

SIGNS OF THE TIMES

THE GIVER.

“But unto each one of us was the grace given according to the measure of the gift of Christ. Wherefore He saith, When He ascended on high, He led captivity captive, and gave gifts unto men.”

THE GIFTS.

“And He gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.”

THE PURPOSE.

“For the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ.”

FOR HOW LONG.

“Till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ.”

—Eph. 4:7,8, 11-13.



With Our Inquirers

"If ye will inquire, inquire ye."

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

NOTE.—The SIGNS OF THE TIMES endeavors to answer questions just as quickly as it can after receiving them. To be fair to all it must answer them somewhat in the order in which they are received. Not always can we print them in that order, because the exigencies of the limited space which is given to this department call for answers of different sizes, and so the order is sometimes broken, but we endeavor to answer them in order as far as we can. We must also be brief. We have probably fifty questions on hand at the present writing. We can only ask our questioners to be patient.

2256.—Telling Truth and Confessing Sin.

If one has told a falsehood to some person who was in nowise harmed by it, no one's reputation was injured by the lie, if one lies "on himself" instead of telling the truth, or the full truth, but doing no harm to the one to whom he lies, does God demand of him to confess it to the ones to whom he told it?

ANXIOUS INQUIRER.

The purpose of confession is to clear oneself of sin. He who goes on in sin is in partnership with Satan. He who truly confesses his sin, gives up that partnership and yields himself and all that he is to God. It would be a pretty difficult matter for many souls to confess the individual falsehoods which they had told in word and conduct, but they certainly could say to those with whom they associate and before their acquaintances that they had broken from all such things as that, and in the future would stand for God and for truth. As to whether we should confess our sins to others or not depends on the nature of the offense. If we have wronged others in any way and it lies in our power to make that wrong right, the Lord asks us to do it, and to do it without fear or favor. If the sin has not injured others, but is a matter between your own conscience and God, go to Him and tell Him all about it, and then pursue such a course before the world and your associates as will show to them that you are indeed a child of God; and then tell the truth; whatever may come, stand by the truth. What others may do or think, we can afford nothing else but truth. And then when we have done what the Lord has impressed our consciences to do, trust Him and joy in Him and do not worry over the past. If we have a heart to do that, and there are other things that ought to be confessed, according to God's promise in the third chapter of Philippians, He will reveal even that to us. He does not want us to walk with worried heart, but cheerful and hopeful.

2257.—Full Forgiveness.

Can I trust God for full forgiveness of sins without telling people about the sins? I can not see now how I ever could say any untruth. I am considered by others to be pretty good, at least I used to think so; I also meant to be, but I see I have failed entirely. It is certainly impossible to live a good life without Jesus. If I could only trust Him fully, my joy would be complete.

ANXIOUS INQUIRER.

All sin is primarily against God because it is His law that we transgress. If we have wronged or injured a person and it is possible for us to make amends, if our sin has injured or has had a tendency to lead others away, we should do all in our power to take every stumbling-block out of the way, but it is never the duty of any one to go to those whom we have not wronged and confess individual sins. God is our great, true Friend, and one whom we ought to make our holy Confidant, by telling to Him all our mistakes and failures. Why can you not fully trust Him? Has He not power? Has He not wisdom and knowledge? Has He not love? Has He not all the qualities essen-

tial for One you can fully trust? Then why not trust Him? Do not allow your doubts or your sins or your failures or mistakes to come in between you and His great, loving heart of power. You are trusting in your own strength or are discouraged by your own sins. Always remember that while we were "without strength," "Christ died for the ungodly," and if reconciled by His death, much more we shall be saved by His life. Rom. 5:5-11.

2258.—Sabbath Work.

A worldly man has a dairy. He employs a Sabbath-keeper. At times he goes away on business, not returning until after the Sabbath begins. Is it right for the Sabbath-keeper to milk for him and help separate the cream, providing the dairyman has no one to do it? Should he take pay for it?

V. J. L.

The question is not entirely clear. If the Sabbath-keeper is working for the farmer right straight along, helping to milk the cows would naturally be supposed to come into his daily work, milking more or less as occasion demanded. But in this case it would seem as tho he had to milk a little more and do a little extra work, and this does not come into his regular work. As a matter of mercy and kindness cows ought to be milked on the Sabbath. In an ordinary way that milk is to be taken care of with a minimum amount of labor. All this the Sabbath-keeper ought to consider before he hires out, doing nothing whatever but what is in harmony with the obligation resting upon him. Concerning some of these questions where conditions are not clearly stated we can give no definite instruction, and in the ultimate all such questions of conscience must be decided by the individual, between himself and God. But always give God the benefit of the doubt.

2259.—The Higher Powers. Rom. 13:1-5.

Please explain from the first to the fifth verses of Romans 13. You say that God designs to keep the Church and State forever separate. When law is good, why should they be kept separate?

J. W.

The church has its place; the State has its place. If sin had never entered, there would have been no church such as we now know it, nor would there have been any State. God would have been King, and all His children subject to Him. When man sinned, the State came in as a necessity to keep men civil and prevent them from taking their neighbor's lives, property, etc. It can only pertain to the outward acts; it can never touch the conscience and soul of man. The church is in the world for the purpose of saving men. It can not do it thru civil law; it can only do it by appealing to their hearts and persuading them to yield to the power of the Lord Jesus Christ. When the church gets to trusting in the State, she leans upon a broken reed, shuts out Jesus Christ as her illustrious and all-sufficient Head, becomes more and more dependent on the mere human that can help her none at all. The powers that be are ordained of God simply to regulate civil things, but God never designed that His children should obey civil powers when those powers act contrary to His will. See Daniel, chapters 3 and 6, and many other scriptures.

2260.—The Undying Worm and Unquenchable Fire.

Please explain the meaning of Mark 9:43-48, especially the expression, "Where their worm dieth not, and the fire is not quenched."

G. M. Y.

The word there rendered "hell" is from the Greek word *gehenna*; and that is from the Hebrew word meaning the Valley of Hinnom. The Valley of Hinnom was just outside of Jerusalem, first noted for the worship of Moloch, with all its horrible

rites, under the idolatrous kings of Jerusalem. It was afterward defiled and turned into a dumping-ground for all the refuse of the city. Upon this filth the worms constantly preyed, and to avert pestilence constant fires were kept burning to consume what the worms did not devour. The ever-present worm and the ever-burning fire thus became symbols of absolute and complete destruction, for the worm did not die until that which it devoured was consumed, nor did the fire cease burning until all that was cast into it was reduced to ashes. Jesus used that as a symbol of the fate of the incorrigibly wicked. See Isa. 51:7, 8 for the figure of the worm, "For the moth shall eat them up like a garment, and the worm shall eat them like wool;" that is, utterly destroy them. For the unquenchable fire compare 2 Chron. 36:19-21 with Jer. 17:27. The latter text declares that if Jerusalem would not hallow the Sabbath and obey God He would kindle a fire in the gates thereof which should devour the palaces of Jerusalem, "and it shall not be quenched." That is about as strong as language can make it, but 2 Chronicles 36 tells us that that fire that was kindled in the gates of Jerusalem burned up the house of God and all the palaces with fire and destroyed all the goodly vessels thereof, "to fulfil the word of Jehovah by the mouth of Jeremiah, until the land had enjoyed its sabbaths." The unquenchable fire burned up the palaces of Jerusalem. Another case in Matt. 3:12, "He [Christ] will gather His wheat into the garner, but the chaff He will burn up with unquenchable fire." One class will be preserved, the other destroyed; the wheat is kept, the chaff is consumed. No one expects chaff to burn forever. The thought is that the fire is unquenchable until that which is cast into it is consumed. And so Isa. 66:24 declares that it will be the carcasses [dead bodies] of the wicked which are consumed by the worm and devoured by the fire; so that these terms mean simply absolute and final destruction. "The wages of sin is death." See Rom. 6:23; 2 Thess. 1:7-9.

2261.—Differences Among Christians.

A letter from a good brother, F. F. F., shows great perplexity over the differences between Christians over the questions of the Sabbath and baptism. Referring to a former letter from this office, he wonders why there should be any contention over these things even tho there be differences, if it is so that the Lord saves persons on all sides of the controversy, and wonders whether there are not degrees in Christianity.

In reply let us say, (1) God's requirements are always the same—that His children shall possess a character like His. The negative side of that character is expressed in the "Thou shalt nots" of the Ten Commandments; the positive side in "Thou shalt love the Lord thy God with all thy heart," and "thy neighbor as thyself." He who knows the positive side of character will refrain from doing that which God has prohibited.

2. Man finds himself far short of the glory of God or that which He requires of man, for "all have sinned and come short" of that glory.

3. But God has made provision whereby poor, blinded, fallen, sinful men can attain that character thru the Lord Jesus Christ. In order that that may be the case the word of His Gospel is sent out to all the world.

4. In order that that word may be operative there must be absolute faith on the part of the receiver. That means complete submission to God and acceptance of God's word. Having complied with this condition, there follows the matter of teaching. It is very easily conceived that to no soul that ever lived did all the light of God come at once; that soul did not see every practical duty at once; in the very nature of the case, he could not; and yet seeing but one duty, he may give himself as wholly to God as the soul who sees a hundred duties and yields to every one of them. Both of them are in the school of Christ, one as truly a child of God and a disciple of Christ as the other; and if both die at the same time, one would as truly be saved as the other.

But the test may last much longer than that. To the latter may come the light of the Sabbath and

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SIGNS OF THE TIMES

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

For Terms, See Page 15
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Spiritual Gifts—Given by Christ

By J. N. Loughborough

THE three and one-half years' sojourn of Christ with the disciples, during which they saw a manifestation of His tender love, so endeared Him to them that they were filled with grief at His mention of leaving them. But He said to them, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." John 16:7. "When He, the Spirit of truth, is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come." Verse 13. "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26.

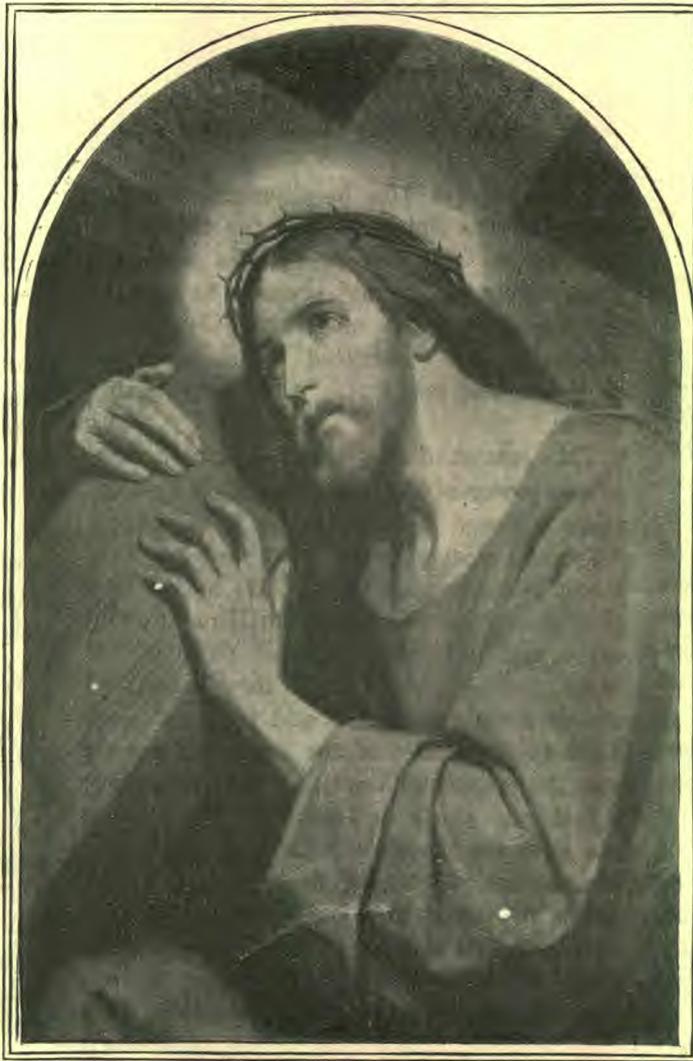
Again, "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth Him not, neither knoweth Him." John 14:16, 17.

This is the power of which Christ spoke in giving to His disciples the great Gospel commission, "Wait for the promise of the Father, which, saith He, ye have heard of Me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. . . . Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:4-8.

This "promise of the Father" respecting the Gospel work is found in the prophecy of Joel, "I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out My Spirit." Joel 2:28, 29.

On the day of Pentecost, Peter spoke of that outpouring of the Spirit on this wise,

"This is that which was spoken by the prophet Joel." "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear." Acts 2:32, 33.



WHAT OUR GIFTS COST.

"It testified beforehand the sufferings of Christ, and the glories that should follow them." 1 Peter 1:11.
"He led captivity captive, and gave gifts unto men." Eph. 4:8.

It is thru the working of the Spirit that Christ is to be with His Gospel ministers to "the end of the world." Matt. 28:20. This is evident from the further testimony of Peter, when he said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:38, 39. From this we learn that the work of the Spirit is coextensive with the Gospel work, even to "the end of the world."

We read of Christ, "When He ascended up on high, He led captivity captive, and gave gifts unto men." Eph. 4:8. The gift of the Holy Spirit was the first of His gifts. It is called the Spirit "of power, and of love, and of a sound mind." 2 Tim. 1:7. By it we are baptized into the body of Christ. 1 Cor. 12:13. It bears witness with us that we are children of God. Rom. 8:16. And it helps our infirmities (verse 26). It accomplishes these things thru its manifestations, dividing to every man severally as He will. 1 Cor. 12:11.

There is not only the gift of the Holy Spirit spoken of, but also the gifts of that Spirit. These, to the beholder, are a demonstration of the presence of that Holy Spirit in the believer. Of this working the apostle says, "The manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as He will." 1 Cor. 12:7-11.

This delineation of the working of the Spirit is in exact harmony with the apostle's statement respecting the gifts which Christ placed in the church after His ascension, "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying [building up] of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the

Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4: 11-13.

Returning to apostolic instruction respecting the work of the Holy Spirit, we read, "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet show I unto you a more excellent way." 1 Cor. 12: 28-31.

This instruction is followed by a whole chapter on charity,—perfect love,—which will abide when the perfect state shall come in, when there will no longer be need for the gifts, when the Lord says, "Before they call I will answer." The apostle does not say that there is a more excellent way than to have the gifts of the Spirit of God manifested in the church, but that there is a more excellent way than for one to simply ear-

nestly desire the gifts while they fail in having a full manifestation of the love of God in the heart, which love is the first-fruit of the Holy Spirit.

That he did not teach that love would supersede the manifestation of the gifts in the church is seen in the first words of chapter fourteen, "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." 1 Cor. 14: 1.

The apostle compares the church of Christ, in which the gifts are all manifest, with a human body where all the members move in harmony: "For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased Him. And if they were all one member, where were the

body? But now are they many members, yet but one body. And the eye can not say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. . . . God hath tempered the body together, having given more abundant honor to that part which lacked: that there should be no schism in the body; but that the members should have the same care one for another." 1 Cor. 12: 14-25.

When the Lord ascended up on high He formed His church to be a visible representation of Himself on earth. To accomplish this He sent the Holy Spirit as His representative. The Spirit thru the manifestation of those gifts has its work of building up and perfecting His people. As the need for such work still exists, it is the blessed privilege of the church to ask and receive that Spirit, that thru its working we may be members of that "glorious church" which Christ shall present to Himself at His appearing, "not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5: 27.

Gifts and Talents

By George W. Rine

The Promised Power.

IN his Pentecostal sermon, Peter says respecting Christ: "Being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear." These memorable words were spoken by the inspired apostle upon that day of all days in the history of the primitive Christian church, when the disciples, assembled together with one accord, were baptized with the Holy Spirit and thus endowed and endowed with Pentecostal power.

This baptism of the believers by the divine Spirit with the power of God, was, as Peter testifies, the fulfilment of the Master's promise: "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1: 8. See also John 14: 16, 17, 26; 15: 26; 16: 7, 8.

In Acts 1: 2, we read of Christ that He was "taken up, after that He thru the Holy Ghost had given commandments unto the apostles whom He had chosen." Here all the hallowed intercourse between the risen Redeemer and His disciples, during the forty days between His resurrection and ascension, all the eternally significant communications that He made to them in respect to the things pertaining to the kingdom of God, are declared to have come to Him and to have been given by Him thru the Holy Spirit. This fact prepares us to appreciate the necessity of the commandment immediately following—that the disciples "should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me. . . . Ye shall be

baptized with the Holy Ghost not many days hence."

Even He (in His humiliation) was indebted to the Spirit of God for the power essential to the success of His ministry. Then surely we can not presume to attempt the tremendous task of finishing His work, which He has committed to us, until we shall be anointed with the same divine power.

This commandment, expressing our need of the power of the Holy Spirit, is immediately followed by the emphatic assurance, "Ye shall receive power, after that the Holy Ghost is come upon you." He added that they should be witnesses unto Him in Jerusalem and unto the uttermost parts of the earth, but not until after they should be anointed with the Spirit and power of God. Here the "promise of the Father" becomes also the promise of the Son. The same Holy Spirit who abode in Jesus, and thru whom He gave the disciples both instruction and commandments, would descend upon them, abide in them, and be to them the all-power and all-wisdom of God, and so qualify them for working and witnessing. So important was this spiritual anointing, this new baptism, that for it they were to wait, to "tarry," before beginning publicly their appointed work.

This reception, by all disciples, of divine power and illumination thru the medium of the divine Spirit, is, in verse 38 of chapter 2, designated as the gift of the Holy Ghost. Now, it is of vital importance that we should grasp the fact that the gift of the Holy Spirit is the supreme and all-inclusive gift of God to His believing children—all-inclusive because it implies and includes all those marvelous spiritual gifts bestowed by our

ascending Lord upon the individual members of His body, the church. The gift of the Holy Spirit is essentially a composite gift, for it carries with it all the specific spiritual gifts brought to view in the inspired word.

These diversified gifts are apportioned among the anointed believers by the divine Spirit according to His own infallible will. The twelfth chapter of 1 Corinthians contains an inspired enumeration of these gifts of the Spirit. In the very first words of this record, the Holy Spirit declares it to be the mind of God that His people should be enlightened in regard to the nature and purpose of such gifts. The all-comprehensive gift of the Holy Spirit was bestowed by our Lord upon His church practically at the time of His ascension to the right hand of the Father. We are told in Eph. 4: 8 that when Christ "ascended up on high, He led captivity captive, and gave gifts unto men." Compare with John 16: 7.

The opening chapters of the book of Acts teach and illustrate this double truth, as expressed in the words of another: "The Spirit of God . . . is to be to the disciple and to the church all that Christ would have been had He tarried among us and been the personal companion and counselor of each and all. And by the Spirit of God working in and thru the believer and the church, believers are, in their measure, to be to the world what the Spirit is to them."

The Gifts Enumerated.

In verses four to six of 1 Corinthians 12, we are taught that, tho there are diversities of gifts, of administrations, and of operations, these are all imparted by one and the same God to one and the same Lord (Christ).

and thru one and the same Holy Spirit. The impartation of these gifts constitutes the truest and highest *manifestation* of the Holy Spirit to the church of Christ. And this sacredly unique manifestation is "given to every man [believer] to profit withal." Verse 7.

The gifts here specified are those of divine wisdom, of knowledge, of faith, of healing, of the working of miracles, of prophecy, of discerning of spirits, of tongues, and of interpretation of tongues. Not all these gifts are imparted to any one member of the body of Christ, but it is in the divine plan that *each* member shall be the recipient of at least one, and not infrequently, of several of these divine gifts.

It is evident that the blessed Spirit bestows this or that gift upon the individual member in accordance with the recipient's original aptitudes. And the individual, in keeping with the particular gift or gifts received, is qualified and commissioned to serve the church in the capacity of an apostle, a prophet, an evangelist, a pastor, or a teacher. Eph. 4:11. Or he may be especially fitted by spiritual endowment for the work of exhortation, for governing or guiding, for the gracious privilege of giving to an extraordinary degree, for uncommon effectiveness in praying for the healing of the sick and afflicted, for the doing of useful or necessary miracles, or for speaking in divers tongues when such speaking can glorify God by compassing the salvation of souls otherwise inaccessible to the Spirit of grace. The fact should be recognized, however, that persons of more than ordinary capacity are often qualified and deputed by the Spirit to serve in more than one of the offices named above.

The "Talents" Comprehend All Spiritual Gifts.

In our Lord's thrilling, solemn discourse given on the Mount of Olives, He places before our inner vision, by the incomparable illustrative parable of the talents, a vivid picture of a most important aspect of the kingdom of God. The kingdom "is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey." The reader will recall the Lord's statement to the effect that the servant who had received five talents and the one who received two, *used* their entrusted talents, or "goods," to the utmost of their ability sanctified by the grace of God. The happy outcome of their absolute fidelity was the return revenue upon the original capital of one hundred per cent. At the time of settlement (the judgment), they surrender to their Lord the talents together with their phenomenal earnings. They are rewarded for their faithfulness

with the high encomium, "Well done, good and faithful servant." They are tangibly remunerated by being entrusted with vastly higher and more honorable responsibilities, and by being called to share the supernal and endless joys of their Master. *Rewarded!*—Yet they earned no reward. The capital was their Lord's; the marvelous increase was the fruit of His blessing. The reward was not a debt, but the spontaneous expression of the heart of God, who "is love," and so delights in mercy.

But the servant who was capacitated to use but one talent proved recreant to his sacred trust. He is said to have hid in the earth the gift committed to him. He tried to justify his faithlessness by trumping up

property. All these are included in the "manifold gifts of God" to His children. They are all the absolute property of God. For "ye are not your own. For ye are bought with a price," even "with the precious blood of Christ."

Does not this parable prove incontestably that all the gifts and powers comprehended by the "talents" were put in trust to His church anew when our Lord returned to the Father, to be scrupulously employed until He shall "come again" to "judge the world in righteousness"? It was the purpose of Christ that the primitive purity and power of His church should be continued intact from the time the "man" took his journey (or from the time Christ ascended to heaven) till the time in which he "cometh and reckoneth with them" (or "when the Son of Man shall come in His glory," etc).

It is true that many of the gifts of the Spirit afterward became wholly unknown to the nominal Christian church. Yet the same Christ is still Lord over all, and is longing to pour out His gifts, if only faithful recipients can be found who would use them in love and fidelity for the good of the whole church, and so to the glory of the Giver. Were not His gifts originally bestowed "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ"? Are the saints of our day all perfect? Does not the ministry still need help? Is not the church to-day susceptible of further edification? Surely the church stands in dire need of all the "helps" that her gracious Lord so abundantly provides.

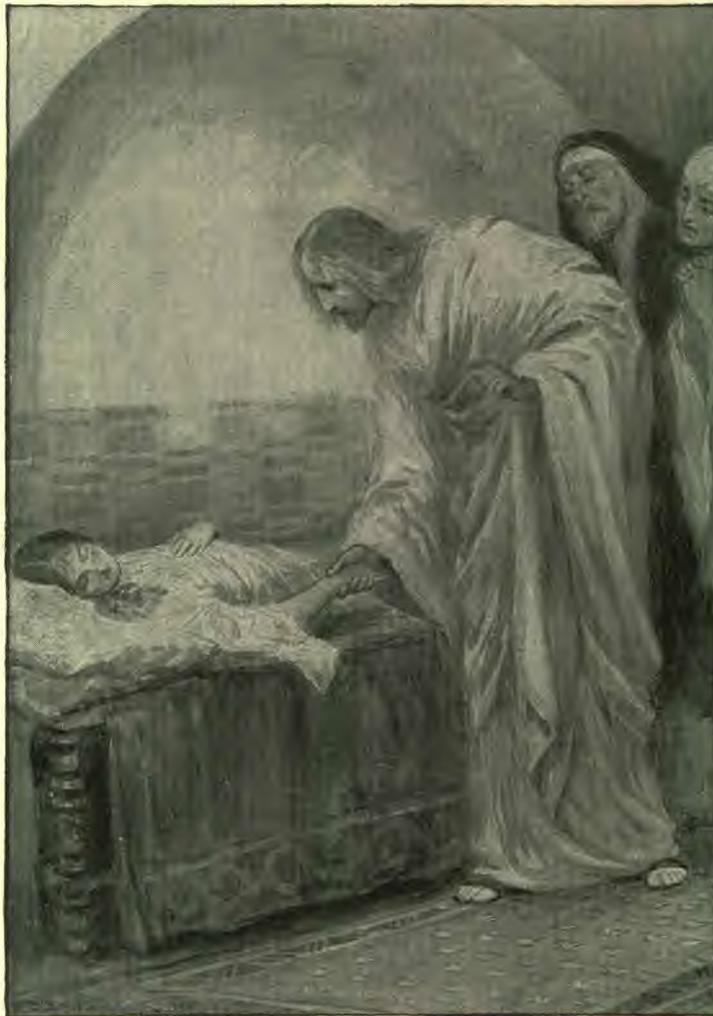
Development thru Use.

"Talents used are talents multiplied." The parable of the talents unmistakably teaches that it is not enough to render back to our Lord what we have received unimpaired, and uninjured, but that we must in justice bring back *more* than we received; that is, we must by industry made effective by the blessing of God, *add* something to what God commits to us. The parable teaches that we are God's stewards; it enunciates the law of responsibility. It shows that the more we receive the more we are morally bound to do. Two talents must, by use, grow into four; five, into ten. God has placed us here to grow, to develop, to "go on to perfection." There can be no growth apart from exercise, no development without strenuous, systematic effort, no perfection apart from the travail of intelligently directed toil.

Use and Improve, or Neglect and Lose.

This is the sentence pronounced upon every one of us by all the courts of God, in the physical, the intellectual, and the moral world. Use and improve your muscle, your memory, your perceptions, your reason, your

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GIFTS OF HEALING.

"He, taking her by the hand, called, saying, Maiden, arise. And her spirit returned, and she rose up immediately: and He commanded that something be given her to eat." Luke 8:54, 55.

all sorts of contradictory and stultifying excuses. He reasoned thus: "Because I can do so little, I might as well do nothing." And that is precisely what he did. His logic was as presumptuous as it would be for a person of exceptional talents to reason, "Because I can do so much, I can do everything." "He that is faithful in that which is least," says the Master, "is faithful also in much." Aye, the only guaranty of my being faithful in the doing of great things is the fact that I have been faithful in the doing of small things.

The parable is its own evidence that the term "talents" embraces absolutely all the blessings with which God has entrusted man. The term includes not only all the distinctive spiritual gifts described above, but also our powers of intellect, our emotions and affections, our powers of influence, our health and strength, our accomplishments, and our

Bestowal of the Gifts of the Spirit

By L. A. Phippeny

Effect upon the Church.

THE effect upon the church of Christ of the bestowal of the gifts of the Spirit must be determined from the purpose of the bestowal. For what purpose are the gifts bestowed? For personal aggrandizement? For the gratification of curiosity or pride or love of power? For private salvation only?

The purpose is thus stated by Paul in his letter to the Ephesians: "For the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ." Eph. 4:12, A.R.V. The purpose, then, is wholly in relation to the church—to the perfecting of its members, who are called saints; unto the work of ministering; unto the building up of the body. All other aims or plans or individuals are excluded.

Bestowed Only in the Church.

But will not the gifts, or some of them, or some one of them, be bestowed upon the individual outside of the church? This would be quite impossible from the nature of the purpose of the bestowal. But we must remember that this church of Christ is not composed of fifty here and five there, only. It will be and is made up of companies in organized capacity the world over, but it includes more—those who respond to the Gospel call from every nation and kindred and tribe. So the church, the body, is known only to Christ, the Head, in its entirety. Therefore, in harmony with the purpose, what gifts are bestowed will be bestowed only on "the saints"—members of the church.

And then the gifts—the endowments of the Spirit—will be given only in harmony with the purpose, and it will be observed that this is a community purpose. It is not an individual, private matter. For me to have the gift of prophecy on a desert isle, living a hermit's life, would be incompatible with the purpose, unless the revelation could be communicated to those who might profit by it. And the illustration might be extended to the other gifts. The object seems, also, to be cumulative, sequential. After and along with perfecting is the work of ministering, named as a result of perfecting, and following this, as a natural result, the building up of the body.

The Grand Result.

Then with a body of saints being fashioned unto perfection by the manifold operations of the Spirit, for ministration under the guidance and with the power of the Spirit, with the body growing, building up under the hand of the Master Builder, what will be the grand result?—Attainment "unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ." Hardly could a more glorious result be outlined than is stated in these few

words. And in the statement is embraced the church's development, its history in detail if we wish to follow thru the history in ascertaining the effect of the bestowal of the gifts.

The Unity.

"Unity of the faith"—"one faith." Gradually there will be eliminated everything of a dividing nature. The "saints" will become united; they will believe one thing; they will speak with one voice; they will be imbued with the spirit of oneness, because they are "saints," sanctified ones, fully controlled by the Head. At present there are some called "children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error;" some who are not "dealing truly" with truth. These will either pass out from the church, which they are dishonoring with a vain profession, or they will die in the flesh and experience a new creation, and be made "saints." They will become fixed; they will have the "one faith;" they will speak "truth in love," and with all true members will "grow up in all things into Him, who is the Head, even Christ."

There will be unity of knowledge of the Son of God; that is, perfect knowledge, which is the knowledge of Him as He is—the Head of the church in all that He is to the church. The members will all be new-covenanters, with every vestige of old-covenant principles forever eliminated from their experience, under the operation of the Spirit when the gifts are given in fulness. They will be full-grown, measured by Christ's measure. And then the complainers and disturbers and grumblers will step out, and the church will be a clean, free church, not having spot or wrinkle or any such thing. Happy day!

All the Gifts Bestowed.

Then will the way be cleared for one intent and purpose of the bestowal of the gifts embracing all others—the revelation of divine power in fulness thru instruments of flesh. This brings to mind more particularly those manifestations usually regarded as supernormal or supernatural, such as healings, miracles, tongues, prophecies, and the like; for it is these that seem specially to appeal to most minds. What will be the effect on the church when these gifts are manifested in the church? But have they not been manifested in individuals at different times? Wherein will the final days be different than other days?

It may be stated as a basic proposition that the fulness of divine working has not been and will not be manifested in individuals here or there ahead of the growth of the body. The body has been growing thru the ages, and if there have been manifestations, they have been commensurate with the growth of the body, and have been properly timed by the One who does the work and

gives the life. The development of the body is in good hands, and it is a fair assumption that there will be uniform growth. An arm, or a hand, or a set of muscles on this or that side of the body will not be abnormally developed. Stated in another way, there is a time of fulness of growth, a time coming—if not here already—when the church will be ready for a man's work, and then the man's work will be done with *all of the gifts*.

Growing Up in All Things.

That power has been manifested in extraordinary ways thru chosen instruments at various times thru the ages, no one can deny, but if we are safe in following the analogies of the word, it is clearly evident that when the time comes for the fulness of divine power to be manifested in *all* of the gifts thru the church, individual instruments will be more amply equipped, more efficaciously used, than have any individuals until that time, because of a riper knowledge of "all things," which is to be expected and looked for in the members of the remnant church. Notice the scripture: "But speaking truth in love, may grow up in all things into Him, who is the Head, even Christ; from whom all the body fitly framed and knit together thru that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love."

One of the effects, therefore, of the bestowal of the gifts will be to prepare the church for the final and fullest manifestation of divine power in the close of the Gospel message. Locality may enter little into the consideration, but time will be an important element. The time will be the time of the "latter rain," when the "increase of the body" has progressed "in due measure of each several part," and the body is complete—a harmonious advance, a proportionate development toward the culminating revelation of power.

This culminating manifestation may be likened to the final charge of a line of battle. Thru the ages the lines have been forming, the forces marshaling,—spiritual forces,—for men and women have come and gone, leaving to the actors of the last generation a heritage only of truth, for which they must fight. There have been skirmishes, and individual combats, and personal deeds of valor under the direction of the great General—wonderful manifestations of power. Even now there are seen here and there His glorious workings thru individuals sent on special missions. But He has batteries in reserve, forces waiting, implements preparing, such as the world has seen little of, and some equipments never revealed, for the church of the last days. Everything is making ready for an advance all along the line. There is where the power lies—in the

firm, steady, simultaneous charge of the body. And the mighty General leads on before.

The Effect Produced.

Then notice another effect of this perfecting, upbuilding, transforming Spirit: "Thy people shall be willing in the day of Thy power." What a soul-stirring thought, that His "people shall be willing." Therein lies the secret of success in this great conflict—willingness! It is a wonderful secret, but it is open, free; every one may profit by it. It is the secret of the reception of power; it is the condition upon which the Spirit is bestowed. It is not primarily willingness to be used as a human dynamo, or thunderbolt, or even as an obscure wedge or a nail; but first of all willingness to die to the flesh, to crucify the old man. The Lord Jesus wants men dead to the flesh, men consecrated into His image, renewed with His Spirit of service, in this closing campaign. Then there will be no question as to how or where they are to be used. There will be only one concern—to remain dead, that the life of Jesus and His glorious power and His beauty of holiness may be continually manifested in their flesh.

Then there will be the humility and contriteness of heart requisite for indwelling power. Then there will be no glorying in and of the instrument. Some, chosen as scouts and special agents, and endued with power for the occasion, forget that theirs is only a small part of the battle, and imagine that they constitute the whole and have precipitated the final struggle. This is one reason why the General has not bestowed upon individuals in the past the measure of power He will bestow upon them when the church as a body moves forward in the grand charge. He knows the weakness of man, and the danger to individuals when they are given extraordinary power and isolated responsibility—the danger of self-exaltation. So He reserves the measure of fulness for the individual until the time of plentitude of power for the church as a whole. There will then be community of interest and responsibility, each soldier acting a part, an important part to be sure, but still only a part, not the whole thing. Even captains and lieutenants and corporals will be subordinates—not the head.

The Victors.

And then the stragglers will drop away, and the fearful will turn back, and the sowers of discord will pass on to more congenial fields, and the stumbling-blocks will take themselves out of the road, and the back-biters will flee, and the victory will be to the faithful who are left—will it?—The glory of the victory will be the Lord Christ's, and His only. For will He not be fighting the battle with men saved by grace—men bought with a price? And yet in His greatness of heart, in His goodness, He calls them brethren, co-laborers, co-heirs, and says all the gain is for them—"all things are for your sakes." He is a wonderful Leader. Who would not enlist under His banner! This is the day of His power. Are you "willing"?

What Shall Be After?

I HEAR the moment echo as it passes
The question of the fading flow'r and tree:
"What shall be after earth and sea have vanished?"
Hear now the answer Love sends you and me:
"Sweet Love shall stay!"

Hear even now the murmur of Life's river;
The seraph-choir strike all their harps of gold;
The balmy breezes praising now the Giver
In one grand chorus—ever new and old:
"Love has no end!"

As barren earth drinks in the summer showers,
And sends new life to dying bud and vine,
The weary soul may from Love's golden hours,
Find what the transient seeker failed to find:
Love never fails!

Soon Love will raise His never-changing standard
O'er Hatred's hard and bloody battle-ground;
The silent grave will open at His bidding,
And all who trusted Love will hear the sound,—
The voice of Love.

O strivers after fleeting wealth and glory,
Gaze for awhile on Love's abiding throne.
Long as He reigns—who gave us Love's first story
The loyal heart will sing Thy praise alone,—
Immortal Love!

FLORA E. YERGIN.

Gifts and Talents.

(Continued from Page 5.)

conscience, or they will be swift to languish, atrophy, and die. There can be no standing still; either progress and gain, or recede and lose. It means forward and finally all, or backward and finally nothing. Hence there was nothing capricious or arbitrary in depriving the faithless servant of his unimproved talent. It was in keeping with the inexorable law of God's universe—in accord with the everlasting verities.

Pertinent Reflections.

All gifts and aptitudes are conferred for the benefit of the entire church. He who perverts them to his own honor and use perpetrates a kind of church robbery. "No one liveth unto himself."

As in the living body each member fills a special office for the good of the world, so has every believer a special gift of the Holy Spirit for the use and upbuilding of the whole spiritual body of Christ.

It does not depend upon whether one has effected much or little, but upon whether or not one has been faithful and diligent in the measure of his power and sphere. For the lowliest Christian is just as truly a member of the body of Christ as is the most prominent.

As to the gifts of God, nothing can be merited, nothing forced, nothing affected. His Spirit gives and works as *He* wills. Hence no one must be envious because he can not do so much or act so conspicuous a part as some other. Everything depends upon the state of the heart and the quality of one's faith. Each one is a distinct member, who has his own peculiar gifts and qualifications, and with these he should in love serve the others.

In the language of Doctor Pierson, "There are three grand departments of Christian experience: *salvation, sanctification, and service*; and unction and Pentecostal power ap-

pear to be especially connected with the last of the three, giving spiritual discernment of truth, and so, also, effectiveness in the utterance of truth."

Shall we not all most earnestly covet the best gifts, in order that we may the more acceptably glorify the beneficent Giver, and the more efficiently labor to promote the well-being of every member of the church of Christ, which He purchased with His own blood?

Signs of His Coming.

NO MATTER how we try to explain them, these are solemn, portentous words: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. . . . And when these things *begin to come to pass*, then look up and lift up your heads for your redemption draweth nigh." One thought in connection with these momentous words of the Lord Christ, is that perturbations of the heavens, of the earth and the seas are directly associated with the signs, or abnormal conditions which are to appear in the visible heavenly bodies. Are we not, therefore, forced by the words of our Lord to the conclusion that God lays His hand, which is another name for His law, upon the "sun and the moon and the stars," when He intends to shake the heavens, and set the seas and waves thereof roaring.

In plain words, is it not here distinctly taught that this is God's regular and normal way of causing phenomena which we witness in the earth, much as storms, tidal waves, earthquakes, and all kindred disturbances? Personally, we do not doubt that such is the case, and neither do we doubt that God will use the same means and methods, when, in the fulness of His purpose He determines to wind up this dispensation, and so awfully to increase these disturbances in the heavens and the earth, as to make men's hearts fail them in looking after those things which are coming to pass on the earth. We do not believe that it can be gainsaid that famine, earthquakes, wars, storms, destructive tidal waves, and volcanic violence, have, in all the history of the human race, been so universal or so generally destructive as during the period thru which we are yet passing. "Signs in the sun" have increased in the same proportion. What do they all mean? Who can show that they do not have direct relation to the solemn words of Christ, and that they are not intended to remind us that God's plans are ripening fast, and that "*our redemption draweth nigh*?"—Editorial from *Word and Works*, April, 1907, edited by Irl R. Hicks, the great weather forecaster.

BE as thou wouldst be in thine own clear sight,
And so thou shalt be in the world's ere long.

—Lowell.



MOUNTAIN VIEW, CAL., OCTOBER 16, 1907.

Manuscripts should be addressed to the Editor.

For further information see page 15.

MILTON C. WILCOX

A. O. TAIT

EDITORS.

Our Bible Band.

HOW many of our readers have read the Bible thru once, twice, three times or more? It is not a large book. The one before us as we write has 1,207 pages, good, large-face bourgeois type, and many almost blank pages at the end of books. To read that thru in a year one would have to read a little over three and one-third pages a day. Another Bible we have with minion type has 806 pages, less than two and one-fourth pages a day. It takes about fifteen minutes of careful reading to cover the three pages required. Fifteen minutes a day will read the Bible thru in one year. Who is there that can not devote fifteen or twenty minutes a day to Bible reading? Who is it that can not give an amount of time equal to four days of the 365 a year in becoming acquainted with the Book of life, the word of the living God?

There are many, many Christians who have never read the Bible thru. They do not know its treasures. If a mansion were given them do you think they would wait year after year and not enter all its rooms and explore its treasures? If one room were locked, there would be no rest of curiosity or desire till it was opened and its secrets laid bare. The Bible is a great mansion with many rooms, but accessible to all who will take a little time to visit them.

How many will join with us in reading the Bible thru the next year?

How many will join our Bible Band?

The SIGNS OF THE TIMES is organizing a Bible Band of those who will agree to read the Bible thru in one year. How many will journey with us thru the great treasure-house?

The SIGNS OF THE TIMES will ask its Bible Band members to do the following:

1. To sign a card with name and address, agreeing by the Lord's help to read the Bible thru in the year 1908, and to forward that card to us. The card list of names will not be given away, sold, or in anywise made public.

2. To pay ten cents for the card, in order to defray the expense of conducting and directing the reading.

3. If a reply is requested by letter, a two-cent stamp should be enclosed.

The SIGNS OF THE TIMES on its part will agree to—

1. Arrange and direct the reading for the year.

2. Give the date of writing and authorship of each book as we reach it, together with brief analysis of lessons to be read from week to week.

3. It will give first place to proper questions from the Band members in the SIGNS OF THE TIMES.

4. It will answer all questions it is able to answer by letter if a two-cent stamp is enclosed.

In short, it will give especial attention to helping its Bible Band readers.

To Those Outside the Band.

The SIGNS will answer all questions by letter if ten cents is enclosed, in either stamps or coin.

It will answer all proper questions in the paper if a two-cent stamp is enclosed.

Is it unreasonable that the SIGNS should ask this?

It does not seem so to us. If we received a few letters only, it would be little trouble or expense to answer them. But we often receive more letters of inquiry in a day now than we did in six months a few years ago. About one-half of these letters must be answered thru the mail. This takes much time. Sometimes to answer the inquiries in the letter means hours and days of research, and the consulting of many volumes. Sometimes it means the writing of other letters; and such a department as our Question Page necessitates a good library. Frequently a letter will come to us asking a question or several questions demanding a reply, with not so much as a stamp or a postal card enclosed. Sometimes the questions are asked on a postal card.

We are sure that our readers will see the reasonableness and justice of our request. It is not to our personal gain that we are asking this. We, as editors, will be no richer, tho we expect it will add to our work. But we do feel that the paper ought to be relieved in part from its great burden of postage and expense, don't you?—We know you do.

We hope to make our Bible Band a school for all who enter it of great profit in the life which now is and in that which is to come.

Will you join? Wherever we have mentioned it, people are enthusiastic. One minister, Elder E. S. Ballenger, writes us that there are 500 in Southern California who have already promised to read the Bible thru in a year.

The SIGNS Bible Band will begin with the year 1908. We believe it will be easier to keep together and keep track of time to be-

gin with the year. We will need the little time between now and the middle of December to get started.

In the meantime our Question Department will continue the same as ever.

Next week we will print a copy of the card we will use for our members.

Who will be the first to ask for an application blank?

About to Be Released.

ALL thru the history of this world is mingled the story of sadness and distress. Sorrow, disappointment, suffering, and every form of pain are the results of the abnormal condition.

The Lord is not the author of this state of things. The fruits of the Spirit of the Lord are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5: 22, 23. The Lord's Spirit is always working to drive out and destroy sadness and pain, but it never produces these things. There will be sadness in the heart when the Lord reveals to us the evil and sin that is there. But this evil and sin is the cause of the sadness; the Spirit of God is the only light by which it is seen. And the object in thus revealing the evil to us, and of producing the consequent temporary sadness, is only that the cause of the sorrow may be removed, and we be led into the realm of eternal peace and enjoyment.

For thousands of years evil has had its abode in this earth, and men have been held in its chains as prisoners. There is no power in man that enables him by himself to break the bands of this slavery to the evil power. God alone can give the strength.

All thru the ages the Lord has sought to win men from the slavery of sin, and to set them free in Jesus Christ. And all who have learned the Gospel have come in contact with that which gives real freedom and which brings to men an inexpressible joy thru their experiences in the effects of the divine power upon their human lives. Those who have tasted of these divine joys are constantly amazed that so few have hearkened to the Lord's earnest entreaties to come to Him that they might have the true life and the joy that comes with it. And those who refuse the Lord's invitation not only make it hard for themselves, but they serve to perpetuate the evil that brings sadness and gloom upon all. There can never be perfect happiness in this world so long as there is a single soul that gives himself to the service of sin in any way whatever.

The world is being filled with evil men. There is no avoiding the conclusion that things are growing morally worse all the time. Common observation as well as documentary evidence shows this to be so. Corrupting vices and crimes, murdering, robbing, and every form of evil imaginable, are becoming bolder and bolder, and the world has its terrors for every one because of these things. No one seems to be safe from the weapon of the assassin, from the stealth of the robber, the cunning arts of the decep-

tive and vicious, nor from the tongue of the slanderer. With all these things growing worse in the world, the picture is by no means a bright one if we look at it from the human standpoint wholly.

But, praise the Lord, we are not required to look at the picture from the human standpoint at all. Our Father in heaven is seeking to get us to look at these things from His standpoint altogether. He bids us enquire, "Watchman, what of the night?" And then He sends back the answer to us, "The morning cometh, and also the night." Isa. 21: 11, 12. It seems like a contradiction. It does not seem possible that the morning and the night can both be coming at the same time. But such is literally the case. The darkness that is filling the world because of the crime and sins that are in the land everywhere is the foreboding of the approaching night. But this night is for those only who refuse to receive the light from God. Those who have received the Gospel of Christ, and who consequently know His word, are not disturbed by this darkness that is such a menace to all others. They know the promises of God, and know that the morning is coming, notwithstanding the gathering shades of midnight darkness.

The Lord would have us understand that the "morning cometh." The time for the world's release from the chains of sin is almost here. This darkness that is spreading over the world is not the indication of a deeper night, but it is merely that dark hour that immediately precedes the bursting glories of the coming day. This evil that we see in the land is nothing more than the last supreme effort of Satan to destroy as many as he can before the coming of the Lord Jesus Christ to begin His everlasting reign. All who yield to the deceptions of Satan and cling to their sin, will indeed go down to destruction in the days that are just ahead of us. For all them it will be the beginning of the everlasting night that locks every vestige of sin in the well-merited oblivion of eternal death.

What an awful thing it is to refuse to know the meaning of these things in these times, and so be hurled into such a night, when the Lord wants us instead to walk out into the rising joys of His eternal day of release!

Every one in all the world should know that the coming of Christ is right at hand. All these wars, and rumors of wars, all this corruption in the world, all this criminality, all this violent rioting, all this plague of virulent diseases that seem to baffle the skill of the wisest physicians, in fact, all of these things that are filling the minds of men so full of dread in these times, are but the evidences of the coming day of the Lord. Satan and sin have had their day. The Lord's day is now about to be ushered in. And when the glad morning comes, sin will have been forever put underfoot. Nevermore can it raise its hideous head to fill the hearts of men with sorrow and gloom.

Hasten the glorious day! Bid all the sons and daughters of Adam know that the time for their release is right at hand! The resurrection morning is almost here! The

coming of Jesus our Saviour is right at the doors! Are you ready? Is your heart heaving with the joys of the coming morning? or are you bowed down beneath the gloom of the forebodings of night? Lift up your

heart to God for light and power. He desires to help you to hasten to get ready for the realities of the pleasures of eternity. The day is at hand. How full of indescribable joy is this great fact!

Spiritual Gifts—Not of Human Choice

THE gift of the Spirit of God to every believer, cleansing, sanctifying, filling for service! The gifts of the Spirit of God, or spiritual gifts, bestowed variously among God's children, to every soul at least one; bestowed for the profit of the individual; bestowed for "the perfecting of the saints," "the work of the ministry," "the building up of the body of Christ." Eph. 4: 12.

Precious and valued gifts are these, symbolized by the highest denominations of Hebrew and Roman money—the talent and the mina. Varied and effective they are, fitting the church completely for her militant career, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4: 13.

Among these gifts are divine and common-sense wisdom and knowledge, faith, healing, miracles, tongues, apostleship, prophecy, evangelists, pastors, teachers, governments, helps, and others.

According to *ability* to use are they given to God's *own* servants. Matt. 25: 14, 15. They are given till the Master comes again; given to rule and regulate the "abundant life" for the building up of the church, and the heralding abroad of God's message of life to others.

How much the church needs these gifts—all of them! If otherwise, God would not have "set" them "in the church." 1 Cor. 12: 28.

But these gifts do not come at the will of the human. A pope may appoint, a council choose, a conference set apart, a church elect, a theological school educate; but none of these can *bestow* the gifts of God. There are many self-appointed or self-assumed governors, leaders, teachers, pastors, prophets. But they do not perfect the saints nor build up the body of Christ. Sickly, weak, dying churches are the manifest consequences.

But is it not right for conference, religious body, or church to select or choose men for certain work?—Yes, if they are sure these men are called and fitted of God for the purpose. Then the church is but recognizing the calling and the gift of God. In normal procedure the church shows that she recognizes God's leading and gifts, even as of old the gifts of the Spirit upon Paul and Barnabas and others were recognized and given room by the early church. Acts 13: 1-3; 15: 22, 23.

But is it not the right thing to do to "covet earnestly the best gifts"?—Yes, the *best gifts for us*, the very greatest gift we can use. But it is not the duty nor is it the proper thing to do, to seek to become a prophet or an apostle or a pastor, or any other one thing of our choice. The very thing we seek might if bestowed prove our

destruction, because we have not the consecrated ability to use it. Yet if in the face of that we continue to seek for it, we place ourselves on the devil's ground, and become deceived and possessed by Satan. Therefore it is written of these gifts: "But all these worketh the one and the same Spirit, dividing to each one severally even *as He will.*" 1 Cor. 12: 11.

The reason is clearly evident. God, infinite in wisdom, knows what is needed for "the perfecting of the saints," "the work of the ministry," "the building up of the body of Christ." He also knows our limitations, our lack of knowledge, our predilections for our own way; our selfish and often unconscious prejudice, our little knowledge of the needs of His church. He knows whether our choice of gifts would lead to destructive exaltation or discouraging defeat. In fact, He knows all things; we know little of anything. We look to honor and present results; He looks to the service and the eternal good of ourselves and His church. Why, then, should we not be willing to leave all choice of gifts to Him?

The Sacred Story of His people demonstrates His wisdom. Does He want a leader?—He takes a Hebrew, by adoption heir to Egypt's throne, gives him a post-graduate training of forty years in keeping sheep, and makes him the mightiest of earth's leaders, "Moses, the man of God." Does He want prophets?—He chooses Jeremiah, the youthful priest; Daniel, the royal student; Amos, the herdsman of Tekoa; Elijah, of Gilead; Samuel, the devoted boy; John, the fisherman. But He uses them all mightily. Does He want a king?—He chooses the true, brave shepherd lad, David. Are apostles needed?—Peter and Andrew, fishermen, Matthew, the publican, and others from other walks of life, all successful, because endowed of God and submissive to Him.

So, Christian brother or sister, leave it with Him. Do you wish to be a prophet? an apostle? a teacher? an evangelist? a speaker of tongues? Do you covet one or all of these? Make no demands on God. Seek Him for the best gifts for you. Follow "the more excellent way," that of love, set forth so beautifully in the thirteenth chapter of 1 Corinthians. Only so will you be built up and God glorified. Let God divide the gifts of His Spirit, and whatsoever He bestows upon you, honor Him by its use, and also glorify God by recognizing His gifts to others. "As He will." Let it even be so.

"BLESSED are the peacemakers; for they shall be called the children of God." Matt. 5: 9. Then whose children are they that make war?

Trust that man in nothing who has not a conscience in everything.—*Laurence Sterne.*



Is It Peace or War?

By Our Own Correspondent

The Second Peace Conference at The Hague.

The Organization of the Conference.

THE second Peace Conference at The Hague has come and is about to adjourn. For the first time in the history of ancient and modern times, have the nations of the world come together in a sort of "Parliament of Humanity" to discuss the paramount questions of war and peace.

At the first conference, in 1899, only twenty-seven nations were invited. This time, forty-five nations sent their duly authorized plenipotentiaries accompanied by a full staff of military and technical delegates, not counting secretaries; in all, two hundred and fifty delegates and a grand total of five hundred envoys. Some countries had from ten to fourteen delegates, like France, Russia, Germany, the United States, and China; other countries had less in proportion to their political importance. Here is the full list of countries by continent:

Europe: England, France, Germany, Austria-Hungary, Russia, Italy, Spain, Portugal, Belgium, Holland, Luxemburg, Sweden, Norway, Denmark, Switzerland, Servia, Greece, Bulgaria, Montenegro, Rumania, Turkey.

America: United States, Mexico, Guatemala, Honduras, Nicaragua, Salvador, Cuba, Haiti, Dominican Republic, Panama, Colombia, Venezuela, Ecuador, Peru, Brazil, Bolivia, Chile, Argentine, Paraguay, Uruguay.

Asia: China, Japan, Siam, Persia.

A Stormy Conference.

It may be well to remind the reader that the conference was called at the request of President Roosevelt, whose request was immediately joined by that of England. The program was furnished by Russia, and was sent by her thru one of her jurists, Mr. Maartens, to all the European capitals for approval. The two great questions which everybody expected would be the main theme of the conference—limitation of armaments, not to say anything about disarmament, and compulsory arbitration—were missing on that program! The United States and Great Britain thought that they should be considered. So did Japan and Spain, to speak only of the great powers. Germany, Austria, and Russia opposed this view, while France and Italy declared that they were ready to examine these questions should they come up at all. Agreement seemed impossible, and it was feared that the conference must be given up. "At the very time when all the world is talking of disarmament," said "Le Siecle" of April 22, "men of foresight are afraid that these very efforts may bring trouble instead of peace."

This state of things was beheld with no small alarm by the men who had the greatest hopes of the coming conference. One of the foremost among them, Baron d'Estournelles de Constant, a French senator, said in a discourse before the Interparliamentary Union in London: "This conference, should it fail, will partly destroy the hopes to which the first one

gave birth. Think of The Hague Conference casting discredit upon itself; becoming responsible for its own abortion by burying the limitation of armaments! What a sad and unexpected failure this would be! And yet, this is exactly what awaits us, should we commit the folly of going once more to The Hague without study, meditation, or due preparation.

Compared with the limitation of armaments, expected by the whole world, everything else it may do will be insignificant. The conference will then be reduced to a declaration of its own impotence and bankruptcy."

Negative Results of the First Conference.

Indeed, since the first conference, two facts had occurred which might well shake the confidence in such councils and blast the hopes which they had at first awakened; first, England, who in July, 1899, had appeared before the world as the champion of arbitration, had, in October of the same year, begun a



Palace Hotel, Headquarters of French, Austrian, and German Delegates.

war on the Boers; second, Russia, who had called the conference together, entered, four years afterward, into a disastrous war without any thought of arbitration.

Again, the first peace conference had closed by voting a resolution in favor of reducing armaments. What has been the result? A double diagram published in the "Peace Conference Messenger," July 17, gives the following dismal answer. Between the years 1897 and 1907, military expenses have risen:

Italy,	from \$ 46,800,000	to \$ 57,200,000
Austria,	73,400,000	94,400,000
Great Britain,	90,600,000	148,800,000
France,	129,000,000	144,400,000
Russia,	151,200,000	209,400,000
Germany,	159,800,000	215,200,000
Japan,	32,800,000	56,800,000
United States,	42,800,000	91,200,000

Totals \$726,400,000 \$1,017,400,000

Increase in ten years of the annual army expense, \$291,000,000.

Naval expenses have increased as follows:

Italy,	from \$ 19,800,000	to \$ 27,800,000
Austria,	5,600,000	6,400,000
Great Britain,	109,000,000	167,800,000
France,	51,000,000	62,400,000
Russia,	31,800,000	47,800,000
Germany,	21,800,000	66,600,000
Japan	27,800,000	41,200,000
United States,	30,800,000	107,200,000

Totals \$297,600,000 \$527,200,000

Increase for the ten years of the annual naval expense, \$229,600,000, which being added to the increase in army expenses makes over half a billion more being expended annually on the armies and navies of these seven nations than they were spending ten years ago.

Thus, during the eight years since the first peace conference, instead of decreasing, war expenses have increased all along the line. Germany and the United States have even doubled and almost trebled their naval expenditures. As a burning comment on the foregoing, July 15, on the very eve of the opening of the conference, a mass meeting in The Hague, organized by one hundred anti-military societies, branded the conference as "a farce."

Is the Conference "a Farce"?

Coming together under such circumstances, what could be the real object of the conference? In what sense could it be called a "peace conference"? Was it indeed "a farce"? It may have been a farce as far as peace was concerned; but there must have been some kind of definite object in view on the part of the great powers. The real fact has already been pointed out by your correspondent, Mr. Olsen: the nations of Europe are crying for peace. They are tired of carrying the indescribable load of "armed peace." This regime, under which Europe has now been living for the last thirty-seven years, absorbs one-half the national resources of continental powers. Look at this picture:

Italy spends annually for its fleet and standing army, \$85,000,000; Austria, \$100,800,000; Germany, \$281,800,000; France, \$206,800,000; Russia, \$257,200,000.

Do you wonder that under this crushing burden the nations are beginning to grow tired? Do you wonder if at last their groans are turning into threats and curses? M. d'Estournelles de Constant recently referred to these threats as follows: "Governments have no choice left. To continue the present system is impossible. . . . Limitation of armaments is the only salvation possible. Adjourning it is bankruptcy, is revolution."

One of the conservative members of the English Parliament said last spring: "The moment may arrive when our people will prefer to eat their daily bread in distress rather than to starve in all security."

In France, Germany, and Italy, this restlessness is represented by the progress of the antimilitarist movement and revolutionary socialism.

Thus, the most natural conclusion would be that in order to avert the danger of general uprising, European governments have decided to pause a while and think, or at least to give the masses the impression that their great desire for peace was being given serious consideration. Hence the idea of the first and of the second "peace conference" at The Hague.

But let us come to the conference proper. Its work was so different from what its name indicated, that of necessity some explanation had to be given, and the true reason sought out. The conference had very little to do with peace. Indeed, in his opening speech, President Nelidoff was careful and candid enough to warn the world against expecting too much from the conference, and merely allowed us to "dream of the ideal of a universal peace!"

A War, Not a Peace, Conference.

Really and honestly, to an unsophisticated observer, the conference was a war conference. From the very start, the delegates went soberly to work at organizing war, that is to say, reconstructing its rules and adapting them to the latest improvements and inventions in the line of war implements.

This is not the impression of the writer, merely, but a general impression resulting from a positive fact. During the conference,

the "Independence Belge" said editorially: "People are from day to day giving up the hope of seeing the conference reach practical results. . . . To tell the truth, the conference has been called together with the avowed intention of more strictly regulating war."

July 7, the "Peace Conference Messenger" (at The Hague) said: "There are three com-



General View of Scheveningen Beach with the Various Grand Hotels Where Many of the Delegates Live.

mittees exclusively devoted to war, and half of the committee entrusted with the question of arbitration is busy with organizing the court of appeal on seizures, which will operate only in times of war."

In a discourse delivered at The Hague during the conference, Baroness von Suttner declared: "War has made its home at this conference. War has been announced before the world as unavoidable. To war, nine-tenths of its labors are being devoted, while one-tenth is devoted to peace, taking care at the same time to leave the doors open for war to rush in. . . . The conference has legislated as to how the future war is to be conducted."

This paper not being a military paper, the reader will excuse us if we pass rapidly over the numerous and complicated war regulations which occupied the meetings of the four committees and their sub-committees. As one pores over the long columns of matter made up by the reports of these committees, the impression received is that of a well-organized Military Chautauqua with the best specialists from all over the world as instructors. All the details and emergencies of war, all its brutalities and horrors are coldly weighed, calculated, and regulated. Here and there some infernal weapon is considered rather too cruel for this civilized age, and is thrown out by a small majority, or even by a unanimous vote. Some cruel bullets (like the dum-dum, forbidden in 1899) are ruled out, but the "new bullet," equally as barbarous as the explosive bullet, has been retained as allowable. Here is a list of the leading topics of the program for discussion at the conference: declarations of war, when made and if to be made; the right of making war for the recovery of private or public debts (Drago doctrine); the right of seizures; war contraband; destruction of neutral property; transformation of trade ships into war-ships; conditions of a siege and of bombardment of cities and fortresses; floating and submarine mines, when and where allowable, and what kinds; the prohibition of explosive bullets or missiles throwing asphyxiating gases; the prohibition of throwing explosives from balloons; war indemnities to neutrals; organization of a court of appeal on seizures, etc., etc.

Interviews with Delegates.

The writer had opportunity, toward the end of July, of meeting personally with some of the delegates at The Hague. I found that the representatives of the greater powers were quite loath to speak on the matter of the conference and could hardly refrain from smiling when asked what were the prospects for disarmament and general peace. On the other hand, the delegates of smaller powers were more inclined to utter their mind. One of these, representing one of the small Central

American republics, answered as follows to my question if he believed that disarmament would be brought about:

"No, I do not; there is among the great powers a whole class of people who live by the military career and who derive pride from it. These old traditions can not be uprooted."

A member of the French delegation to whom I was speaking of disarmament, interrupted:

"Disarmament has not been mentioned; the question is not on the program. As to the question of permanent peace, it is, like the former question, a philosophical matter which everybody is at liberty to solve as he may please."

"In this peace conference which deals only with war," said to me with a smile the delegate of a leading South American nation, "the word disarmament has not been pronounced; as to a permanent peace, some wishes in that respect will be expressed. Only, these wishes are rather unfortunate, to judge by the last conference so soon followed by war."

"What do you think of a European war?"

"It may break out at any moment. It is an unforeseen thing, like an earthquake, there are so many rivalries among the nations."

"Pacifists" Alarmed.

The negative attitude and labors of the conference caused a profound disappointment to those who were watching it with anxiety and were expecting from it the end of the terrible nightmare of general war. The "Independence Belge" received from one of its correspondents the following lines of sad irony:



Concert Hall Where Delegates Hold Evening Meetings.

"Those who have read the notes which the presidents and secretaries of the committees and sub-committees of the so-called peace conference have daily passed over to the news agencies, have had opportunity for bitter reflections on the impotency of nations great and small as to peace-making. The propositions of the delegates are indeed intensely pacific: seizures at sea, war declarations, bombardment of ports, villages, and cities, floating mines, war contraband, blockades, etc. If those two hundred and fifty plenipotentiaries imagine that the nations will present them with laurels and triumphal honors for legislating on the most correct manner of killing, mangling, and mutilating their neighbors, they are strangely mistaken."

The International Peace Bureau at Berne, the central organization for the peace societies in the whole world, conveyed to M. d'Estournelles de Constant the "general disappointment regarding the deliberations of the conference," asking him to submit its remonstrance to President Nelidoff.

The Interparliamentary Union—a peace society made up of members of various parliaments—also sent in its protest to delegate Beernaert from Belgium, stating that "public opinion would cast a severe judgment on a tribunal called a peace conference which proved unfaithful to its mission."

The most outspoken expressions of disappointment are possibly those of the "Peace Conference Messenger," edited and published at The Hague by that ardent pacificator, Mr. W. T. Stead. Just two quotations from a hundred:

"The nations of the world which are bending under the growing load of armaments have con-

ceived vague hopes that the governments would succeed in securing them some relief, be it ever so small. If all that the governments can do is simply to express some unimportant, common-place resolution, after which they will give up the problem as unsolvable, the popular mass will draw their own conclusions. They will consider this hypocritical declaration as a public confession of the moral bankruptcy of the existing order. And they will throw themselves into the arms of socialists, who are at the head of the discontented in all the countries of the world."

The same paper compared the conference to an edifice built on a layer of ice growing thinner every day, and thus threatened with being plunged into the deep. "This deep is the dwelling-place of those who own nothing, the abode of the immense majority of humanity, the men and women who perform the hard labor of this world, the workers in the fields, in mines, in factories."

Then aptly quoting our Lord's prophecy, the same paper goes on: "Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded; but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all: after the same manner shall it be in the day that the Son of Man is revealed." The same thing can be said to-day of the conference now marking the close of the old order of things. They eat and drink and concoct small regulations to perfect the rules of war, not knowing that we are in the last days. . . . But, when the old order of things refuses to adjust itself to the new, convulsions, earthquakes, and revolutions take place. These it is precisely the object of politics, endowed with foresight, to foresee and forestall. But when there is no remedy and the time has come to cast off an old regime, there falls upon the great men and statesmen a blindness of judgment, and, happy in their ignorance, like dumb dogs, they await their end. The signs of the times are not lacking for those who have eyes to see. One of them is the expansion of socialism, the nightmare of conservatives. . . . Before the meeting of another conference, the revolution will have broken out."

The Conference Wakes Up.

Finally, the conference woke up. On July 23, a Central American delegate said to me: "At the present moment, neither Germany nor England cares anything about arbitration. And, strange to say, France, always so ready to march toward high ideals, allows herself to be carried along by England, to whom she seems to be allied."

Here something must have happened. A tremendous pressure seems to have been brought to bear upon the great powers by "pacifist" influences. Baron d'Estournelles de Constant was seen taking a fast train to Paris.



Fastime on the Beach at Scheveningen.

The foregoing protests from peace societies were brought into the conference. A few days previous, on July 17, a deputation composed of members of the English Parliament, headed by Lord Weardale, had been received in the office of Sir Henry Campbell Bannerman, to whom they expressed their astonishment at the cowardice of the English delegation.

Louder and louder in the "Peace Conference Messenger," Mr. Stead thundered the "alarm," "amazement," "disgust," "consternation," and "rage" of peace societies. According to the same paper, the British delegates, who had been instructed to oppose the general arbitration treaty proposed by the United States and the compulsory treaty proposed by Portugal, were then suddenly required to approve both the American and the Portuguese treaties.

A Meaningless Arbitration Treaty.

What are these treaties? Three arbitration projects were presented before the conference and submitted to committee Number 1, of which M. Leon Bourgeois is chairman: one each by Russia, North America, and Portugal. But note: every project and all the amendments proposed expressly excluded from the jurisdiction of compulsory arbitration all conflicts in which vital interests, the honor or the independence of the contracting powers should be involved. One single and noble exception is to be made for the Dominican Republic—the smallest State represented at the conference—which has deposited a wish in favor of "compulsory international arbitration and that without restriction."

The first delegate of Germany, Baron Marschall von Bieberstein, delivered on July 23 a discourse before committee Number 1, in which he said:

"There are conflicts which, precisely by reason of their importance are beyond the jurisdiction of compulsory arbitration. Even the most fervent advocates of the latter recognize that arbitration can not be enforced if the question at issue involves the vital interests and independence of the State. . . . Indeed it could hardly be expected that a State would admit of a third party as a judge in its honor and vital interests."

Listen to the following heroic exhortation addressed to the committee on arbitration by its chairman, M. Leon Bourgeois:

"As to political differences, it does not seem possible at the present time to recognize compulsory arbitration by a universal treaty; but can we not all accept compulsory arbitration in differences of a purely legal character in which none of the States would risk a bloody encounter?"

Think of the Christianity of a decision to resort to arbitration in all such cases where it would be decidedly unprofitable, financially, to go to war! Thus it can be seen that the conference has not aimed with any degree of seriousness at the suppression of war. It has only agreed to arbitrate questions over which the nations would not have thought of going to war even if they had never heard of such a thing as a peace conference.

Here are the leading questions incorporated in the arbitration treaty: Treaties on commerce and navigation; conventions respecting the international protection of laborers; postal, telegraph, and telephone conventions, conventions respecting the protection of submarine cables; railroad conventions; conventions respecting the protection of literary and artistic productions; conventions respecting industrial property and patent rights; monetary and metric conventions; conventions respecting reciprocal and gratuitous help to poor, sick people; conventions respecting diseases in cattle, and agriculture, etc., etc.

Well could the late Count Nigra, member of the conference of 1899, at which these same cases were voted, qualify them as "so miserable that they were not worth mentioning."

And yet it has not been an easy thing for the conference to agree on the above points. Several cases of the same nature had to be struck out of the list.

JEAN VUILLEUMIER.

(Continued Next Week.)

[The above article will be followed by one which sets forth a most beautiful dream of mankind, the City of the Kingdom of Peace. Plans have already been drawn for this city. See also note on our last page. Ed. S. of T.]

With Our Inquirers.

(Continued from Page 2.)

baptism. He may joyfully accept them both, and go forward. The same test may come to the other who formerly saw much greater truth than the latter, and yet he may be so unconsciously blinded with prejudice and erroneous teachings that he can not see the light of the Sabbath or what true baptism means. He does not wilfully reject light, He is blinded as was Peter who could see only the salvation of the Jews, and is not able to see the advance light which the Lord in His providence brings him. Still God may not condemn him for this, and certainly it is not for Christians to condemn him. A little later on the Lord brings it to him in another way, and later still perhaps another way, and so will His truth be brought to bear upon every soul who professes His name in this world, until that soul comes either to see it or to utterly reject it. In the last final test which will go to the world, there will be multitudes in the valley of decision. Joel 3:14. What has brought them there is the preaching of the last great Threefold Message of the everlasting Gospel. When probation ends, God's church will stand without a mediator, will endure thruout the plagues which shall fall thruout the sinful earth; they will do this because they have made Him their shield and buckler. Psalm 91.

Therefore while we may not judge others as to the light they have received, as to whether they have rejected duty or not, as to their standing before God, yet as to our own safety we have no right to take any one else's conduct of the past or the present for a guide for the future for one moment. We have no right to think that if this man is safe in not following the whole Scriptures or all the light we will be safe in walking in his footsteps; there is but one Example, and that is Jesus Christ; but one great moral rule, and that is the Decalogue. Our only safety lies in following with all our heart the light which comes to us, and trusting in the Lord Jesus Christ for the cleansing and power and grace to do it.

2262.—Redemption and Creation.

It is said that "when the New Dispensation came in, a new order of things came," that "the redemptive work of Christ was a greater work than the creative work of God the Father," "old things passed away and all things became new," that the spirit of God's commandments as alluded to is carried out by the first-day observers, the letter of the law being unimportant. F. F. F.

In the first place, there was absolutely no change in moral requirement in passing from one dispensation to the other, there could not be, for God is the same unchanging Being in all ages and in all times.

The only change there could be, which necessarily must be, was the changes which were wrought in the forward step in the progressive work of God. Type gave way to antitype, shadow gave way to substance, all the sacrifices of the past were met in the one Sacrifice, and all the laws and requirements and ordinances which surrounded that system of sacrifices expired by limitation when the sacrifice ceased. The crucifixion of Jesus Christ did not do away with God's moral law, but magnified it and made it honorable in showing that the law was so holy that the Son of God must die to release man from its claims.

2. It is a mistaken idea that the creative work was of God the Father, while the redemptive work was of the Son. The words of Jesus, "I and My Father are one," express a great, eternal truth. John 1:1-3; 1 Cor. 8:6, and other scriptures, very clearly show that all that God ever did for the world is done thru Christ Jesus, and so when He came to redeem it, it was not simply that He gave Himself, but God gave Him.

3. Further, the work of redemption is simply a work of creation. He who is in Christ Jesus is a new creature or a new creation. 2 Cor. 5:17, margin. Eph. 2:10 reads, "For we are His workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them." See also chapter 4:24. It takes creative power to redeem, and so the Sabbath, the memorial of creation, is ever a sign to the children of God that

Jehovah is the God that sanctifies. Eze. 20:12, 20.

4. It is not in God's plan or God's work that old things are passed away and all things are become new, but in the experience of the souls who have given up the sin and the old man, and have given themselves to the Lord Jesus Christ. Such are made new creatures. It is with them that old things are passed away and all things are become new. Formerly they were unreconciled with God, at enmity with God's law, but now they stand reconciled and love all God's requirements. "O how love I Thy law! it is my meditation all the day." "This is the love of God, that we keep His commandments."

2263.—Lax Divorce Laws and Their Fruitage.

Are not the lax divorce laws of the various States filling our land with adulterous (bastard) children, and does not Deut. 23:2 still apply to them? W. G. W.

There is no question but what the lax divorce laws have a strong downward influence, yet there is something else behind the divorce laws to be considered, and that is the unrestrained lusts of humanity. There are countries in this world that boast that they have good laws respecting marriage and divorce, like Mexico and some others, for instance; but in some of these various countries the marriage bond is disregarded everywhere, and the transgression of the seventh commandment is considered a light thing. If there were the strength of Christian teaching there ought to be, there would be fewer divorces than at the present time. Of course, when the lax laws exist and divorces can be obtained so easily, it is a constant temptation to people who meet with marital troubles to resort to the divorce courts to settle them. The temptation would be removed and the difficulties settled perhaps in the right way were it not for these laws. A country like this ought to have uniform marriage and divorce laws.

However, we do not believe that that shuts illegitimate children out from the kingdom of God. There were necessarily some things in the laws regulating that typical people of Israel that are not necessary nor practical in the great world, and the Lord knew that this would be so. Every moral principle that obtained then is binding now, but the matter of legal regulation pertaining to that nation alone the Lord has not placed upon the world itself. Read Paul's epistles to the Corinthians and see how merciful God was, and how the worst among the heathen were converted. While he tells us that "neither fornication, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God;" yet all these characters may be saved, for he continues, "Such were some of you; but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God." 1 Cor. 6:9-11.

2264.—Kill and Eat. Acts 10:13.

Why did the Lord tell Peter to kill and eat? Acts 10:13. J. F.

The incident to which you refer is only one of several things which come into the Lord's great lesson to Peter. Peter felt that his mission was with the Jews alone and that to them only came salvation. The Lord wanted to teach him that the Gospel was to all the world, and He did it by the object-lesson recorded in Acts 10:9-16. It was not given to teach Peter that he ought to eat every manner of fourfooted beasts and creeping things of the earth and birds of the heavens; it was not a matter of diet at all. Peter considered those things unclean; Peter considered the Gentiles unclean, just as he looked upon those beasts and creeping things. The Lord therefore used those animals to represent the Gentiles. Peter himself did not take it as having to do with the question of diet. Verse 28 shows that Peter learned the lesson, "Unto me hath God showed that I should not call any man common or unclean;" and also verse 34, "Of a truth I perceive that God is no respecter of persons." And again, chapter 11:12, "And the Spirit bade me go with them, making no distinction."

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There will also be talks to the youth, talks on health and temperance, interesting information, and occasional helpful stories and sketches. The Home Department alone will be worth the price of the paper for a year.

These are some of the good things we expect to lay be- fore our readers in the year to come; but the half has not been told. As our editors get to work on these forth-com- ing numbers, the plan enlarges; new thoughts and new ideas unfold before them, and we can confidently assure our subscribers that each number will be a veritable feast of good things.

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Address Signs of the Times, Mountain View, Cal.



The Wise Man.

THE wise man, said the Bible, walks with God,
 Surveys, far on, the endless line of life;
 Values his soul; thinks of eternity;
 Both worlds considers, and provides for both;
 With reason's eye his passions guards; abstains
 From evil; lives on hope, on hope the fruit
 Of faith; looks upward; purifies his soul;
 Expands his wings, and mounts into the sky;
 Passes the sun, and gains the Father's house;
 And drinks with angels from the fount of bliss.

—Robert Pollok.

The Ideal Husband.

By Mrs. A. J. S. Bourdeau.

IT is worth while to expatiate on the beauties of ideal lives, as—

“The thing that we long for, that we are
 For one transcendent moment.”

In one sense that which is ideal is intangible and unattainable, for, as fast as we approach unto our ideals, just so speedily do they recede. Nevertheless, we could not dispense with these ideals, as they are the goals to which we are constantly looking in our growth to higher and nobler lives.

In the consideration of this subject our minds instantly revert to the ideal Man, the Man of Nazareth, and from His grand life we form our conceptions of ideal traits of manhood.

The ideal husband is strong in will, but not obstinate. He yields gracefully, when no principle is involved. He considers his wife an equal and a companion.

He is clean and wholesome, mentally, physically, and spiritually. He is cultured in his tastes, neat, and well-groomed; manly-looking, but not necessarily handsome, else he might be more in love with his mirror than his wife. He casts off cares, when occasion demands, and becomes a pleasant companion.

He is a man of strong opinions, but he does not “resolve himself into a section of the day of judgment, and fulminate *anathemas* against all who chance to differ with him.”

He so believes in his wife's judgment and consideration as to let her know the financial status of the family. He gives her an allowance of her own, for private needs. Niggardliness toward a wife, or distrust of her where money is concerned, is a sure way of sapping a wife's love.

During the evening he is never so absorbed in his newspaper as to be like a sphinx to his wife and family. Occasionally he even drops his own reading, and takes up his wife's book, reading to her a few chapters, while she sews or rests.

The ideal husband is a devoted lover throughout married life. He understands woman's nature enough to know that a woman would rather be loved a little *less*, and *hear* of it once in a while, than to be loved *more*, yet

never hear it from the lips of the man beloved.

“There is nothing quite so fine, so real, so truly great, as the tender consideration born of love, sympathy, and appreciation, that a husband has a daily, yes, an hourly chance to show to the woman who has given her life into his hands. And there is nothing that a woman can stand so much of as consideration.”

Consideration in all things, born of love, sympathy, and appreciation, complete a “combination which raises a man to the highest pinnacle of a woman's love and respect.”

“You perhaps have heard of the man who protested his willingness to die for his wife, but always forgot to pass her the salt. Well, I should prefer the man who passes the salt, for life is made up of the common, everyday services of the apparently trivial sort.”

“And now,” you ask, “what about looks and wealth?” Possession of the penny, or dollar, does not matter so much as the ability to produce them. And, if he possesses a *portion* of the starlike virtues mentioned, and is striving to attain unto the rest, it matters not whether he be not tall, fair, or comely.

To the ideal wives I would say that it remains largely with *you* to *make* or to *mar* your ideal man.

Dandy Jim's Fate.

DANDY JIM, the richest dog in the world, is dead. If it had not been for the legacy his former mistress left him, Dandy Jim might be alive to-day. A veterinary surgeon and a regular hospital doctor treated him unsuccessfully. He had fatty degeneration of the vital organs. A stroke of apoplexy was the immediate cause of his demise.

During his lifetime Dandy Jim wore diamonds. He ate candy every day that cost eighty cents a pound. A coachman took him driving in the park sunny afternoons. He had no cares and nothing to work for. His food came without effort and he was pampered, coddled, and killed thereby.

The idea of leaving a \$10,000 legacy to a spaniel would seem ridiculous to most people, but it was as natural for the aged spinster whose companion Dandy Jim was, to provide a life of ease for him as for the ordinary millionaire to provide a life of ease for his son.

And it was much less foolish.

Whether a dog is pampered to death makes little difference. Steers are fattened on purpose to make their meat tender. Geese are forced to become fat against their will in order that their diseased livers may make *pate de foie gras*. Capons sell at a higher

price than roosters because they take on more fat. The fattening of the lower animals for the sustenance and the taste of man is quite a common thing.

If it were any satisfaction to Miss Ellen Ann Griffin to know that her pet dog would always be fat and never go hungry, she had the right to use her money for that purpose.

But it is no way to treat boys and girls or men and women. The most cruel thing that a father can do to his children is to arrange by his will that their individual initiative is destroyed, their ambitions stifled, their natural efforts for self-success obviated and their lives made like that of Dandy Jim, who dined every day at a fashionable restaurant, wore jewels which cost him nothing, had a solid gold collar, liveried servants and attendants—and fatty degeneration.

The reason that so many children of rich men—especially so many rich men's sons—turn out bad is because they have not had an even chance.

If the owner of a railroad would treat his son the way a track-walker has to treat his boy, there would be fewer railroad magnates sorrowed by their offspring's disgrace. If the boy was sent to the public school, if he had to earn any excess spending money, if his clothes had to last him until his father's old suit was made over, if he had to work or go hungry, there would be fewer rich men spending their old age in saddened solitude.

A girl can stand more petting and pampering than a boy. Hard knocks are not as necessary to get common sense into her head as into a boy's. Sheltering care is a good thing for her, but that is no more reason for leaving an immense fortune to her trust than it is for sending a boy to college with \$1,000 a month allowance and then finding fault with him because he spends it on chorus girls.

Dandy Jim's fate can teach much to human beings.—*The World*.

Lend a Hand.

A YOUNG girl on a railroad train gave a bunch of roses to a little cripple. The child held them to her lips, and pressed them to her heart, and fell asleep. The train reached its destination. The father came in from the smoking-car. At the sight of his little one lying peacefully with her head against the stranger, and the roses in her hand, he said in a voice full of feeling:

“I'm not a prayin' man, but the Lord's blessin' rest on you for your kindness to my bairn!”

The child roused as she was taken in her father's arms, and said:

“I've been in heaven, pa; I've got some roses.”

There was a mist in other eyes than the father's, and more than one heard a divine voice saying, “Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.”—*Selected*.

CLEANNESS of body was ever esteemed to proceed from a due reverence to God.

Daniel and the Revelation.—Revised edition. By U. Smith. A history of the rise and fall of nations, being an exposition, verse by verse, of the important prophecies of Daniel and John, comparing Scripture predictions with historical facts. It follows in the track of no other commentary; but, guided by the obvious rule that the Bible should be its own interpreter, it aims to arrive at the exact meaning of the sacred writers in harmony with the great plan of redemption as presented thruout the Scriptures. The author has devoted over thirty years to the study of the Bible, and believes that the prophecies of Daniel and John were written for our admonition, and that the subjects they unfold are the coming themes for the religious world, destined to engage the attention of all thoughtful minds. 754 pages, with illustrations, beautifully bound. Cloth, marbled edges, \$2.50.

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Christ's Object Lessons.—By Mrs. E. G. White. This volume of 436 pages from the pen of Mrs. White is an attractive grouping of the parable-teaching of Christ. The linking of divine truth with common things and incidents is a prominent characteristic of Him who "taught as never man taught;" and in this book the author has developed and illustrated in a beautiful way these teachings, making a volume full of gems of truth, and which will give to many readers a new meaning to the surroundings of every-day life. The publishers have taken great pains to make the setting worthy of the gem as to both mechanical work and illustrations. The latter are by talented New York artists and have been expressly designed for this book. Handsomely ornamented cloth cover, \$1.25. By mail, 15c additional. Also in German, Danish, and Swedish, at same price.

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PUBLISHED WEEKLY

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Souvenir Earthquake Edition

THE Souvenir Earthquake Edition of the SIGNS OF THE TIMES can now be secured.

For more than a year it has been impossible to supply this number, but recently we have been able to get a few hundred copies from one of our agents in the East. These so far as we know are the last in existence which are obtainable.

To those who were privileged to see this number a description is unnecessary. To those who have not, we will say:

That it has the reputation of being the finest thing issued descriptive and illustrative of the California Earthquake and San Francisco Fire.

It contains eye-witness reports from San Francisco, San Jose, Stanford University, Healdsburg, Santa Rosa, and other stricken places.

Forty-two half-tone engravings illustrate these reports.

In the center of the paper there are two great panoramic views, each 5 x 18 inches. One is a photo of San Francisco taken from Twin Peaks (reproduced in two colors), showing the terrific fire making its way toward the heart of the city.

The other a photograph of the ruins after the fire had swept over.

These special features with numerous diagrams, maps, etc., indeed make this a "Souvenir" of the great earthquake, and one which will be more highly prized as April 18, 1906 is left farther behind.

Altho the prices of other earthquake-literature gotten out in the earthquake-district has been advanced, our friends may have these Souvenir SIGNS OF THE TIMES, while our limited supply lasts, at ten cents each. In quantities of one hundred or more, six cents each.

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MOUNTAIN VIEW, CAL., OCTOBER 16, 1907.

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Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common ("King James" or "Authorized") Version, or the American Standard Revised Version is used, quotations will not be designated in reference. Any Bible quotation in this paper, therefore, differing from the Common Version, unless otherwise indicated, will be almost invariably from the American Standard edition of the Revised Bible, copyright 1901, by Thomas Nelson & Sons.

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Setting Times for the Lord to Come.—The Lemoore (Cal.) *Republican* of September 13 has an article by a minister, Mr. D. C. Williams, contending that Seventh-day Adventists set the time for the Lord to come. In the issue of September 20 the same paper contains a reply from a S. D. A. minister, B. L. Howe, clearly showing that Mr. Williams is grossly ignorant of facts. Seventh-day Adventists in the nature of the case can not set times for the Lord to come. Always deny it, reader. Every charge that they do or have set times is untrue, the fruit of ignorance or malice.

The old doctrine of the transmigration of souls has some advocates still among the people of Western civilization—people who were born under the favorable conditions of Christian surroundings and influences. Mrs. Annie Besant, president of the Theosophical Society, thinks that she has had previous existence in a number of different individuals of past ages. Such silly nonsense is very absurd to those who know the truth of God's word. The people who entertain such ideas seem to think that they are soaring very high in the realm of thought. But they never can realize, unless they should break away from them, how such blighting superstitions bind them to the lowest bogs of intellectuality.

A Special for a Dog.—A rich widow in Los Angeles had an old dog that had nearly reached the allotted limit of dog life. He was taken sick with what the dog-doctors diagnosed as pneumonia; his age was against the brute, but the silly woman chartered a special train, took with her a veterinary surgeon and two maids, and started on a wild dash across the continent to New York to a noted dog specialist to see if the life of the aged canine could not be preserved. Certainly such foolishness is a species of insanity, and when people find the craze taking hold of them to treat a mere brute in the manner that is becoming only to their fellow humans, they should promptly shake themselves free

from the silly disease. No one can ever elevate the dog to the level of the human race. Making a dog a real companion, and the object of our devoted affection, only lowers the human to the level of the dog, or, perhaps, it should be said, drops them far below the dog.

Canada is just now rejoicing over her immense wheat crop. The three provinces, Manitoba, Saskatchewan, and Alberta alone are expected to yield ninety-five million bushels. The last few years have shown a great rush of settlers into these comparatively frontier territories, occasioned quite largely by the fact that it is a great wheat country.

The Intensity of the Age and Transpiring Events.

THESE days are filled with intensity. Mighty events are shaping themselves. Men everywhere are wondering with perplexed forebodings what will be the outcome of it all.

Many good and influential men and women have been working to secure peace among the nations; but in spite of their efforts the nations are driving madly on into greater and still greater war preparations. Over half a billion dollars more a year is being spent on war now than was being spent ten years ago.

Official, and particularly municipal, corruption is increasing so rapidly that it is alarming to all thoughtful people.

The strife between the great combines of capital and the combines of labor is becoming more and more bitter and intense.

Great earthquakes, volcanoes, hurricanes, and other convulsions and phenomena in nature are causing men to tremble and fear.

These things and many others that might be mentioned are all the subject of prophecy and will be carefully considered in these columns during the next six months. This journal has always made a special study of the prophecies, but we have come into the unfolding of events that makes the present particularly interesting and important. The one great event that is even now at the very doors is shown to be a certainty by the fulfilling of prophecy right in these very days. It is the one event that should fill every soul with joy and gladness and remove the gloom that is cast by the outlook that is before the world.

The foregoing indicates just one of the leading features of the SIGNS OF THE TIMES for the next six months. Many other important themes will be presented.

Every believer in these mighty truths should work with us now as never in the past to place these soul-stirring and joyous facts of Bible truth before the world.

Many subscriptions will expire during the next few weeks. No one should allow himself to miss a single number. Our missionary societies, and especially our young people, should be more than ever vigilant and active in these thrilling days.

Serious Accidents.

ONE was killed and five were injured in a street-car collision in San Francisco on September 28, and on September 29 another car collided with a patrol wagon loaded with prisoners; the wagon was upset, and one of the prisoners was killed.

At Bellaire, Ohio, on September 28, the Chicago and Wheeling Express collided with the rear end of a freight train thru the failure to have a switch set as it should have been, and fifteen were killed outright and more than a score were injured.

One was killed and three were injured in a collision between a street-car and an express-wagon in San Francisco on September 23. The accident is said to have been due to the carelessness of the driver of the wagon.

Five were killed in a freight wreck on the Cajon Grade near Devere Station, Cal., September 21. Some cars of a long freight-train got away from

the men who were switching on the grade, ran into two engines that were standing at the switch, and in the crash five lives were sacrificed.

Thirty-two were killed and nineteen were injured in a collision between a passenger and a freight at Encarnacisa de Dios, Mex., on September 19. A disregard of orders was the cause of the disaster.

On September 18 a limited passenger was ditched east of Wenatchee, Wash., and one woman was injured.

Six were killed and as many were injured in a wreck caused by the spreading of rails under a passenger-train near Huntington, W. Va., on September 2.

A Canadian Pacific passenger-train was ditched near Caledon, Ont., on September 3, and six persons were killed, and more than a score were injured.

In the foregoing paragraphs we have picked up a few of the most prominent accidents that have occurred on public transportation lines during the month of September. The rush of the times and the spirit of recklessness that has taken possession of men are responsible for these results. Some things will be done to keep such things in check, but the reader will see that all kinds of accidents, due to the conditions into which society is driving, will become more and more numerous and destructive. This situation is merely a part of what the Lord has told us in His prophetic word would be seen in the closing days of this world's history.

The Washington Foreign Mission Seminary.

THERE has come to our desk a copy of the "announcement" for 1907-1908 of the "Washington [D. C.] Foreign Mission Seminary." This school opened its doors on September 25, and has set before it the task of the selection and special training of missionaries to answer the calls that come with ever-increasing force from the wide-open fields. It is one of the most important moves that has been inaugurated in modern times for the great work of evangelizing the world in this generation.

The announcement sets forth the object and plan of the school, outlines the course of study and training needed to enter the mission fields, and has an application-blank in the back for the applicant to fill out.

Interested persons should address the president of the faculty, Homer R. Salisbury, Takoma Park, Washington, D. C.

Volcanic Eruptions Along the Alaskan Coast.

THE following is a despatch from Seattle, Wash., under date of September 24:

"Captain A. J. Henderson, of the revenue cutter *Thetis*, on arrival here to-day from an Arctic expedition, confirms with official reports accounts of a violent volcanic eruption of Mount Makushin on September 1st and the existence of a new peak rising from the sea, forming a part of the Bogoslov formation. The latest addition is the fourth, and with its appearance the bottom of the ocean has raised until channels formerly sufficiently large for the passage of ships are now dry land.

"The Makushin volcano was threatening for six hours, and ashes heavily impregnated with sulphur fell to a depth of three-eighths of an inch. The mountain is twenty-five miles from Unalaska. Reports made to Captain Henderson in the north state that three other volcanic disturbances of similar character have occurred along the Alaskan coast during the present summer."

The daily papers present such items merely as matters of news. But we present them so that those who are with us in the study of the prophecies may see how the evidence is accumulating that shows that this old earth will become more and more unsteady till the end of time is reached.

France is suffering from heavy floods. Much of the territory in the vicinity of the rivers, which are said to be overflowing in all sections, is under water, and the grape crop in the lowlands is a total loss.

There have been flurries of snow in the vicinity of Fort Wayne, Ind., as early as September 11 this year.

The Moroccans have surrendered to the French and the insurrection is at an end.