

Signs of the Times

FUNDAMENTAL PRINCIPLES. No. 1.

GOD that made the world . . . hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Acts 17:24-26.

"Have we not all one Father? hath not one God created us?" Mal. 2:10.

"For the Lord your God is God of gods, . . . which regardeth not persons, nor taketh reward; He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger." Deut. 10:17-19.

"As ye are, so shall the stranger be before the Lord. One law and one manner shall be for you, and for the stranger that sojourneth with you." Num. 15:15, 16.

"But be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren." Matt. 23:8.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Matt. 7:12.

SIGNS OF THE TIMES



The Home of the "Signs of the Times."

PUBLISHED WEEKLY

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Sigmas of the Times.

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

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THE BETRAYAL OF JESUS.

JUDAS ISCARIOT was one of the fortunate twelve who were given the golden opportunity of being chosen companions of the Messiah during His earthly ministry. Such an opportunity for a three years' education, such a position of honor, such a means of forming

BECAUSE Judas had accepted Jesus as the Messiah on the strength of outward evidence rather than by faith, his heart was not engaged in the work of salvation. Therefore he was susceptible to the temptation of the adversary, who well knew his weakest characteristic. Satan, having wrought up the Jewish council to the point of being ready to take the desperate responsibility of putting Jesus to death at all hazard, found it easy to work upon the avarice of Judas and cause him to furnish the opportunity. The resurrection of Lazarus had aroused the Jewish leaders to a pitch of desperation, and "both the chief priests and the

if not restrained by overcoming grace, will lead one to almost any degree of viciousness. It is not surprising that Judas could go to the extreme of even selling his divine Master for a paltry sum, when we reflect that all the time of his association with the perfect One he was simply a "thief," taking advantage of the trust reposed in him, and making of it an opportunity for mercenary gain. Surely the human heart "is deceitful above all things, and desperately wicked; who can know it?"

YET Judas was not an exceptionally-wicked man. On the contrary his outward conduct



"THE MOMENT OF TEMPTATION."

character after a perfect model through unerring precept and example, never had fallen to the lot of man since the fall of Adam. But Judas did not appreciate it, only as it appeared to him to be an opportunity for self-aggrandizement, for selfish gain. All the light that was thrown upon his pathway, and all the experience of personal association with the divine Son of God, did not change his covetous heart. He was not born again, and therefore could not enter into the spirit of the divine life. He lacked the faith that enables one to stand when a testing crisis arises—in the hour of trial, in the moment of temptation.

Pharisees had given a commandment, that, if any man knew where He were, he should show it, that they might take Him."

JUDAS had been offended by the reproof of the Master at the supper in Simon's house in Bethany, only a few days before the Passover. The reproof came when Judas criticized as wasteful the act of Mary in anointing the feet of Jesus with costly ointment. This offense, added to his natural covetousness, caused him to take advantage of the opportunity to betray his Lord for money. Covetousness and sensitiveness at reproof are two characteristics which,

was such as to completely deceive his fellow disciples. To all outward appearance he was as worthy as any of them; only the Master knew his heart. And his general behavior was such that even He could consistently retain him in the company, giving him every encouragement to yield to the inward appeals of the Spirit of truth. In the case of Judas' experience and fall, every individual has a lesson, a warning. The natural heart can not serve God. "It is not subject to the law of God, neither indeed can be." "Ye must be born again." To take advantage of a fellow man, to deny the necessities of life to a needy

brother, to withhold what is due to God's treasury—any rejection of the Spirit of Christ, is to deny the Lord as verily as did Judas.

THE betrayal of Christ by Judas led to His crucifixion, and the betrayal of His cause by apostasy to-day involves the same principle. The backslider, or the shirker (which is the same thing), virtually indorses the act of Judas. Even in human law he would be deemed an "accessory after the fact." So without repentance, such an one must eventually go with Judas, to his own place." "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good Word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." Heb. 6:4-6.

THE betrayal of Christ was not confined to Judas. The church of which Jesus was a member, in which He had been reared, and to which He came to minister directly, gave special encouragement to the base act by soliciting the apprehension of the Saviour, and paying Judas a price for his part in the arrest. And this official part in the wicked transaction was officially emphasized at the crucifixion, when the rulers assumed the responsibility for the deed by publicly crying, "His blood be on us, and on our children."

SO THE church in after times, even to our own day, by ignoring the commandments of God, and perverting the ordinances established by Christ have taught their millions to depart from the faith, and encouraged them in turning His faithful ones over to the governments of the world for the suffering of death. Millions have been put to death *in the name of Christ* when in fact He was being persecuted in the person of His saints. Not only did the contemporaries of Christ suffer on this principle, but they foretold its workings unto the end. Looking forward to such scenes, Peter gives this encouraging word: "Beloved, think it not strange concerning the fiery trial which is to try you; as tho some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy."

WHEN Judas yielded to the spirit of covetousness and avarice, he gave himself over to the spirit that most actuates the world, the spirit instilled into the world by the arch traitor whose rebellion arose from his encouragement of a desire for pre-eminence. It is the most dangerous, because the most infatuating, spirit that the professed disciple of Christ can foster; for it knows no limit. It is a spirit that soon sears the conscience and whose appetite can not be satisfied. Ananias and Sapphira were victims of this terrible disposition. The Spirit of the Lord told the prophet Ezekiel of those who were led by this principle, saying, "They sit before thee as My people, and they hear thy words, but they will not do them; for with their mouth they show much love, but their heart goeth after their covetousness." For this reason the spirit gives us this counsel:

"Let your conversation be without covetousness; and be content with such things as ye have; for He hath said, I will never leave thee, nor forsake thee."

IN the betrayal and execution of Christ we have a striking illustration of the effect of church and state union. The Satanic device reached its climax in the crucifixion by the world of Him who came to save the world, and in the cruel deed's being done at the instigation of the church, whose tool was a traitorous disciple actuated by a covetous heart, inspired by Satanic cunning. Here is an illustration in a nutshell of the whole church and state principle. In all ages as the church departed from the commandments of God, the resort has been to the traditions of men. And as the Spirit could not enforce that which was antagonistic to God's law, they must be enforced by the authority and power of men. The highest human authority and power being the state, the apostate church must depend upon it for the execution of her corporeal punishments. The church could not put Christ to death, even after her spy had given information concerning Him and her council had condemned Him; so the state was appealed to, and the cruel purpose was carried out.

WHEN the Christian church apostatized to the extent of uniting with the state, the same process was adopted. So to-day, as the professed churches of Christ feel the pressure of their spiritual poverty, they are attempting to keep up an appearance of righteousness by combined appeals to the state to put in force the so-called reforms suggested by the ministry. But, as in the past, the result must prove the persecution of Christ in the person of His people who shall stand by "the commandments of God, and the faith of Jesus." In all such professed Christian proceeding, the only rule that the true Christian can follow is to "render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's." And the thing that God requires of every one is allegiance to His Word as the supreme authority, loyalty to Christ Jesus as our leader and example. To fail thus to follow Him is to betray Him.

A GREAT LITERAL PROPHECY.

This Generation.

WE were brought in our two last studies to "this generation," the present generation, the people acting their part on the stage of the world's great drama now.

For all our Lord's great lesson in Matthew 24, Mark 13, and Luke 21 was written for this generation. It was spoken for His disciples at that time that they might know (1) that Jerusalem should be destroyed, and how; (2) that Christ's coming was not in their day; (3) that its definite time was not to be known; and (4) that the Spirit could use this definite instruction through them for the benefit of those who should come afterward. But the greater part of this instruction, the definite signs given, the fearful dangers, the deceptions, the admonitions, the warnings, the assurances, are for *this*

generation, the people who see "all these things." As stated last week:

What is the meaning, then, of Matt. 24:34? Just this: That some, at least, of the people who see in the light of God's Word these signs included in this discourse which Jesus gave, shall not pass from among earth's living till Christ shall come again.

And Jesus affirms what He before has said that "when ye see all these things, *know ye* that He is nigh, even at the doors," by these words: "Heaven and earth shall pass away, but My words shall not pass away."

He anticipated the weariness of waiting. He foresaw the sleepy virgins, and, alas, with some, the lack of oil. He heard the peace-and-safety cry, the sleep-lulling song of the ages. He saw the deceptions to arise; saw the apparent strength of a great numerical, rich, popular church, and knew the mighty force that the arguments of "higher criticism" and of a "converted world" would have upon the little flock who, because of His Word, believed that His coming was near. He bids them to stand fast, "endure unto the end." Heaven might roll together as a scroll, earth might crumble and disintegrate into wandering meteorites, yet His Word would not fail. Be of good courage, faithful pilgrim.

Neither the Day nor the Hour.

But He is equally emphatic in guarding the opposite danger. Men must not set times for His coming, must not presume to fix the date, must not open the way for carelessness and indifference, putting far away the Lord's coming, nor giving ground for fanaticism and scoffing by fixing times which terminate in disappointment. Here are our Lord's words: "But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only." It is argued with force, that the sense of this is, no one *maketh known* the day, etc., and this is doubtless the meaning. See 1 Cor. 2:2. Paul knew many things, but he preached but the one, Christ, and Him crucified. But this explanation leaves man without the information till earth's long roll of sin and sorrow shall reap their climax, her harvest is fully ripe, and then the Ruler of the universe shall speak, heaven and earth shall be shaken, and the Reaper shall come. Heb. 12:26, 27; Rev. 16:17; Joel 3:16; Jer. 25:30; Rev. 14:14.

Characteristics of the Watching Time.

The time of this generation is a watching time. Jesus declares that it will be as it was in the days of Noah. Regardless of the world's approaching doom, listening to their worldly wise men, the "men of renown," they laughed at the fears of Noah, made sport of his ark-building, despised his warnings. Wickedness continued to increase. Believing themselves divine (Gen. 3:4), men followed the imagination of their own heart, which ran riot to every extent of evil. Gen. 6:5. The Spirit of Christ entreated, always to be resisted. Verse 3. The earth became "filled with violence," "for all flesh had corrupted their way upon the earth." Therefore God declared, "The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." Verses 11-13.

Do we not now see the days of Noah repeated? God is pleading through His Word,

but His Word is resisted, rejected. Lust, illegal and legalized, reigns. Men are given up to feasting, to eating and drinking, to marrying and giving in marriage, with no thought but that of selfishness. Violence increases, crime of every sort augments, holy standards are trampled underfoot. God protests, warns, entreats, "but the madding world goes on with jest and song."

By and by the last appeal will have been made. Sin becomes unforgiveable because unrepentable, and in the depth of infinite reluctance Jehovah rises up to "do His work, His strange work, and bring to pass His act, His strange act." The decree is spoken, not to cut off one sinner from salvation, but to say that every soul has decided his own case: "He that is unrighteous, let him do unrighteousness still; and he that is filthy, let him be made filthy still; and he that is righteous, let him do righteousness still; and he that is holy let him be made holy still. Behold, I come quickly; and My reward is with Me, to render to each man according as his work is." Rev. 22:11, 12.

Before the Flood came, Noah was shut in the ark, and the world—the then scoffing world—shut out. Before Christ comes the seal of God is placed upon His loyal ones, the mark of the beast upon all of the apostasy, men have by decision made character unchangeable. Then Christ rises up from His mediatorial seat, and comes in to judgment to view the guests. Matt. 22:11-13. Thus shall it be in the days preceding the disclosure of Christ's personal presence. When that time comes the long withheld plagues which sin has engendered rush forth upon the wicked world as vultures upon heaps of decaying slain. Revelation 15 and 16. "Then shall two men be in the field; one is taken [by the plagues], and one is left; two women shall be grinding at the mill; one is taken, and one is left." "And they answering say unto Him, Where, Lord? And He said unto them, Where the body [carcass] is, thither will the eagles [vultures] also be gathered together." Luke 17:31-37; Matt. 24:40, 41, 28. This time of Christ's coming or going (the original has both definitions), is the rising up from the mercy-seat, the closing of probation, the closing of the door of the ark, the announcing of the worthy before the personal coming to reward them. As a thief in the night it will come. With no sound of herald will that moment strike. Hardened hearts will not know it till the plagues seize their legitimate prey. "Watch therefore; for ye know not on what day your Lord cometh. But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through. Therefore be ye also ready; for in an hour that ye think not the Son of Man cometh."

A Lesson for God's Preachers.

Jesus then draws a lesson for those who stand as watchmen on the walls of Zion, as pastors or householders to feed the flock. In due season the food should be given. Vegetables and fruits according to the season should appear upon the table. Are strawberries ripe?—The health and best interests of his household demand that they should appear upon his table.

And so with other fruits. The winter diet will not do for the year. "Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their meat in due season? Blessed is that servant whom his lord when he cometh shall find so doing." God's church needs the food for its supper-time, the present truth for the closing years of probation. Who is giving the food in due season?

Alas, many are saying in their heart, "My Lord tarrieth." They are eating and drinking with the drunken, are beating and smiting the faithful ones. To such ones probation will close when they know it not, and they are unsaved. Read Matt. 24:45-51.

One passage more on this important subject for this important time: "But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare; for so shall it come upon all them that dwell on the face of all the earth. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of Man." Luke 21:34-36.

MARVELOUS CREDULITY.

IN the midst of the theories and isms of this earth, he who would be sure of participating in the triumph of truth *must not* abandon the Word of God.

"Science" has been busy for many years in overthrowing the Bible. It is still busy; and it will have occasion to be busy till the end of time. Many religious teachers are accepting the evolution theory of Creation because they consider the plain Bible narrative of that great event as "contrary to the known laws of the evolution of nature," and because "the truths of geology have supplanted," the record of Genesis.

It is certain that there are few deductions more uncertain than the deductions of geologists in regard to the history of the earth and its internal conditions. Many a geologist who has attempted to give the age of the earth has reckoned it as some millions of years older or younger than the age given to it by other equally eminent geologists.

"Science" has taught us, and demonstrated to its own satisfaction, that the interior of the earth is a molten globe, surrounded by a cooling crust of solid matter. "Science" has taught us, and proved to its own satisfaction, that the interior of the earth is the solidest kind of a solid, with a coating of molten matter between the solid core and the outer crust.

Again, "science" rejects the scientific theory of a molten interior, because of the scientific demonstration that, if the interior of the earth were molten, the attraction of the sun and moon would create a tidal wave of the molten matter that would completely disintegrate the crust of the earth, even if it were made of solid steel. "Science" has also rejected the theory of the cushion of molten matter between the solid core and the solid crust for similar scientific reasons, and teaches now that the earth is solid from center to circumference. What the next scientific deduction in reference to the

earth's history and construction will be, neither we nor the scientists can tell.

"Science" has given various scientific reasons for earthquake and volcanic disturbances, and these have been abandoned one by one, because later science has "proved" the older demonstrations unscientific and unreliable, being overturned by later manifestations of the powers that produce these phenomena.

With many, the deductions of science are sufficient to prove the Biblical account of Creation wrong, because this "science" does not agree with the Bible. It hardly needs to be said that it is entirely to the honor of the Bible that such science does not agree with it. If it did, the Bible certainly would be overthrown, for "science" has continually overthrown "science," and demonstrated the overthrow; and the process continues to-day. The Bible could not agree with such "science" and be the Word of God. It is strange, however, that so many choose to believe that each of these untenable scientific theories has overthrown the Bible; and the most unaccountable part of it all is that so many who have entered the sacred desk have forsaken the solid Word for the ever-shifting theories of science. "Science" has been able to arrive at few conclusions that it has not been able later to overthrow; and these few unassailable conclusions are in harmony with the teachings of that Book which is the fountain of *true* science.

The "known laws of the evolution of nature" are not so surely *known* now by the scientist as they were a few years ago. Some scientists are discarding the Darwinian theory of the creation of animal life. The "missing link" is still missing; but there are many missing links in the theory; for the Darwinian has not been able to weld up his chain from the protoplasm even to the monkey—not by many a phantom "link." The scientist can not trace any single animal out of one species and into another, or trace the origin of one genus back into another genus. Each had its own beginning, and did not spring from a dissimilar order.

With this showing, it is asking us to exercise a credulity that the scientist would not tolerate for a moment toward the Bible, when we are asked by such scientists to accept such deductions and turn our backs upon the Word of God. The psalmist declares that "the testimony of the Lord is sure, making wise the simple." It is better to be simple enough to believe that sure testimony of Him who is "from everlasting to everlasting," and therein possess the truest wisdom, the very key to the true science, than it is to accept the "wisdom" of this world, shifting, uncertain, anchorless, rudderless, and self-destructive, believing all our lives that which is not true, and refusing to our eternal ruin to believe the sure Word of Him in whom we live and move and have our being.

And yet to-day the whole tendency of popular religious teaching is away from the Word and toward the acceptance of these vacillating theories which contradict the Word. The colleges are full of them; the public schools are full of them; the popular pulpits are overflowing with them; and now it is earnestly proposed that the Sunday-schools shall take them up.

The baleful results of departure from the living Word are seen in a religion of cold formalism, a patterning after the worldliness of the

unconverted, a dearth of vital godliness, a lessening number of heart conversions, and a general turning to the world. As a consequence, faith is disappearing, and the stirring words of God's last solemn warning to the world are generally falling on leaden ears. Perhaps the greatest menace to the soul to-day is found in this faith-destroying disease that is sweeping the popular churches like a very besom of destruction, in deed and in truth an epidemic of death.

The Christian's hope and shield are in God and the Word which He has given. "Science" can not produce one single protoplasmic cell, to say nothing of a peopled world; neither can it save the souls of those who flee to it, flinging reproach upon the Word of Him who can do and has done all this and a myriad other things of which we have never dreamed. It is best to believe God; it is safe to believe Him; and there is no safety, no surety, no refuge in anything else. s.

Question Corner

1771.—Samuel and the Witch of Endor.

Please explain the following: "And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a robe. And Saul perceived that it was Samuel, and he bowed with his face to the ground, and did obeisance. And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams; therefore I have called thee, that thou mayest make known to me what I shall do. And Samuel said, Wherefore then dost thou ask of me, seeing Jehovah is departed from thee, and is become thine adversary?" 1 Sam. 28: 14-16. Was it the witch herself that appeared?

1. It was the familiar spirit that appeared, covered with the mantle. Satan has ever been the deceiver, ever aiming to appear as an angel of light. Note that Saul did not see this apparition, it was only the woman herself who saw it, and Saul supposed it to be Samuel from her description. Of course her familiar spirit knew how Samuel looked before he died, and it assumed that form. She described Samuel, and Saul supposed that the record was true, and the record goes on on that supposition.

2. The evil spirit, in order to carry out the rôle he had assumed, asked Saul why he had disquieted him to "call me up." The erroneous idea in ancient times was that the spirits were under ground somewhere and had to be brought up; now it is taught that they are above, and the familiar spirits would be asking, "Why hast thou disquieted me, to bring me down?" That this was not Samuel that was brought up is evident from these reasons: (1) Samuel was buried at Ramah, but this meeting took place at Endor. (2) God had refused to answer Saul by Urim and Thummim or by prophets, and it is unreasonable even to suppose that the Lord would use one who had a familiar spirit, whom He had consigned to death, to reply to the king, when He would not do it through His own appointed means. (3) One of the very reasons why Saul was slain was because he sought after familiar spirits and inquired thereby. 1 Chron. 10: 13. See the tract "The Witch of Endor" for further consideration.

1772.—Seven Weeks of Dan. 9: 25.

Will you please explain by the Bible how we find out or prove that the seven weeks of Dan. 9: 25 was 49 years and say that it took that long to restore and rebuild Jerusalem. E. M. L.

One of the very best translations of Dan. 9: 25 is by Houbigant, and reads as follows: "Know therefore, and understand from the edict which shall be promulgated to restore and build Jerusalem there shall be seven weeks; then it shall be rebuilt with anxiety in difficult times. Thence to the Prince Messiah there shall be sixty-two weeks." This makes it very

(Continued on page 16.)



UNITY BEFORE TRUTH.

Will This Conception of History Be Repeated?

IF we are to judge from the utterances of William Hayes Ward, D.D., LL.D., one of the chief promoters of church unity and federation, and one of the principal figures in the late Inter-Church Conference for Federation, in New York, everything else must give way to unity, even to the annulling of God's law. Is this too strong a conclusion? Let us see.

Mr. Ward had an article on the subject ("A Federal Congress of Churches") in the *Independent*, Nov. 16, 1905. After saying that the conference represents 18,000,000 people, he declares that "it is the first attempt ever made to unite these churches officially in a single body;" and that "this is an attempt to bring the church partially back to its condition of unity in the time of the apostles." Then referring to the threatened schism in the early church, healed at the council in Jerusalem (Acts 15), he states:

But still more, the principle accepted and announced [at that council] was not uniformity, but liberty. The liberty then allowed was something amazing. It seemed to overthrow, and it did annul, the most sacred code of Sinai. We can hardly conceive anything more revolutionary. But such was the necessity of unity, and such the force of the spiritual element as the root of Christianity, that even this amazing concession was inscribed on the banner of religious liberty.

Now we know from God's Word that nothing of that kind was done. There were certain ceremonial differences between the Jewish Christians and the Gentile converts. The Jews saw that one thing to which they held—outward circumcision—was not essential, so proved evidently then by Paul, as afterward in Rom. 4: 9-16, and therefore it was yielded; and on the other hand, it was clearly seen that some of the customs of the Christians from the Gentiles directly bore upon the moral requirements of the Decalogue, and it was conceded that such as did so bear, summed up in four "necessary things," should be prohibited. But nowhere did any action for unity "annul the most sacred code of Sinai," the Decalogue. Hear Paul to the Gentiles: "Do we then make void [annul] the law through faith? God forbid; yea, we establish the law." Rom. 3: 31.

But it is Dr. Ward's conception, and doubtless the conception of many others, that unity is more important ("first pure, then peaceable," James 3: 17) than purity of doctrine or the truth of God's everlasting law, and therefore for the sake of unity the law, if in the way, will be annulled, crucified afresh, even as often as its Giver. Will the Federation act above this conception of its promoters?

But, on such ground, what bodies could not unite? And on that basis, what should hinder the union of the forces of light and darkness, of heaven and hell? Even so the church has united with the world. Jesus prayed for oneness in the beautiful prayer to which Dr. Ward alludes, but He prayed that His disciples might be one as He and the Father were one. He also prayed, in order that this union might be effectual, "Sanctify them through Thy truth; Thy word is truth." John 17: 17.

Race Suicide.—France is considered the country of race-suicide. Its yearly birth-rate is one hundred fifty thousand less than it was in 1871, numbering only 818,229 the last year. This is according to the statistician, M. Bertillon. Last year, it is stated, the population of France increased by only 57,000, while in Great Britain there was an increase of 500,000, and in Germany of 812,000. Germany is now said to have 60,000,000 inhabitants, while France has

only 39,000,000. It certainly is a serious question that one may ask, How much has her infidelity had to do with the condition of things which prevail?

THE YEAR 1905.

Its Fearful Criminal and Casualty Record.

THE *Chicago Tribune*, noted for its yearly statistical number, tells us that it has been a banner year in all lines, and in this disasters and crimes have not been exceptions.

There were lives lost in fires 1,018, in water 1,757, in explosions 1,122, in mines 546, in cyclones and storms 467, in falling buildings 297, by lightning 158, and by electricity 127. Among the greater causes, marine disasters 1,538, railroad disasters 3,142 killed and 15,904 injured, while on electric roads in addition 464 have been killed, and 2,622 injured. It would certainly seem that many of these could have been prevented.

Suicides numbered 9,982, a gradual increase since 1899, in which year they numbered 5,340. About twice as many men commit suicide as women, last year 6,556 men, 3,426 women. Among professional men physicians head the list. The various causes given for the great number are as follows: despondency 4,134, insanity 1,826, domestic infelicity 1,524, disappointment in love 958, ill health 411, liquor 375, business losses 32. Doubtless liquor had to do with more than half of all the cases.

The number of homicides from violence of every kind in 1905 shows a considerable increase over 1904. We would remark in passing that this report is only brought down to December 27 of last year, and includes only those reported by telegraph. There were many others doubtless that never either came to light or were caught by the *Tribune* people. And in this also there is an increase, 9,212 as compared with 8,482, in 1903. And the startling feature of the report is the increase of murders committed by highwaymen, burglars, and hold-up men,—that particular class of criminals being 582 as compared with 464 in 1904, 406 in 1903, 333 in 1902, and 103 in 1901, deaths of this character leaping from 103 in 1901 to 582 in 1905. More than half of these were the result of quarrels, 579 are laid to insanity, and not one comes under the head of lynching.

Lynchings are placed in a class by themselves. Reports for 1905 are only 66, the smallest number since 1885. Of the victims of these lynchings 61 were negroes and 5 white. The leading crimes alleged were murder 34, rape 15, 2 were for unknown reasons, and 1 innocent victim was hanged. The lynchings added to the homicides brings the murders up to 9,278.

There were 133 legal executions as compared with 116 in 1904. The crimes for which there were executions were murder 124, rape 9.

Embezzlements, forgeries, defaultings, and bank wreckings show a large increase over 1904, and altogether the largest since 1897. It totals \$9,613,172.

The *Tribune* remarks on the increased number of murders committed by burglars, thieves, and hold-ups, "It would be some compensation if the killing of these enemies of society kept even pace with their deeds, but only 59 of the 582 were punished." The *Tribune* likewise remarks, "The number of executions has decreased since 1885, while the number of murders has increased. In 1885 the number of murders reported was 1,808, and the number of hangings was 108, while in 1905 the number of murders was 9,212, and the number of legal executions was only 133.

It may be well to supplement this with two scriptures. Jesus said of this time, "As it was in the days of Noah, even so shall it be also in the

days of the Son of Man." Luke 17:26. Of Noah's days we read: "And the earth was corrupt before God, and the earth was filled with violence." Gen. 6:11. Have we not about reached that time?

THE KIND OF WORLD WE LIVE IN.

THE vicissitudes to which we are all more or less subject are illustrated in the record of one day in just one daily newspaper. A San Francisco morning issue not long ago noted the following occurrences:

Anti-Jewish rioting in Kishinef, Russia, resulting in pillage, arson, and many persons killed.

Five hundred Russian prisoners, returning from Japan to Vladivostok, became so inclined to mutiny that Japanese authorities were obliged to furnish guards. Admiral Rojestvensky was on board.

Reports from riots at Odessa place the number of dead at 8,000, with 12,000 wounded.

Recent riots at Vladivostok resulted in \$25,000,000 damage to property, and 400 troops of the garrison were killed, and the jail thrown open.

Korean emperor refuses to sign Japan's demands for a Japanese administrator, and orders assassination of ministers who voted for the measure.

A steamship founders in the English Channel, and one hundred and twenty people perish.

A young man trying to steal a ride on cars from Oakland, Cal., resisted officers who tried to arrest him at San Pablo, and was killed.

Two men were completely consumed in a mass of molten iron at Philadelphia, and the whole forty-ton mass was buried with solemn funeral rites. The workmen refused to re-work the metal in which the remains of their former comrades were supposed to be mingled.

A fire in Connelsville, Pa., destroys \$4,000,000 worth of property. Fortunately a large part of the loss was whisky.

A football player was reported dying at Lincoln, Neb.

A man was held up and robbed in Seattle, Wash., in broad daylight, in presence of several witnesses. The robber escaped.

The loss of a sealing vessel, with twenty-eight men, was reported from Victoria, B. C.

A woman in San Francisco was crazed by the cruelty of a drunken husband. Another woman commits suicide because of the loss of her voice.

A woman in Tacoma, Wash., has gone insane over the care of her six children.

Inmates of a penitentiary are robbed of valuables entrusted to the authorities of the prison.

A man is found dead in San Francisco, with his skull fractured.

Birmingham, Ala., suffers loss of \$150,000 by fire.

A boy in Oakland, Cal., walking in company with others, received a bullet wound in the shoulder, and no one could tell whence the shot was fired.

These items, showing the usual run of news do not include the usual police court events, the election fraud comments, the daily items of financial corruption, nor the reports of social immoralities. And when we reflect that the half never is told, and are reminded of the daily death-roll that comes as a matter of course, from the innumerable incidental causes, to say nothing of the untold suffering of the human family by disease and by "man's inhumanity to man," we can form some idea of the kind of world we live in.

Is there no better prospect for the race? Did the Creator design that this should be all of the existence of intelligent creatures capable of higher enjoyment and higher usefulness? His Word says there is something better in store for those who love His law and accept His atonement. Wherefore, "we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." It is this "Gospel of the kingdom" which we are set to proclaim. G.

The Way of the World.—A press despatch says: "A British Columbia miner has been fined \$250 by a judge for working more than eight hours a day. Because he worked half an hour longer than the law allows, P. Zanani, a miner employed in the collieries of James Dunsmuir at Cumberland, B. C., has been found guilty by Judge Abrams of violating the eight-hour law, and fined \$250." A man can not follow an honest employment more than eight hours a day, but the saloon man can work at his calling twice that long—and more. A productive or constructive tradesman is limited to eight hours, under penalty of fine or imprisonment, while the destroyer is allowed a double privilege. Such is the "wisdom of this world," which is "foolishness with God."

"LOOKING BACKWARD."

FROM a report, by Brother H. W. Reed, of the annual meeting of the Wisconsin Federation of Churches and Christian Workers, and the annual meeting of the Wisconsin Sunday Rest-day Association, we take these words of Secretary J. B. Davidson:

We are going before the officials and showing them the fines and imprisonments which will be imposed upon them if they do not enforce the laws. And we are trying to get men in office who will enforce the laws. . . . It is the work of every association which has to do with good morals, and it is the work of the Christian church.

On this basis the Gospel commission ought to read something like this: "Go ye therefore, and teach all nations," etc.; and of the disciples form societies that will show the officials their duty in the matter of enforcing the laws. Also, endeavor to get men in office who will enforce the laws." In principle, this is about the way it came to be interpreted after the "mystery of iniquity" had developed into the Papacy. All that the Papacy did in the darkest of the Dark Ages was to get the state to enact such laws as would further the interests of the church, and then go to the officials and press upon them their duty to enforce the laws. This was deemed to be "the work of the Christian church," and "the church" carried it out to the letter, and with a vengeance.

A further expression on this point in the secretary's report is as follows:

Of course I do not mean to say that the Christian church is going to persecute.

Certainly not. Neither did "the church" prosecute during the Dark Ages. She just dictated to the state what laws she wanted, and then told the officials that they must do the prosecuting, impressing upon them the nature of the penalty for failure to do their duty.

Yet another admission as to the purpose of this Wisconsin Federation and Rest-day Association. The secretary says:

These are the kind of things we are after, because it saves the people.

Of course that is the purpose; and that was the purpose of the Papacy in pursuing a like principle. The Inquisition, the rack, the thumbscrew, and the dungeon were all designed to save the people. It was all on the theory that it was better that the body be punished under state law in order that the soul might be saved. When the principles that led up to such bloody results in former times were first enunciated, they sounded just as innocent, just as plausible, as they do when declared by a Wisconsin federation of churches. This whole movement is a looking backward to Rome. G.

ROME HAS VIOLATED HER AGREEMENT AND SEEKS FURTHER CONCESSIONS.

ALL is not perfect harmony between the United States Government and the Roman Catholic Church, in their rather intimate relation in the matter of the affairs of that church in the Philippines, and the church is not content with the recognition and concessions which have already been accorded her by the government. And of course this was to have been expected. A despatch from Rome, under date of October 29, reported that the Vatican authorities had just received reports from the Philippines "dealing especially with the recent visit of Secretary of War Taft, and his attitude toward Catholic interests in the islands."

According to these reports, when Secretary Taft was in the Philippines on his recent visit, "Mgr. Ambrose Agius, the papal delegate, called a meeting of bishops to discuss these interests with the secretary," and at that meeting Secretary Taft "complained particularly that the money which had already been paid for the friars' lands had been taken out of the islands, and recalled the fact that Pope Leo and Cardinal Rampolla had promised him, during his visit to Rome in 1902, that the money for the lands would go to the benefit of the church in the Philippines, and not to the religious orders."

In their turn, "the bishops complained of the

delay in allowing them to retake their property," and "complained that after asking one member of the Philippine Commission to specially devote himself to the protection of Catholic interests, it had not been done," "even by Judge James F. Smith, altho a Catholic." Further, "the bishops urged the payment by the Washington government of what was due to the Catholics for the occupation of church properties by American troops during the war, and finally set forth the need of financial assistance from the state for parochial schools."

In reply, Secretary Taft said that "the property and rights of the church must be observed and protected by the government," but that "those rights, when in dispute, unless settled by agreement, must be determined by the courts of justice." He "advised the Catholics to go to the Supreme Court for the purpose of regaining the property which they claim from Archbishop Aglipay, head of the Independent Filipino Catholic Church." But while he "showed an intention to totally or partially satisfy the other requests, Secretary Taft declared that it was impossible to comply with the last one, which was against the spirit of the separation of church and state, a fundamental principle of the United States Constitution."

The reports to the Vatican from its Philippine representatives "expressed the hope that there will be a change in the situation, and the question of justice to the schools be settled." The parochial schools are attended by the majority of the children in the islands, say the reports on this matter, and "their continuance will mean economy for the state, which will thus require fewer government schools."

It remains to be seen whether the government, to please Rome, which has already given the government an example of her duplicity and untrustworthiness by violating her agreement to keep the money for the friars' lands in the Philippines, will further depart from the spirit of the principle of separation of church and state in its dealings with the church respecting Roman Catholic "interests" in the Philippines. It is certain that it will be no fault of Rome's if it does not. And as to such a thing being against a fundamental principle of the United States Constitution, Rome is not likely to forget, nor to let the government forget, that the United States Constitution is not the constitution of the Philippines, according to the government's own determination.

JOHN D. BRADLEY.

Takoma Park, Washington, D. C.

The Jews throughout the world are most effectually stirred by the terrible persecutions of their people in Russia. At a mass meeting in New York, Mr. Oscar Straus, himself a Jew and the former American Minister to Turkey, said: "It is the greatest calamity which has befallen Israel since the destruction of Jerusalem under Titus. So far as I am familiar with the history of the Jewish race, the present catastrophe is greater than was suffered in Spain and Portugal, or even in the Middle Ages, at the period of the Crusades. Never before were so many Jews wounded and rendered homeless as now."

The growth of Catholicism in the United States is indicated in the official directory of the church. From this source it is shown that the total Catholic population of the United States is 12,651,944, an increase of 189,151 over the previous year. The total number of Catholic priests, including secular and regulars, is 14,484, an increase of 627. The total number of Catholic churches is 11,814, an increase of 427 over the previous year. An increase of nearly 35,000 in the number of children attending Catholic schools is also shown.

Pius X. a Diplomat.—Henri de Noussane, in an article on the Pope, reprinted in the *Catholic Mirror* of December 16, says:

He is a prudent, a deliberate, a gentle man; but he knows what he is about. He governs as naturally as he learned. He foresees, he prepares, he utilizes. To tell the whole truth, he engages in ten times as much politics as Leo XIII. did; but he does not set up for a diplomat. He governs as naturally as he breathes.

THE LORD IS OUR KING.

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THE Lord is our King,
Exulting we cry;
The Lord is our King,
He reigneth on high.
With all His creation
Unceasing we raise
Our hearts' adoration
In anthems of praise.

The Lord is our King,
Omnipotent One!
His praises we sing
Who great things hath done.
His blessing attends us
Wherever we go;
His power defends us
From peril and wo.

"The Lord is our King,"
The seraphim cry;
"The Lord is our King,"
We make glad reply.
While angels adore Him
Hosannas we sing;
We worship before Him,
Our Maker and King.

The Lord is our King;
Through Jesus His Son
Our trophies we bring
For all He hath done.
In sweetest evangel.
We gratefully sing
With saints and with angels,
The Lord is our King.

THORO HARRIS.

TRUSTING CHRIST.

THE Saviour knows that in humanity we shall find no solace for our wo, and He pities us because we are so needy, and yet so unwilling to make Him our confidant, our burden-bearer. Of the poor, fainting soul, tired of looking to humanity only to be betrayed and forgotten, Christ says, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me."

Do not take your sorrows and difficulties to man. Present yourself to Him who is able to do "exceeding abundantly." He knows just how to help you. Do not turn from the loving, compassionate Redeemer to human friends, who, tho they may give you the best they have, may lead you into wrong paths. Take all your troubles to Jesus. He will receive and strengthen and comfort you. He is the great Healer of all maladies. His great heart of infinite love yearns over you. He sends you the message that you may recover yourself from the snare of the enemy. You may regain your self-respect. You may stand where you regard yourself, not as a failure, but as a conqueror, in and through the uplifting influence of the Spirit of God.

There are many who live under such a pressure of worry that they taste but little of the sweetness of God's love. They do not know the meaning of the words, "That My joy might remain in you, and that your joy might be full." Let us do our best, and then leave everything in the hands of the Lord, saying, I believe Thy promises. Wilt Thou not give evidence of Thy working? He will hear and answer.

"All things, whatsoever ye shall ask in prayer, believing, ye shall receive." These words are the pledge that all that an omnipotent Saviour can bestow will be given to those who trust in Him. As stewards of the grace of heaven, we are to ask in faith, and then wait trustingly for the salvation of God. We are not to step in before Him, trying in our

own strength to bring about that which we desire. In His name we are to ask, and then we are to act as if we trusted His efficiency.

We Lose Many Blessings

by failing to bring our needs and cares and sorrows to our Saviour. He is the wonderful Counsellor. He looks upon His church with intense interest, and with a heart full of tender sympathy. He enters into the depth of our necessities. But our ways are not always His ways. He sees the result of every action, and He asks us to trust patiently in His wisdom, not in the supposedly-wise plans of our own making.

Lay all your plans at the feet of the Redeemer. And do not cease to pray. If the answer tarry, wait for it. Let your importunate prayers continue to ascend to God. If it be for His name's glory, the soothing words will be spoken, "Be it unto thee according to thy word."

We do not depend on God as we should. Let us leave unsaid every word of complaint. Talk faith and courage. Be afraid to doubt, lest this become a habit that will destroy faith. The dealings of Providence may seem dark and mysterious and unexplainable; nevertheless we are to trust in Him, saying, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." Whatever may be your circumstances, however dark and mysterious may seem the ways of Providence, tho

your path may lead through deep waters, and trial and bereavement may afflict you again and again, the assurance is still yours, "All things work together for good to them that love God."

Do not let Satan accomplish his purpose to keep you in the chamber of darkness and shadow, where the bright beams of the Sun of Righteousness do not penetrate. Dwelling in the darkness, your beliefs will be tinged with gloom and your hopes buried in the night. The Lord bids you look up, saying, O God, here I am; do unto me as seemeth good to Thee. Use me in Thy service. I will no longer make my life an affliction to myself and to others. I will not shun the cross, or refuse to take up the work that Thou hast bidden me do. I am Thine. I will no longer sit in sackcloth and ashes. I will come out of the darkened chamber of death into the upper room, which is filled with the bright beams of the Sun of Righteousness.

"Sing unto the Lord, O ye saints of His, and give thanks at the remembrance of His holiness." "Serve the Lord with gladness; come before His presence with singing. Know ye that the Lord He is God; it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture. Enter into His gates with thanksgiving, and into His courts with praise; be thankful unto Him, and bless His name. For the Lord is good; His mercy is everlasting; and His truth endureth to all generations." MRS. E. G. WHITE.

THE WILL OF GOD

BY W. A. SWEANY

God's Perfect Way.

AS for God, His way is perfect; the word of the Lord is tried; He is a buckler to all those that trust in Him." "It is God that girdeth me with strength, and maketh my way perfect." Ps. 18:30, 32. "The Lord is righteous in all His ways, and holy in all His works." Ps. 145:7. "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5:48. "As He which hath called you is holy, so be ye holy; . . . because it is written, Be ye holy; for I am holy." 1 Peter 1:15, 16.

The life of God is His law for His creatures. The description, expression, or record of His life, with requirements and provisions for their reproduction in us, constitutes the positive form and portion of the written law. This is reinforced by the negative portion or form, which forbids every act not seen in the Pattern. Again, in all His dealings with all His creatures, in every phase and manifestation of His existence,

"God Is Love."

The law of God therefore requires us to manifest love in every phase and manifestation of our being—even to dealings with our enemies. 1 John 4:7-12; Rom. 5:6-10; Luke 23:33, 34; Acts 7:59, 60; Matt. 5:38-48; Rom. 12:17-21; 13:8-10. 2 Tim. 4:16. The law requires love; therefore "love is the fulfilling of the law." Gal. 5:13-15.

But there is much truth in the trite saying, "Love is blind." The heart of the little child

overflows with love for its parents and friends, but it is not intelligent love; and so, until it learns to understand and know what they want it to do, what amusing, and oftentimes destructive efforts it puts forth in trying to give expression to its love. Now just as the love of the little child must be trained into right and restrained from wrong channels by the example and teaching of its parents, so must our love for God, "which is shed abroad in our hearts by the Holy Spirit which is given unto us," be trained and restrained by the example, precept, promise, prohibition, and command of our heavenly Father.

Genuine, intelligent love is revealed and manifested in conformity and obedience to the expressed will of its object. "If ye love Me, keep My commandments." "He that hath My commandments, and keepeth them, He it is that loveth Me." "If a man love Me, he will keep My words." "If ye keep My commandments, ye shall abide in My love." "For this is the love of God, that we keep His commandments." John 14:15, 21, 23; 15:10; 1 John 5:3. Without faith (which comes by hearing His Word), it is impossible to please God. Heb. 11:6; Rom. 10:17.

God's Works and Dealings.

But thoughts, desires, wishes, and requirements may be revealed and expressed by actions as well as by words; indeed, actions often speak louder and plainer than words. So that which Jehovah desires us to do and be, may be discerned in the works of His hands and in

His dealings with His creatures. Order, system, promptness, punctuality, and endurance, as well as love, truth, faithfulness, kindness, mercy, and justice, may be thus discerned as plainly as in the written Word, which, as before shown, is but a statement or description of His works.

In the beginning the Creator walked and talked with man face to face, without a dimming veil between. No written rules were then necessary, as His oral instructions, illustrated by the ever-present Pattern and Example of His own perfect righteousness, left no room for doubt or uncertainty concerning the requirements of His will. Gen. 1:27-29; 2:8-10, 15-17. But "now we see Him not," for our iniquities have separated between us and our God, and our sins have caused Him to hide His face from us. Isa. 59:2. "Our God is a consuming fire"—to sin and sinners dwelling in the light which no sinful, mortal man can approach, or even see, and live. Heb. 12:29; 1 Tim. 6:13-16; Ex. 33:20.

So the withdrawal of His visible presence was not prompted by anger or resentment, but was a loving, necessary precaution for man's preservation, until through the operation of the provisions of the plan of redemption, they may again "see His face," and dwell forevermore in the light and glory of His presence. Rev. 22:3, 4. And so it is that altho His visible presence, since the Fall, has necessarily been veiled by clouds and darkness (Ex. 19:9, 16; 20:21; Psa. 18:11; Deut. 4:10-13), by the smoke of the incense (Lev. 16:12, 13), and by "the veil of His flesh" in the person of the Son (Heb. 10:19, 20), He has continued, through the various gifts and manifestations of His Spirit, to make known the provisions and requirements of His will, illustrating it in His dealings with us, and in the manifold works of His hands.

Ignorance Inexcusable.

No reason, therefore, can ever be given for ignorance or transgression of God's law; only excuses are forthcoming when the transgressor is called to account. Gen. 3:1-13. But excuses are useless, and the inexorable sentence swiftly falls, the visitation of the wrath of God upon all unrighteousness. Gen. 3:14-19; Rom. 1:16-32. By His precept and practise, by His Word and works, His will is made known unto all, "for the obedience of faith;" and the power to perform it is promised and pledged to every one. Rom. 10:1-18; Col. 1:9-12; Eph. 1:15-23; Phil. 4:13. Since complete provision has been made, to save us from sin and keep us from sinning, no excuse remains for continuance therein; and those who do so, must reap the results. 1 John 2:1-6; 3:1-10; James 1:15.

It is not sufficiently understood and realized that "the wrath of God is revealed from heaven against all ungodliness;" "and every transgression and disobedience, receives a just recompense of reward." Rom. 1:16-32; 2:1-16; Heb. 2:1-4. Throughout the long, dark, dismal, dreary, dreadful drama of disobedience and death, the penalty of transgression never has been, never can be, remitted in a single instance. In the eternal nature of things sin of every shade, grade, and degree must be, can only be, expiated in death. So fully is this true that it is impossible for Jehovah to rescue a single soul from the results of sin, save by

The Sacrifice of Himself.

And so, in the person of His Son, He came to this world and took upon Himself our nature,

and bare all our sins, "in His own body on the tree," and on the tree suffered the full penalty thereof, thus making it possible for the repentant sinner to be forgiven and saved.

Sin would be expiated, the law vindicated, and its claims fully satisfied by the death of the sinner; but this would mean the utter extinction, the end of the existence, of the sinner. God loves His creatures, and wants all of them to live and not die; so He takes the sin; and suffers its penalty, thus making it possible for the penitent sinner to be released. In this way only can He "be just, and the justifier of him that believeth in Jesus." Should Jehovah remit the penalty of one single sin, without full reparation and satisfaction being exacted, He would thereby admit, as truth, Satan's charge that His law is oppressive, and should not be enforced.

Moreover, since the law is holy, just, righteous, pure, true, and good, it would be wrong for God to unconditionally remit the penalty of its transgression. So the cross of Calvary constitutes the most convincing, conclusive, unanswerable, incontrovertible evidence of the righteousness, justice, and immutability of God's law. By Himself submitting to its claims, and suffering its penalty as our substitute, He proves the justice of its claims, and His love for sinners. Isaiah 53; 1 Peter 2:21-24; 3:18; Rom. 3:19-31; 5:6-10.

(To be continued.)

OUR SHINING HOPE.

WITH Christ my steadfastness, my trust, my hope,
I need not fear the darkness of the tomb,
Its clouds of gloom are parting even now;
And through its cold but shattered gates I see
The glorious promise of a life beyond.

Yea, we shall live again; His love has made
The shroud a chrysalis where folded lie
The mighty pinions of a living hope.
Tho earth consume, or one great furnace be,
Still are they safe, O Christ, who trust in Thee.

C. M. SNOW.

THE CIVIL BASIS OF AN ANTI-POLYGAMY LAW.

IN the outcry against Senator Smoot from Utah, and against the Mormon religion, which he represents, we have seen a good deal of bigotry and prejudice, but very little appeal to underlying principles or calm, convincing argument. Now two things are certain: first, if prejudice is the best argument against a man taking two wives, then the polygamist is right, and his critic wrong. We are bound to sympathize with the Mormon, aye, and protect him in his right to a multiplicity of wives; secondly, no civil law can be based on a religious principle; hence, if there is no civil basis of a law against polygamy, no such law ought to disgrace the statute books of a nation or state. Come now, let us be honest and stick to principle.

It matters not how good a Biblical reason can be urged to show the immorality and unchristian character of plural-wife doctrine; no moral or religious foundation can ever be advanced for a civil law. Scriptural evidence there is a plenty against this dire plague of Utah, this threat to civilization. But to admit the Bible as grounds for one civil law, means not only the return of the rack and faggot as legitimate means of dealing with heretics, but it is expressly contrary to the teachings of Holy Writ; for no less an authority than Jesus

Christ Himself is on record as laying down the rule: "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's."

The purpose of this article is not to deal with the religious aspect of this question. What we wish here to inquire is, *Is there a civil basis for a law against polygamy?*

We are not aware how many people could give or have stated this basis, but there is a very obvious one. The only wonder is that on such an occasion as the present the opposers of Senator Smoot and his doctrine do not conduct their campaign on the evidently-reasonable footing afforded by this principle, and to be expected from those who demand a civil law. Passion is poor logic.

Let us briefly examine the civil basis of the law demanded.

Nothing is more certain than that *the chief aim of civil government is protection of rights, especially natural rights.* Whatever else has in practise been included, the principle just stated is the basilar one.

This being so, and once clearly stated, the polygamy problem becomes clear. *The assumption by man of a natural right not granted to woman is a violation of the rights of woman.* We are not now talking about such rights as that to vote, but merely of those rights which naturally belong to male and female alike. Certainly none of these is more obvious than the right to marry or not to marry. But now imagine the masculine portion of creation—or of the ascended or descended anthropoid apes, if such one prefers as his ancestry—saying to the feminine part, "I have a right to take two or a dozen of you to wife if I please; but you have a natural right to only one man."

The simple inquiry is, Where did my lord get this right which he is not willing to grant to my lady? If the master has a natural right to a dozen ladies, by the same token, the maid has a right to marry him and as many other persons as she wishes. Nature gives no evidence of a difference in this respect. There is just as much natural law for polyandry as for polygamy; but to give free rein to both is practically not different from free love; and civilized nations and uncivilized ones are pretty unanimous that free love would prove the utter destruction of society. J. A. L. DERBY.

THE PULPIT AND PRAYER.

NO PULPIT is effective when it is not closely connected with the closet—the secret chamber of prayer. The oratory is the armory and the observatory. Here the preacher has his visions of truth and puts on his panoply. When Ole Bull stopped practising one day, he saw the difference. Two days' neglect of his violin made it evident to his friends, and a week's to everybody. Nothing sooner reveals itself in a preacher than the neglect of prayer. Even familiarity with God can not counterfeit intimacy. There is the reverent boldness of love and fellowship, but the free fashion in which some men speak to God, or of Him, must grate upon His ear, for they offend the spiritually minded. A man who prays mightily will preach powerfully, altho he may have no genius and but little oratorical power. There is a nameless virtue that goes out from a man whom prayer charges with the current of God's life.—*Pierson.*

THE VALLEY OF ACHOR.

[By Rev. Alexander McLaren, D.D., in *The Examiner*.]

"I will give her . . . the Valley of Achor for a door of hope." Hosea 2: 15.

THE prophet Hosea is remarkable for the frequent use which he makes of events in the former history of his people. Their past seems to him a mirror in which they may read their future. He believes that "which is to be hath already been," the great principles of the divine government living on through all the ages, and issuing in similar acts when the circumstances are similar. So he foretells that there will yet be once more a captivity and a bondage, that the old story of the wilderness will be repeated once more. In that wilderness God will speak to the heart of Israel. Its barrenness shall be changed into the fruitfulness of vineyards, where the purpling clusters hang ripe for the thirsty travelers. And not only will the sorrows that He sends thus become sources of refreshment, but the gloomy gorge through which they journey—the Valley of Achor—will be a door of hope.

One word is enough to explain the allusion. You remember that after the capture of Jericho by Joshua, the people were baffled in their first attempt to press through the narrow defile that led from the plain of Jordan to the highlands of Canaan. Their defeat was caused by the covetousness of Achan, who, for the sake of some miserable spoil which he found in a tent, broke God's laws, and drew down shame on Israel's ranks. When the swift, terrible punishment on him had purged the camp, victory again followed their assault, and Achan lying stiff and stark below his cairn, they pressed on up the glen to their task of conquest. The rugged valley where that defeat and that sharp act of justice took place, was named in memory thereof, the Valley of *Achor*, that is, *trouble*; and our prophet's promise is that as then, so for all future ages, the complicity of God's people with an evil world will work weakness and defeat, but that, if they will be taught by their trouble, and will purge themselves of the accursed thing, then the disasters will make a way for hope to come to them again.

But the promise, like all God's promises, has its well-defined conditions. Achan has to be killed and put safe out of the way first, or no shining hope will stand out against the black walls of the defile. The tastes which knit us to the perishable world, the yearnings for Babylonish garments and wedges of gold, must be coerced and subdued. Swift, sharp, unrelenting justice must be done on the lust of the flesh, and the lust of the eye, and the pride of life, if our trials are ever to become *doors of hope*. There is no natural tendency in the mere fact of sorrow and pain to make God's love more discernible, or to make our hope any firmer. All depends on how we use the trial, or as I say—first stone Achan, and then hope!

So, the trouble which detaches us from earth gives us new hope. Sometimes the effect of our sorrows, and annoyances, and difficulties, is to rivet us more firmly to earth. The eye has a curious power, which they call persistence of vision, of retaining the impression made upon it, and therefore of seeming to see the object for a definite time after it has really been withdrawn. If you whirl a bit of blazing stick around, you will see a circle of fire tho there is only a point moving rapidly in the circle. The eye has its memory like the soul. And the soul has its power of persistence like the eye, and that power is sometimes kindled

into activity by the fact of loss. We often see our departed joys, and gaze upon them all the more eagerly for their departure. The loss of dear ones should stamp their image on our hearts, and set it as in a golden glory. But it sometimes does more than that; it sometimes makes us put the present with its duties impatiently away from us. Vain regret, absorbed brooding over what is gone, a sorrow kept gaping long after it should have been healed, like a grave mound off which desperate love has pulled turf and flowers in the vain attempt to clasp the cold hand below—in a word, the trouble that does not withdraw us from the present will never be a door of hope, but rather a grim gate for despair to come in at.

New Hope.

The trouble which knits us to God gives us new hope. That bright form which comes down the narrow valley is His messenger and herald—sent before His face. All the light of hope is the reflection on our hearts of the light of God. Her silver beams, which shed quietness over the darkness of earth, come only from that great Sun. If our hope is to grow out of our sorrow, it must be because our sorrow drives us to God. It is only when we by faith stand in His grace, and live in the conscious fellowship of peace with Him, that we rejoice in hope. If we would see hope drawing near to us, we must fix our eyes, not on Jericho that lies behind among its palm-trees, tho it has memories of conquests, and attractions of fertility and repose, nor on the corpse that lies below that pile of stones, nor on the narrow way and the strong enemy in front there; but higher up, on the blue sky that spreads peacefully above the highest summits of the pass, and from the heaven we shall see the angel coming to us. Sorrow forsakes its own nature, and leads in its own opposite, when sorrow helps us to see God. It clears away the thick trees, and lets the sunlight into the forest shades, and then in time, corn will grow. Hope is but the brightness that goes before God's face, and if we would see it we must look at Him.

The trouble which we bear rightly with God's help, gives new hope. If we have made our sorrow an occasion for learning, by living experience, somewhat more of His exquisitely-varied and ever-ready power to aid and bless, then it will teach us firmer confidence in these inexhaustible resources which we have thus once more proved. "Tribulation worketh patience, and patience experience, and experience hope." That is the order. You can not put patience and experience into a parenthesis, and, omitting them, bring hope out of tribulation. But if in my sorrow I have been able to keep quiet because I have had hold of God's hand, and if in that unstruggling submission I have found that from His hand I have been upheld, and had strength above mine own infused into me, then my memory will give the threads with which Hope weaves her bright web. I build upon two things—God's unchangeableness, and His help already received; and upon these strong foundations I may wisely and safely rear a palace of hope, which shall never prove a castle in the air. The past, when it is God's past, is the surest pledge for the future. Because He has been with us in six troubles, therefore we may be sure that in seven He will not forsake us.

Then, dear friends, let us set ourselves with our loins girt to the road. Never mind how hard it may be to climb. The slope of the valley of trouble is ever upwards. Never

mind how dark the shadow of death which stretches athwart it is. If there were no sun there would be no shadow; presently the sun will be right overhead, and there will be no shadow then. Never mind how black it may look ahead, or how frowning the rocks. From between their narrowest gorge you may see, if you will, the Guide whom God has sent you, and that Angel of Hope will light up all the darkness, and will only fade away when she is lost in the sevenfold brightness of that upper land, whereof our "God Himself is Sun and Moon"—the true Canaan, to whose everlasting mountains the steep way of life has climbed at last through valleys of trouble, and of weeping, and of the shadow of death.

WHY NOT LIKE CHRIST?

THAT men can not realize Jesus, and be like Him, is not because of abundance of God-given blessings and gifts, but because of the evil of their hearts. It is not because of want of good seed that the sower went to sow; it is because of the tares and thistles the enemy scattered, that we suffer, and fear, and seek protection *by law of men* against each other.

Supposing anybody would live up to every precept of the Sermon on the Mount, how long would he exist? Granted that he would fare as did Jesus, would God forsake him? It is our pride, our carnal lust, our unbelief, that are tormented. And we battle for such as tho they were our God-given rights. More, we baptize such Christian, justify and sanctify them in the name of the Father, the Son, and the Holy Ghost, and wonder why our prayers are not accepted.

The cross we most fear is the one that crucifies such hopes and desires *in us* as never can inherit life eternal. The *only* faith acceptable to God we all can live up to, in spite of all the powers on earth and the hatred of men.

Christ has proved this.

JOHN C. KASTNER.

"MAKE STRAIGHT PATHS."

FREQUENT mention is made in the Scriptures of the straight way as compared with the crooked. "Make *straight* paths for your feet." Heb. 12: 13. "The way of peace they know not; . . . they have made them crooked paths." Isa. 59: 8.

From these and similar expressions we may understand that the straight path indicates the way of righteousness, while the crooked way symbolizes a life of deception or sin in its varied forms.

The cherubim of Ezekiel's vision "went every one *straight forward*; whither the Spirit was to go, they went; and they turned not when they went." Eze. 1: 12.

It is not in *self-interest* that we are to tread the narrow way. Our relations with others are such that we are unconsciously influenced one by another; as we walk, so will certain others walk. How forcible then are the words of Inspiration, "Make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." Heb. 12: 13. Even in the common matter of eating and drinking, our example may lead another into error. Are we ready to say with Paul, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend?" 1 Cor. 8: 13.

The true Spirit of the Master says, "For

their sakes I sanctify Myself." For other's sake we, too, are to tread the narrow way, that some weaker one following in our humble steps may so gain with us an entrance into eternal life.

As we journey on through this wilderness world, we are not alone. Christ and holy angels attend us. "They shall bear thee up in their hands, lest thou dash thy foot against a stone." Ps. 91:12. "I will make darkness light before them, and crooked things straight." Isa. 42:16.

Our God has promised to exalt the valleys and to level mountains in preparing a highway for His people to the holy city. This is the "way of holiness," in which "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:8-10.

AUGUSTA W. HEALD.

THE HARVEST OF THE EARTH.

1. What is the great harvest of earth?

"The harvest is the end of the world." Matt. 13:39.

2. What message of mercy is given to prepare them for that day?

"Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters." See Rev. 14:6-12.

3. What will this message bring about in the earth?

"Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision." Joel 3:14.

4. What character will that message develop among those who decide for God?

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

5. Who then will come to reap?

"I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on His head a golden crown, and in His hand a sharp sickle." Verse 14.

6. What messages are given to Him and His messengers?

"Thrust in Thy sickle, and reap; for the time is come for Thee to reap; for the harvest of the earth is ripe." "Thrust in Thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe." Verses 15, 18. See also Joel 3:13.

7. What will each class reap?

"He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6:8.

8. What will those who have not decided for God then say?

"The harvest is past, the summer is ended, and we are not saved." Jer. 8:20.

9. What opportunity does God now give to all?

"Behold, NOW is the acceptable time; behold, NOW is the day of salvation." 2 Cor. 6:2.

GOD'S glory, and forgetfulness of self—such must be the aim of all true spiritual life. We offer up our life to God's glory when every action, however trifling, is performed for His sake. There is also a passive surrender to God, which lies chiefly in a loving acceptance of whatever He may lay upon us. He deigns to accept all, even our most trifling actions; nothing is too worthless to be offered to Him, nothing is really unimportant, since we can serve Him thereby.—*Abbe Guillore.*

FEDERATION OF CHURCHES

THE FUNDAMENTAL ERROR.

(Concluded from last week.)

Increase of Assumed Authority.

AND of this thing in the third century the record is as follows:

"It is to be observed, however, that, notwithstanding the primitive and venerable mode of church government, which had been established by the apostles, appeared for the most part still thus firmly to maintain its ground, it was yet in reality on the wane, and gradually giving way, more especially in the larger churches, to a form that inclined rather to the despotic or monarchical nature. For as is commonly the case in human affairs, the bishops who presided over congregations of any consequence, being elated by their situation, and not feeling satisfied with the limited degree of power that had been originally committed to their hands, began to arrogate to themselves an extent of authority and importance to which they had not before made pretensions, and artfully encroaching step by step, no less on the rights of the presbyters than on those of the people, they eventually succeeded in altogether dispossessing both of their ancient and undoubted privileges, and placing everything at their own immediate judgment and disposal.

"Innovations of this kind, however, could not, of course, be attempted without requiring some sort of justification, and we accordingly find, about this time, certain new maxims and dogmas propounded respecting the right government of the church and the functions and authority of bishops; the force and validity of which, however, so far from being easily perceptible, should seem to have been but very imperfectly comprehended even by those who may be considered as the first promulgators of them.

"In furtherance of these episcopal encroachments we find Cyprian standing forth a distinguished example to his brethren. Being of the episcopal order himself, and, as is too obvious to be denied, of an ambitious, domineering spirit, he entered the lists as a most strenuous advocate for the dignity and authority of bishops, and in order to prevent any part of what he considered as their just rights, from being at a future time, under any pretense whatever, either wrested from them or even called in question, labored earnestly to establish the whole on an immovable and eternal basis."—*Mosheim's "Commentaries," Cent. III., Sec. XXIV.*

Cyprian declared that "the church is founded upon the bishops, and every act of the church is controlled by these same rulers." And further, "Whence you ought to know that the bishop is in the church, and the church is in the bishop; and if any one be not with the bishop, then he is not in the church."

Thus the system of federation and centralization for power that began in the second century and which in the third century had developed an episcopal despotism and monarchy in the church, culminated in the fourth century in the grand world-federation for power with and in the state, and thus developed the world despotism and world monarchy of the bishopric of Rome—the Papacy. And it can not be denied that the final development of the actual working Papacy is but the steady, logical growth and development of the very first step away from the individuality, the integrity, and the liberty, of the Christian congregation. And the Papacy was in that first step just as truly, tho not in such full and vigorous working, as it was in the later steps in the fourth century and onward.

The Nature of the System.

Note that the history says specifically that this scheme of "federation," "Confederation," etc., had its origin "among the Greeks, with whom such confederations of several cities, and the consequent conventions and their delegates, had long been in

use." It was therefore plainly in its very origin the application of the human, the worldly, the heathen, system of government to the divine, the heavenly, the Christian living organization. For the church which Christ and His apostles left on earth was, and was ever to be, organized from God alone, through Christ the Head, with the divine life sent straight down from heaven in the Holy Ghost. Eph. 4:15, 16; Col. 2:17-19; 1 Cor. 12:11-13, 25, 26. By the divine life alone, from God alone, through Christ alone, by the Holy Spirit alone, that church was, and is ever to be, organized; and so was, and is ever to be, a living "building," built of living stones, fitly framed together in Christ by the Holy Spirit, and growing "unto an holy temple in the Lord," "for an habitation of God through the Spirit." 1 Peter 2:4, 5; Eph. 2:19-22.

Now to think of applying to this divine, heavenly, Christian, living church the form of a human, worldly, heathen state or government, was utterly to miss the true idea of the church and its organization. It was at once to put a human figmentary conception in the place of the divine thought. And in its workings it was nothing else than an attempt to repress, to confine, and to stereotype, in a dead, human, and heathen form of earthly government, the divinely living, growing, and heavenly church.

But the heathen idea and conception of things, passed off for the Christian idea and conception, is nothing but the Papacy. The heathen idea and conception of the church of God, passed off for the Christian idea and conception of that church, is the very essence of the Papacy. And the heathen form of a federated state, passed off as Christian and as the divine order and organization of the church of Christ and of God, is the Papacy full-formed. And for professed Protestantism, in spirit and in letter, to reproduce this thing, is to present to the world an image of the Papacy full-formed. And that the Congregationalists, whose very name stands for the independence of the congregation, should be found in this church-federation is a sufficient evidence of apostasy. But that the Baptists of all people, the Baptists, who have all these ages stood so nobly for the great truth of the individuality, the integrity, and the liberty, of the churches and of other people—that the Baptists should be found taking an active and leading part in this federation of churches, certainly indicates that the apostasy of the Protestant denominations is about complete.

That all that the Papacy has ever been should spring from the original church-federation and "confederation," is not at all surprising. Indeed, in view of the facts, it is the only thing that should be expected, or that could logically or intelligently be expected. And that now the living image of the Papacy will spring from church federation again, is the only thing that should be expected or that can logically or intelligently be expected. To say, to point out, that such can be the only outcome of church-federation, confederation, etc., now, is not in any sense to be considered extreme, it is in nowise to raise any prejudiced cry, nor yet is it to sound a mere scare-alarm. It is but the application of the calm faculties of sober sense, of intelligent discernment, and of logical deduction, to the unquestionable facts of history and truths of the Scripture; and is but the learning from these facts and truths the most obvious lessons—lessons that are plain everywhere on the very surface of the thing, and which grow only more forcible and more impressive the deeper the study is carried.

The errors in church-federation and of church-federation are many. They are palpable, they are deceptive, they are destructive. But of all these errors, the fundamental error is church-federation itself.

ALONZO T. JONES.

"BLESSED are the peacemakers; for they shall be called the children of God."



"BUT THOU ART THE SAME."

[William J. Gray, in *Sunday-School Times*.]

YESTERDAY.

Thy works from first creation
Have hymned continual praise,
Toward perfect consummation
Moves truth from Chaldean days;
Through man's millennial ages
Love holds unbroken sway,
With Thee time's transient pages
Form one grand yesterday.

TO-DAY.

Each starry constellation
The heavenly silence sweeps,
In constant adoration
Of Thee who vigil keeps;
By Thine unailing forces
Hold they appointed way,
From Thee flow full resources
For universe to-day.

FOREVER.

Tho future generation
May flee in awed dismay,
As final conflagration
Melts heaven and earth away;
Not solvent flood nor fiercest flame
Thy Word from Thee shall sever,
Unchanging and unchanged, the same,
Thou art through vast forever.

THE GIVING OF THE GOSPEL TO THE JEWS.

THE hearts of the civilized world have been stirred at the cruelties which have recently been perpetrated upon the thousands of Jews in Russia. As the newspapers have described the torrents of blood which have flowed in the streets of the cities and towns of Poland and Russia, thousands have been led to sympathize with the poor down-trodden Jews. Thousands, yes hundreds of thousands of dollars have been raised, yea, more than a million of money has been subscribed to assist the poor Jews in Russia. This certainly shows a commendable spirit, one that is greatly appreciated.

While the Jews have been helped this way there is need, a greater need, which has not touched the hearts of Christendom as much as it should. The greatest need of the Jew is not firearms, nor ammunition, nor weapons of self-defense. His direst need is the Gospel of the Lord Jesus Christ. He needs to know the power and grace of the Lord Jesus. He needs the power to conquer sin. He needs enlightenment, to understand his own Bible. The greatest sympathy that can be shown by Christians toward the Jews to-day is to give them the Gospel of the Lord Jesus Christ.

Not only is this a duty that Christians should discharge, but it is a debt they owe. Everything the Christian world has to-day it received from the Jews. The blessed Bible was given to us by the Jews. The greatest prophets, priests, kings, poets, legislators, and jurists of Bible times were Jews. The greatest laws the world has ever received came through the Jews. The blessed Saviour Himself was a Jew. Salvation is of the Jews. The early Christian church was cast largely in a Jewish mould. During the first century of the Christian era much Jewish blood was spilled in order that the Gospel might be given to the Gentiles. The heathen world first heard the Gospel through Jewish missionaries. They were exiled, banished, persecuted, torn asunder, and despised everywhere in order that the good news of a crucified and risen Saviour might be made known to

the Gentiles. Well could the apostle Paul say: "It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." Rom. 15: 27.

Certainly the Gentiles owe the Jews a great debt; and one of the principles of the Gospel is to "owe no man anything." Therefore it is time that the debt, in part at least, should be paid to the Jews.

But God says that there is a remnant even at this present time, according to the election of grace, that is to be saved. Rom. 11: 5. There is a movement now on foot to bring the Gospel to the Jews in the present generation. They must hear it before the Lord comes, and they will help spread the glad tidings of the soon-coming King. Dear reader, do you not want to help in this good work? During the past year nearly four million pages of reading matter have been given to the Jews in this and other lands, and millions more will be distributed this year. An organized mission work is about to be opened in the



THE WAILING PLACE OF THE JEWS.

When Zerubbabel laid the foundation of the second temple, the old people who saw the temple built by Solomon, wept. Under multiplied transgressions the glory had diminished. When at last the Desire of All Nations came to His own and was rejected, and the Romans came and destroyed the temple, Ichabod was written upon it, the glory had departed. Still that people live; still many hope. There is one place where the old wall can still be seen, and the Mohammedan authorities permit the Jews to come there and mourn. One writer tells us that he found over one hundred Jews there of all ages and both sexes, praying, reading, chanting, with tears running down many faces. They kiss the wall, write sentences or words on it, or on paper and put the paper in the cracks of the wall. One of the words most frequently written is the Hebrew word meaning, "Hoping." The lamentation most commonly used is extracts from Ps. 79: 1-10: "O God, the heathen are come into Thine inheritance," etc. They know not that their peace lies in accepting the Rejected One, who waits to be received with all the blessings of God.

city of Boston, and other plans are being set on foot for the spread of the Gospel among the Jews. There are two ways in which you, dear reader, can help. First, get some Jewish tracts and hand them to your Jewish friends and neighbors; for there are Jews everywhere. Secondly, send a good, liberal offering to help carry forward this good work. The tracts are sent gratuitously. All offerings for the circulation of these Jewish tracts, or help in this Jewish mission work, may be sent to H. B. Tucker, secretary of Central New England Tract Society, South Lancaster, Mass.

"Pray for the peace of Jerusalem." Pray for the poor Jews. Give to them a few crumbs of the Bread of Life, the loaves of which they have given to the world in ages past. Let the Jews see that the Christian people are interested in them, and want to give them the truth of the Gospel, which is God's only

solution for the sadness and sorrows and persecutions of the Jews.

F. C. GILBERT, A Hebrew Christian,
South Lancaster, Mass.

OUR WORK AND WORKERS.

AFTER some meetings held in Smithland, Iowa, by Brethren J. C. Clemens and O. M. Kittle, ten members were added to the church.

MEETINGS recently held at Plainview, province of Saskatchewan, Canada, by Brother John Peters, resulted in eight new Sabbath-keepers.

TWENTY-THREE candidates were recently baptized at Prattville, Mich., by Brother P. C. Hayward. The use of the Baptist church was kindly granted for the occasion.

CORRESPONDENTS of the General Conference office, or any of those who are connected with it, are requested to take notice that the address is now Takoma Park Station, Washington, D. C.

MEETINGS held at Mount Zion, Ind., by Brother F. M. Roberts brought out five converts, who united with the church in that place. Many others are said to be deeply interested in the study of the Word.

IN the North Dakota Gleaner, Brother Martin Olson mentions having sold twenty-six special SIGNS in about three hours. He found a number of people who were deeply interested in the truths presented.

ON account of the ill health of himself and wife, Brother J. M. Rees has been compelled to resign the presidency of Southern Illinois Conference. Brother W. D. Parkherst, of Grand Rapids, Mich., has been called to fill the vacancy.

DURING the months of December and January, under the labors of Brother H. W. Reed, twenty-eight members were added to the church at Fish Creek, Wis. At the time of this report five others had covenanted to keep "the commandments of God, and the faith of Jesus," who had not united with the church.

IN the Manitoba Worker, Brother E. R. Patter says: "With the Lord's help and blessing I was able to finish delivering 'Object Lessons' just before Christmas, in all 200. On Christmas day I started for the Icelandic settle-

ment south of Morden, and by January 12 had sold and delivered eighty 'Prophecies of Jesus' in the Icelandic language."

JANUARY 13, five persons were baptized at the Chicago South Side church, three of them under fourteen years of age. Brother Wm. Covert, president of the conference, administered the ordinance. On the same day, eight members were added to the Englewood church of Chicago. This church has recently changed the meeting-place to 830 Sixty-third Street.

AT the late session of the North Dakota Conference, the following officers were chosen: President, John G. Walker; vice-president, Chas. Leer; secretary, A. E. Doering; treasurer, Alice H. Robinson; business agent, Richard Graham; executive committee, J. G. Walker, Chas. Leer, Lars Neilson, A. E. Doering, E. M. Strong, C. L. Kendall, Henry Humann.

The second biennial session of the Northern Union Conference will convene at Lake Street church, corner Fourth Avenue S., Minneapolis, Minn., March 1-11. In addition to the usual business of the conference, important Bible studies and institute work will be conducted during the entire time. Brethren A. G. Daniells and G. A. Irwin will be in attendance.

In the matter of securing petitions against the proposed Sunday law in Canada, we see it noted in the Messenger that one brother secured 300 in five days. Brother A. O. Burrill says: "I find that the average man does not want stricter Sunday laws." But such laws are not made now-a-days to suit the "average man"—that is, the ordinary people; they are made to please those who are supposed to wield political influence.

A BROTHER reporting to the Indiana Reporter says: "We are sorry that it seems necessary for our people to move so much." Well, if "our people," in moving so much, will do as the disciples of Jerusalem did when they were obliged to move, the more they move the better. When they became satisfied with colonizing in Jerusalem, the spirit of persecution was allowed to come in and scatter them abroad. "Therefore they that were scattered abroad went everywhere preaching the Word."

OUR faithful brother, W. L. Chrispin, writes as follows from Baltimore, Md., under date of January 20: "I am an old ex-Confederate soldier, nearly sixty-four years of age, badly ruptured on my right side and nearly blind. I do not say this to complain, but that you may know my status physically. The Lord has signally blessed me in disposing of the SIGNS from door to door. My heart has been made glad many times as I would go from house to house with the paper, praising the Lord continually for the success attained. This is truly a consecrated work, and the Lord will go before and direct those who engage in it with consecrated hearts. They will not only be blessed themselves, but, like faithful Abraham, will be a blessing to others. It will ever be a source of comfort to me that I improved the opportunity of working with the SIGNS; and I hope to meet in the New Jerusalem many who will have been brought in by such humble instrumentality."

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BIENNIAL MEETING PACIFIC UNION CONFERENCE.

The third biennial session of the Pacific Union Conference of Seventh-day Adventists is called to convene in the Seventh-day Adventist Church at Portland, Ore., at 9:00 A.M., Thursday, February 15, and will continue until the 25th, 1906, for the purpose of selecting the officers and executive committee of the Pacific Union Conference for the ensuing biennial term, and transacting such other business as may properly come before the meeting. Each local conference and mission field is entitled to one delegate in the sessions of the conference, without regard to numbers, and one additional delegate for every three hundred church-members.

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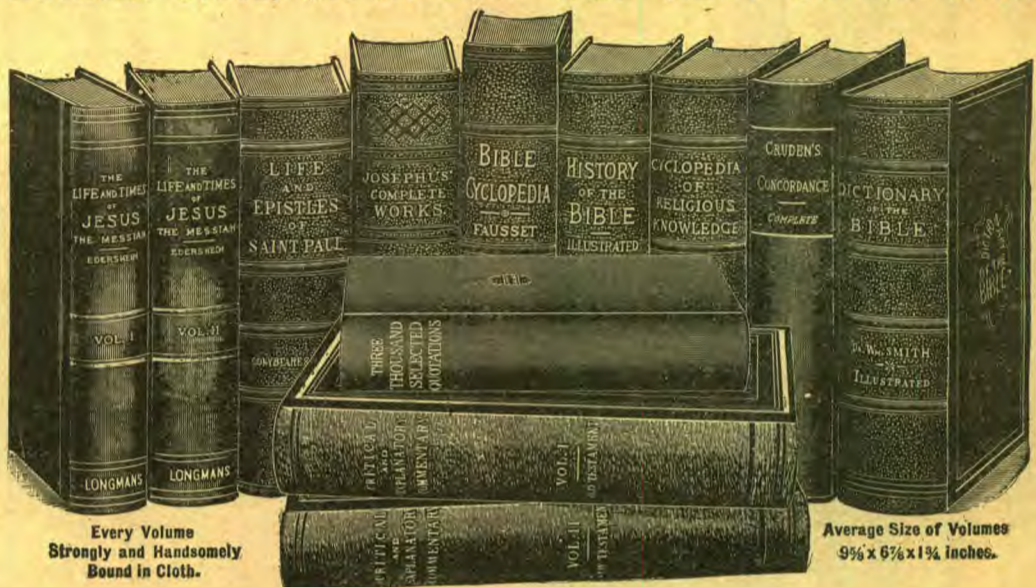
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WHAT DOES IT MATTER?

It matters little where I was born,
Or if my parents were rich or poor,
Whether they shrank at the cold world's scorn,
Or walked in pride of wealth secure,
But whether I live an honest man,
And hold my integrity firm in my clutch,
I tell you, my boy, plain as I am,
It matters much.

It matters little how long I stay
In a world of sorrow, sin, and care,
Whether in youth I am called away,
Or live till my bones and head are bare.

But whether I do the best I can
To soften the weight of adversity's touch
On the faded cheek of my fellow-man,
It matters much.

It matters not where be my grave,
Or on the land or on the sea,
By purling brook or 'neath stormy wave,
It matters little or naught to me.
But whether the angel of God comes down
And marks my brow with His loving touch,
As one that shall wear the victor's crown,
It matters much.

—From the Swedish.

TALKS TO YOUNG MEN. No. 1.

STRENGTH.

Physical Strength.

SAYS the Sacred Word. "The glory of young men is their strength." How true this is! Where is there to be found a live, well young man who does not rejoice in his strength; he likes to be called strong. He swings his dumb-bells or Indian clubs, practises on the horizontal bar, and delights in games which try the physical man. The Lord likes strong men or He would never have left on record the interesting ones of His Word, such as Samson, Asahel, Jashobeam, and all the mighty men of David. As a growing youth no part of scripture delights a young boy more than the story of Samson. William Wallace, the "hero king of Scotland," who was twice as strong as Bruce, Bruce as strong as any other two Scots, draws his unbounded admiration.

He admires the great warriors and fighters, who against great odds have won decisive victories by their own strength. The story of Washington's strength holds him; and he cares more to hear about tales of Lincoln's mighty thews than he does of the Emancipation Proclamation.

All this as to physical strength. It is *good* to be well, and symmetrical, and strong. Therefore rejoice, O young man, in thy strength. It is a splendid possession if rightly used.

Then work for it. Six things are necessary: Good food, fresh, sweet air, sufficient exercise, plenty of sunshine, a clear conscience, and a sunny disposition. Perhaps there is another lurking somewhere which will round out the perfect seven, but it does not come to mind at this writing. Perhaps some of our young men can suggest another.

Good Food.

By food is meant that which goes into the mouth to nourish the body. Air is food and sunshine is food, but by food here is meant what we eat and drink. And the best food is not the specially-prepared, patent affairs on the market, nor the highly-seasoned dishes, which taste so good to a perverted appetite, and are borne so ill by a perverted stomach. Good, nourishing, old-fashioned food, potatoes and gravy, the legumes, good graham or whole-wheat bread and butter, fruits and nuts, as God gives them, thoroughly masticated. Keep the teeth strong and elastic by good food and exercise. Eat zwieback, crusty bread, and masticate, masticate. Abjure hot yeast bread; it may taste good; but it is an enemy. Don't mix foods in your stomach too much, nor eat too great a variety at a meal. Keep to the simple diet; if you do not, you will live

to wish you had when you are old. Thus one high-liver soliloquizes (I quote from memory):

"The stomach crammed from every dish,
Of roast and stew, of flesh and fish,
Where wind and phlegm and acid jar
And the whole man is one intestine war,
Longs oft the schoolboy's simple fare,
The temperate sleep and spirits light as air."

Keep to the schoolboy's simple fare. Eat sparingly, if at all, of rich pies, pastry, or cakes. Stop eating when you are through. Be pleasant.

Drink; man must drink. The greater part of his body is made up of water. He should supply its need. Drink is needed for food, it is needed to wash out the system.

What shall it be? Coffee? Whisky? Beer? Wine? Substitutes for any or all of these? Nay, verily; for all these clog and stupefy and paralyze the life-channels and life-organs. They irritate and narcotize the nerves. They are only poisoned water, dressed up to suit perverted tastes. O, no, lads, drink water, pure, sweet, life-giving water; water which never brought the blush of shame to the cheek of man; which never bleared an eye, or reddened a nose, nor bloated a face, nor caused the feet to stumble and stagger and fall; which never muddled a brain nor turned a man to a demon; which never blasted hopes nor blighted brightest prospects; which never made millions lazar-houses of diseases; which never cursed the world with crime and madness and widows', and worse than widows', moans, and worse than orphans' cries. Drink, drink a goodly quantity, but drink clear, pure, sweet, life-giving, sparkling water.

But I have talked long enough, boys, for this time. I wanted to talk about fresh air and exercise, and the other things, but I will leave those till next time. I would like to hear from the young men who read this.

AEDIEL.

CHARACTER VERSUS REPUTATION.

"WHAT is he worth?" is a question that is often asked in this age of the world when the large majority are clamoring for wealth and position.

And "What are you worth?" is a question which should receive the earnest attention of every individual, and especially of the young—not in money or property, not in position or prominence, but in character. Our character is what we really are—that which determines our true worth.

Reputation is not character, as many people seem to think. It is only what people think of us, not what we really are—man's opinion of us, not God's; for "man looketh on the outward appearance, but God looketh on the heart."

Men may speak evil of us, they may prejudice others against us, but they can not injure our character. If we are not guilty, "the good can well afford to wait" God's own good time.

Our Saviour when upon this earth was "despised and rejected of men," evil-spoken-of, backbitten, persecuted, forsaken by His own disciples, tried, condemned, and crucified with two thieves, and still His character stands out in all its spotless purity—"the One altogether lovely," "the Chiefest among ten thousand."

And so with His followers. We who are commissioned to bear the last message of mercy to a fallen world, must not look for, or seek, the favor of men. We must form a character strong and true like our perfect Pattern. We can be men and women of integrity and uprightness, so that our associates will be bound to respect us because we are true to the principles we hold to be right.

Let us put into our character-building, not wood, hay, and stubble, but gold, silver, and precious stones, and build so carefully that our structure may be perfect and entire, wanting nothing.

Does it not behoove us, as young people and especially in view of the trying times about us and before us—to tear down the weaker materials, build up the old waste places, and study the Word of His grace, which is able to build us up and give us an eternal inheritance among all them which are sanctified?

KATHRINA BLOSSOM WILCOX.

SUCCESSSES OF YOUNG MEN.

IT is said that the biographies of great men constitute the history of the world. So it is; and we might modify the statement by saying that the biographies of the *young* men of to-day constitute the history of the present. Never in all the past have young men accomplished more, never have they stood higher. Young men stand at the head of governments, states, and corporations; young men lead in science, politics, and religion; young men fill the chairs in the colleges, the pulpits of the churches, and the offices of the state.

Not that young men in the past have not stood high and accomplished great things; but in the past there were not so many thus exalted. Yet ancient lore abounds with accounts of the triumphs of youth; and of these none are more thrilling than those of the Bible itself. Who has not admired the youthful reform-kings of God's people anciently? Their histories read like stories.

Asa came to the throne when he was probably about twenty years old. With the exception of the prophets Azariah and Hanani and the faithful Levites, his surroundings were bad. With a bad father, a bad grandfather, and a bad grandmother, and the heathen influences on every side, what could be expected from so young a ruler? From a human standpoint, no more than his fathers had done. What is the secret? "Asa did that which was good." He trusted in God, and his first work of reform was to restore the worship of the true God among his people. The land was full of strange gods, the gods of the heathen about them; and these Asa removed and destroyed. The images were broken down, the groves where the heathen worship was conducted were cut down. Because of her wickedness, the queen-mother was removed. Her position was one of dignity and influence, yet the king, fearless in the knowledge of right-doing, set her aside. "And he commanded Judah." Not only did he serve God, but he determined that his people should serve Him, and every influence that would tend to lead them from right was removed.

For ten years the kingdom had rest. Through that time Asa was faithful. That was his testing-time, that time of peace and rest. When great reforms are needed, when the foe presses about them, in adverse circumstances, then men will stand firm and work zealously; but let peace and quiet come, and what strength it takes to stand true to principle. Asa had stood the test in time of peace, and when the invading army of Zerah the Ethiopian came against him, he cried unto the Lord, for, said he, "There is none beside Thee to help." "So the Lord smote the Ethiopians before Asa." Naturally enough, his prayer of faith was assurance of victory.

Forty-one years Asa reigned, and tho the latter part of that time was marred by his lack of trust in God, yet the reforms he effected were far-reaching.

Hezekiah was still a young man when he came to the throne,—only twenty-five years old. He was also the son of a bad father, yet he brought about many much-needed reforms. His first work, as was the first work of Asa, was to open the temple and re-establish the worship of the true God, a work that took no little ability and determination, for tho the people were no doubt dissatisfied with the condition of things under the reigns of his father and grandfather, the evil beliefs and practises were strong upon them. However, he went to work, and when the temple was cleared of all the accumulated rubbish of years, he sent letters by messengers from city to city throughout the northern kingdom inviting the people everywhere to forsake their idols and return to the true God, and to come to a great religious festival at Jerusalem. Some came, and others mocked and laughed them to scorn. Nevertheless, a great Passover feast was held, lasting for fourteen days, during which time many sacrifices were offered, with great gladness. It was indeed the greatest revival Israel had known, "since the time of Solomon there was not the like in Jerusalem." Under the king's direction, the people went through the city, breaking down their idols, cutting down their groves, destroying their "high places," and their altars.

Another of the kings of Israel demands our attention, that is Josiah. The record of his reign is that he did that which was right. Placed upon the throne at the tender age of eight, succeeding a wicked father, to govern a wicked and idolatrous people, his position was a trying one. One sentence of his story tells the secret of his success, "While he was yet young, he began to seek after the God of David his father." At the age of sixteen he turned to God. While yet the best part of his life lay before him, he took up the work of the Lord, purging Jerusalem of her idols, going so far as to burn the bones of the priests on their own altars. Not alone in Jerusalem, but from one end of the kingdom to the other the work of reform was carried on. Then, in the eighteenth year of his reign, he repaired the temple, a work which resulted in the finding of the roll of the law so long lost in the rubbish of the temple. Israel as a nation had sinned away her day of grace, but the king who looked to the God of his fathers "while he was yet young" was not visited with the punishments that came on the nation for her evil deeds, tho he died in battle, bravely defending his own land.

These men, these young men, knew what it meant to stand for principle when all about were those who discouraged and hindered them. The simple accounts do not impress us, but the actual results attained would compare with a complete change in the form of the government of a modern nation perhaps, a change highly improbable, if not impossible. Two of them are classed with the three "perfect kings of Israel," David, Hezekiah, and Josiah. What they did was accomplished through devotion to duty and obedience to God, conditions that can be met by any young man of the present day. With his eyes fixed on the Saviour, his heart set to do the will of the Lord, his hands ready and strong to lift and pull, and push if need be, any young man with the much-lauded, and much-to-be-lauded, ambition for success will succeed.

MAX HILL.

THE DEADLY CIGARET.

THE statistics in regard to heart disease among boys, caused by the use of the cigaret, are simply appalling. One hundred and fifty boys were recently examined in Chicago as to their physical qualifications for positions on the various high school athletic teams, and nineteen of them were rejected because of the tobacco heart. In a preliminary examination for West Point, Pittsfield, Mass., one-fourth of the candidates were rejected for the same cause. The army and navy records present a fearful list of heart failures from the same evil habit. It is also a fruitful source of insanity, as many medical men testify. Every teacher of boys can adduce instances of young lads ruined mentally, morally, and

physically by the terrible habit grown into a vice.

The cigaret fiend is the boy who has become a complete slave to his appetite. Once fairly in its grasp, he is stunted in development, lost to ambition, sunk to all appeals to honor; he will lie, steal, do anything to satisfy his insatiable cravings. Ninety-two per cent. of the boys in the Pontiac Reform School and in the John Worthy School are cigaret-smokers, and of these the majority are "fiends." The records of the reform schools for the girls show similar facts.—Selected.

GET A TRANSFER.

- If you are on the gloomy line
Get a transfer.
- If you're inclined to fret and pine
Get a transfer.
- Get off the track of doubt and gloom;
Get on the sunshine train, there's room—
Get a transfer.
- If you are on the worry train
Get a transfer.
- You must not stay there and complain,
Get a transfer.
- The cheerful cars are passing through,
And there is lots of room for you—
Get a transfer.
- If you are on the grouchy track
Get a transfer.
- Just take the happy special back—
Get a transfer.
- Jump on the train and pull the rope
That lands you at the station Hope—
Get a transfer.

—Anon.

QUESTIONS FOR IDLE MOMENTS.

"To understand a proverb, and a figure, the words of the wise, and their riddles." Prov. 1:6, A. R. V., margin.

[From month to month we shall present before our young readers various questions, enigmas, etc., on Biblical and historical subjects. The answers of any one month will be given the next month. We invite answers from our young readers.]

Bible Enigma.

- I am composed of 25 letters.
- My 8, 7, 10, 14 is the name of a noted patriarch.
- "18, 19, 15, 9 is the father of all humans.
- "4, 5, 22, 23 is a son of the first man.
- "2, 3, 17, 19, 24, 25, 8, 12, 6, 4 is what Israel passed through.
- "6, 3, 17, 7, 21, 9 is a noted Bible pool.
- "25, 23, 7, 19, 12, 4 is an island in the Mediterranean mentioned by Luke.
- "8, 7 is the Bible name of a city of Egypt.
- "11, 1, 19, 12, 6, 23 is a place on the border of the Promised Land.
- "16, 15, 19 is a tribe in Israel.
- "20, 3, 4, 14, 16, 21, 22, 12 is a gate in Jerusalem, spoken of by Nehemiah.
- My whole is a proverb which every boy ought to remember.

Bible Questions.

(Give Bible references.)

1. How did the Bible come to us?
2. Who was it that said when a son was born, "I have gotten a man from the Lord"?
3. Who is the first worker in brass and iron mentioned?
4. Where do we find the first Bible poem?
5. Who said, "My punishment is greater than I can bear"?
6. Who said, "We have found Him of whom Moses in the law and the prophets did write"?
7. How old was the oldest man of whom we have record?
8. Who is said to have died before his father?
9. In whose days was the earth divided, and how did his father commemorate the event?
10. What is the most remarkable case of friendship mentioned in the Bible?

Word Square.

Reading from top to bottom and left to right the same.

The first is the name of a patriarch.
The second is the name of a wicked king of Israel.
The third is the name of a Canaanite king.
The fourth is what Adam and Eve strove to do.

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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.

CONTAINED IN THIS NUMBER.

Table listing contents: Poetry (The Lord Is Our King, etc.), Editorial (The Betrayal of Jesus), Question Corner (Nos. 1771-1775), Outlook (Unity before Truth), General (Fundamental Principles, etc.), Missions (The Giving of the Gospel), The Home (Talks to Young Men), Publishers.

Two weeks from this issue our Home department will be specially given to Temperance. We are sure it will be helpful.

Next week closes the special articles on the Federation of Churches. There will be much more said however; for there is much more that ought to be said.

Our Home department is given this week wholly to our young readers, and to our old-young readers. There is also a puzzle department along good lines, we believe.

A Living Witness.—In the Fourth Century of the Christian era the rapidly-apostatizing church, which yet possessed a little strength, observed both Sabbath and Sunday, the former as a fast to some extent, the latter as a festival day.

God's Sabbath, and that it was observed by the early church. Centuries after their conversion the Roman Church endeavored to crush out Sabbath-keeping, but failed.

Our Bible Enigma.—In working out our Bible enigma, write on a slip of paper numbers up to twenty-five, as 1, 2, 3, etc. Then fit the various parts to this.

In the Richest, Most-Christian City.—Late despatches and articles from London tell us of the fearful condition of things in that great city. It is stated that nearly one-sixth of the population of that greatest, wealthiest city of the world are constantly under the reign of hunger and want.

What a grand opportunity it would be for some of the great beer millionaires, for instance, to take the money which they have gotten from the needs of the poor, and expend it for food and clothing for the needy ones.

Truly this is a sad old world when men and women starve under the shadow of palatial mansions, the owners of which have more than they can possibly use, or that human heart ought to wish.

Memory Verses from the Bible.—We received some time ago, and regret that we have not noted it before, a little pamphlet of thirty-two pages from the Rev. R. H. Smith, Walkertown, Virginia, entitled "Memory Verses from the Bible."

Awful disasters on land and sea have been recorded during the last few weeks, the greatest among which is the loss of the steamer Valencia in British waters between Vancouver Island and the mainland.

"For California" for December, published by the California Promotion Committee, gives especial attention to the oil industry in California. It discusses the early and later history of petroleum, the uses of petroleum and products for production of power, petroleum as fuel on locomotives and steamships, manufacturing uses of asphaltum, and California's production of petroleum.

Bequests.—There was given in the year 1905 by gifts and bequests to educational institutions, religious enterprise, charity, libraries, museums, art galleries, and municipal betterments in the United States the huge sum of \$104,586,422. This is the largest for several years, but not so large as in 1901 by more than eight million dollars.

The "Spokesman Review" of Spokane, Washington, informs us that following the lead of the Inter-Church Conference in New York effort is being made to bring about a permanent federation of churches in Montana, and Wisconsin and others are falling into line.

Two beautiful songs have recently been received at this office from Mr. Chas. P. Whitford, of Fort Ogden, Florida. The titles are "Footsteps That Never Come," and "Homeward;" and they will be mailed by Brother Whitford to any address for 25c for the two.

The Central Union Conference convened January 18, in Kansas City, Mo. as per appointment, with nearly all the delegates present. The meeting has a very strong missionary tone. It has never been my privilege to attend a meeting where there seemed to be a better spirit and harmony, or a stronger determination on the part of the workers to see our work advance strongly in all lines.

Question Corner.

(Continued from page 7.)

clear, and apart from this it has been the general understanding of commentators that the seven weeks refers to the rebuilding of Jerusalem. The fulfilment of this is told in Prideaux's "Connexion of the Old and New Testament."

1773.—Who has the Spirit?

Has not every believer the Holy Spirit within his heart in some degree, even tho he may not be filled, or baptized, with the Spirit?

Yes, every true believer has. "If any man have not the Spirit of Christ, he is none of His." Rom. 8:9. Whosoever is born of the Spirit has the Spirit of Christ. John 3:3-5.

1774.—When Fulfilled? Eze. 11:16, 17, 19, 20; Rev. 21:3, 4.

When does Eze. 11:16, 17, 19, 20 have its fulfilment, and is it at the same time as Rev. 21:3, 4?

No, it begins in this life, in this age. Whenever men turn to the Lord with all their heart, they receive the new heart, and the new spirit is given to them that walk in God's statutes and keep His ordinances.

1775.—An Ever-Present Truth. Eze. 18:31, 32.

In what time or period in this world's history would Eze. 18:31, 32 have its application?

It would apply at any time when there were men that needed forgiveness and regeneration. It was true then; it is true now. God has ever been calling to the sinner, "Cast away from you your transgression wherein ye have transgressed, and make you a new heart and a new spirit; for why will ye die, O house of Israel? for I have no pleasure in the death of him that dieth saith the Lord Jehovah; wherefore turn yourselves and live."