simply expressed, it is evident that but few understand the will of God (Isa. 1:3; Hosea 4:6), and but few of those who do know it are willing to submit themselves thereto (Rom. 1:21, 28; John 15:22-25.) In fact, "All have sinned, and come short of the glory of God." Rom. 3:23. Then, since "the wages of sin is death" (Rom. 6:23; James 1:15), and the result of obedience is life (Heb. 5:8, 9; Rev. 22:14), it behooves every one to give more earnest heed to the voice of the Lord which says, "Incline your ear, and come unto Me; hear, and your soul shall live." Isa. 55:3.

The will of God concerning the insentient objects and creatures of earth, sea, and sky may be ascertained by considering them; for their movements and actions are but the outworking of His will concerning them. He

plans for them whatever movements and sphere will best illustrate His attributes and character; and the accomplishment thereof is produced by the motive power transmitted to them in the expression of His will, as they do not possess the power of choice or resistance. Heb. 1:3.

## Man Chooses His Own Destiny.

But God's definite plan, purpose, or will concerning man is, in various ways to be hereinafter considered, made known to him; for his acceptance thereof, and obedience thereto, are optional with him, as he is endowed with the power of choice. Deut. 30:10-20; Micah 6:8. Let it be known, however, and always remembered, that it is the will of God that all who submit thereto shall continue to exist, while all who reject it must cease to exist. Isa. 1:19, 20. His commandment is life everlasting to those who obey it (Luke 10:25-28); but condemnation to those who disobey (John 12:47-50). And so it is that His word never returns to Him void, but always accomplishes His purpose. Isa. 55:10, 11.

Thus "He worketh all things after the counsel of His own will;" for His counsel shall stand forever, and He will do all His pleasure. Eph. 1:11; Isa. 46:9, 10; Ps. 33:11; 115:3; Prov. 19:21; 16:4; 21:30. Like the potter among his vessels, He, as Creator, has the power and the right to preserve or to destroy any or every vessel according to His own will. Jer. 18:1-10; Isa. 29:13-16; 45:9-12; 64:8; Rom. 9:19-23. The entire ninth, tenth, and eleventh chapters of Romans, with parallel and connecting passages, should be carefully and prayerfully studied in this connection, for therein it is very plainly shown that God's decision, with reference to the preservation or destruction of any object or individual, is always in strict accordance with its fitness or unfitness for continued existence.

## God's Law in Nature.

It is self-evident that the expression of the plan, purpose, desire, or will of the Creator concerning any object or being is His law for the government and control of that object or being, and compliance therewith is the condition of continued existence. Furthermore, every form and manifestation of law and authority, whether it be natural or spiritual, political or ecclesiastical, human or divine, expresses the nature, character, and attributes of its author.

It has been truly said that "the laws of nature are the habits of God." Count the notches on the border of a leaf, or the scales on a fish, and you know the number on each and every unmarred specimen of the same species. A young artist who proudly submitted his masterpiece—a painting of a partridge—to an experienced ornithologist, was much crestfallen when told that it was not true to nature; there was not the correct number of scales on the legs. The careful student had learned that the plan, will, or law of the Creator required a certain number.

While following the stars in their courses, Kepler, realizing that they move in obedience to the Creator's will or law, exclaimed, "O God, I think Thy thoughts after Thee." And so it is that the skill, wisdom, power, order, system, and unchanging faithfulness of the Creator are expressed in the laws that regulate motion, number, color, and form, in the works of His hands. How passing strange that so many of the beings to whom He has given the power of choice, and to whom "He makes known the good pleasure of His will," "for the obedience of faith," should reject it to their own destruction, when acceptance of, and obedience thereto, would secure to themselves "pleasures forevermore."

(To be continued.)

## OUR BROTHER'S KEEPER.

(Alexander MacLaren, in S. S. Times.)

WE are all bound together by a mystical chain of solidarity. Since every man is my neighbor, I am bound to think of him, and not only of myself, in deciding what I may do or refrain from doing. I must abstain from lawful things if, by doing them, I should be likely to harm my neighbor's building up of a strong character. I can, or I believe that I can, pursue some course of conduct, engage in some enterprise, follow some line of life, without damage to myself, either in regard to worldly position, or in regard to my religious life. Be it so, but I have to take some one else into account. Will my example call out imitation in others, to whom it may be harmful or fatal to do as I can do with real or supposed impunity? If so, I am guilty of something very like murder if I do not abstain.

"What harm is there in betting a dollar? I can well afford to lose it, and I can keep myself from the feverish wish to risk more." Yes, and you are thereby helping to hold up that gambling habit which is ruining thousands.

"I can take alcohol in moderation, and it does me no harm, and I can go to a prayer-meeting after my dinner and temperate glass, and I am within my Christian liberty in doing so." Yes, and you are part thereby in the greatest curse that besets our country, and are, by countenancing the drink habit, guilty of the blood of souls. How any Christian man can read these two verses and not abstain from all intoxicants is a mystery. They cut clean through all the pleas for moderate drinking, and bring into play another set of principles which limit liberty by regard to other's good. Surely, if there was ever a subject to which these words apply, it is the use of alcohol, the proved cause of almost all the crime and poverty on both sides of the Atlantic. To the Christians who plead their "liberty" we can only say, "Happy is he that condemneth not himself in that thing which he alloweth."

The same general considerations reappear in the verses following the specific precept, but with a difference. The neighbor's profit is still put forth as the limiting consideration, but it is elevated to a higher sacredness of obligation by being set in connection with the "glory of God" and the example of Christ. "Do all to the glory of God." To put the thought here into modern English, Could you ask a blessing over a glass of spirits when you think that, tho it should do you no harm, your taking it may, as it were, tip some weak brother over the precipice? Can you drink to God's glory when you know that drink is slaying thousands, body and soul,



and that hopeless drunkards are made by wholesale out of moderate drinkers?

"Give no occasion of stumbling;" do not by your example tempt others

into risky courses. And remember that "neighbor" (verse 24) resolves itself into "Jews," and "Greeks" and the "Church of God"—that is, substantially to your own race and other races—to men with whom you have affinities, and to men with whom you have none.

A Christian man is bound to shape his life so that no man shall be able to say of him that he was the occasion of that one's fall. He is so bound because every man is his neighbor. He is so bound because he is bound to live to the glory of God, which can never be advanced by laying stumbling-blocks in the way for feeble feet. He is so bound because, unless Christ had limited himself within the bound of manhood, and had sought not his own profit or pleasure, we should have had neither life nor hope. For all these reasons, the duty of thinking of others, and of abstaining, for their sakes, from what one might do, is laid on all Christians. How do they discharge that duty who will not forswear alcohol for their neighbor's sake?

#### A WORD TO THE SKEPTIC.

WHEN the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and has found a place on this planet ten miles square, where a decent man can live in decency, comfort, and security, supporting and educating his children unspoiled and unpolluted; a place where age is revered, infancy respected, manhood respected, and womanhood honored, and human life held in due regard; when skeptics can find such a place ten miles square on this globe, where the Gospel of Christ has not gone, and cleared the way, and laid the foundations, and made decency and security possible, it will then be in order for skeptical literati to remove thither and there ventilate their views. But so long as these very men are dependent upon the religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope, and humanity of its faith, in that Saviour who alone has given to man that hope of life eternal which makes life tolerable, and society possible, and robs death of its terrors and the grave of its gloom.—*James Russell Lowell.*

THE Bible flies, flies over all nations, and showers down upon listening generations the music of heaven. The Bible only needs to be compared with other books. It asks for nothing but to be read. Other religions are poetry, idealism, struggles after the impossible. The revelation of God is poetry also, and philosophy, the highest, sublimest reasoning; but if it were only that, we might lose it. In addition to that it comes down into the life, strengthening, succoring, comforting, directing, and making good all the outline, all the substance, and all the essence of life.—*Joseph Parker.*

#### FEDERATION ACCOMPLISHED.

##### A Pre-arranged Program.

THE Inter-Church Conference on Federation is in the past. As to theory, plan, and framework, it accomplished what it was called together to do. It was brought together for a definite purpose; and it was *managed* to that end alone. And there is no question but that it was most ably managed to that end.

Before the conference was half through, there were mutterings and complaints that the delegation were given no real part in the conference, that a pre-arranged program was being put through by the managers, while all the delegates were allowed simply to sit in their seats with nothing to say, and nothing to do but listen to those who were the active ones in the pre-arranged program. They were publicly comforted with the promise that when the conference should reach the reports of the committees as to plan of federation, resolutions, etc., then the delegates would have their opportunity.

And when the plan of federation was proposed, and the delegates began to propose amendments that looked toward the form of government in the federation, and thus began to say and do something, they were informed that all this was beyond their jurisdiction as yet; that this was a *conference* only on federation; that any amendment as to federation was proper, but anything beyond that was beyond their power now; that even in the matter of federation, when they should have adopted a plan of federation, this plan itself must be referred back *for ratification*, to the denominations that had sent this delegation; that when these denominations had duly ratified the Plan of Federation, then federation would be a fact accomplished; and that when the federating denominations should under the plan appoint delegates to the proposed meeting in December, 1908, and *those* delegates should have duly assembled, only then would the federation in its delegates be a self-governing body and qualified to take action; only then would the delegates be qualified to initiate action and discuss polity, etc. This enabled the management to put through the whole Plan of Federation in only a little over half an hour altogether.

##### The Wiser Way.

And when the report of the Committee on Resolutions was presented, and again the delegates began to express views and indicate action, as on prohibition, their attention was called to what had been previously stated, that since whatever should be done in this conference must be submitted to the federating denominations for ratification, it was not within the province of the delegation to decide what it would do, but only to adopt such recommendations as would most likely meet the approval of the federating denominations; and that since the Business Committee was composed of representatives of these denominations, and that committee had reached unanimous agreement on the resolutions presented, it would be best not to attempt material changes; also since the time of the conference was now so short, it was

advisable not to consume it in discussion, at the expense of taking the time of the eminent gentlemen who at the expense of means, time, and effort, were present and prepared to present their papers as in the regular program. This enabled the management to put through the resolutions also in only a few minutes.

And in view of the purpose for which the conference was assembled, and in view of developments in the conference, the course thus taken was evidently the wise one. For on material questions touched, both in the presentation of subjects in the program, and in the resolutions, there were manifestly discordant and indeed antagonistic views held, not only among the delegates but those who were on the regular program. It was therefore perfectly plain that if the conference should be let loose to the airing, and therefore the extending, magnifying, and multiplying, of these discordances and antagonisms, there would at once be an absolute end to all hope of federation by this conference and at this time.

##### Discordant Views.

For instance several of the speakers of the regular program declared with vigorous emphasis that "the Bible must be restored to its place in the public schools;" that "the Bible must be enthroned in the public school;" and these declarations were approved with loud applause from the delegation. On the other hand there were just as positive declarations, with just as vigorous emphasis, that there must be no attempt to put the Bible in the public schools; that religion must be kept out of the public schools; that "church and state must be kept separate." And these declarations were approved with distinct and decided, tho possibly not so strong, applause from the delegation.

For further instance: On the question and the resolution concerning temperance and the liquor traffic—whether absolute prohibition or the recognition of license should be the attitude—aside from the fact as stated by the chairman that "seventeen resolutions, from Carrie Nation up," had come to the committee, the differences were so manifest that, even with the curb with which the delegation was held to the one thought and purpose of federation, it required effort to shut off discussion; indeed it had to be done by simply and abruptly shutting it off.

And when, in all the circumstances and under the controlling hand as to this conference, the indications were what they were, it is interesting to contemplate what will occur in their council in 1908, when the whole delegation will be perfectly free as to initiative and discussion, within limitations set only by itself upon itself.

In yet further instance: It is certain that from the floor in open session, there were sent to the Business Committee more resolutions, and in the regular program there was more said, concerning Sunday observance, and "Sabbath desecration" than concerning the liquor traffic. And yet the Business Committee reported absolutely nothing on that subject.

##### The One Purpose Federation.

These facts serve to demonstrate how decidedly the management that had secured the



assembling of the conference, were set on accomplishing federation. This was the one transcendent note in every subject of the regular program. Toward this as the one single goal the whole conference was from the beginning engineered, and was in its action guided. This, to the exclusion of everything else, and at whatever expense of leveling or ignoring, was the one single thing aimed at. And that thing was accomplished. That is to say; as to theory, as to plan, as to framework, it was accomplished. And in a certain sense, and to a certain extent, *beyond this*, it was accomplished.

And just what in this federation of churches, as a practical working thing, has been accomplished, is not only an interesting study, but a most important matter to this nation and to all the people. But to the telling of this another article will have to be devoted.

### FEDERATION FOR WHAT?

#### For the Gospel's Sake.

IN the conference there were plainly two sorts of men, and two distinct lines of thinking with respect to the object of federation. One of these favored and desired federation for purely benevolent and evangelical purposes alone, these purposes to be attained by purely Gospel means. Of these were Dr. Van Dyke, Dr. Hillis, Mr. E. Laidlaw, and Robert E. Spear. No one could listen to these men and not be convinced that the only object of federation that they saw was that there should be concentrated and intensified the evangelical power and influence of the churches in the war against *sin*; for the winning of men from the power of sin to the love and power of righteousness.

#### For the Sake of Power.

The others, and these were by far the larger part, favored and desired federation, first of all, or *power*—power in the public life and civic affairs of the people in the city, county, state, and nation, and even the whole world. With these, that is the one great aim—not, indeed, to the exclusion of other aims; other aims are, of course, included, but as contributory to this. And this to one great purpose over all, in order that the city shall become “the city of God,” the nation become a kingdom of God, the kingdoms of this world become the kingdoms of our Lord and His Christ, and the will of God be done on earth as it is in heaven.

Time and again this was urged as the great practical thing to be accomplished by federation. It cropped out in many ways. Indeed, when there was being presented the “Practical Results of Federation,” by one of the organizers and chief workers, the main reason presented for federation beyond the *local*, in county, state, and national federations, was that thus “pressure” could be brought to bear upon county, state, and national authorities, and thus there be reforms secured and things accomplished that could not be if the form of federation be only local.

#### In the Field of Politics.

Again, this appeared as the purpose of federation in the suggestion, many times and in many forms, of “civic reforms” and “civic righteousness” as a proper field for the employment of the energies of the church. Again, in the observation that “a church having many votes will receive respectful attention.” Again, in the instruction that “a Roman priest is not a good adviser in political affairs; Protestant

ministers must qualify for this.” Again, and especially, in the sounding forth and the magnifying of the many millions of people represented in the conference, and now in federation. At the opening of the conference the number was stated as “seventeen million.” This was presently magnified to eighteen million. Shortly, this was magnified to twenty million. And before the close, even this was magnified to “about one-half of the population of the United States.” And that the very first thing that the federation, as such—that is the organization that now exists as the accomplishment of the conference—was ever directed to do, was to remind the Congress of the United States of the government’s pledge to the Five Civilized Tribes of the Indian Territory, for the purpose of having Congress respect the reminder and act accordingly, is strictly indicative of the object of the federation, in the minds of the vast majority of the conference.

Thus, by every evidence furnished by the conference itself, it is certain that federation for *public power*, is, at the very least, *one* of the great objects of the federation.

However, there is about this a peculiarity that should be observed. They are not—not just now, at any rate—proposing that the public or civil power shall be possessed by them in its actual operation. They do not propose that members of the federation or of the churches shall be the officials in city, county, state, and nation. But they do, plainly and in words, propose to control, by and through this federation, those who are the officials of the governments of city, county, state, and nation.

#### Union of Church and State—How Viewed.

They insist that they are opposed to any union of church and state. And in the sense in which they mean it, that is true. In their being opposed to any union of church and state, they mean that they are opposed to any union of the Methodist Church, or the Presbyterian Church, or the Baptist Church, or any other particular denominational church, with the state. In that sense there is no room for question that they are opposed to a union of church and state; for it is plain enough that they would never consent that any one denomination should have the exclusive recognition, patronage, and possession of the public or civil power.

Even further than this, in an uncertain and hazy sense, they also mean that there shall not be any union between this federation and the state. Yet at the same time they do mean that the “seventeen million,” the “eighteen million,” the “twenty million,” the “half the population of the United States,” church-power and influence that the federation represents, shall, by and through this federation, dictate to the state, shall guide the state, and shall control the state. While professedly holding themselves separate from the state, they do intend, by and through the federation, to dominate the state; they do intend that the state shall conform to the wishes of the church, and shall execute the will of the church, as that will shall be centralized in and expressed by this federation.

And just in this lies the greater danger—to the state and to the people who are not of the federation. However sincerely these men themselves may mean that they mean no union of church and state, they simply can not escape it; for the very worst kind of union of church and state is inherent in the system which they propose. And even if these people themselves

should escape it, they could not prevent its coming, in all its far-reaching meaning, by those who shall come after in the working of the federation. The possibilities—yes, the probabilities—of infinite mischief are in the system which they have proposed; and even though these people themselves mean no mischievous workings or results, they simply can not insure that those who come after will not accomplish these mischievous workings and results, especially when these things are the direct and inevitable logic of the situation that has been created.

#### A Noble Note of Warning.

Bishop Fowler, in behalf of the liberty of the denominations, struck a true and noble note of warning when he declared that in any and every plan and operation of federation, the *perfect liberty of the denominations*, from greatest to smallest, however small, must forever be recognized and respected; and when he declared that if this federation should centralize in any way to gather to itself power to control the denominations as such, then there would be despotism, cruelty, and persecution, by Protestants, as in the times before Protestantism arose, and as there has been by Protestants even since; for “human nature has not changed.”

#### What of the State and the Outer-Denomination?

This warning is true, and timely, and good, in behalf of the liberty of the denominations themselves; and this federation was established with this guarantee of the liberty of the denominations. But there is no such guarantee in behalf of *the state*, nor in behalf of *the people who are not of the denominations*. Yet Bishop Fowler’s principle is just as true as regards the state and the people who are not of the denominations, as it is regarding the denominations and the people thereof.

It is just as true regarding the state and the people who are not of the denominations, as it is regarding the denominations and their people; that if this federation centralizes the church-power and influence which it represents, in a way to control the civil power in city, county, state, or nation, then there will be despotism, cruelty, and persecution here by Protestants as in times before. The sole difference would be in that the despotism, cruelty, and persecution would fall upon those who are not of the denominations; the principle would be the same, and the practise would be the same.

And to centralize the power and the influence of the churches, and to use that power and influence to control the civil power in city, county, state, and nation, is decidedly one of the great purposes of this federation. It is intended that by and through this federation the ecclesiastical power shall dominate the civil. And in this connection human nature has no more changed than it has with respect to centralized power to control denominations. And since human nature—even ecclesiastical human nature in possession of centralized power—has not changed, the like results must follow that have ever followed the like thing.

#### Likeness to the Papacy.

And the one thing above all other things that this federation system is most like, is the Papacy. In its proposals and its profession as to church and state, it is the perfect likeness of the Papacy. For who does not know that the Papacy has ever claimed that she is opposed to union of church and state? that “the church has nothing to do with politics or the state”?



She, too, claims that the church must be kept separate from the state. But at the same time she has ever claimed and practised that the church must dictate to the state, must reform the state, and must dominate the state. She, too, recognizes the individuality, the form, the polity, and the "liberty," of the orders and sects of her own pact. But wo to all who are not of her pact! The very existence of such "threatened the safety of the state;" and the state for its own well-being—"for its own safety"—must obey the dictates of the centralized church-power, and must wipe them out.

This federated church-power does not believe in, and does not propose, union of church and state. She does not propose to be the state, nor to be of the state. She does not propose to unite with the state. She proposes only to be superior to the state, to dominate the state, and to use the state as her tool or her toy, for the assertion of her power and the furtherance of her aims. It is therefore plain, on the surface of the situation, that has in this federation been created, that even in the very beginning this federation is, in form, in profession, and in purpose, as relates to the civil power and the public order, in the very likeness of the Papacy in the same relations. And when this is so in its very inception, and in only its announced purposes, what less can it be expected to be when it attains to full operation and active and actual power?

Upon the *principle*, and as that principle applies in behalf of the state and the people who are not of the denominations, equally as it applies in behalf of the denominations and their people, Bishop Fowler's warning must not be forgotten, "Human nature has not changed." ALONZO T. JONES.

### JESUS AT THE DOOR.

BY H. A. ST. JOHN.

"Behold the Saviour at the door!  
He gently knocks, has knocked before,  
Has waited long, is waiting still,  
You treat no other friend so ill."

**B**EHOLD, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3:20. This language has a present application. It is thus, that Jesus comes to every heart *before* He comes in the clouds of heaven. And unless backsliders and lukewarm professors shall hear and heed the Saviour's voice and open the door of the heart by zealous repentance, and thus constrain the dear Saviour to come in and sup with them and they with Him; unless the soul shall experience this blessed, wonderful, and glorious feast, fellowship and walk with Jesus, they can not be sanctified wholly—body, soul, and spirit—and preserved blameless unto His coming in glory.

Jesus' coming in the clouds of heaven draws near. But unless we welcome the Saviour into the soul and feel the blessedness of His loving spirit, sad will be the day of His coming in glory to reap the harvest of the earth. Our disappointment and distress will be inconceivable. If we let Him in now, the Day-star will have risen in our hearts as the harbinger of the perfect and eternal day to us. It is the coming of Jesus into our hearts and lives, that demands our first and most earnest attention. By a zealous compliance with the conditions, let us claim this wonderful promise *here* and *now*, and hold on by faith until the radiant

presence of Jesus fills the soul all the time. Then, and not till then, will our works be wrought in God, and we be all ready to hear the "well done" from the lips of our glorious King when He comes in power and great glory, to gather unto Himself His own.

"The coming King is at the door,  
Who once the cross for sinners bore,  
But now the righteous ones alone,  
He comes to gather home."

"So likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matt. 24:33.

When the heavens above us shall roll back as a scroll when it is rolled together, and thus the great door of the heavens be opened, revealing the personal coming of our glorified Lord with all His holy angels, what a glorious and thrilling sight to all those in whose hearts the Morning Star has risen, who are filled with His love, who are ready and looking for Him! They will look up and exclaim, "Lo, this is our God; we have waited for Him, and He will save us." And only such will be saved then.

Reader, be not deceived. Sing not the songs of Jesus' coming as King of Kings to reap the harvest of the earth until He has come into your soul with all His heavenly graces, and you have sweet fellowship with Him in all the walks and work of life. Then, and not till then, can you sing with the Spirit and understanding the beautiful songs of His coming again to be glorified in all His saints, and to be admired in all them that love Him.

"Welcome, welcome, my Redeemer,  
Welcome to this heart of mine.  
Lord, I make a full surrender,  
Every power and thought be Thine—  
Thine entirely, Thine entirely,  
Through eternal ages Thine."

### THE CHURCH THAT WAS AND SHOULD BE.

BY ARTHUR G. DANIELLS.

**W**HEN Christ began His public ministry, He gathered a little band of humble men about Him. He taught these men the truths concerning the kingdom of heaven, ordained them for service, and sent them forth to minister to their fellow men. He made them the nucleus of His church. At the close of His earthly ministry, when about to leave this world, Jesus told His disciples that another Helper was to be sent to take His place. This successor would not only be *with* them, but would be *in* them, to comfort, teach, guide, and empower them for the service to which they were chosen.

#### What the Spirit Does.

This promised helper was the Holy Spirit. Christ "rejoiced because of the abundant help he had provided for His church. The Holy Spirit was the highest of all gifts that He could solicit from His Father for the exaltation of His people. This promised blessing, claimed by faith, brings all other blessings in its train."

As the representative of Christ, the Holy Spirit is clothed with all the authority and power required to accomplish the purpose of God in the great plan of redemption, and is now to make *actual* in the hearts of men the salvation that the death of Christ on the cross made *possible*.

It is the Holy Spirit that convicts of sin, produces true repentance, leads to the surrender of self, transforms the life, fills the heart with God's love, brings the thoughts and desires into obedience to Christ, imparts divine life and attributes to the soul, and endues with power for effectual work in soul-winning. This is the mighty work the Spirit of God has been sent to do in sinful flesh. And it is in and through the church that the Holy Spirit is to be manifested to the world.

### The True Church of Christ

is not confined to any particular race, denomination, sect, or organization. It represents and embraces all who are united to Christ by regeneration. The church is Christ's body; and men and women become members of that body, not by heredity, nor by confirmation, nor by subscribing to a creed, but by union with Christ through faith, repentance, and the forgiveness of sin. The church is Christ's only visible representative on earth. And in order that he might be rightly represented among men, the Saviour prayed His Father to fill His church with the Holy Spirit. By no other means can she correctly represent her Lord. A Spirit-filled church is a church baptized and overflowing with the Spirit of God. What a mighty, moulding, saving influence such a church would have over perishing humanity! It would then indeed be the "light of the world," "fair as the moon, clear as the sun, and terrible as an army with banners;" it would be a "crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God."

Christ's promise to send the Holy Spirit to take His place in the church was fulfilled on the Day of Pentecost. The book of Acts is a record of the glorious administration of this Spirit in the apostolic church. Then it was that the church was "baptized with the Holy Ghost." And it was not only baptized, enveloped, overshadowed, but *filled* with the Holy Spirit. That was indeed a Spirit-filled church, and the record shows what the church was and did when thus filled.

And what the church was and did *then*, it should have continued to be and do until the end of time. But a great, sad change came with the close of that apostolic, Spirit-filled church. The Spirit being denied supreme control in the church, took its departure, and terrible results followed. At no time since then has the Spirit been given its true place in the church, and at no time since then has the church been what it was in apostolic days. Here and there down through the centuries devout believers have given the Spirit its rightful place in their hearts, and their experience has shown what the whole church might have experienced. But a Spirit-filled church is still possible. Yea, more, it is called for, and apostolic compliance now with the conditions upon which the Spirit is promised, will produce a Spirit-filled church now, as of old.

#### ELEVEN EVIDENCES OF CONVERSION.

1. A FULL surrender of the will to God. James 4:7, 8.
2. The removal of a burden of sin gradually or suddenly. John 3:8.
3. A new feeling of love for Christians and for Jesus. 1 John 3:41.
4. A new relish for the Word of God. Ps. 119:97, 103, 105.
5. Pleasure in secret prayer, at least at times. Ps. 5:3; 63:4, 6.
6. Sin or sinful thoughts will cause pain. Ps. 51:1, 14.
7. A willingness to confess Christ. Luke 12:8; Rom. 10:10.
8. Deep humility and self-abasement. Ps. 51:10, 19.
9. Desire and efforts for the salvation of others. Ps. 107:8; Dan. 12:3.
10. A growing desire to be holy and like Christ. 1 John 3:3.
11. A desire to obey Christ in all His commands and ordinances. Acts 9:6.

GOD will always take the best time to hand out mercies to His people; there is no mercy so ripe, so beautiful, as that which He gives in His own time. Tho God delays thee, yet be silent, for there is no possibility of taking a mercy out of God's hand till the mercy be *ripe* for us, and we ripe for the mercy.—  
Thomas Brooks.





## LEVERAGE.

ARCHIMEDES the sage found, long ago,  
That all things earthly yield to upward pressure.  
He poised a bar upon a fulcrum so  
That power applied gave power in tenfold measure.

"Ah," said the old philosopher, "could I  
A planet find on which to rest my lever,  
Then swing some beam of strength into the sky,  
Its length extending out almost forever,

"Under this world I'd place the shortest end,  
And, fearless, seat myself upon the other;  
My puny weight should through its fibers send  
A force that giant nature could not smother."

Since the great thinker hailed the new-found law,  
That men plus hand-spikes can upset creation,  
O'er all the earth, by dint of tooth and claw,  
Each pries and turns as suits his inclination.

For every man may lift his share of weight,  
And force the big world nearer to the heavens.  
Life is the fulcrum, mind the power great,  
Love, hate, ambition, greed, the levers given.

Painted with lies, ambition lifts in vain;  
Greed's lever short can only curses raise;  
Hate of its bar a bludgeon makes to rain  
Black, murderous blows on all who merit praise.

Love, lightning-winged, with helmet of the sun,  
With face that like the dawn bids shadows flee,  
With mightful, piteous hands, pries down upon  
A shaft plucked up from holy Calvary.

Forever out its glorious length extends,  
And error's drag-chains snap beneath its power.  
Back to its home with God the world ascends,  
Linked to His throne with stars forevermore.

—T. R. Williamson.

## PROPHECY.

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

## Its Relation to the Gospel.

IT is said that near the city of Lucerne, there is a mountain from whose summit an unparalleled view of the whole Alpine system can be obtained. From this vantage-point the whole range comes before the eye of the observer, from Mount Blanc in the Southwest to where the higher ranges slope down to Lake Constance in the Northeast.

Often, however, this wonderful mountain observatory is covered with clouds, which hang heavily about it for days; so that he who would see the grand panorama that is visible only from this point must sometimes spend weary days in waiting. When at last the wind arises and drives away the clouds, and after persevering effort the traveler stands upon Mount Pilate's snow-capped peak, he feels amply repaid for his days of waiting and the long climb up the mountain; for before him in all its glory lies one of the grandest and most sublime of all earth's scenes. What before appeared to be an unrelated group of peaks now resolves itself into a system of mountains majestic in their titanic size and resplendent under the rays of the sun reflected from their snow-capped summits.

In this world we often see evil apparently triumphant, and wicked men successful for awhile in carrying out their unholy schemes, while truth and righteousness seem to be unheeded, forgotten, and forsaken. Prophecy is a mountain-top, and when the Spirit of truth drives away the clouds of ignorance, which, in the minds of many, obscure the view of the prophecies; and after prayerful study the ever-seeking seeker for truth stands upon the

heights of prophetic knowledge; that which before appeared to be a mass of contradictory and partially-understood facts is transformed into a grand panorama in which we see "the purpose of Him who worketh all things after the counsel of His own will" (Eph. 1:11) that man, His wayward son, may be saved.

From the vantage-point of prophecy we can look beyond the present and see the ultimate triumph of truth and righteousness, catching a glimpse of man redeemed, and once more permitted to see the face of the Lord, with an eternity in which to study the great and glorious truths which now we can not grasp in their fulness because of our human limitations.

In this article I shall limit my consideration of the subject to those portions of the prophetic writings which are commonly called "The Prophecies," in which the writers foretold the future. We are often told that these prophecies can not be understood, that their study is not conducive to spirituality, and that they have no value to the Christian Church of to-day. With all due respect to those who hold such views, I must differ with them.

## The Distinguishing Mark of God.

Jehovah offers His ability to foretell that which is to come as the great distinguishing mark between Himself and other so-called gods of the heathen (Isa. 44:6-8), and He declares that He reveals His secrets to His servants the prophets (Amos 3:7), and further, that the things thus revealed belong to His people and to their children forever (Deut. 29:29). Therefore it is evident that God's people are expected to understand the prophecies—the things revealed through the prophets. In the introduction to the Revelation we read, "Blessed is he that readeth, and they that hear the words of this prophecy" (Rev. 1:3); and again at the close, "Blessed is he that keepeth the sayings of the prophecy of this book" (Rev. 22:7).

## Erroneous Interpretations.

I am aware there have been, and still are, persons who interpret prophecies in all sorts of absurd ways. I have met some of these, and have listened as patiently as possible while they explained that the words found in Eze. 13:18, "Wo to the women that sew pillows to all armholes," were a prophecy against the large sleeves in vogue a few years ago. I have also seen an interpretation of Isa. 19:19, 20, in which the altar and pillar in the land of Egypt were explained as referring to the great pyramid of Cheops, and every passage and stairway and chamber in the pyramid were declared to be types of different periods and phases of the Gospel dispensation.

Then there is the ever-present self-styled prophet who gains a passing notoriety by predicting the end of the world and the coming of Christ at some fixed date in the immediate future, announcing the day of month and the year. With such interpretations of prophecy I have no sympathy, for they bring the Bible and Christianity into reproach, and cause many to discount the true interpretations sent to warn the world and arouse the church.

As we do not have counterfeits of coins that do not exist, or are valueless, so there would not be these counterfeit interpretations of prophecy if there were not genuine ones of real value.

## Value and Objects of Prophecy.

The prophecies are valuable in Gospel work because they strengthen our faith in God and in His knowledge of, and interest in, the affairs of men; because they point out clearly our position in the world's history, and the special message to be given to the world at this time; and further, because they encourage the worker with precious promises of the

things prepared for those who are faithful to the end.

As an illustration of the manner in which the prophetic gift has been instrumental in conversion, I wish to call attention to the case of Nebuchadnezzar, recorded in the book of Daniel. Through the interpretation of the king's peculiar dream, the prophet foretold what would befall the haughty monarch if he did not break off his sins by righteousness, and manifest his true repentance by showing mercy to the poor. Tho no doubt deeply impressed at the time, the king made no real change in his life, and the predicted calamity came upon him. When at the end of his affliction his reason returned to him, and he resumed his kingly honors, he acknowledged Jehovah as his God. The words of the prophet had been fulfilled, demonstrating in their fulfilment God's knowledge of the future, and His supreme control over the mightiest of earth's kings. This wonderful manifestation of divine knowledge and power humbled the proud king of Babylon, and he gave expression to his change of heart and newly-found faith in the beautiful language found in Dan. 4:34-37, concluding with these words: "Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and His ways judgment; and those that walk in pride He is able to abase."

The remarkable prophecy of Isaiah concerning Cyrus and his work, in which the Persian king was called by name years before he was born, together with accurate reference to the manner in which the taking of Babylon was to be accomplished, so impressed the mind of this king that he was led to recognize the Lord of heaven as the one who had given him his kingdom, and he acknowledged his duty to do the work appointed him in the prophecy, giving orders that the house of the Lord at Jerusalem should be built. Compare Isa. 44:24-28 and chapter 45:1-4 with Ezra 1:2-4.

That prophecy has been the means of directing God's servants in their work, and instructing them so that they are able to do the right thing at the right time, is abundantly illustrated in the Bible. The bondage of Israel in Egypt was foretold, and the time of their deliverance made known, while Abraham still lived. Gen. 15:13, 14. Joseph believed this prophecy, and showed his faith in its ultimate fulfilment by charging his posterity to carry his bones to Canaan when they should leave Egypt, at the appointed time. Gen. 50:24, 25. When the time of the promise drew nigh, Moses was raised up to deliver his people from their cruel bondage. Acts 7:17. Thus prophecy was the basis of that mighty movement which not only gave liberty to a nation of slaves, but culminated in the organization of the "church in the wilderness" (Acts 7:38), which, by divine appointment, became the depository of God's law and the teacher of the way of salvation in the Mosaic dispensation.

## Warnings to Israel.

When Saul by his disobedience had forfeited his right to the throne of Israel, God, through the prophet, indicated His choice of David for that exalted position. Tho David had opportunity to kill Saul, who was hunting him like a wild beast, he showed his implicit faith in the fulfilment of the prophecy in God's own time and way, by refusing to lift up his hand to take the king's life, tho he was urged to do so. The Lord amply repaid him for his faith, for when the time came, He inclined the hearts of the truest, bravest, and most skilful men of all the tribes of Israel to join the ranks of David's army. Of them all it could have been said, as it was said of the men of Issachar, that they "were men that had understanding of the times, to know what Israel ought to do." 1 Chron. 12:32.

In every age the true servants of God will, by the study of God's prophetic Word, have understanding of the times, and know what they should do, and thus be able to give the trumpet a certain sound. O, that there might be many like the men of Issachar in these days, of whom it can truly be said, that they have "understanding of the times to know what Israel ought to do." The Jews rejected Christ because they did not know that which pertained to their time. They might have known, for Simeon and Anna and John the Baptist and the disciples recognized Him and found salvation in so doing.

When Israel departed from God, He warned them through the prophets of their danger, and plead



with them to return to Him. The warnings and reproofs of the prophets did not please the people, and they turned from them to follow the easy course offered them by the false prophets who desired to please the people rather than God. These latter were the popular men of their time, and had large congregations to listen to their words. They looked upon Jeremiah and others who declared the whole counsel of God as pessimists and troublemakers of Israel, and even threw them into prison on the charge of treason. Jer. 37: 11-15.

Tho the messenger was despised, the message was true, and its acceptance was the only way of escaping the doom that hung over the Jewish nation. Had it been heeded, how different would have been the result! The faith in God's Word which led the prophet to fearlessly depict the true condition of the people, enabled him to look beyond the immediate future and see the time when repentant Israel would be restored to the promised land, so thoroughly reclaimed from idolatry that never again would they fall into it; and he showed his faith in the promised restoration by purchasing a possession in the land. Jer. 32: 6-15. By this act he not only manifested his faith in the prophecy, but demonstrated that he was a patriot and a true optimist.

(Concluded next week.)

#### THE IMPOTENCE OF HINDUISM.

THE papers from India during the past few years have brought repeated illustrations of the fact that in times of need, such as prevalence of famine or plague, or similar disasters, Hinduism offered no help to the sufferers. The priests were selfish and cowardly, and neither by word nor act brought comfort or succor to the panic-stricken people. Only by government agents and Christian Missionaries was there any attempt at organized effort for relief. *The Harvest Field* of India quotes from a correspondent, who declares that the sights witnessed in the last half year are enough to brand Hinduism forever as impotent to do aught but ruin, and this correspondent adds: "You may pass through a plague-stricken town day after day, and a dozen times a day, but you will never find a Brahman priest visiting the sick or cheering the frightened, or comforting the bereaved, or burying the dead. Most of the temples are deserted, for the priests have fled. Only in the temple of Good-luck did a few timid souls herd together beneath the genial smile of the elephant god. But when plague snatched one of their number even from that last retreat, they fled hopelessly anywhere, and Ganesha smiled blandly on a deserted shrine." The people of India are not slow of sight, and the contrast between the conduct of their Hindu leaders and that of the missionaries of Christ will have a marked effect upon their estimate of Christianity. —Selected.

#### TUSKEGEE GRADUATES IN SOUTHWEST AFRICA.

WE sometimes ask what the negro is doing for the negro. Tuskegee is doing an unlooked-for bit of missionary work in West Africa. Three or four years ago the German Government applied to Dr. Booker Washington for Tuskegee graduates to teach the people of the Togoland colony to raise cotton. The Togo Negroes had not only to be taught, but to be coaxed to try cotton planting. The Togo cotton, too, had run wild so long that none of its three varieties were worth much, while American seed will not endure that climate. The Tuskegee men have changed all this. By judicious crossing they have originated a new cotton plant that flourishes in Togoland and is of good, long staple. They have also disarmed suspicion among the natives and aroused enthusiasm that the crop of 1905 will be about 1,000 bales. They have also started an industrial school, where forty-five picked Togo boys are being taught some of the energy of their Japanese namesake and its application to scientific agriculture. All these achievements have conquered the skepticism of the German colonial officials as to the profits of improving the condition of the natives. The import of this unforeseen influence of Tuskegee upon blacks in Africa can not yet be measured. —*Christian Work*.

#### OUR WORK AND WORKERS.

THE brethren at Streator, Ill., have erected a new house of worship.

At the last quarterly-meeting of the church at Bear Lake, Wis., two members were added.

THE pupils of Sister May Nickel's school at Bay City, Mich., have had good success in selling the SIGNS.

THE baptism of eight candidates at Greenlake, Wash., is reported in the Recorder by Brother H. C. J. Wollekar.

In reporting to the Banner, Brother P. C. Hayward notes the conversion of eleven souls, mostly adults, at Prattville, Mich.

THE Recorder notes that four persons were baptized, December 16, at the South Side Church, Chicago, by Brother J. J. Irwin.

An excellent report of attendance at Walla Walla College is in the Pacific Union Recorder. Professor Cady says he expects an enrolment of 200 this year.

SEVEN conversions, mostly church-school pupils, at Alfalfa, Wash., are reported in the Recorder by Brother C. A. Gibson. The school is held in the new church building.

THREE candidates for baptism, with half a dozen others soon to follow, at Aledo, Ill., is a partial report of labor by Brother F. J. Harris in the Northern Illinois Recorder.

THE brethren of the little flock at Lodi, Cal., have just completed a new church building. They have showed their enterprise by taking hold with their hands to do the work.

As a visible result of meetings held at Hanover, Mich., Brethren P. C. Hayward and C. N. Sanders report eight adult converts and a Sabbath-school of twenty-seven members.

AFTER the meeting of the Pacific Union Conference at Portland, Ore., Brother A. M. Dart and wife will return to Skagway, Alaska, and make that vicinity their field of labor.

IN the Welcome Visitor, Brother F. E. Gibson mentions the organization of a church of thirteen members at Powell, Ohio, December 9. This is the result of a series of tent-meetings.

A SERIES of meetings has been inaugurated at Yuma, A. T., by Brethren W. C. F. Ward and J. E. Bond. Brother Ward has recently gone to the Arizona field from Western Washington Conference.

THE Wisconsin Reporter says: "Most excellent word comes to us from Fish Creek, where Brother H. W. Reed is holding meetings. Seven were recently baptized, and sixteen united with the church."

THE Swedish brethren of Northern Illinois Conference, at last report, had taken 1,600 of the special Sion's Vaktare, and the Danish-Norwegian brethren had circulated 2,600 copies of their Evangelists Sendebud.

A GOOD interest at Kanawha Station, W. Va., is reported by Brother B. F. Purdham. Five candidates were baptized December 16, and six were added to the church. The week-of-prayer offering was double that of last year.

NOVEMBER 7, Brother G. W. Casebeer and wife and Brother F. L. Perry and family arrived at Guayaquil, Ecuador, the latter family going on to Peru. Brother Casebeer soon began meetings in Guayaquil, with Brother Thos. H. Davis as interpreter.

A LETTER to this office, from Brother Wm. Steele, of Valparaiso, Chile, states that the mission printing-plant was completely destroyed by fire on the night of November 9. The property was partially insured, and a new plant was to be replaced, and the work of printing continued.

A CALL is made in the New York Indicator, by Brother and Sister J. S. and Lulu Wightman, for 5,000 new copies of the SIGNS for the Soldiers' and Sailors' Home, near Bath, in that state, where there are 2,300 inmates. The number of papers called for would be circulated in two instalments.

FROM the Pacific Union Recorder we learn that Brother E. H. Gates has gone to the Philippines to arrange for opening work in that field. Brother R. A. Caldwell, a canvasser who last year introduced some of our larger works in Singapore, is now canvassing in the Philippines. He finds that many of the rising generation read and speak the English language. Brother Gates is expecting to go to Singapore to assist Brother G. F. Jones for a while in securing a firm foothold for the truth.

THE publishers of the Caribbean Watchman are making an appeal for means to purchase a press of their own. They have a small outfit now, but have to hire the presswork on the Watchman. With a new cylinder press they can do all their own work, besides some custom work. Those who feel disposed to donate or loan to this worthy cause can forward amount to S. A. Wellman, Port-of Spain, Trinidad, W. I.

FROM St. George, Grenada, B. W. I., Brother W. A. Sweany writes that after a long illness he is in the work again, and notes that "at least a score of adults will soon go forward in baptism, besides a number of children." He expresses appreciation of our "magnificent Special," and adds: "The SIGNS is always good, but these are the best yet. Surely the results of this effort will be speedily manifest in a harvest of souls, for the message they contain is irresistible. I used to sell hundreds of the SIGNS before I left the States, and these Specials make me long to handle it again.

THE Boulder, Colo., Sanitarium corporation has been re-incorporated under the name of the Colorado Medical Missionary Association. This step was taken that the institution might be conducted as a strictly denominational enterprise. A board of directors, to serve for four years, from December 7, was elected as follows: Dr. H. F. Rand, Francis M. Wilcox, George F. Watson, Edward T. Russell, Dr. Ida S. Herr, James G. Weller, Dr. Kate Lindsay, Charles L. Burlingame, Watson Zeigler. Dr. Rand was chosen president; G. F. Watson, vice-president; F. M. Wilcox, secretary and treasurer. The past year has been the most successful in the history of the sanitarium. Brother J. L. Shaw and wife, of the India Mission, are at present stopping at the sanitarium, and add much to the spiritual interest. A recent visit of Brother W. A. Spicer, secretary of the General Conference, was a source of much encouragement, serving to bring the institution into closer relation to the general cause, and the workers into a greater sympathy with the work in other lands.

#### WANTED FOR MISSIONARY WORK.

(Always prepay postage.)

SIGNS, health journals, and tracts. Address, C. F. Volz, Nabb, Ind., R. F. D. No. 1.

#### MUSTACHE GUARD.

Fits any drinking vessel and converts it into a mustache cup. Made of Wessel silver. Guaranteed not to change color. Sent to any address for inspection. If it suits you, send 30 cents. If you don't want it, return it. The retail price is 50 cents. The reduced price is just to introduce it. Order quickly. Alfred Mallet, Elkbridge Sta., Baltimore, Md.

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## MISUNDERSTOOD.

COULD we but draw the curtains  
That surround each other's lives,  
See the naked heart and spirit,  
Know what spur the action gives,  
Often we should find it better,  
Purer, than we judge we should;  
We should love each other better  
If we only understood.

Could we judge all deeds by motives,  
See the good and bad within,  
Often we should love the sinner  
All the while we loathe the sin.  
Could we know the powers working  
To o'erthrow integrity,  
We should judge each other's errors  
With more patient charity.

If we knew the cares and trials,  
Knew the effort all in vain,  
And the bitter disappointment—  
Understood the loss and gain—  
Would the grim external roughness  
Seem, I wonder, just the same?  
Should we help where now we hinder?  
Should we pity where we blame?

Ah! we judge each other harshly,  
Knowing not life's hidden force;  
Knowing not the fount of action  
Is less turbid at its source;  
Seeing not amid the evil,  
All the golden grains of good,  
O, we'd love each other better  
If we only understood!

—Fireside Magazine.

## EDUCATION IN THE HOME. NO. 33.

BY MRS. L. D. AVERY-STUTTLE.

(Concluded.)

CONCLUDED?" I imagine I hear some of my readers exclaim, who have patiently followed me thus far. "Aren't we going to have any more Bible studies at Brother Hartman's? I'd like to hear whether these readings were productive of any real good. In fact I'd like to know the come out of it."

Would you! Don't you know that the real "come out" of anything can never be fully and truly known in this life? It is "over there" that we get settlement "in full" for our work for Christ. However, I am sure you will be glad to know that the Bible studies continued at Brother Hartman's for a long time, and that many others came in, one by one, to enjoy them. They carefully studied such subjects as "The Home of the Saved," "The Earth Made New," "The Tithing System," "Justification through Faith," "The Love of God," "The Origin of Sin," and the "History and Destiny of Satan."

"But," says one; "does the Bible tell about such strange subjects as some of these?"—Reader, study it well, and see. I promise you it will pay you as well as it did the family and neighbors at Brother Hartman's. God has promised a rich harvest, so be not discouraged if the seed spring not up at once.

It was many long years before the growing church in the village of D— of which Brother Hartman's family were members, felt that their numbers demanded that a meeting-house be built. Shall I tell you about it?—Very well. Then I must ask you to pass over, in your minds, at least ten years of the joys and sorrows, disappointments and victories, of Brother and Sister Hartman's family and friends. How well we remember the last evening we met with them. We have not forgotten that the study

was concerning the future punishment of the wicked. Nor have we forgotten how clear the precious truth of God shone out from His Book, on this eventful night. The heathen dogma of an ever-burning hell, with its suffering and immortal torments, was proved by the infallible testimony of God's Word to be but an invention of the fiends of darkness,—for we learned that whosoever believeth on the Son—only—hath everlasting life.

I say it was an eventful evening,—eventful, because decisions were formed that night, and influences brought to bear upon some of the members of that little circle, the effect of which would reach into eternity. On this night, Mr. and Mrs. Wilbur were deeply convicted by the Spirit of God. The solemn truths which they had so long been studying were being impressed upon their hearts; and the blessed seed which had been sown, was about to bear fruit also in other lives.

Come; let us make the family of Brother and Sister Hartman one more visit.

They are just as old-fashioned as ever, and they still study the same old-fashioned Book.

We pass through the familiar streets of the little village of D—, over the hills and away toward the pleasant, rambling old farmhouse in the midst of the same thrifty orchard as of yore. It is a pleasant Sabbath evening in late October. The red and yellow and russet leaves of the old maples behind the barn are witnesses that Jack Frost has already paid his annual visit. Hark! where have we heard that sweet song before? A young woman is seated at the old organ singing a familiar melody in which other voices take part. While we are trying to call up some half-forgotten memory of the past, the young woman turns her face full toward us,—and we are sure this must be the little Beth, of long ago. One by one we recognize the singers. Elsie and Mattie, and—yes—that fine young man with the noble forehead and the earnest eyes, is certainly John. He has just returned from his labors for the Master, in the islands of the sea, for a short visit to his old home. Brother and Sister Hartman both join in the singing, but we do not see the sweet, white-haired grandmother in her accustomed place,—and we rightly guess that she is sleeping the blessed sleep of the just; only waiting for the sound of the voice of the Archangel and the trump of God. Ah, it is *her* favorite hymn which the family are singing:

"Mark that pilgrim lowly bending,"

and our eyes are wet as well as those of the singers, as we think of the hallowed memories of the past.

The sun is setting behind the hills, and the Sabbath is almost gone. In the distance we see the tall spire of the new church, and from its white finger pointing skyward, we hear the clear echo of the bell calling the worshippers together to the dedication services of the first Seventh-day Adventist Church ever built in the village of D—, now almost a city. The program is to be an interesting one to-night, for the services are to be conducted by an eminent young evangelist and his able co-worker, a musician of rare talent and deep devotion from the C— mission.

"Come," said Beth, rising from the organ at last, "come; it is quite time we were starting for church—it's a good half mile,—and we must not be late; I'm so anxious to hear the sermon—"

"And the music," added Mattie.

"Yes," declared Elsie, "but it makes me feel sad to realize that our dear John is so soon to leave us again, for his far-away field of labor."

"But let us thank God and take courage," interrupted Sister Hartman, wiping a tear from her eye, as the family wended their way down the grassy

walk toward the brilliantly-lighted church already half filled with worshippers.

Let us follow them, reader, as they pass down the pleasant aisle and seat themselves in one of the front slips. We look about us with great interest. Just at the right, we recognize the genial faces of our old friends, Mr. and Mrs. Wilbur, and we wonder where the daughter Josie has hidden herself, for we do not see her. At the left are Mr. and Mrs. Jones, a trifle older and more serious looking, but otherwise unchanged; while sitting well up in front, close by the altar, we notice the bright, expectant faces of Mr. and Mrs. Gray. A young man is just seating himself at the organ. His thick, wavy hair is brushed carelessly back from the broad forehead, and the deep blue eyes beam with intelligence as he scans the faces of the congregation for a moment; and as all unite in singing the grand old "Coronation," it is the superb voice of the organist which is clearly heard above all the others. We wonder if it *can* be possible that—yes, we are *certain*, now, that the singer is our long-ago friend Billy Black! and as this consciousness comes to us, our voice trembles with gladness as we, too, sing:

"All hail the power of Jesus' name."

The young minister's countenance also affords us quite a study. We feel sure that we have seen him sometime before—but where? At the conclusion of the song, he quietly descends from the pulpit, and taking Mrs. Gray by the arm, he leads her to an easier seat, still nearer the pulpit. Something in his tender, dutiful manner suggests to us that this dark-bearded minister can be none other than her son Walter, whom we remember had been determined to be a preacher of the Word, ten years ago.

We listen to the sermon with intense interest. The speaker briefly reviews the past few years,—years filled with evidences of the loving care of God and His wonderful providences:

"It is about ten years ago, I think," he said, "while I was yet a mere lad, that I had my attention first called to the nearness of the second coming of our Lord, the sacredness of the true Sabbath of Jehovah, the sleep of the dead, and kindred truths which are so dear to us as a people. I see that Brother and Sister Hartman are here to-night. I have not seen them in a number of years, my work, as you know, being in a distant state, but I wish to say to them, and to you all, that we owe the prosperity of our cause and our church in this place, more, under God, to the *family Bible readings* held in their house so many years ago, than to anything else. How many times have I found parents depending upon the church-school teacher entirely to educate their children in the things of God. And I have said: 'O for more Brother and Sister Hartmans!' I say as does the inspired apostle: 'Honor to whom honor is due.' O for more parents who believe that the training of their children for God and His church is the first business of life, and who act upon the belief.

"But some have said to me: 'I am a poor teacher I do not understand the Bible very well myself, how can I teach it to my children?' To such I say in God's name: 'Become acquainted with His precious Book. Make less provision for the outward man, and provide more of the meat which perisheth not, for the soul.'

"I am glad to recognize in the congregation to-night," he continued, "many old friends; among them, Brother and Sister Wilbur, whose daughter is now a missionary in India, and Brother Jones and wife; who, with my parents and myself, attended these early Bible studies at Brother Hartman's, those precious lessons which were the beginning of a great revival of God's truth in this place, and the influence of which will live on forever. My dear friend and associate, Brother Black, to whose sweet songs many thousands have listened, and whose God-given talent is being used daily for the Master, received his first religious impressions at these same Bible studies at Brother Hartman's.

"And now, as we solemnly dedicate this pleasant house of worship to the service of Almighty God, let us remember that He has commanded that we teach His precepts to our sons and our daughters when we go out and when we come in, when we rise up and when we sit down. And may we all be ready to go



up to worship the King, the Lord of hosts, in the earth when it shall be made new and beautiful, from one new moon to another, and from one Sabbath to another."

#### LIBERAL MINISTRY APPROVED BY KING EDWARD.

London, December 10.—King Edward approved to-night the list of the new British Liberal Ministry submitted to him by Sir Henry Campbell-Bannerman as follows:

##### The Cabinet.

Prime Minister and First Lord of the Treasury, Sir Henry Campbell-Bannerman.  
Chancellor of the Exchequer, Herbert Henry Asquith.  
Secretary of State for Home Affairs, Herbert John Gladstone.  
Secretary of State for Foreign Affairs, Sir Edward Grey.  
Secretary of State for the Colonies, The Earl of Elgin.  
Secretary of State for War, Richard Burdon Haldane.  
Secretary of State for India, John Morley.  
Lord High Chancellor, Sir Robert Threshie Reid.  
First Lord of the Admiralty, Baron Tweedmouth.  
President of the Board of Trade, David Lloyd-George.  
President of the Local Government Board, John Burns.  
Secretary of State for Scotland, John Sinclair.  
President of the Board of Agriculture, Earl Carrington.  
Postmaster-General, Sydney Buxton.  
Chief Secretary for Ireland, James Bryce.  
Lord President of the Council, The Earl of Crewe.  
Lord Privy Seal, The Marquis of Ripon.  
President of the Board of Education, Augustine Birrell.  
Chancellor of the Duchy of Lancaster, Sir Henry Hartley Fowler.

##### Ministers Not in the Cabinet.

Lord Lieutenant of Ireland, the Earl of Aberdeen.  
Lord Chancellor of Ireland, Right Hon. Samuel Walker.  
First Commissioner of Works and Public Buildings, Lewis Vernon Harcourt.

#### LITTLE THINGS OF THE HOUSEHOLD.

THERE is nothing better for cleaning hair-brushes and combs than gasoline, as it cleans them perfectly and will not loosen the bristles; but it should never be used in a room where there is a light or fire, and the gasoline is excellent for cleaning the marble basin and the bath-tub. Moisten a small cloth with this and give the article a brisk rubbing, and all nickel is at once brightened by using gasoline.

To take fly specks off gilt frames, moisten them with the white of an egg; let it remain about fifteen minutes, then wipe off with a soft, dry cloth. The brass trimmings of iron beds may also be cleaned and brightened in this way.

Plaster busts and statuettes may be cleansed by dipping them in thick liquid starch and drying, and then brushing the starch off. Marble figures can be cleansed by using a paste of whiting and water, allowing it to dry, and brushing off with a soft brush. To prevent the striped ticking from showing through your nice pillow cases, make covers of bleached muslin and slip them over the pillow-ticks, then draw the nice covers over them.

It is mistaken economy to put off laundering curtains under the impression that they will last longer if not washed and ironed often. The dust in curtains, and hanging in the same folds, wears them more than laundering with reasonable care. Lace and muslin curtains require very little rubbing if they are put to soak over night in warm soft water to which a small cup of kerosene has been added. In the morning they should be rubbed lightly through this water and then washed through a strong pearline suds, and they will need no boiling unless they have been allowed to become very much soiled. Nothing adds so much to the appearance of a room as clean windows and fresh draperies.

A. M. H.

#### SINGING PRAISES.

BY CHARLES P. WHITFORD.

"My servants shall sing for joy of heart." Isa. 65:14.

SINGING was a part of the services of the early Christian churches. "And that the Gentiles might glorify God for His mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto Thy name." Rom. 15:9.

We have numerous examples of God's servants who have praised the Lord in song in times of trouble and temporal difficulties. "And at midnight

Paul and Silas prayed, and sang praises unto God." Read Acts 16:22-27.

A number of the books of the Bible are songs—Lamentations, the Psalms, and considerable portions of Isaiah and other prophets. Solomon had his men and women singers, and Josephus tells us that the number employed by him at the dedication of the temple was three thousand.

We have scripture for congregational singing. Here it is. "Praise ye the Lord. Sing unto the Lord a new song, and His praise in the congregation of saints." Ps. 149:1.

David exclaims: "While I live will I praise the Lord; I will sing praises unto my God while I have any being." Ps. 146:2.

In the 150th psalm we are exhorted to praise God with all kinds of instruments. "Praise ye the Lord. . . . Praise Him with the psaltery and harp. . . . Praise Him with stringed instruments and organs. Praise Him upon the loud cymbals. . . . Let everything that hath breath praise the Lord." The poet expressed a wonderful truth when he said:

"Music the fiercest grief can charm,  
And fate's severest rage disarm;  
Music can change the pain to ease,  
And make despair and madness please;  
Our joys below it can improve,  
And antedate the bliss above."

Such being the character of music, and with the approval of our heavenly Father, is it not well worth our while to cultivate a love for it? In our song selections let us be sure to select only such words and music as will tend to elevate, ennoble, and direct the mind to high and holy aspirations.

#### BOOK NOTICES.

"His Life" in the words of the four Gospels. An interwoven narrative. Hope Publishing Co., 228 Wabash Ave., Chicago.

Some time ago the Pastors' Union of Oak Park, Ill., completed through a committee a new harmony of the Gospels. So far as we have been able to examine it, it is an excellent one. The design is the same as the design of all other harmonies are, interwoven Gospels, making the entire record of Jesus upon the earth one consecutive narrative from beginning to end. Another excellent thing about this one is that it is cheap. It was first published at fourteen cents when sold by the Pastors' Union, but now the Hope Publishing Company have found it necessary to increase the price to single copies, cloth-finished flexible cardboard, 15 cents. Ten copies, \$1.25; 25 copies, 10 cents each. Cloth, 25 cents; 10 copies, \$2.25; full gilt edges, 75 cents. The text used in the Harmony is that of the American Standard Revised Version, the very best. There certainly ought to be a large sale of the books.

Charlotte Temple. A Tale of Truth. By Susanna Haswell Rawson. Reprinted from the Rare First American Edition (1794), over 1,200 Errors in Later Editions Being Corrected, and the Preface Restored. With an Historical and Biographical Introduction by Francis W. Halsey. Funk & Wagnalls Company, New York and London.

Thus reads the title page of a sad, true story of a confiding girl, and the fearful fate of those who accomplished her ruin. The events narrated occurred during the times of the Revolution, and have been written many times.

Brother Hill's Bible Class. A Study of Excuses, Inventions, Fables, and Dreams, addressed to the honest-hearted. By W. B. Hill. 76 pages. Price 15 cents. International Publishing Association, College View, Nebraska.

Since this pamphlet came to us for review, the author, an aged and godly minister, has passed away. He had his own quaint, direct, straightforward way. This pamphlet is devoted to the law and the Sabbath, and his class is composed of fifteen ministers of various denominations who have written and spoken on the subject. All their objections are met with plain Bible instruction.

Four Weeks of Family Worship for Busy Homes. By William E. Barton, D.D. The Puritan Press, Oak Park, Ill.

The title of the booklet indicates its purpose. Each day's service includes a verse to be learned for the day, a short, practical scripture lesson, a verse of a hymn, a short prayer, and the Lord's Prayer. The services suggested are splendid with one exception. Let the people do their own praying. Those who do not feel enough gratitude to God to thank

Him for mercies bestowed, and have not sense enough of need to ask Him for cleansing and help, will not be aided much by formal, read prayers which may in no way meet their need. The bad theology of the pamphlet is all in the prayers and one or two hymns. Sunday is called a holy day with no scriptural reason. Many of the prayers are utterly Christless; and the highest of the Higher Critics would find no objection to their phraseology.

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

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## Publishers

"Article next week on the "Temporal Power of the Papacy" by our new Rome correspondent. You will want to read it. It is written from one on the ground.

**The Inter-church Federation.**—We present the last of our reports in this issue on the Inter-Church Conference, and the first two articles on the "Federation of the Churches," "Federation Accomplished." Read, we entreat you, these lessons. They are of intense and primary importance. See pages 6, 9, and 10.

**New Year Remembrances.**—It is good to be remembered. To be remembered even by an enemy indicates that one is of some importance. But to be remembered by friends is especially sweet in these days of bustle and hurry. We note three little tokens which have come to the SIGNS OF THE TIMES: (1) A very pretty aluminum calendar from the Sanitarium, Boulder, Colo., bearing a fine picture of the building and its surroundings. It bears these words of good cheer: "Beloved, I wish above all things that thou mayest prosper and be in health." "Health," "wholeness," what better wish could there be; and that sanitarium is set for that purpose of making people whole. (2) A "Ramona" calendar, from Lemos Brothers (artists, designers, etc.), San Francisco. It is strikingly "a thing of beauty," with the Indian maiden standing out against a background of red. It is one of the Lemos designs. Thanks. (3) A season greeting from "Leopold Cohn and Family." Brother Cohn has charge of a Brooklyn mission and is editor of the *Chosen People*, a paper devoted to the conversion of the Jews to the Greatest of all Jews, our Lord Jesus Christ, the Lion of the tribe of Judah. In this little folder is a sweet

little bouquet of pressed flowers from Jerusalem; Ps. 122:6 is quoted, and a poem, "A Message from the Flowers," the first stanza of which reads:

"We grew upon the very hills  
Where Jesus used to stand,  
We blossomed on the lonely paths  
Of God's own holy land."

May God abundantly bless this brother and his family, as well as all others who are laboring for the restoration of Israel.

**Russia and Europe.**—At the time of our last writing the revolution in Moscow had succumbed, and the government seems to be using harsh, repressive measures against the Socialists. Altho defeated for the time, it is not believed that peace is by any means restored. One plot to assassinate the czar has been discovered by accident, and a prominent police officer and wife have been killed by the explosion of a bomb thrown by one of the "Terrorist" group. In the confusion the assassin escaped. Thousands of Jews are leaving Russia for America. A danger threatening to embroil all Europe is the differences between France and Germany over the Morocco frontier. In case of outbreak of hostilities it is said Great Britain would join hands with France. While it is hoped there may be a peaceable solution, the strain is recognized as very critical.

An alien must first acknowledge allegiance to the law before he can become a citizen of any earthly government. All unconverted persons, being without Christ, are "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. 2:12. All men are born aliens from God; that is, they are born in sin, and "sin is the transgression of the law." Then they are aliens because they are not subject to the law of God. They live in constant enmity against God. Then what stands between them and citizenship in the kingdom of God—the commonwealth of Israel? Is it not simply the violated law? But every alien must have witnesses as to his fitness for citizenship. So by accepting the mediation of Christ, he finds a propitiation for his alien condition in the past and vows allegiance for the future—obedience to the law. In this way only can the sinful alien become a citizen of the kingdom of God. He simply seeks reconciliation through the merits of Christ, and in His strength declares obedience for the future. See Rom. 8:3, 4. In Christ Jesus ye that once were far off are made nigh in the blood of Christ." Eph. 2:13, A. R. V.

**Edward Atkinson.**—The recent death of Edward Atkinson, the noted economic writer, removes a thorn which has sharply pricked the sides of the "imperialists" in this nation. He was a thorough student of whatever he gave to the public. Cotton, fire insurance, railways, banking, and food economy were all treated by his pen. He attempted to devise on scientific principles a daily bill of fare for the working classes, composed of foods which would give the greatest amount of nourishment for the least expense. But among the greatest principles he advocated were those against imperialism, because they were for liberty.

Recent advices from the Orient indicate that Roman Catholicism is gaining a firm foothold in Japan. Bishop O'Connell, papal envoy, it is said, is being royally entertained, and has been visited by prominent native priests. An address of welcome was presented by six religious bodies. Among the presents given him was a deed of dedication for a large tract of land as a site for Catholic headquarters in the empire. The location is at Oshide, not far from Karuizawa, a popular tourist resort. There is a significance attached to this bit of news that does not appear on the surface. Some three hundred years ago "Christianity" was introduced in Japan, and met with considerable favor for a time, until a reaction set in and it was banished effectually. That "Christianity" was Roman Catholicism, and the tendency now to favor the popular Western religion will naturally revert to that nominal phase of Christianity represented by Rome. This, because in its

superficial glamor it more nearly approaches the native religions. This always and everywhere gives Rome an advantage over Protestantism in appealing to heathen fancy.

**Canadian National Reformers** are a little ahead of their brethren in the United States. In this country they have not yet succeeded in getting the Catholics to formally unite with them in their organized efforts to secure Sunday legislation, altho it will probably come to the point where such union will be consummated—with Rome in the lead rather than as an auxiliary. Then the legislation will be such as will suit Rome. In the Dominion, however, they have a "Lord's Day Alliance of Canada" which purports to include "all the churches in Canada, Protestant and Catholic alike." Of course it does not include such churches as observe the Sabbath of the Lord, the seventh day of the week. The organization has sent out a blank petition to be signed and returned to headquarters. This petition reads: "We respectfully pray that such legislation be enacted at the ensuing session of Parliament as shall adequately protect every one in the enjoyment of the Lord's day." The prohibitions of the proposed legislation are such as to allow no church competition on Sunday. Not only are the people to undergo enforced idleness, but they are to be permitted no gatherings except those under the auspices of the churches. Yet in the face of all this, it is specified that the preamble and title of the law show the purpose to be a civil rest-day. So the appeal is clearly on the basis of legalized deception. A "Lord's day" law could not be otherwise than religious.

**Multiplying Iniquity.**—This is what the Rev. Thomas B. Gregory says of America:

Nowhere else is human life so cheap as it is in the United States of America. Nowhere else is there such cold-blooded selfishness and brutality in the struggle for life. Nowhere else is civilization such a heartless, unfeeling juggernaut.

With our alleged plethora of preachers and churches, we can show in our New Yorks, Chicagos, and Bostons a great deal more misery and wretchedness, brought on by greed and cruelty, than can be found in the great cities of heathendom.

The inhumanity that "makes its thousands mourn" exists here to a much greater extent than it does in the lands where the light of the Gospel has never shone.

It is safe to say that there is a hundredfold more drunkenness in America than there is in India and Turkey or Japan; and as for murder, statistics show that there are more homicides in the single city of Chicago every year than there are in all India, with its three hundred millions of population.

The reason is not far to seek. America has had the light of God as no other country has had, and when great light is rejected, correspondingly greater darkness follows. So it was at the first advent of our Lord; so it is now just preceding His second coming. Jesus said of this time: "And because iniquity shall abound, the love of the many shall wax cold."

**Seeing One's Self in the Light of the Law.**—That is what the world needs to do to-day. They know about the law, but the law has never truly brought to them conviction. Dr. MacLaren, in an article in the *Sunday-School Times*, well expresses this thought. He says: "Tho we have known the law by the hearing of the ear for a lifetime, it comes sometimes to a man with a new, crushing force, and flames out before him as if for the first time; and when it does, the flame burns up into ashes all his imagined virtue. He who has once seen himself in the light of God's will concerning him, will surely lay his hand on his mouth, and his mouth in the dust, and cry the leper's warning call, 'Unclean! unclean!'"

Neither Japan's nor Russia's troubles ended with their peace compact. Russia had to face an extensive revolution at home, and now Japan is having a terrible battle with dread famine in her northern provinces. Investigators report that in three provinces, of nearly three million population, one-third will probably suffer death before it is over. People are eating shrubs, roots, and bark of trees. From present indications, the suffering and loss of life will be much greater than by the recent war.