



THE LAW OF GOD

I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

- I. Thou shalt have no other gods before Me.
- II. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments.
- III. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.
- IV. Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou,

nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.

- V. Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.
- VI. Thou shalt not kill.
- VII. Thou shalt not commit adultery.
- VIII. Thou shalt not steal.
- IX. Thou shalt not bear false witness against thy neighbor.
- X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

SIGNS OF THE TIMES



The Home of "The Signs of the Times."

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You have perhaps noticed that this paper is Number Three in a series of four special issues. Their titles are as follows:

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SIGNS OF THE TIMES,

Mountain View, Cal.

CO-OPERATION CORNER

ONE of our faithful periodical workers wrote us under date of October 8 as follows:

I would like to make some inquiries in regard to the special numbers of the SIGNS. Do you know of any one who would like to pay for a quantity, and turn them over to others to sell? Perhaps there are those who would like to have a part in putting these sets into the hands of the people, but who lack the time, but who would willingly pay for the papers, and turn them over to some one else to circulate.

This brother is blind and, because of poor health, is only able to work a portion of the day. We answered him, stating our belief that we could secure donations for 250 sets, if he would pay for a like number, making 500 in all. He has accepted our offer, and is now selling the papers.

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SIGNS OF THE TIMES

Mountain View, Cal.

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Where will it be? What will it be? When will it be? These are some of the questions concerning which there are many speculative theories.

But our all-wise heavenly Father has not left us in darkness and doubt regarding the future, and our eternal home. He knew that we would be anxious to know something about it, and so He has satisfied our curiosity by giving us, in the Bible, some glimpses of the Goodly Land.

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Did you ever stop to think that your body is constructed something like a house? that it has a frame; is partitioned off into rooms or apartments; has walls, windows, halls, a kitchen, eating-room, bath, music-room, heating plant, pumping engine, telephone, servants, etc.?

Mrs. E. W. Farnsworth has discovered a great many interesting comparisons like these, and in telling us about them gives many valuable hints on the physiology of the body, and the best material to use in making it grow up strong, and keeping the various parts in good repair. She also tells us about the cruel thieves and murderers that often break in to steal and destroy, so that we may keep good locks on our doors and windows to protect us.

All the children will want to read this book anyway, and maybe some of the older ones. It contains 200 pages, with pictures on every page. Price in cloth, 75 cents.



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You would give one cent, and more, too, if you had it, wouldn't you, to hear a good story? Well, try Uncle Ben, he gives you more than 200 pages of stories, and about twice that number of pictures for only 75 cents.



NOTE.—After you have read the descriptions of the foregoing books, we feel sure that you will not only want to read them yourself but will want to sell some of them around home. All such should send for our "Home Worker's List," which gives a full list of this line of books, the commission you make, and how to begin work. Free on application.

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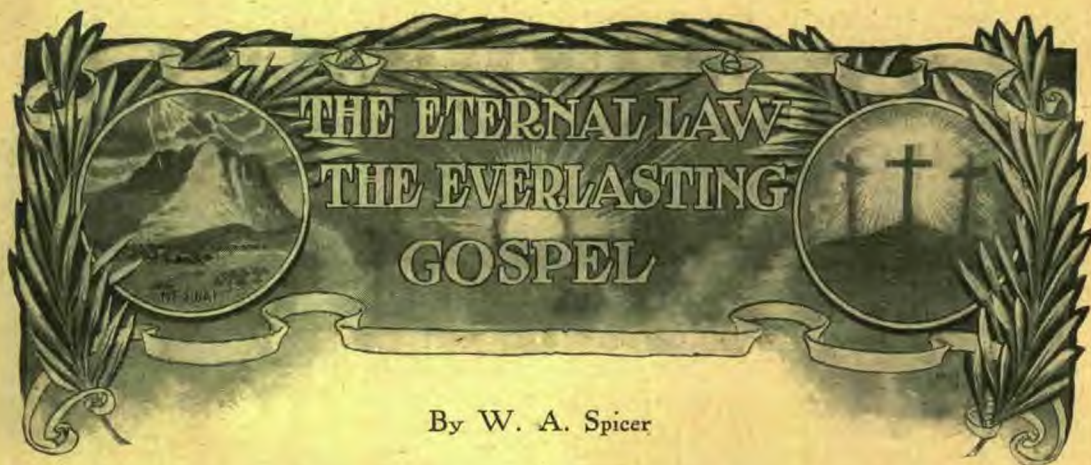
Sigms of the Times.

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

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For Terms, See Page 2.

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By W. A. Spicer

The Law and Jesus Christ

IN the heart of the Dark Continent, where hitherto the white man's feet had never passed, a missionary was asked to give some message from the God of heaven, some words of the Lord Himself. He studied with these men of the wild the words spoken from Sinai by the Lord's own lips, and written upon tables of stone by the finger of God.

The missionary and his hearers sat beside a spring from which the pure, fresh stream of life-giving water had bubbled forth from time undated. It was to the native mind a symbol of eternal purity. They studied the Ten Commandments, one after the other, discussing something of the length and breadth and depth of each.

When the study was completed, the spokesman of the band rose gravely, and said: "These are right words. They are clean words. They are like the waters of this fountain; not as the water down the stream where it has become soiled and dirty, but like the pure, clear water springing up at the fountain head."

This child of nature had caught in his soul a clear gleam of the eternal light of God's righteousness, shining from His holy law." The psalmist said of the same words:

"The precepts of Jehovah are right,
rejoicing the heart;

The commandment of Jehovah is pure,
enlightening the eyes.

The fear of Jehovah is clean,
enduring forever."

"Thy Word is very pure;
Therefore Thy servant loveth it."

"Thy righteousness is an everlasting righteousness,
And Thy law is truth."

(Ps. 19:8, 9; 119:140, 142.)

These inspired words show clearly how a heart touched by the Spirit of God regards the law of Jehovah. That law is the fountain of all morality and the standard of everlasting righteousness, because it is a transcript of its Maker's character—eternal purity, and righteousness, and truth. Throughout Inspiration the attributes describing the character of Jehovah are applied also to His holy law.

What It Means to Disparage the Law

It is a fact that nowadays we may hear, even in religious circles, disparagements of the Ten Commandments. It is to some an out-of-date "Jewish code." But this is only an evidence that the falling away has come and the "mystery of lawlessness" is at work. 2 Thess. 2:7, R. V. The spirit of anti-christ is the "spirit of lawlessness, because whatsoever is opposed to Jesus Christ is necessarily opposed

to the law of God. It is the "carnal mind" that "is enmity against God," and is "not subject to the law of God." Rom. 8:7.

Jesus was the eternal Word made flesh, the Word that was with the Father before the world was, "Jesus Christ the same yesterday, and to-day, and forever." And in His heart was enshrined the law of eternity. As He came into the world as our example and Saviour, He declared, "I delight to do Thy will, O my God; yea, Thy law is within My heart." Ps. 40:8.

Out of the heart "are the issues of life." The life of Jesus—the perfect life—was the living of the law of God—the perfect law. None, therefore, can disparage the law of God without belittling the life of the Saviour of the world.

THE MORNING COMETH!

BY MRS. L. D. AVERY-STUTTLE

"Ho! watchman, ho! is the day at hand?"

I asked of the watchman brave;
"Ye who on the walls of Zion stand,
Hear ye the strains of the music grand,
See ye the pennons of Beulah land
Over the ramparts wave?"

Have you heard the news? 'tis a glorious word—
The news of a coming King?
Come, pilgrim, sing like a wildwood bird
And shout till the heights and the depths have heard,
Till the far-off isles of the sea are stirred,
Let the heaven-born tidings ring,

"The morning cometh!" the watchman spake—
The watchman hoar and grim;—
"The heavens a mystic beauty take,
For the shadows black have begun to break
From over the woodland, sea, and lake,
And over the mountains dim."

"What means this sound like the rush and flow
Of the ocean's surging tide—
Like a whirlwind passing to and fro?
Is it the tread of a coming foe?
What are the tidings, watchman, ho?"
And the sentinel replied:

"The sound thou'st heard is the marching tread
Of the armies of the sky;
The blood in the winepress floweth red,
And the earth and sea give up their dead;
He comes! He comes, as the seers have said,
O glory to God on high!

Christ's Regard of the Law

It is a false idea that in the days of Christ the Pharisees and the Jews were standing by the law of Ten Commandments while Christ was endeavoring to bring in a new way. The very reverse is the truth. They were making void the commandments of God by their tradition, while Christ was standing by the divine commandments. Matthew 15.

God spoke His law on the Mount of Sinai because "He loved the people." Deut. 33:2, 3. And the same love on the Mount of Beatitudes declared: "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5:18, 19.

And when He offered Himself upon the cross to meet the penalty of the broken law in man's behalf, Christ set the seal of eternity upon the everlasting integrity of the law of God. The Author of the law could die, but the law itself could not be set aside. No transgression of it could be overlooked or excused. Sin could be forgiven, but only as the Son of God Himself met the penalty and tasted death for every man. "All His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111:7, 8.

A Witness to the Law's Righteousness

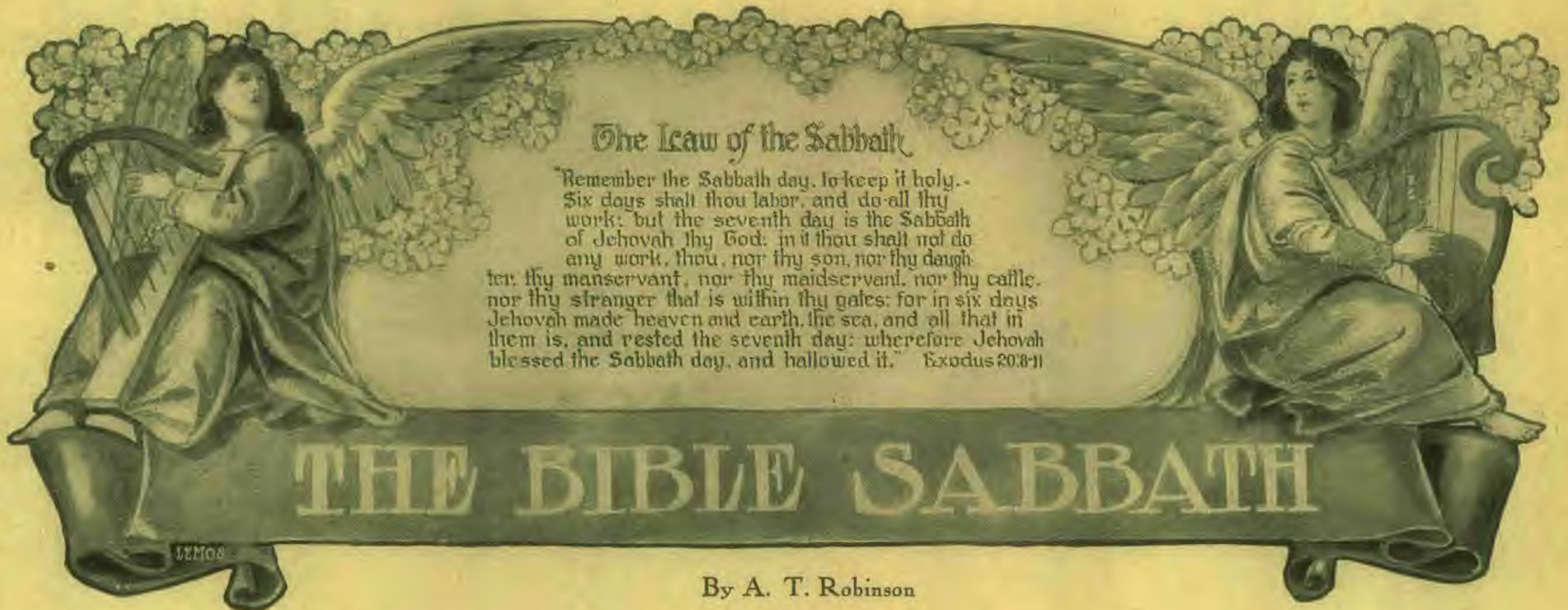
Ever since sin, "the transgression of the law," came into the world, the "everlasting Gospel" has been the witness to the "everlasting righteousness" of the law of God. The last proclamation of the Gospel in this world is described by the Revelator, who beheld a mighty advent movement, symbolized by an angel crying out "the everlasting Gospel" to every nation and tongue, in preparation for the second coming of Christ in the clouds of heaven. Rev. 14:6, 7. He bears the witness of Inspiration to the practical work which the Gospel does for those who receive it. Of those who heed the final warning, He says, "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. The two are one and inseparable. The commandments of God, divine perfection itself, can be kept only by the faith that brings Christ to dwell in the heart with all His fulness of life and power. And wheresoever the faith of Jesus is kept, there also must be enshrined the eternal law of God.

WHAT MEN HAVE SAID

CHARLES H. SPURGEON, in his "Sermons," page 280, says: "The law of God is a divine law, holy, heavenly, perfect. . . . There is not a command too many; there is not one too few; but it is so incomparable that its perfection is a proof of its divinity. . . . No human law-giver could have given forth such a law as that which we find in the Decalogue."

"Presbyterian Confession of Faith," article 5: "The moral law doth forever bind all, as well justified persons as others, to the obedience thereof; and that not only in regard to the matter contained in it, but also in respect to the authority of God, the Creator, who gave it. Neither doth Christ, in the Gospel, any way dissolve, but much strengthen, this obligation."

John Wesley on Matt. 5:17, says: "It was not the design of Christ to revoke any part of the law. It can not be broken. Every part of it remains in force upon all men in all ages. Neither time, place, nor circumstances, make it liable to change."



One Law of the Sabbath

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the Sabbath day, and hallowed it." Exodus 20:8-11

THE BIBLE SABBATH

By A. T. Robinson

What Does the Bible Say?

The Foundation

JESUS declares, "The Sabbath was made for man," Mark 2:27.

Two facts are here clearly stated: (1) that the Sabbath was made. (2) For whom it was made.

To learn when, where, how, and by whom the Sabbath was made, we must turn to the record in Gen. 2:1-3, where we learn that the Sabbath was made by three specific acts performed by the Creator.

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day, from all His work which He had made. And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made."

The first of these three acts, the resting upon the day, was performed upon the first seventh day of time. He *blessed* and *sanctified* the seventh day, "because that in it He had rested." The two acts, of blessing and sanctifying the Sabbath, could not pertain to the first seventh day of time, as that day was already past. The blessing and sanctification of the Sabbath must therefore have pertained to the future seventh days, as they should occur at the close of each weekly cycle.

At the Exodus.

Thirty-three days before the giving of the law on Mount Sinai, the children of Israel were tested on the Sabbath question. After He had rained bread from heaven for them, the record states: "There went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep My commandments and My laws? See, for that the Lord hath given you the Sabbath." Ex. 16:27-29. Here, be it carefully noted, the Sabbath is referred to by the Lord as a part of "My commandments and My laws," at least thirty-three days before the giving of the law from Sinai.

The good old patriarch, Abraham, faithfully observed these same commandments and laws. Of him the Lord says, "Because that Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Gen. 26:5. Thus the Sabbath, as an existing institution, spans the arch from Eden to Mount Sinai, when it was embosomed in the heart of the Decalogue.

No one questions the binding obligation of the Sabbath from Sinai to the Cross. We will therefore consider another great archway spanned by the Edenic Sabbath.

Christ's Regard for the Sabbath

Turning to the New Testament record, we find at the very beginning of His public ministry, the Lord Jesus declares that

His mission was not to do away with any part of the law. His own words were:

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot [the smallest Hebrew letter] or one tittle [the smallest distinguishing corner of a letter] shall in nowise pass from the law, till all be fulfilled." Matt. 5:17, 18.

Concerning His public ministry, we read:

"And He came to Nazareth, where He had been brought up; and, as His custom was, He went into the synagog on the Sabbath day, and stood up for to read." Luke 4:16. "And came down to Capernaum, a city of Galilee, and taught them on the Sabbath days." Luke 4:31.

The Apostles

Passing on to the record of the apostles, citing the chiefest of them as an example, we read:

"And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17:2. "After these things Paul departed from Athens, and came to Corinth. . . . And he reasoned in the synagog every Sabbath, and persuaded the Jews and the Greeks." "And he continued there a year and six months, teaching the Word of God among them." Acts 18:1, 4, 11.

As late as A.D. 96 we find the "Lord's day" referred to as an existing institution. John says, "I was in the Spirit on the Lord's day." Rev. 1:10. There is only one day referred to in all the Bible, which the Lord claims as His own day. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord." Isa. 58:13, 14. Here the Lord calls the Sabbath His holy day. We are not left in doubt as to which day is the Sabbath, for we read, "The seventh day is the Sabbath of the Lord thy God." Ex. 20:10. Therefore we know that a day referred to in A.D. 96, as "the Lord's Day," is none other than the Sabbath, which is the seventh day. Here again, we have another arch, from the Cross to the close of the New Testament record, spanned by the Edenic Sabbath.

The Remnant Church and the Sabbath

After an anti-Christian power, as predicted in Dan. 7:25, and other Scriptures, has thought

to change the Sabbath from the day which God rested upon, blessed, and sanctified, we behold a world-wide movement, which is also a direct fulfilment of prophecy; calling the attention of God's people to the downtrodden Sabbath of Jehovah. The sun does not set upon those who have responded to this movement, by turning away their feet from the Bible Sabbath. The lonely seer of Patmos, looking through the telescope of prophetic vision, beheld the remnant church, and exclaims, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. "He saw this commandment-keeping people in deadly conflict with the powers of darkness. "And the dragon was wroth with the woman, [the church], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

Describing the next scene, after beholding the remnant church, keeping the commandments of God, and the faith of Jesus, the prophet exclaims, "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on His head a golden crown, and in His hand a sharp sickle. . . . And He that sat on the cloud thrust in his sickle on the earth; and the earth was reaped." Rev. 14:14-16.

Turning to secular history, from the point where the inspired record closed, we find that during the first centuries of the Christian era the Bible Sabbath was observed by Christians; that gradually, as the church departed from the simplicity of the faith, it also departed more and more from the Sabbath, until it was nearly lost sight of. But traces of adherence to the Bible Sabbath are on record, showing that even throughout the Dark Ages that have intervened, God has not left Himself without witnesses for the Sabbath. And now, in these last days, we behold a people, true to the prophetic announcement, proclaiming to earth's remotest bounds, the message of the "everlasting Gospel" for this time. We behold thousands of honest people in every part of the earth, responding to the trumpet call, rallying around the standard, and holding aloft the banner of truth, inscribed with "the commandments of God, and the faith of Jesus." Thus we have the one remaining arch, from the close of New Testament history to the second coming of the Son of Man, spanned by the Sabbath of all the ages.

In the Earth Made New

The Lord has permitted us, through the spirit of prophecy, to get a glimpse of the Sabbath in the future eternal state. Speaking of the earth when it shall have been made new, the prophet of God declares: "For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to

(Continued on page 9.)



The First Recorded Law for Sunday

"Let all the judges and town people, and the occupation of all trades, rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest, the critical moment being let slip, men should lose the commodities granted by Heaven. ~ Given the seventh day of March; Crispus and Constantine being consuls, each of them for the second time."

THE FIRST DAY OF THE WEEK

By Abdiel

What Is Its Bible Status?

KEPT as the Sabbath by thousands of good Christians in the past. Kept by thousands of good Christians in the present. It is worthy of your consideration.

The Bible Christian says, "Prove all things [by the Word]; hold fast that which is good." Jesus said: "Every plant which My heavenly Father planted not, shall be rooted up." Matt. 15:13.

Every Mention of the "First Day of the Week."

What then do the Scriptures say in regard to a first-day sabbath?—Well, here is every text in the New Testament which speaks of the first day of the week:

1. "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." Matt. 28:1.
2. "And when the Sabbath was passed, Mary Magdalene, and Mary the mother of James, and Salome, bought spices that they might come and anoint Him. And very early on the first day of the week, they come to the tomb when the sun was risen." Mark 16:1, 2.
3. "Now when He was risen early on the first day of the week, He appeared first to Mary Magdalene, from whom He had cast out seven demons." Mark 16:9.
4. "And on the Sabbath they rested according to the commandment. But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared." Luke 23:56; 24:1.
5. "And behold, two of them were going *that very day* to a village named Emmaus, which was threescore furlongs from Jerusalem." Luke 24:13.
6. "Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb." John 20:1.
7. "When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace be unto you." John 20:19.
8. "And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight." Acts 20:7.
9. "Upon the first day of the week let each one of you lay *by him*, in store, as he may prosper, that no collections be made when I come." 1 Cor. 16:2.

There they are, reader, every one of them. Read them over and over till every word is familiar. Take your Bible and read the context till you are familiar with the record. Know as you read that you have before you every instance in all God's Word where the "first day of the week" is mentioned.*

*It may be remarked in passing that the first day of the week is called "first day" (more literally "day one") in Gen. 1:5. The term "the first day" occurs frequently in the Old Testament, but always referring to the first day of a series, usually the first day of a feast, but having no reference whatsoever to "the first day of the week." That first day of the feast *might* fall on the first day of the week, as on other days; but the feasts came on certain days of the month without any reference to the day of the week.

What Do They Mean?

The first seven of these passages, including Luke 24:13, refer to one and the self-same first day of the week, the day on which Jesus arose from the dead. They record this rising, and the events of that day. In that record there is not an intimation that the day was sacred or to be made sacred. When Christ the Creator founded the Sabbath in the beginning He did it by three specific steps; namely, resting upon that day, blessing it, setting it apart. But no such record is given of the first day. His resurrection upon that day was as it were in a moment, occurring before the day dawned, and some contend on the Sabbath day previous. The very uncertainty as regards the exact time shows clearly that the resurrection was not to be commemorated by a Christian *day*, but by a Christian *life*.

The day was one of uncertain suspense to the disciples. They disbelieved, they doubted, they hoped, they feared. The very meeting held at the close of the day, was in their own common abode (Acts 1:13), not to celebrate the day or the fact of the resurrection; for when Jesus appeared He upbraided them for their unbelief (Mark 16:10, 12, 14; Luke 24:38). Most certainly the fear and unbelief are not consonant with the claim that they met together to honor that day. The simple fact is that Jesus met with them as soon as they were all together, at the very close of the day.

The eighth passage merely records a night meeting at Troas by the apostle Paul on his way to Jerusalem, on what is our Saturday night (the Bible day began at sunset), and the apostle spent the light part of that day in journeying on foot to Assos. The great event of the meeting was the restoration of life to Eutychus. The day was one of activity both to Paul and his companions.

The ninth passage, quoted above, is simply an order from the apostle, to each member of the church to set apart as God prospered a certain amount on the first day of the week. The labors of the previous week were in the past, and the members could better calculate their store. Note also that this money was not to be taken to the church or placed in a contribution box, but was to be laid up "by him in store," in his own house, or home. The whole thing speaks of business, not a holy day.

The First Commandment for First-day Observance

There is a first-day observance commandment, the very first on record; but unfortunately not as old as the Bible, nor given by man.

It is given on this page. Its author was the heathen emperor Constantine, a sun- and self-worshiper. All the Sunday observance of the early centuries crept into the church through half-converted heathen philosophers and teachers who corrupted the faith. Choose between these commandments in the headings of this and the previous page.

We are not, dear reader, condemning the good of past generations or of to-day. The old counterfeit of God's Sabbath is well worn. Many have accepted it as genuine even as honest men accept counterfeit bills as genuine. But no honest man would continue to pass a counterfeit bill, knowing it to be such. He would pocket his loss if he could not collect from the man who passed it to him.

God's plan is infinitely better. When He reveals by His great Detector, the Scriptures, the counterfeit, He gives us the eternal genuine.

"Every plant, which My heavenly Father hath not planted," says Jesus, "shall be rooted up." Will you take planting of error in the soon-to-perish tradition, or the plant of truth forever to grow and bloom and fruit in the ever-green garden of God?

CREATION VERSUS REDEMPTION

AMONG the claims for first-day sacredness frequently put forward is that redemption was finished on the first day of the week, that it is greater than creation, and therefore the day on which redemption is finished should be observed instead of the Sabbath, which is a memorial of creation. This is a large conclusion from very questionable premises; for (1) what authority have we that redemption is greater than creation? That is pure assumption on the part of poor, finite mortals, who know absolutely nothing of either; only the infinite God can create, only the infinite God can redeem. More than that, He tells us that redemption, regeneration in order to redemption, is creation; for "if any man be in Christ, he is a new creature," or as in the margin, "there is a new creation." 2 Cor. 5:17, A.R.V. "For we are His workmanship, created in Christ Jesus for good works." Eph. 2:10. Therefore the memorial of creation, the Sabbath, ought to be a day of double worth and joy to the recreated man. "Moreover also, I gave them My Sabbaths, to be a sign between Me and them, that they might know that I, Jehovah, do sanctify them." Eze. 20:12, margin, A.R.V.

2. It is not a wonderful thing that God should call from the dead His own righteous Son. It is a wonderful thing that He should die for a race of sinners, and it was on the cross that He said, "It is finished." Surely, if any day should be kept as a memorial of our redemption (for we are redeemed by His blood), it ought to be

(Continued on page 9.)

THE SABBATH CHANGE

Remember that thou keep holy the Sabbath day.

AUTHORITY OF TRADITION

Ques.—Say the third commandment.

Ans.—Remember that thou keep holy the Sabbath day.
Q.—What is commanded by the third commandment?
A.—To spend the Sunday in prayer and other religious duties.
Bulgar's Catechism.

Ques.—Have you any other way of proving that the church has power to institute festivals of precept?
Ans.—Had she not such power, she could not have done that to which all modern religionists agree with her;—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority.
Doctrinal Catechism.

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy ox, nor thy ass, nor any of thy cattle, nor thy stranger that is within thy gates: seven days shall thou keep the Sabbath day, that thy ox and thy ass may rest, as thou and thy man-servant and thy maid-servant.

AUTHORITY OF TRADITION

Ques.—How prove you that the church hath power to command feasts and holy days?

Ans.—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church. Abridgement of Christian Doctrine.

Ques.—Who changed the Sabbath?

Ans.—The holy Catholic Church.

Ques.—Are Protestants following the Bible on the holy Catholic church in keeping Sunday?

Ans.—The Protestants are following the custom introduced by the holy Catholic Church.
Cardinal Gibbons by C. F. Thomas.

The Broken Hedge

By J. O. Corliss

How the Change of the Sabbath Took Place

THE common understanding of the word "hedge" is a thicket of bushes surrounding a field for its protection. All sacred writers have used the word in the same sense. For example, God spoke through the prophet and His Son concerning His people, likening them to a vineyard, which He fenced in, that its fruit might be preserved to His acceptance. But when He looked for the expected, well-developed grapes, He found nothing but common, wild fruit. So disappointed was He at this result, that He felt justified in taking away the "hedge," that the whole vineyard might be freely entered, and its growth be either "eaten up" or entirely "trodden down." Isa. 5:1-6. Matt. 21:33.

In both of these instances God's people are represented as being hedged about for their protection. The only possible harm which could come to the people of God, is that which follows the failure to keep in mind Him who is both Creator and Benefactor of the race. 1 Peter 4:19. So long as the "hedge" of protection against this remains unbroken, God's people are safe from every outward foe.

God's Hedge to His People

It is just as necessary now to preserve a knowledge of God as Creator and Benefactor, in order to be kept from evil, as it was in the time of our first parents. God's law was given to "hedge" men "round about," that within its enclosure and influence, they might know only that which emanates from its Author. That law is so "exceeding broad" (Ps. 119:96) that he who fully imbibes its unadulterated sentiment receives the mind of Him who spoke its unalterable decrees.

The Author of the Law

It is the rule of every state or nation, in making its laws, to append to these the authority by which they may be put in operation. Otherwise they are absolutely inoperative, for the reason that he whose life is to be regulated thereby can not possibly know to whom he is amenable, because he does not know the extent of the law's authority. It must be the same regarding God's law. Somewhere in connection with it must be revealed its Author, or else it can not enlighten men concerning the scope of its jurisdiction, and the power of its sovereign Defender.

This point is clearly stated in the Word. Recalling what He had done for that people who had forgotten their heavenly Benefactor, God says: "I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12. Thus we find the Sabbath commandment emphasizing the place of honor in God's law, in that it is the only one of the ten which absolutely identifies God, and accords Him the honor of being Creator of the heavens and earth, and hence He who has authority to command obedience from all in heaven above, and in the earth beneath.

True knowledge of the great God is therefore gained only by recognition of the Sabbath of the Ten Commandments. When this command is heeded, the entire law becomes a "delight" and comfort, because it settles forever the duty of him who would honor God. In this way the law of Ten Commandments becomes a "hedge" round about men to preserve them from the evil of the world.

The Hedge Broken

This hedge has, however, been broken. The law of God has been made void. Ps. 119:126. This was not done by faith in Christ, tho some have maintained that this is the result of faith. But true faith in Christ fully establishes the law. Rom. 3:31. Referring to the time just prior to the great battle of the day of the Lord, the prophet looks forward to that time and says of Israel: "Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord." Eze. 13:5. On the other hand, the prophet charges the Israel of that time with seeing vanity and lying divination, saying the Lord saith, when the Lord has not sent them.

This appears a grievous charge, so grievous indeed, that God says that those who are guilty shall not be counted among His people nor have any part with them. Verse 9. Speaking of this matter at length in chapters 20 to 22, the prophet says the difficulty is that the people hide their eyes from His Sabbaths, and so He is profaned, or irreverently regarded, among them. Chapter 22:26. The Lord then goes on to say that He sought for a man among them to make up the hedge and stand in the gap thus made, showing that the disregarded Sabbath—the breach made in God's law—is the "broken hedge" which, before being broken, was intended for the protection of God's people.

The Beginning of Departure

Just how the Sabbath of God's law came to be ignored by professed Christendom is plainly written on the page of history. The "day of the sun," or Sunday, was observed by ancient heathen as a pagan festival. Rome, at the zenith of its power in the days of Christ, observed this pagan day, and to be consistent with its laws, which forbade any one having a religion of his own, under penalty of death or banishment, that government persecuted those who did not pay due regard to their solar holiday.

Under this stress, Mosheim says that when the second century dawned, it found the Christian church so far yielded to the mysteries of Paganism as to imitate its forms, even to turning the face toward the sun in worship.—"Ecclesiastical History," Century 2, part 2, ch. 4, pars. 5 and 7.

Constantine and Sunday

This pagan-Christianity soon became the dominating influence in the church, and the Emperor Constantine (still a heathen in fact) "assumed to himself" the "external administration of the church." (Ibid., Century 4, part 2, ch. 2, par. 4.) Under these circumstances the emperor was prepared to dictate the policy to be pursued by the church, when differences arose as to the duty of men

regarding a day of worship. The controversy over the question became so acute that he felt obliged to interfere, and in March of the year 321, issued the following edict: "Let all the judges and town people, and the occupation of all trades, rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty, attend to the business of agriculture, because it often happens that no other day is so fit for sowing corn and planting vines; lest, the critical moment being let slip, men should lose the commodities granted by Heaven."

Two years later, Constantine professed conversion to Christianity. But his pagan proclivities led him to refuse to surrender the day so long dedicated to the worship of the sun, and he therefore brought that heathen holiday forward as a fitting day of rest under Christian worship. Nicephorus declared that the emperor "directed that the day which the Jews considered the first day of the week, and which the Greeks dedicated to the sun, should be called the Lord's day."—Quoted in Elliott's "Hæc Apocryphica," fifth edition, vol. 4, p. 603.

The Church of Rome and the Sabbath

Sylvester, the bishop of Rome, endorsed the name "Lord's day," as thus applied, and so conferred that title upon the first day of the week, in behalf of the church.—"Historia Ecclesiastica, per Ludovicum Lucium," Century 4, ch. 10, pp. 739, 740.

This, however, provoked a protest from many, in consequence of which the Council of Laodicea was convened in 364, from whence the following edict issued: "Because Christians ought not to Judaize, and to rest on the Sabbath, but to work in that day, which many did refuse at that time to do. But preferring to honor the Lord's day, there being a great controversy among Christians which of the two days . . . should have precedence. If they desired to rest, they should do this as Christians. Therefore if they shall be found to Judaize, let them be accursed from Christ."—"Disertations of William Prynn," pages 33, 34.

When the Reformation called Protestantism into existence, it failed to reform the people on the point of the Sabbath day, and so the churches of to-day are observing the first day as the heirloom of Paganism, filtered through the Papacy. It originated with a people who knew not God, and came into prominence as the mark of apostasy from God. Without understanding it, the churches of to-day are assisting to maintain this breach in God's law, made by the heathen world, and so refuse to take part in repairing the "broken hedge," that it may be a protection to God's people in the battle of the day of the Lord. There are those, however, who are not satisfied with their present standing, whom it is hoped may be induced to heed the call of God for this time, to make up the hedge for that fast-approaching day.

"We ought to obey God rather than men." Acts 5:29.

"WHETHER it be right in the sight of God to harken unto you more than unto God, judge ye." Acts 4:19.



By C. M. Snow

The Nature of Her Apostasy

FROM remotest times Babylon was the seat of nature worship, manifesting itself in most repulsive rituals and ceremonies. Contrary to the inspired record of creation, Babylon taught that all existence was an emanation of Deity; that all life, animal and vegetable, partook of the divine substance. She confounded the creature with the Creator, and her teachings transformed the Deity into a kind of god-world, whose manifestations were to be found in all the phenomena of nature.

With that belief and those teachings she fabricated a host of idols, and served them, and taught their service to the nations of the world. To such an extent did Babylon carry this iniquitous practise that the prophet of Jehovah declared of that land, "It is a land of graven images, and they are mad over idols." Jer. 50:38. Again the prophet says of her: "Behold, the days come, saith Jehovah, that I will execute judgment upon her graven images; and through all her land the wounded shall groan. Tho Babylon should mount up to heaven, and tho she should fortify the height of her strength, yet from Me shall destroyers come unto her, saith Jehovah." Jer. 51:52, 53.

To what does the Lord refer in the words, "Tho Babylon should mount up to heaven"? The instigator of the whole Babylonian system once had his seat in heaven. Satan it was who first brought confusion into the universe of God. He sought to overthrow the government of God, to usurp God's place and prerogatives. This is what the Word of God says of this "king of Babylon:"

"How art thou fallen from heaven, O daystar [Lucifer], son of the morning! How art thou cut down to the ground, that didst lay low the nations! And thou saidst in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God; and I will sit upon the mount of congregation, in the uttermost parts of the north; I will ascend above the heights of the clouds; I will make myself like the Most High." Isa. 14:12-14.

Self-Exaltation

In this boast of Lucifer there is no thought or intimation of loyalty to God or dependence upon the Creator. The whole idea is an insurrectionary one—rebellion against the existing order, a purpose to set up a throne and government of his own in the place of the government of God, self-salvation. The dissemination of these ideas and the consequent disaffection of a host of the angels broke, for the first time, the order and harmony of heaven. That marked the origin of Babylon, confusion.

It is reasonable to suppose that Satan's mission among men would be identical with his mission among the angels. The history of nations and the record of God's Word proves this to have been the case. Satan's first work in Eden was to induce men to attempt to be like God; and thus he instituted confusion there.

A "Gate of God"

In the faithless posterity of sensual Ham, Satan found fertile soil for the propagation of his Heaven-defying purpose. These sons of Ham and of Nimrod decided to undertake a work that would insure their own salvation. They would build a mighty tower that would save them from the destructive power of any flood that Jehovah might bring upon them. They would build a tower that would reach to heaven, and then they would become the gate-keepers to heaven for all the rest of the world.

That is what the name they gave their tower signified. All the world would then flow to their city, the very key to the heavens, and they would be exalted above all the world. (Babylon of to-day claims to be the gate-keeper of heaven, carrying the keys.)

They began the tower, and they named it Bab-il—the gate of God. But the completion of their presumptuous work God did not permit. They had been one people, and so one in purpose. They spoke the same language. God said, "Let us go down, and there confound their language, that they may not understand one another's speech. So Jehovah scattered them abroad from thence upon the face of all the earth, and they left off building the city." Gen. 11:7, 8. What they named Bab-il, God named Babel, confusion. There was more in it than the mere confusion of speech. Babylon's dogma of self-salvation was in itself confusion. It was opposed to God and His truth; it was another system designed to supplant the true worship of Jehovah; it was a system of rebellion against God, for it was propagated in image worship, which was contrary to the law of God. Confusion it was, and wherever it went it carried confusion and disobedience with it, and men began to look to their own deeds for salvation, and to attribute to the Creator the attributes of their own carnal hearts.

Babylon's Teaching

The confounded speech was the secret of their scattering; and yet they did not all leave Babylon. Later that city became the great commercial emporium of the East. Babylon occupied the position of a great spider, sitting in the center of a mighty web of highways which led to all parts of Asia, and to Africa and India. She manufactured cloths of richest colors in fine linen, wool, and silk; she dealt in spices and ointments, gold, silver, and precious stones, wines, and fine flour. Her wares were

MARANATHA

Christ is coming; let Creation
Bid her groans and travail cease;
Let the glorious proclamation
Hope restore and faith increase.
Maranatha!
Come, thou blessed Prince of Peace.

Earth can now but tell the story
Of Thy bitter cross and pain;
She shall yet behold Thy glory,
When Thou comest back to reign.
Maranatha!
Let each heart repeat the strain.

Long the exiles have been pining,
Far from rest, and home, and Thee;
But, in heavenly vesture shining,
Soon they shall Thy glory see.
Maranatha!
Haste the joyous jubilee.

With that "blessed hope" before us,
Let no harp remain unstrung;
Let the mighty advent chorus
Onward roll from tongue to tongue.
Maranatha!
Come, Lord Jesus, quickly come.

—J. R. Macduff.

hawked to the ends of the earth, and princes came to her storehouses to purchase for themselves and their retinues.

Sitting thus in the mart of the nations, great Babylon taught them the religion of self-salvation; taught them to look to idols for the help which no one but God could give; taught them to trust in their own works to appease the wrath of the offended gods. The building of the tower of Babel was the outgrowth of the character of the men who built it. That self-righteous characteristic, that assumption of the power of self-salvation, has worked itself out along different lines in different countries; but the principle is the same in all its manifestations. Buddha learned it, sitting in austere contemplation of himself under the Bo tree; monks and nuns have practised it in the seclusion of the cloisters; men have followed those teachings on bleeding knees, scourging their backs with withes and cruel knouts, or have sought to drive sin out of their mortal bodies by sleeping on beds of spikes or standing between fires. All of this was germinant in the teachings of Babylon of old and of spiritual Babylon of to-day; and all is alike contrary to the law of God and the Gospel of Jesus Christ.

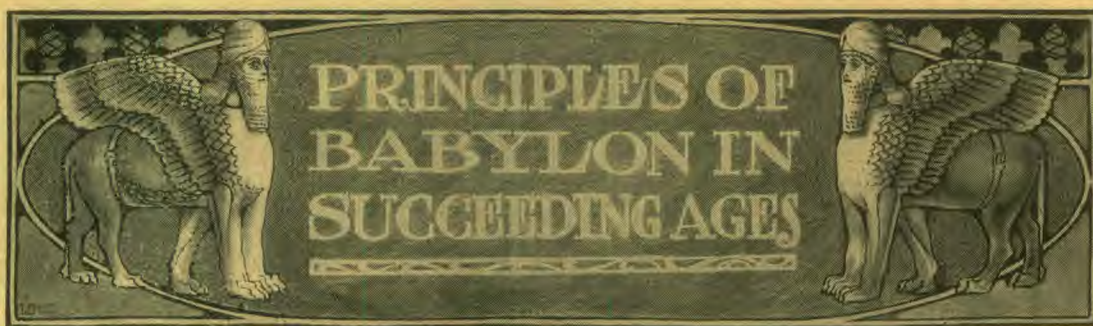
Perpetuation of Babylonian Error

Babylon of old fell under the direct judgment of God; but, before she fell, the call went forth to God's people, "Flee out of the midst of Babylon, and save every man his life; be not cut off in her iniquity; for it is the time of Jehovah's vengeance; He will render unto her a recompense." Jer. 51:6. Babylon went down; but the principles of Babylon's religion persisted in the nations she had taught—even in the nations that overthrew her. Every false religion of earth has been founded upon that Babel principle—self-righteousness and self-salvation.

Spiritual Babylon to-day sits upon her throne in the seven-hilled city, and teaches a religion of penances to purge away sin, and traffics in the souls of men (Rev. 18:11-13). Babylon of old sought to make herself mistress of the very gates of heaven; spiritual Babylon claims possession of the keys to the gates of heaven—claims power to open and shut heaven. Babylon of old reveled in a host of idols; spiritual Babylon fills her sanctuaries with them. Her worshipers bow down to images and pictures of saints, and perform painful or arduous tasks to cleanse their souls from sin, while her priests take to themselves authority belonging only to God, the authority to grant forgiveness for sin. The cities of ancient Babylonia had their patron saints; the cities of those countries dominated by spiritual Babylon have theirs. Ancient Babylon mocked Heaven with her infractions of the law of God; spiritual Babylon claims the right and authority to change that law itself, and of the wrong to make right. The Word declares of the head of that system that he should oppose and exalt himself "against all that is called God or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God." 2 Thess. 2:4. Ancient Babylon oppressed the people of God, even to the death; spiritual Babylon, God declares, is "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Rev. 17:6.

This is the character of Babylon, persistent, unchanging; and all her history has been spelling out her name, Confusion. As Babylon of old fell, so will spiritual Babylon fall. "Fallen, fallen is Babylon the great, and is become a habitation of demons, and a hold of every unclean spirit." Rev. 18:2. As God called His people out of ancient Babylon (Jer. 51:6), so does He now call them out of spiritual Babylon. "I heard another voice from heaven, saying, Come forth, My people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues." Rev. 18:4. God said of ancient Babylon: "The heavens and the earth, and all that is therein, shall sing for joy over Babylon; for the destroyers shall come unto her." Jer. 51:48. And so He says concerning the end of spiritual Babylon: "Rejoice over her, thou heaven, and ye saints, and ye apostles, and ye prophets; for God hath judged your judgment on her." Rev. 18:20.

The end of Babylon's history is the end of the history of all sin and all confusion in the universe of God. No wonder the heavens and the earth are called upon to celebrate that grand consummation.



How Widely Perpetuated

By R. C. Porter

THE term Babylon means "confusion," and is applied to the ancient Babylonian head of the seven-headed beast of Revelation, chapters 12, 13, and 17. Babylon refers to confused views of religious truth emanating from the ancient city of Babylon, and from that place heralded to all the earth. This is too well authenticated to leave reasonable room for doubt.

It is equally plain that Satan, termed in Isaiah 14:4, king of Babylon, and in Revelation 12:1-17, the dragon, set forth as in deadly conflict with Michael, determined to destroy the Manchild (Jesus) as soon as He was born, is the Head of this Babylonian system.

The Center of Controversy

The warfare now waged upon earth began in heaven, when Michael and His angels fought against the dragon and his angels. Rev. 12:7. The conflict then was over the commandments of God and loyalty to the King omnipotent. The conflict upon earth has ever been over the commandments of God and the testimony of Jesus Christ. Gen. 3:1-5; 1 Kings 18:17-21. This will be the occasion of continual controversy between Christ and Satan, between Christianity and the Babylonian system, to the close of time. Rev. 12:17. In ancient Babylon the state was made to serve as a means of propagating a false system of religion. This abuse of the purpose of the state was carried to the extent of religious persecution. In Daniel the third chapter is recorded the order of the king, that all those who would not worship according to the demands of the Babylonian system should be cast into the fiery furnace. As a rebuke to the state for the misuse of its authority, and in demonstration of the superior power by which Christ conducts His work, the decree of the king was reversed by the presence of Christ in the fiery furnace with His faithful followers. The fire did not harm them, altho the furnace, by order of the king, had been heated sevenfold hotter than on ordinary occasions.

God's Attitude toward Babylon

There is no mistaking God's attitude toward this Babylonian system of religion. It is in open and irreconcilable hostility to the religion of Christ; and but for the judgments of God upon the nations from time to time, the states, influenced by the Babylonian system of religion, would have crushed out the last follower of Christ and allowed him no religious rights.

In the last part of Jeremiah 50, and chapter 51, the character of Babylon is set forth, and God's defense of His people. In verse eleven the kings of the Medes are called upon to "make bright" their arrows and gather their shields to destroy Babylon, "because it is the vengeance of the Lord, the vengeance of His temple." After all this testimony of God's disfavor to the system emanating from Babylon which caused the overthrow of that city and that nation, the same system is perpetuated, and the power of the state turned to its support in succeeding kingdoms. The second head of the beast of Revelation 13 evidently refers to the kingdom following Babylon. In this, the kingdom of the Medes and Persians, before the conclusion of the reign of the first king, we see Daniel in the lions'-den by order of the state, for no cause but that he observed the law of his God. Here again Christ rebukes the Babylonian system of religion, and the state for allowing itself to become its agent in intolerance, by delivering Daniel from the power of the lions.

In Revelation 17, the apostate woman, who with her daughters, is used as a symbol to represent the Babylonian system in the Christian dispensation, is seated upon the seven-headed beast. And verse 18 says, "And the woman which thou sawest is that great city, which reigneth over the kings of the earth." This explains the meaning of the symbol of the woman seated upon the beast. The symbol is a fallen woman, representing an apostate church. Seated upon the beast is the same as reigning over the kings of the earth. Verse 2 states that with her the kings of the earth have committed fornication. An unholy alliance with kings for the accomplishment of her designs, and filling the world by this means with her false doctrines, is here revealed. This use of kings is seen throughout the seven heads, as we have seen it during the first two already examined.

A Threefold Manifestation—The First

In Rev. 16:19 this Babylonian system is said to be divided into three parts. The great pagan system of religion has in the previous article been shown to be the first division of this threefold Babylonian system. The influence of Paganism dominated Babylon,



Woman with Cup from Babylon. (Kitto's Cyclopedia.)

Medo-Persia, Grecia, and Pagan Rome. Persecution to the death was continued against those who were devoted to Christ in the days of Rome. Even Christ, pure and sinless, was condemned and executed upon Calvary through Rome's being controlled by the system of Babylon's religion. In this act the climax of the conflict between the religion of Love, of which Christ is the Author, and a religion of force, championed by Satan, was reached. In this act also the controversy was settled in heaven where it first began, and of the disloyal angels it was thenceforth said, "And prevailed not; neither was their place found any more in heaven. . . . He was cast out into the earth, and his angels were cast out with him." Rev. 12:8, 9.

This stupendous challenge of the Babylonian system of religion, demanding the death of the Son of God to make way for its onward march, swaying into service the cringing, cowardly kings of earth, stands unparalleled for audacity.

The Second Manifestation.

The exalted character of the religion of Love, represented by Christ—who so meekly met this insult from one dependent upon His love for life and power to perform this awful deed, who bowed His head in death before the storm of oppression, the tempest of wrath of Babylon's creed against the loveliest, purest Son of Man that had ever trod the earth—proved stronger than the creed of Babylon; yes, stronger than death itself. Soon old earth, appalled at such a scene, with a terrific quaking gave up this Son of Man as conqueror over death, and sealed the fate of His impenitent oppressors. Soon after, in deadliest wrath, knowing that his time is short, Satan, the head of this defeated scheme to hold in death the Son of God, develops through apostasy the second great division of Babylon. By

this apostasy the Papacy is developed, "Mystery, Babylon the great, the mother of harlots." By this creed we see the worship of an image of a triune God, and the same is true in Babylon.

A Parallel

In this second edition of Babylon's great religious system, the Papacy, all can be shown to be radically Babylonian. The college of cardinals with the pope at its head, "is just the counterpart of the pagan college of pontiffs with its *Pontifex Maximus*, or sovereign pontiff, which had existed in Rome from the earliest times, and which is known to have been framed on the model of the grand original council of pontiffs at Babylon." ("Two Babylons," page 206.) "The sovereign pontiff of the Babylonian system was believed to be incapable of error." (Wilkinson's "Egyptians," lib. ch. 7, p. 57.) "So also the pope claims infallibility. The pagan system had her priests, monks, and nuns. The Papacy has the same. Paganism had her madonna and child. The Papacy has her Virgin Mary and Child. Paganism had her sign of the cross, infant sprinkling, relic worship, purgatory, and prayers for the dead, sacrifice of the mass, extreme unction, Christmas and lady-day, Easter, image-worship, and a host of holy days. The Papacy has the same." ("Two Babylons," pages 128-224.) Paganism had its Sunday holiday as a rival of the Sabbath of the Lord, decreed by civil enactment by Constantine in A.D. 321." ("Encyclopedia Britannica," art. "Sunday.") The Papacy claims to have enforced Sunday upon the Christian world in the place of Sabbath. (See Catholic Catechisms).

A Third Manifestation of Babylon

The warfare waged by the Papacy against the followers of Christ was so fierce and relentless that in-



Woman with Cup from Rome on Reverse of Medal. (Elliott's Horeau.)

spiration describes it in Rev. 17:6 with these dreadful words, "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." In Rev. 13:1-10 we have the history of the Papacy as forecasted in prophecy. The last verses of the above reference give the overthrow of the Papacy when it went into captivity under the sword of France in 1798. In verse eleven "another beast" is seen "coming up" controlled by the influence of the lamb-like principles of the Protestant Reformation, through which the Papacy received its first death-stroke which led to its overthrow. These Protestant principles do not last. The beast later speaks as a dragon. It also proceeds to make an image to the beast (the Papacy) which preceded it, and, drifting into the old dragon-like spirit of Paganism, enforces the worship of the beast (the Papacy) and the reception of his mark under the pains and penalties of the boycott and death.

This is, in brief, the history of Protestantism and prophecy of her apostasy. Protestantism in her apostasy joins the Papacy as the third division of the old Babylonian system of apostasy, and completes the picture of Babylon in three divisions before she drinks the fierceness of the wrath of God. Rev. 16:19.

The characteristic feature of the Babylonian system is religion by force. When Protestantism enters upon a campaign of enforced Sunday observance, she will have taken the step taken by both Paganism and the Papacy, which identifies her as a part of the Babylonian system, and it will be but a short time until she will influence the Protestant nations to make an image to the Papacy. Supported by this influence the Papacy will rise again, and all the world will pay her homage. In Rev. 14:8 the sad statement then applies—

(Continued on next page.)

The Bible Sabbath

(Continued from page 4.)

pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66:22, 23. The Sabbath of the Lord is an eternal institution, one pier, as we have found, rested in Eden, before the Fall. The other one is placed over in the earth made new. We have found the various arches between Eden lost and Eden restored spanned by the Sabbath institution. This sacred memorial of Crea-

tion will endure forever. As the psalmist states it, "He hath made a memorial for His great creation. . . . The works of His hands are verity and judgment; all His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111:4, 7, 8. "Thy name, O Lord, endureth forever; and Thy memorial, O Lord, throughout all generations." Ps. 135:13. The following diagram may serve to fix in the mind of the reader the fact that the Sabbath has been an existing institution during all the ages between eternity in the past and eternity in the future.

Eden Before the Fall	Mount Sinai	Mount Calvary	Close of N. T. Record	Remnant Church	Second Advent	Eden Restored
Eternity Gen. 2:1-3	Patriarchal Age Gen. 26:5 Ex. 16:27, 28	Jewish Age Ex. 20:8-11	Apostolic Age Luke 4:16, 31 Luke 23:56 Acts 17:2	Later Christian Age Testimony of History	Last Days Rev. 12:17 Rev. 14:12 Isa. 56:1, 2	1,000 Years Rev. 20 2 Chron. 36:21
						Eternity, Isa. 66:22, 23

Creation Versus Redemption

(Continued from page 5.)

the day on which He died, and not the day on which He arose. 3. While Christ paid the price of redemption on the cross for His children, that work of redemption is not completed until He shall come again; and so when that coming draws nigh, we are bidden to "look up, and lift up your heads; because your redemption draweth nigh." Luke 21:28. 4. It was a fitting thing to commemorate the work of creation by a day because God rested on that entire day and delighted Himself in the contemplation of His work; but the resurrection of Christ took place in a moment of time while the shades of night were yet tarrying, and the day following, the first day, passed without any divine acts which would in any way indicate that it was sacred. 5. God has given two things by which the believer shows forth to the world the power of Christ's redemption; one is the Lord's Supper, "an occasional emblem of a continual feast," the other is baptism, the beginning of a new life in Christ Jesus. And so the great memorial of Christ's resurrection is not a day, but a life. The newness of life to be manifested in the believer, the power over sin, is the greatest evidence to the world of a risen Saviour. The Lord's Supper and true baptism, or immersion, the failure to appreciate what these have meant by a church lost in the wilderness of tradition, led them to transgress the law of God, and put in the place of His memorial an institution for which there is no authority in the Scriptures. Truly has the Lord said of the wickedness that there is at the present time, "They have transgressed the laws, violated the statutes, broken the everlasting covenant." Isa. 24:5.

Principles of Babylon

(Continued from page 8.)

"Babylon Is Fallen, Is Fallen,

that great city, because she made all nations drink of the wine of the wrath of her fornication." Also Revelation 18: "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird." "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Called out of fallen Babylon, the safe platform of true reform is presented in Rev. 14:12: "Here is the patience of the saints, here are they that keep the commandments of God, and the faith of Jesus." The enforcement of religious observance is the test in all the ages since the creed of Babylon was given to the world from that fallen city. That creed has permeated the nations and peoples of earth from that day to this. Her final doom is fast hastening. The call "Come out of her, My people," is as emphatic as in the days of Lot. "Escape for thy life," was his

only hope. So now, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

THE INVESTIGATIVE JUDGMENT *

By Mrs. E. G. White

IT is while men are still dwelling upon the earth that the work of investigative judgment takes place in the courts of heaven. The lives of all His professed followers pass in review before God. All are examined according to the record of the books of heaven, and according to his deeds the destiny of each is forever fixed. At the time appointed for the judgment, the close of the 2,300 days, in 1844, began the work of investigation and blotting out of sins. All who have ever taken upon themselves the name of Christ must pass its searching scrutiny. Both the living and the dead are to be judged "out of those things which were written in the books, according to their works." Sins that have not been repented of and forsaken will not be pardoned, and blotted out of the books of record, but will stand to witness against the sinner in the day of God. He may have committed his evil deeds in the light of day or in the darkness of night;

* Condensed from the "Great Controversy."

THE BOOK OF REMEMBRANCE

BY L. D. SANTEE

Up in the heavens is the book that is kept for us,
Having the record of deeds, good or bad,
Sins we've committed when angels have wept for us,
Virtues that made all the universe glad.

Solemn with awe is my heart as I think of it;
Wrongs unforgiven will end in despair;
Those who have sinned, of the dregs they must drink of it.
Mercy will leave you, O sinner, beware.

Morning by morning they're turning the leaves of it,
Writing the record of each passing day;
Oft I forget it, and so do not grieve for it,
While years of probation pass swiftly away.

At the last day we shall pale when beholding it,
Weeping in anguish, unless we're forgiven;
But if the white robe of Christ is enfolding it,
We, through His merits, are taken to heaven.

If we're rejected, 'twill be as the night to us,
Night dark and hopeless, with never a day;
But if accepted, the future is bright to us,
Glory eternal, and gladness for aye.

Chicago, Ill.

but they were open and manifest before Him with whom we have to do. Angels of God witnessed each sin, and registered it in the unerring records. Sin may be concealed, denied, covered up from father, mother, wife, children, and associates. No one but the guilty actors may cherish the least suspicion of the wrong; but it is laid bare before the intelligences of heaven. The darkness of the darkest night, the secrecy of all deceptive arts, is not sufficient to veil one thought from the knowledge of the Eternal. God makes no mistakes in His estimation of character. He pierces all disguises, and reads the inner life.

Character Photographed in Heaven

As the features of the countenance are reproduced with unerring accuracy upon the sensitive plate of the artist, so the character is faithfully delineated in the books above. Yet how little solicitude is felt concerning that record which is to meet the gaze of heavenly beings. Could the veil which separates the visible from the invisible world be swept back, and the children of men behold an angel recording every word and deed which they must meet again in the judgment, how many words that are daily uttered would remain unspoken; how many deeds would remain undone.

We are now living in the great Day of Atonement. In the typical service, while the priest was making the atonement for Israel, all were required to afflict their souls by repentance of sin, by humiliation before the Lord, lest they be cut off from among the people. In like manner, all who would have their names retained in the book of life, should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin, and true repentance. There must be deep, faithful searching of heart. The light, frivolous spirit indulged by so many professed Christians must be put away. There is earnest warfare before all who would subdue the evil tendencies that strive for the mastery. The work of preparation is an individual work. We are not saved in groups. The purity and devotion of one will not offset the want of these qualities in another. Tho all nations are to pass in judgment before God, yet He will examine the case of each individual with as close a scrutiny as if there were not another being upon the earth. Every one must be tested, and found without spot or wrinkle or any such thing.

The Close of Probation

When the work of the investigative judgment closes, the destiny of all will have been decided for life or death. Probation is ended a short time before the appearing of the Lord in the clouds of heaven. Christ in the Revelation, looking forward to that time, declares: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be."

The righteous and the wicked will still be living upon the earth in their mortal state—men will be planting and building, eating and drinking, all unconscious that the final, irrevocable decision has been pronounced in the sanctuary above. Before the Flood, after Noah entered the ark, God shut him in, and shut the ungodly out; but for seven days, the people, knowing not that their doom was fixed, continued their careless, pleasure-loving life, and mocked the warnings of impending doom. "So," says the Saviour, "shall also the coming of the Son of Man be." Silently, unnoticed as the midnight thief, will come the decisive hour which marks the fixing of every man's destiny, the final withdrawal of mercy's offer to guilty men.

"Watch ye therefore; . . . lest coming suddenly, He find you sleeping." Perilous is the condition of those who, growing weary of their watch, turn to the attractions of the world. While the man of business is absorbed in the pursuit of sin, while the pleasure-lover is seeking indulgence, while the daughter of fashion is arranging her adornments,—it may be in that hour the Judge of all the earth will pronounce the sentence, "Thou art weighed in the balances, and art found wanting."

THE REFORMATION AND AMERICA?



Two Great World Movements

By Prof. J. A. L. Derby

FOR well-nigh nineteen hundred years no name except that of Jesus Christ has contained such significance as that of Rome. Rome! that resistless embodiment of force which rose and dominated the world. Rome! whose mission it was to give to mankind *law*, as Greece gave *beauty* in literature and art. Rome! whose mind-and-soul-en-slaving religion has even yet loosed its last shackle from but a small part of Christendom. But the wondering gaze of men is shifting; or we might say, is beginning to pierce the glory that so long has dazzled human vision, and to see far behind it the flashes of an earlier and brighter glory, of which Rome is but a dim reflection.

The Mother of Much in Modern Education

When in the middle of the last century the shovel of the archeologist first turned sod over the ruins of Babylon, the light burst forth. From more than one hundred sixty thousand tablets—books of ancient ages—we now read the records of a kingdom the genius of whose institutions and principles is identified to-day as one of the chief elements in the underlying forces of twentieth century civilization. Not Egypt, Greece, or Rome has set in motion influences so perennial. Especially is this true in religion and certain theories concerning the sphere of civil government. Says the author of "Religious Systems of the World": "The time will come—is rapidly drawing near—when no student of the science of religion will feel his work complete without careful study of the ancient tomes which for centuries have lain hidden in the treasure-houses of antiquity. From them we learn that not only was Babylon the motherland of culture and civilization, of arts, science, and letters, but also that in her temple-schools were taught the first principles of many of the great doctrines of religion which we hear at the present day set forth from our pulpits." This opinion is not alone.

The Survival of the Unfittest

But in nothing is this more evident than in the survival of her religion and her church-and-state doctrine. It is simply the statement of a fact patent to every student of ancient Babylon to say that every essential feature of her degrading religious system exists to-day, sometimes, indeed, disguised, but none the less identical. None familiar with the ancient system, with its elaborate rites, its hierarchy from priest-king and pontifex maximus down to tonsured monks, and "unmarried maidens" (nuns) consecrated to the service of the "sacred harlot" Istar, the mother of the gods, and its whole doctrine from the three-in-one trinity, its priestly power to forgive sins, purgatory, and what not,—no one that has studied that system can fail to recognize its successor and counterpart during this Gospel dispensation. John, the seer, beheld it in vision, saw and marveled, and branded it as "Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth." Mysterious indeed has been the working of this stealthy principle. Paul calls it the "Mystery of Iniquity." A better characterization could not be devised.

The Fruitage of Babylon

Strange and marvelous was the eclipse of "the grandeur that was Greece and the glory that was Rome," the eclipse of those mighty civilizations, and the plunge into the intellectual and spiritual night of the Dark Ages. But the pendulum of the centuries, moved by the hand of God, swung back again. The hour struck. Infinite wisdom had permitted spiritual Babylon to demonstrate to the satisfaction of the universe the fathomless, destructive, insatiable iniquity of her principles. Degradation of mind, slavery of soul and body, murderous persecution of the saints of the Most High—in one word, Antichrist,—this was the fruitage of her doctrines. First among the forces which Providence prepared to assault this fortress of wickedness was that mighty awakening of the long-dormant human mind—the Renaissance.

When in May, 1453 A.D., Mohammed II. battered down the ancient walls of Constantinople, the last stronghold of the Cæsars and of political Rome, the event was in a sense typical of the outcome of the assault which the re-awakened mind of Europe was to make against the venerable fastnesses of ignorance. The Greek scholars, fleeing from the impending doom of the Eastern capital to Italy, with their ancient manuscripts, rekindled the flame of classic culture. As men saw from what they had fallen intellectually, so they naturally began to question other things.

The restless human spirit aroused by the revival of learning invaded the realm of religious beliefs. Babylon entrenched in church and state was to totter to its foundations and lose its grasp on a large part of Christendom.

The crusades had prepared the way for the Renaissance, voyages and discoveries assisted in arousing curiosity, stimulating to inquiry, and in forming broader conceptions. Men more than suspected that if the dominant church was mistaken about the earth's being flat, it might be mistaken on other things.

As a natural result of all this, says Professor Fisher, "there existed a great amount of outspoken and latent discontent. First, complaints were loud against administration in church affairs. There were extortions and other abuses that excited disaffection. Secondly, the authority exercised by the pope was charged with being inconsistent with rights of civil rulers and national churches. Thirdly, disputes sprang up both in regard to various practices deemed objectionable, like prayers for the dead and invocation of saints, and also concerning important doctrines, like the doctrine of the *mass*, or the Lord's Supper, and the part that belongs to faith in the Christian method of salvation. Out of this ferment arose . . . the Protestant Reformation." Better, "Into this mass God sent the life of the Gospel."

Principles of Babylon Remain

Dissent from Rome became possible, and also triumphantly actual; but, strange to say—and yet not strange to the student of the Bible—the Babylonish principle of *conformity* still survived. The tyrant was dead, the tyranny still lived. Many states broke from the Papacy, but the papal principle of the union of church and state remained the ruling theory concerning the relation between government and

religion. This was the doctrine of ancient Babylon. "The king often was by birth, and always by right of office, a *khatlesi*, or high priest, and, as such, head of the church and state." ("Religious Systems of the World," page 19.) "The earliest form of government in the Euphrates Valley is theocratic." ("Religion of Babylon and Assyria," page 656.) "From the outset the Babylonian monarchy was essentially theocratic. The king was simply the high priest in a new form. But [later on] the king himself became a god. The vicegerent had taken to himself the attributes of deity, the adopted son succeeded to the rights and powers of the divine father." (Sayce.) Here we find that *infallibility* is not peculiar to the successors of Peter in the primacy of Rome. We also see where modern Babylon got her doctrine. One more quotation from the last-mentioned source: "At the head came the *patesi*, or high priest, who in the early days of Babylonian history performed the functions of a king. But the *patesi* was essentially the vicegerent of the god. The god delegated his powers to him and allowed him to exercise them on earth. It was the doctrine of priestly mediation carried to its logical conclusion. Only through the priest could the deity be approached, and in the absence of the deity the high priest took his place." It is evident that the genius of Babylon still flourished at the time of the Reformation.

But the Reformation Opened the Bible

Thus was unchained the mighty adversary of the "mystery of iniquity." "Every plant which My heavenly Father planted not, shall be rooted up," said Jesus. Matt. 15:13. This the Word of God must accomplish. The work begun by Huss, Wyclif, and others, has never stopped. The years that have intervened have witnessed a gradual purification of faith and doctrine in the true church. From the hierarchy of Rome to congregational church government is a far call. But it came. One by one the errors and superstitions of Romanism have withered beneath the blaze of Biblical truth. We shall briefly illustrate the process by the history of the development of the Christian principle of the separation of church and state.

As noted above, the Reformation gave only the right to dissent from Rome. No European nation from that day to this has entirely succeeded in disentangling itself from the Babylonian notion of a necessary connection between civil government and religion. It remained for America only to found a state on the Scriptural principle, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." Ireland (the most Catholic of Catholic countries) has absolute religious liberty in practice. In law, however, that nation is subject to England, which could, if she pleased, re-establish in Ireland the Church of England. Of course religious freedom in Ireland is simply a concession from her Protestant mistress. This is toleration, not liberty. Of all European nations, Switzerland by her constitution approaches nearest to the true principle. The constitution of 1874 grants liberty of worship to all except Jesuits. These are forbidden to enter the country. The same instrument forbids the establishment of convents and re-

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ENCROACHMENTS ON FREEDOM



The Beast, the Image, the Mark

By K. C. Russell

A Dangerous Belief—A Growing Danger

THERE is a dangerous sentiment taking possession of the minds of the great mass of the people at the present time, to the effect that there is no danger of the repetition of the history prior to the Reformation. There is a growing belief that the Papacy is being continually moulded by the spirit of Protestantism, and, further, that the person who ventures to question such a view of the situation is at once regarded as pessimistic.

I maintain that the true optimist is not the man who is crying peace and safety in the face of inevitable danger and peril, but he is a true optimist who warns against the present dangers, and shows the people the true condition and the glorious outcome to those who heed the warning. The Papacy has quietly and stealthily been gaining great influence and prestige in this country. Many professed Protestants have become charmed by her influence, and think that she is being won over to the principles against which they originally protested in the sixteenth century. This presentation of the matter is not surprising to the student of Bible prophecy, for the Word of God has faithfully outlined the progressive steps and the final outcome so that all who will may know.

What God Has Said

In the prophecies of Daniel and the Revelation the Lord has clearly portrayed the whole career of the last great apostasy from the pure principles which came to us as the result of the Reformation. In Dan. 7:11 the Lord clearly defines this power to be the Papacy, and in this interpretation all the leading Protestant commentaries concur. This text plainly teaches that this power will finally be destroyed by the "burning flame" at the second coming of Christ.

In Dan. 8:25 it emphasizes the same truth by saying that this power will be "broken without hand." Those who think that the power of the Papacy will be overcome by any associations political will be doomed to disappointment.

In Revelation 13 the prophet is speaking of the symbol of the leopard beast, which every careful student of prophecy should understand unmistakably refers to the Papacy. It teaches that this power received a deadly wound, and this wound was inflicted in the year 1798. The pope was that year taken prisoner. For nearly two years the Roman Catholic Church was without a visible head. This deadly wound was the result, chiefly, of the teaching of the principles of the Reformation which finally culminated in overcoming the spiritual domination of the Papacy. It will be readily understood that the healing of this wound would be the restoration of the power that the Papacy once possessed, and this would involve her being restored to the condition where she could persecute those who will not yield to her influence, as she did in former days.

An Image to the Papacy

In Rev. 13:14 we are told that the two-horned beast is to make an image to the beast, and all who are familiar with the Papacy will readily appreciate that this would involve the formation of a union of church and state by the power represented by the two-horned beast, which symbol can be unmistakably demonstrated to apply to the United States of America. Should there be any lingering doubt in

the mind of any as to whether this symbol refers to this government, it can be easily proved, when it is considered that this is the *only nation* that could make an image to the beast (the Papacy), for no nation at the time of its rise existed which did not possess a union of church and state. It will therefore be readily seen from this that this government is the only one that *could* make an image to the beast. This union of church and state, or image, has been in process of development for many years. It has been seen in the action of various religious organizations, seeking to bring about so-called needed reforms. The National Reform Association which is composed of leading ministers of all denominations, with various religious organizations as its allies, has been working strenuously to place all the "Christian laws, institutions, and usages of our government on an undeniable legal basis in the fundamental law of the land." Repeated attempts have been made, from time to time, to have Congress enact a national Sunday law. Their work was given great prestige by the Supreme Court decision of Feb. 29, 1892, in which it was declared by Justice Brewer that "this is a Christian nation." To demonstrate that there is no mistake in reaching such a conclusion, I would say that this decision has been repeatedly referred to by those who are the chief promoters in seeking for this very measure which embraces all they have desired.

It was argued by Congress concerning the question of the closing of the World's Fair on Sunday in 1892, that one of the chief reasons for this action was the fact that this was a Christian nation, and, hence, the Sabbath being a Christian institution, it was proper to enforce it.

Another Justice of the Supreme Court* has recently given an address on the principles concerning sabbath legislation, in which he indicated very plainly that the Supreme Court of the United States would stand for such legislation. There are also forty-three states out of the forty-five in the Union which have Sunday laws.

Catholics and Protestants

Sunday legislation is the one great question upon which Protestants and Roman Catholics are united in bringing pressure to bear upon state legislators and congressmen. It is only natural for the Roman Catholic Church to do so, for she claims Sunday as the badge or mark of her authority (See "Catholic Christian Instructed," page 200):

"*Ques.*—What reason have you for keeping the Sunday preferable to the ancient Sabbath which was Saturday? *Ans.*—We have for it the authority of the Catholic Church and apostolic tradition.

"*Ques.*—Have you any other way of proving that the church has power to institute festivals of precept? *Ans.*—Had she not such power she could not have done that in which all modern religionists agree with her;—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."

Again, in "Plain Talk About the Protestantism of To-day," we read: "The observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the church."

It will also be interesting to note, in this connection, a few statements from Protestants on this point. "This day (Sunday) is set apart for divine worship and preparation for another life. It is a test of all religion."—*Dr. W. W. Everett, in Elgin Sunday Convention.*

*Justice Harlan, at Winona Lake, Ind., May 20, 1905.

"The Sabbath [Sunday] is the corner stone of Christ's kingdom. Let us recognize each recurring Sabbath as a sign of God's covenant. By this sign the world largely judges the depth of our Christian character, and by this sign God judges us."—*Mrs. J. C. Bateham, "Sabbath Leaflet" No. 33.*

"For nothing were the noble men who planted true Christianity and an evangelical church in the wilderness now constituting the United States more distinguished than for their reverence for the sabbath. It was quite a prominent feature of their character, a sign between them and the heathen world around them, and to a large extent it has continued to be a mark to mark the religion of the present day."

The Mark

From this it will be easily understood what the mark of the beast (the Sunday institution enforced by law) is, against the reception of which the most terrible judgments of the Bible are pronounced, which are as follows: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. 14:9-11.

It will be interesting to observe that Protestants in exalting Sunday, the false sabbath, and enforcing the same by civil enactments, are striking at the very foundations of Protestantism and all that the Reformation stood for. The two great cardinal and fundamental points against which the celebrated Protest of 1529 was aimed, are: first, adopting tradition in the place of the pure Word of God, the Bible; and, secondly, against civil authority interfering with the free exercise of one's religious rights. Their seeking the power of the state to uphold a religious institution like Sunday, is a subversion of the principles of Protestantism.

What It Means

In order that the reader may see that this is not a fanciful presentation of the situation, and to show that persecution will be the ultimate outcome of all this controversy in departing from the true principles of Protestantism, I will herewith append an item of modern history:

Since 1878, among Seventh-day Adventists, under Sunday laws, in not less than seventeen different states and territories of the Union, there has been an aggregate of about 150 arrests. The total fines and costs of the cases amount to about \$2,500; the number of days served in prison about 1,500; in chain gangs, 445. As a result of these hardships endured, and confinements, the death of two men was hastened, and several have not recovered from the effect of bad food and ill treatment.

Other things which indicate a departure from the principles which came to us as the result of the Reformation, are as follows: The governmental appropriations which have been made toward Roman Catholic sectarian schools among the American Indians; the choice of a Roman Catholic on the board of arbitration in the settlement of the great coal strike in 1902; and the deference shown to the prelates of the Catholic Church on occasions of great governmental functions, such as the inauguration of the President, and many other things mentioned in the recent past in this journal.

The *Literary Digest*, in quoting from *Harper's Weekly*, says that "two members of the cabinet, a justice of the Supreme Court, and representative legislators and military and naval officials sat down at dinner with an Italian member of the College of Cardinals, at which he was the guest of honor, and a member of the cabinet the host; nor has any previous President ever welcomed a Roman Catholic Italian prelate as cordially as President Roosevelt recently welcomed Cardinal Satolli."

The *Boston Republican*, a Roman Catholic paper, when speaking of the help the Roman Catholics ren-

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SIGNS IN THE EARTH

By
A. J. Saxby Bourdeau

Where Are These "Signs" Recorded?

"In the last days, saith God, . . . I will show SIGNS IN THE EARTH." Acts 2:17-19.

Tell us . . . what shall be the SIGN of Thy coming, and of the END OF THE WORLD?—Disciples. Matt. 24:3.

There shall be SIGNS . . . UPON THE EARTH. . . THEN shall they see the Son of Man coming in a cloud with power and great glory.—Jesus. Luke 21:25-27.

THE apostle Peter tells us (2 Peter 1:19) that "we have also a more sure Word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the Day-star arise in your hearts." The secrets which the Almighty has revealed "unto His servants the prophets," we may read in the Bible, God's "Sure Word of Prophecy."

"Most wondrous book, bright candle of the Lord! Star of eternity; the only star By which the bark of man could navigate The sea of life, and gain the coast of bliss."

Where Are the "Signs" Themselves?

About us on every hand, the mighty Ruler of the universe has hung His great "signs"—(1) in the physical world; (2) in the social world; (3) in the political world, and (4) in the religious world. So plainly written are these great "signs," that "he may run that readeth." Hab. 2:2.

A mere catalogue of all the "signs in the earth," to say nothing of the "signs in the heavens" (see article "Signs in the Heavens," Message Series No. 2, October 25, by Prof. Geo. W. Rine) would consume a goodly portion of the sixteen pages of this issue. We shall, therefore, of necessity be obliged to mention only a few of the many responses of current history to the voice of second advent prophecies.

Signs in the Physical World

1. Earthquakes in Divers Places

These are the exact words of our Lord in His outline of the world's history from A.D. 33 to His second coming. Read Matthew 24 or Luke 21.

"There shall be . . . earthquakes in divers places." Matt. 24:7. Such was His direct reply to the disciples' question: "What shall be the sign of Thy coming, and of the end of the world?" Matt. 24:3. Luke says, "Great earthquakes."

Note the growing frequency of earthquakes "in the last days," as given by Ponton and Mallet, showing that the earth is waxing old (Isa. 51:6):

	No. of Earth- Years quakes	Average
Those recorded before—		
A.D. 1 1700	58	1 in 29 years
" 1 to 900	900 197	1 " 4 "
" 900 " 1500	600 532	1 " 1 year
" 1500 " 1800	300 2,804	9 " 1 "
" 1800 " 1850	50 3,240	64 " 1 "
" 1850 " 1868	18 5,000	277 " 1 "

In one single year (1868) over 100,000 perished by earthquakes. The great Lisbon earthquake, affecting a large portion of the earth, destroyed thousands upon thousands of lives—60,000 in Lisbon alone. In 1875, the city of Cucuta, Colombia, became, in thirty brief seconds, "a mountain of ruins, over 10,000 persons being destroyed. And so we might quote page after page of thrilling accounts of awful

earthquakes; the most recent of all, occurring in Italy about one month ago, is still fresh in the minds of all newspaper readers.

2. "Fire, and Pillars of Smoke"

"I will show wonders, . . . in the earth . . . fire, and pillars of smoke . . . before the great and terrible day of the Lord come." Joel 2:30, 31.

What great "wonders" of God "in the earth" emit "fire" and "pillars of smoke"?—Volcanoes, most assuredly. And, as if to confirm this application, Peter, quoting this same prophecy, translates it: "Fire, and vapor [or steam] of smoke," Acts 2:19. Thus are graphically described the fire, steam, and smoke emitted by volcanoes. History records 13,000,000 deaths by volcanic eruptions and earthquakes, from A.D. 79, when old Vesuvius buried wicked Pompeii and Herculaneum, to the overthrow of St. Pierre by Mt. Pelée, in 1902. In the latter instance 30,000 perished in three minutes, and 20,000 more later on. Extinct volcanoes are again showing signs of activity, and new ones are being forced up from ocean's depths. How forcibly do these lofty, fiery torches of the Lord remind the world that "the heavens and the earth, which are now, . . . are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men"! Read 2 Peter 3:7.

3. "The Sea and the Waves Roaring"

Said Jesus: "There shall be signs, . . . the sea and the waves roaring. . . . Then shall they see the Son of Man coming." Luke 21:25-27. This evidently refers to extraordinary upheavals of the ocean, such as terrific storms and tidal waves, the latter being generally caused by earthquakes and submarine volcanic action. A few pithy extracts from many and detailed accounts of notable tidal waves, cyclones, etc., must suffice:

"I saw the whole surface of the sea rise as if a mountain side, actually standing up. Another shock, with a fearful roar now took place. With a horrible crash the sea was on us, and at one sweep dashed what was Iquique onto the pampa. I lost my companions, and in an instant was fighting with the dark waters. The mighty waves surged, and roared, and leaped. The cries of human beings and animals were frightful.—Harper's Magazine, May, 1877.

Speaking of marine cyclones, Mr. Talmage said: "At the mouth of the Ganges are three islands—the

Hattia, the Sundee, and the Decan Shahbaspoor. In the midnight of October, 1876, the cry on all those three islands was, 'The waters! the waters!' A cyclone arose and rolled the sea over those three islands, and of a population of 340,000, 215,000 were drowned, only those being saved who had climbed to the tops of the highest trees. Did you ever see a cyclone? No? I pray God you may never see one."

Says the New York Tribune: "The tidal disturbances are the most remarkable and extensive of which there is any record. Both the great ocean waters of the Atlantic and Pacific have been agitated in their whole extent. We mention in particular the tidal waves at St. Thomas (1868) and all the neighboring islands, which were full fifty feet in height. It is said by those who have witnessed these waves that the ocean's roar is exceedingly frightful."

May 9, 1877, a terrible earthquake and tidal wave on the Peruvian and Bolivian coasts destroyed 600 lives and \$20,000,000 worth of property.

With the terrible fate of Galveston, still vivid before our minds, and with encyclopedias and newspapers filled with instance after instance of tidal disasters, cyclones, and other havoc produced by the "stormy wind fulfilling His word" (Ps. 148:8) who shall say that the "roaring" of the sea and the waves is not a sign of the end?

4. Armies of Crop-destroying Insects

The first chapter of Joel describes the times just before Christ's second coming:

"Cry unto the Lord, Alas for the day! for the day of the Lord is at hand." Verses 14, 15.

The Lord deems this prophecy of sufficient importance to be recounted to generation after generation:

Here is the prophecy (read the entire chapter):

"That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten. . . .

"A nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion. He hath laid my vine waste, and . . . my fig tree; he hath made it clean bare, and cast it away; the branches thereof are made white. . . .

"The field is wasted, the land mourneth; for the corn is wasted. . . . Be ye ashamed, O ye husbandmen; howl, O ye vine-dressers, for the wheat and for the barley; because the harvest of the field is perished.

"The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered. "Alas for the day! for the day of the Lord is at hand.

"The seed is rotten under their clods." Joel 1.

Here is the response of current history to the prophecy:

In the Scientific American (article entitled "The Annual Battle with Insects") we read:

For a quarter of a century science has been laboring in the cause of agriculture to reduce the number of garden pests and to hold them in check. The annual battle with the insect foes are carried on energetically from early spring till late autumn; and the farmer or gardener is not quite sure of his crops until they have been actually harvested.

In spite of all the protective agencies that science has surrounded the fields and gardens with; disasters of gigantic proportions will break out occasionally through the sudden increase of some obnoxious insect or fungus growth. It is the destruction of the potato crop one season, by the Colorado beetle; the total failure of the wheat-fields in certain states by the rust or blight another year; or the wide-spread injury to the cotton plants by the boll-worms.

Somewhere within the United States some crop is pretty sure to be seriously damaged by the insects

(Continued on next page.)



God's Highways to the Forever-Land.

D ID you ever look at a map of Washington, our beloved capitol city, or from some elevation on the superb capitol building note the twelve great avenues which lead from all parts of the great city to its center?

If on some Inauguration Day it were announced that a company of soldiers would be placed on each of these avenues with instructions to start at certain times for the capitol, and when all should reach the center the great event of the day would occur, how anxious the waiting ones would be! Those on Pennsylvania Avenue would learn somewhat of the progress of the cavalcade on that street, but would know nothing of the progress made by the company on Delaware Avenue. Those on North Capitol Street would know naught of the progress made on South Capitol Street. In the great surging mass surrounding the capitol there would be waiting, carelessness, anxiety, and confusion. The only ones who could surely know would be they who were stationed in the capitol aerie, high up in the dome, where all the great avenues could be seen, and the companies noted from the time they started. They could see for themselves, and could tell the throng below when the great event was near.

The second coming of Jesus Christ, which ushers in the kingdom of God, which restores the righteous to life, when all the good of all ages enter upon their eternal reward, is the great central theme of redemptive work, the focal center of all God's predictions of the future. And the great prophetic chains of prophecy are so many great highways leading from various times in past ages up to the crowning center, the coming of the King.

By more than a dozen of these great highways of prophecy do the Scriptures lead us up from various periods of the past to the coming of Christ; among these are—

1. **Daniel 2**, in which the great, dominant, moulding empires of earth are set forth under the symbol of a great image, composed of four metals,—gold, silver, brass, iron, and iron mixed with clay, symbolizing respectively, Babylon, Medo-Persia, Greece, and Rome. This prophecy is given to show that no kingdom of man can endure; all will be succeeded by the eternal kingdom of Christ.

2. **Daniel 7** symbolizes the same empires by cruel beasts: Babylon by the lion; Medo-Persia, the bear; Grecia, the leopard; Rome, by the terrible non-descript beast. In this chapter is the prophetic outline of the rise, the character, the work, and the time of continuance of the Papacy. Succeeding all is the everlasting kingdom of Christ and His people.

3. **Daniel 8 and 9**, in addition to the work of civil persecuting powers, predicts the very time of our Lord's first advent as the Messiah, the length of His ministry, the time of His death, and the time of the beginning of the judgment at the end of the 2,300 days. A wonderful prophecy.

4. **Daniel 10 and 11**, a literal prophecy covering the same great powers of earth from the time of Daniel till the earthly representative of God's great adversary, the king of the north (Isa. 14:12-14), shall give way to Michael, the Christ of God.

5. **Revelation 6 to 8**, the Seven Seals, is a setting forth of earth's agonies, and the repeated cry of God's creation to Christ the Redeemer to come.

6. **Revelation 8 to 11**, contains the prophecy of the Seven Trumpets, the breaking up of the Roman kingdom, the very time of the continuance of the Mohammedan powers, the closing of the work of the judgment of our God.

7. **Revelation 12** is a prophecy of the great adver-

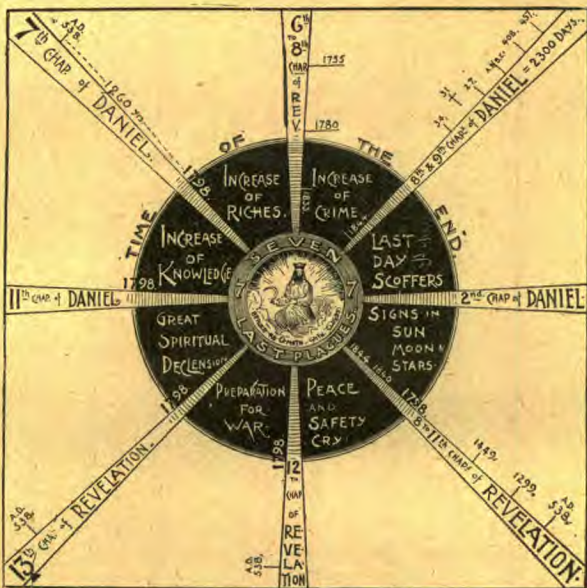
sary in his war against Christ and His church, till Satan's bottled wrath is poured out against the commandment-keeping remnant.

8. **Revelation 13 and 14** portray the adversary's agents, under symbolical beasts, including the United States of America; God's great threefold instructing, warning message; and the glorious triumph of His people.

9. **Revelation 17 and 18** are prophecies of the foes of God's church, having special application to the last days. Revelation 12 is a prophecy of the instigator of all evil, the devil; Revelation 13, his civil-government agents; Revelation 17, civil governments as perverted and guided to destruction by an apostate church; and Revelation 18 the character and work of that apostate church.

10. **The prophecy of the Two Witnesses of Revelation 11**, a portrayal of the Word of God through the centuries, and the futile effort of man to destroy it.

11. **Revelation 2 and 3** is a prophecy of the Seven Churches, showing the internal state of the churches throughout this dispensation.



The above diagram illustrates in part the great field of prophecy. The radiating spokes show eight lines of prophecy. The time of the end is marked by the close of the 1,260 days of papal domination in 1798. Note the special signs all occurring since that time and now. Jesus says: "When ye see all these things, know that He is near, even at the doors."

12. And then we have our Lord's literal prophecy of His coming again, found in Matthew 24, in Mark 13, in Luke 21, foretelling numerous signs to occur previous to His return, and marking the last days of earth's sorrow and travail with particular distinctness.

Here are twelve great highways leading to the coming of Christ and His coronation. Trace some of them down and every prediction seems to be fulfilled. The coronation ought to take place. We pass to other prophetic highways and fulfilment is not quiet complete. We climb the heights of God, where we can see His visions (Eze. 40:2, 4); we get up into "the high mountain" (Isa. 40:9), that we may get God's view. There we can see the fast-fulfilling prophecies one and all. There we can see that only one step remains, one more act in the drama, and then the appearing of our Lord.

Trace down as we may, all and each, of the great time-tables of prophecy and we are brought to the next station on each road, the New Jerusalem and the Forever-land. "Surely the Lord God will do nothing, but He revealeth His secret unto His serv-

ants the prophets." Amos 3:7. The prophecies are the revelations of God to His people.

"We have also a more sure Word of prophecy: whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn."

"Knowledge shall be increased;" "the wise shall understand." Dan. 12:4, 10.

Signs in the Earth

(Continued from page 12.)

or the fungus growth nearly every season. By the middle of summer, insect foes are swarming all over the garden and on every plant. Plant-lice, or aphides, attack all weak plants, and they multiply at the rate of from five to twenty millions in a season from one progenitor.

As a further, authoritative substantiation of the prophecy, I take the following list of "the principal injurious insects of the year" from the Year-book of the U. S. Department of Agriculture, for 1900. And this list, the Secretary of Agriculture says, is "only a partial one."

The Hessian fly, green pea louse, apple louse, grain lice, San Jose scale, striped and twelve-spotted cucumber beetles, squash bug, cabbage worms of different species, various cutworms, particularly the variegated cutworm, the Angoumois grain moth, plum curculio, oblique-banded and strawberry leaf-rollers and related forms, flea-beetles of various species, . . . fruit-tree bark-beetle, common species of fruit-tree borers, oyster-shell and other bark-lice, codling-moth, and similar fruit-species; the bean weevil, apple-tree tent caterpillar, pine-bark beetles, . . . tomato worms, the boll worm or corn-ear worm, harlequin cabbage bug, rose chafer, cinch bug, pear-tree Psylla, army worm and fall army worm, bill bugs, melon louse, cabbage louse, and horn fly.

Is it any wonder, then, that with these armies of insects to contend with, and multiplying as they do—is it any wonder that the prophet says that "joy is withered away from the sons of men"?

5. "Famines and Pestilences . . . in Divers Places"

With the proofs of the earth waxing old before us—crop failures always somewhere, how easy it is to see fulfilled "in divers places" the following prediction of Christ: "There shall be famines, and pestilences, . . . in divers places." Matt. 24:7.

Famines.—History records over 350 great famines since A.D. 1769. Over forty of these occurred in India alone. Thousands upon thousands perished in the India famines of 1897 and 1900. But these are as nothing compared to the great famines yet to follow in the wake of the world's great, final wars between the nations.

Pestilences.—Among the great pestilences may be mentioned the following: "A.D. 169, in Rome, 10,000 deaths daily; A.D. 717, in Constantinople, 300,000 deaths; A.D. 1346 to 1349, in Europe, 25,000,000 deaths (about one-fourth of the inhabitants) by the "black death;" A.D. 1570 to 1670, 500,000 deaths; in 1472, in Paris, 40,000 in one day," to say nothing of millions upon millions of modern victims of cholera, smallpox, yellow fever, etc.

"The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance.

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. . . .

"Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:9-13.

God's government is not a creature of exigencies. He can not be surprised. Whatever course His creatures may take, will not affect final results. They may take themselves out of God's plan, but they can not counterwork or thwart that plan. It is perfect, and, out of all the confusion that sin has caused, it will work out perfect results.



EDUCATION IN THE HOME. NO. 24

(Continued from "Signs" of October 25.)

BY MRS. L. D. AVERY-STUTTLE.

SURE enough," admitted Walter, "it would be quite absurd to expect one to 'seek' for immortality if he already possessed it."

"But this is only *one* text containing the word *immortality*," said Mr. Wilber, "please let us hear the others—this study is growing intensely interesting, to me, at least."

"The Bible is a deeply interesting book as well as an instructive one," was the reply, "and the only wonder is, that it is studied so little. But, Mrs. Gray, if you will turn to 1 Cor. 15: 53, 54, you will find another instance of the use of this rare word."

"For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

"The word is used twice in this instance, but as it is in the same verse and used in the same connection, we count it but once; but is there anything, Mrs. Gray, do you think, in this scripture, to indicate that the soul or spirit of man is now immortal?"

"O, no, indeed; there is everything to indicate exactly the opposite."

"Certainly," chimed in Mr. Gray. "Man is called mortal twice in this scripture."

"Mr. Wilber, I will ask you to read the next instance in which the word is found, and let us watch closely to see if we can not find some mention of an immortal soul or spirit in man," smiled Brother Hartman, "I think Elsie can give you the reference."

"I must ask if you look these texts up beforehand, Mr. Hartman. I have often been surprised at the readiness with which your family find the texts," queried Mr. Wilber, as Elsie paused a moment before giving him the reference.

"I think," she replied, "that you will find the word immortality in 1 Tim. 6: 15, 16 also; and—well, yes, Mr. Wilber, we certainly do study our lesson. We think it worth our while. Don't you think so?"

"It seems to pay you, really, it does," interrupted Mrs. Gray.

"Yes, yes, Miss Elsie, it pays you well; in fact, I suppose an earnest study of God's Word is a pretty paying business. But I will read the text: 'Which in His times He shall show, who is the blessed and only Potentate, the King of Kings, and Lord of Lords; who *only* hath immortality, dwelling in the light which no man can approach unto.'"

"Well," said Billy Black, with a twinkle in his eye, "I'm sure *that's* plain enough; it says that nobody but just God is immortal."

"Yes, Billy," assented Walter Gray, "yes, but what about the *angels*? I didn't suppose any of them ever could die."

Billy looked a little put out at this turn in the argument, and turned appealingly to John, while he wondered if his friend could help him out of the tangle.

"I think Billy wants me to answer your question, Walter, but I will refer it to father," said John modestly.

Mrs. Wilber turned her dark eyes questioningly upon Brother Hartman, and Mrs. Jones interrupted eagerly: "I think this is leading us into pretty deep water, isn't it, Mr. Hartman?"

"Perhaps; but there is not a single subject in the Word of God but that is as deep as the deepest depth, and high as the measureless heaven. Mrs. Wilber, will you kindly read Jude 6?"

"And the angels which kept not their first es-

tate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day."

"But *that* doesn't say that even bad angels are not immortal, does it, now,—honestly, Mr. Hartman?" queried Walter.

"Wait a moment, Walter. Will you read John 3: 16?"

"With pleasure. Indeed, I believe I can repeat that text from memory. 'For God so loved the world that He gave His only begotten Son, that *whosoever believeth* in Him should not *perish*, but have everlasting life.'"

"Now, Walter, don't you think this is equivalent to saying that all who do *not* believe in Christ *shall* perish? and surely if *we* must *believe* in Christ or perish, evil angels who, with Satan as their leader, are constantly *fighting against* Christ, must perish. But now, I would like Mrs. Gray to read Eze. 28: 18, 19."

While Mrs. Gray turned to the text, Sister Hartman remarked: "This entire chapter refers unmistakably to Satan, for verse 16 calls him 'the covering cherub.'"

"Thou hast defiled thy sanctuaries by the multitude of thine iniquities; . . . therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth. . . . Thou shalt be a terror, and never shalt thou be any more!"

"Thus we see," continued Brother Hartman, "that not only evil angels, but Satan as well, will finally be destroyed,—which, of course, they could *not* be if they were immortal. Is this plain to you, Walter?"

"Much plainer than before, Mr. Hartman, but I think it would be a good plan to have an entire reading just upon that subject."

"I am sure it would be of great interest," interrupted Mrs. Jones and Mrs. Wilber together.

"Very well; we will try to do so; for it is a subject which will bear much study. But there is just one more text which contains the word *immortality*. It is found in 2 Tim. 1: 10. Will Mr. Gray please read?"

"But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel."

"Ah! *through the Gospel!*" repeated grandma. "Immortality is only possible through Christ our Lord."

"Is this the last text, father?" asked Mattie.

"Yes, and yet we have found that in not a single instance does the word 'immortality' refer to the soul or spirit of man."

"Isn't it most time we told our stories about dead men, papa?" asked little Beth anxiously; at which every one smiled, while Brother Hartman added by way of explanation:

"The children were each to have told a Bible story to-night, of some person who had died and been raised to life again by the power of God, so that we might see if anything is said in that connection, about their being conscious after death. But we must wait until the next reading for this, as it is now rather late. Let us sing to close:

"Only in Christ we have life immortal!"

And as the beautiful strains rang out, more than one in that little company at Brother Hartman's felt a deeper desire for true holiness, without which eternal life is impossible.

(Continued in two weeks.)

I HAVE never seen a man who takes a light view of marriage who has not, in one way or another, fallen.—David Starr Jordan.

A FAMILY TRAGEDY

[The following is a true tale of a recent happening in an American city. It is a good story to relate to patients and legislators in the campaign against nostrums and against adulterated foods and drugs.]

A RESPECTED clergyman fell ill, and the family physician was called. After examining the patient carefully, the doctor asked for a private interview with the patient's adult son.

"Harry," said the doctor, "do you know what is the matter with your father?"

"No. We sent for you to tell us that."

"Well," the physician said, "I am sorry to tell you that your father undoubtedly is suffering from chronic alcoholism."

"Chronic alcoholism! Why, that's ridiculous! Father never drank a drop of liquor in his life, and we know all there is to know about his habits."

"Well, my boy, it's chronic alcoholism, nevertheless, and at this present moment your father is drunk. How has his health been recently? Has he been taking any medicine?"

"Why, for some time, six months I should say, father has often complained of feeling unusually tired. A few months ago a friend of his recommended to him [mentioning a much-advertised remedy], assuring him that it would build him up. Since then he has taken many bottles of it, and I am quite sure that he has taken nothing else."

In this connection it might be added that a very prominent anti-saloon worker, a clergyman, lately said that in shame he was compelled to admit that he had run across indubitable proof that there are ministers of the gospel who receive pecuniary commissions from the makers of alcoholic nostrums whose wares they recommend! Than this there can be no worse form of graft. The time is here for the organized profession to join hands with all other workers and organizations, whether anti-saloon leagues, temperance unions, or courageous anti-nostrum publications, to set a definite limit to the progress of respectable and innocent intemperance.—*Journal of American Medical Association.*

A SISTER'S INFLUENCE

"If I only had a sister, Cousin Helen, but I am so lonely. You know that since mama died, I have no one but papa and Hugh."

The speaker was a young girl only eighteen years of age, but her earnest face was expressive of strong character.

"Why not let Hugh take a sister's place?" suggested Cousin Helen.

"How?" and Margie's eyes really sparkled.

"Talk with him about the many things that interest you, great and small. Our brothers like to feel that their sisters can trust them."

"Margie," continued Cousin Helen, with a troubled look in her eyes, "there has recently been opened down town an elegant saloon, which is called the 'Gilded Palace,' and last evening I overheard a conversation between Hugh and his friend, Chester Winthrop, concerning it. Hugh evidently thought it an improper place for moral young men to frequent, but Chester tried to overcome his scruples by informing him that there are rooms connected with the main saloon, where moral men can assemble without coming into contact with anything objectionable, and that many of the best young men in town spend their evenings there. Pardon me, dear, but have you made home attractive to Hugh of late?"

"I am afraid not, Cousin Helen, for I have fallen into the selfish habit of spending much time in my own room. Thank you for your suggestion."

That evening, as Hugh Nelson was passing through the hall, hat in hand, he was surprised to hear his sister call out from the parlor:

"Are you going out, Hugh?"

"Ye-es," he answered, with hesitancy, for a glance into the pretty parlor, with its glowing fire-grate and open piano, made him almost wish that he were going to spend the evening at home.

"Come in a little while, please, and help me select my new suit," pleaded Margie.

"Your new suit!" echoed Hugh, with astonishment. "What do I know about girls' suits?"

"I believe you can help me," urged Margie, "for

you have good taste in selecting your own clothes. You know, Hugh, I have not been used to choose for myself, and I miss mama so much." There was a quiver in the voice that Hugh could not resist, and after hanging his hat on the rack, he walked into the parlor, and was soon as deeply interested in the examination of dress samples and fashion-plates as his little sister could wish.

From that time Margie followed her cousin's suggestions to the very letter. She laid her plans before Hugh as she would have done before an older sister, always asking his opinion concerning them, thereby making him feel that she needed his companionship and counsel. By this means there was gradually formed between this brother and sister a bond of love which was truly beautiful.

Years passed, and one evening, while Hugh and Margie Nelson were enjoying the quiet of their cozy parlor, Margie was startled by an exclamation of horror from her brother, and, on turning toward him, she saw that he had dropped the evening paper, and had buried his face in his hands. Catching up the paper, she anxiously glanced down the column until she came to this item:

"A young man named Chester Winthrop was fatally wounded last evening at the 'Gilded Palace Saloon,' with a pistol-shot fired by David Holmes. Doubtless, both of the young men were under the influence of liquor."

"Was Chester Winthrop once your friend?" asked Margie.

"Yes," answered Hugh, as he raised a pale face from his hands, "and but for the influence of my precious little sister, I might be as he is to-night."

Margie looked incredulous, for Hugh had so many years been an earnest Christian that she could not imagine him as having sunk to such depths of degradation.

"After mother died," resumed Hugh with emotion, "I was sad and lonely. Father was absorbed in business, you spent much time by yourself, and I longed for some attractive place in which to spend my evenings. Chester asked me to go to the 'Gilded Palace Saloon,' which, he said, had every attraction heart could wish. After much urging, I consented; but, on the appointed evening, you wished me to help you select your new suit. As I looked into the parlor, which you had made bright and pretty, I thought some other night would do for my visit to the 'Gilded Palace,' so I yielded to your persuasions, and spent the evening at home. But after that, I found every evening the same, for you always had some pleasant entertainment in store for me, and I finally came to the conclusion that our parlor was good enough for me, and that it would be difficult to find more attractive company than that of my own sweet sister.

"Margie," he continued, while a soft light came into his eyes, "altho I was not a Christian, you talked so freely with me about your religious experiences, that I could not fail to see the deep satisfaction you found in the religion of Jesus Christ. I soon came to yearn for the peace and rest that you evidently enjoyed, and so I was led to yield my heart to the Saviour. Ah, little Margie, if all sisters were as good and wise as mine has been, the saloon keepers would find few victims among our young men!"

While Margie Nelson listened to this candid confession, her heart was raised to God in gratitude for the blessed assurance of having been the instrument through which He saved her brother.—*Christian Intelligence*.

THE HOME OF THE RE-DEEMED

1. In the beginning man was given dominion over all the earth, and all that was in it. Gen. 1:26. But by disobeying God he forfeited his life (Gen. 3:19), and consequently lost his dominion, which passed into the hand of his conqueror, Satan becoming "the prince of this world." John 12:31; 14:30; 16:11; Acts 26:18; 2 Cor. 4:3, 4.

2. But the Son of God espoused the cause of the lost race, and will restore the former condition. So the prophet says, "And Thou, O Tower of the flock, the Stronghold of the daughter of Zion, unto

Thee shall it come, even the first dominion." Micah 4:8.

3. The promise to Abraham was that he should be "heir of the world" (Rom. 4:13). "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. But Abraham died without receiving the promise (Heb. 11:8-10, 13, 14); therefore it must yet be given him, for the Lord's promises are sure. 2 Cor. 1:19, 20; 1 Peter 1:24, 25.

4. The further promise of Christ is, first through David (Ps. 37:9-11, 22), and then by His own mouth (Matt. 5:5), that "the meek shall inherit the earth."

5. The present sin-cursed earth will be destroyed, and a new, or renewed, earth will take its place, and be the home of the redeemed. As the antediluvian world was destroyed by water, so the world that now is will be purified by fire. 2 Peter 3:5-14.

6. The New Jerusalem, coming down from heaven, will be the capital of the new earth, and of the universe. Rev. 21:1-3.

7. "Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away." Isa. 51:11.

THE STAR OF TRUTH

BY ELIZA H. MORTON

The Christ-Child saw a star and said,
It is a light
An angel holds within his hand.
It is so bright
I can not see his shining face,
But he is there,
And he shall be my guide, henceforth
And everywhere.

The years passed on, the Child, a Man,
Still saw the star—
The word of truth in all its power—
Shining afar.
He said, I would the wandering sheep
Might it behold
And from the wilderness come forth
To find the fold.

And there beneath that star He knelt
Wrestling with wrong,
And angels came and ministered
A holy throng.
He touched their wings and clasped their hands
And from God's throne
Obtained a strength and living power
To be His own.

And when at length above the cross
The sun grew dim,
The Christ-Child still beheld that star
Shining for Him.
And still for us the star shines on—
The truth divine—
And in our hearts as in His heart
That truth may shine.

North Deering, Me.

The Reformation and America

(Continued from page 10.)

ligious orders. "Every canton," however, "has its own established church controlled by civil magistrature."

This and the following quotations are from "Rise of Religious Liberty," by Cobb:

Few of the reformers got far enough away from Rome to be clear regarding this great principle. Truly all nations have been made drunk by the wine of Babylon. Luther himself was not consistent on this point. Notice his contradictory statements: "Whenever the temporal power presumes to legislate for the soul, it encroaches." Compare this with, "Since it is not good that in one parish the people should be exposed to contradictory preaching, he (the magistrate) should order to be silent whatever side does not consist with the Scripture."

That he saw the true position there is evidence; but it is equally certain that he did not stand unequivocally for it. The explanation—or excuse—may possibly be found in the impression made upon him by the generally rude state of the German people, the Peasant War, and the fanatical disturbances of the Anabaptists. These last held the principle in its theoretical purity, but brought it into disrepute by their turbulent actions.

It was probably due to Luther's influence that the Augsburg Confession, in 1530, contained the correct doctrine: "The administration of civil affairs has to deal with other matters than the Gospel deals with."

The ecclesiastical and civil powers are not to be confounded." But the Peace of Augsburg, twenty-five years later, shows a great retrogression. Here the principle, "*Cujus regio, ejus religio*"—"Whose the rule, his the religion," in other words, that the people must follow the prince in religious matters—is stated in so many words. Emigration was the only relief.

Every one knows what Calvin did for Geneva and to Michael Servetus. Zwingli was scarcely behind Calvin in his belief on this question. If John Knox and Scotland did not burn heretics it was due to public sentiment rather than to the authorities.

Vindication of the Principle

But not by might nor by power has the true principle come to prevail. Of the forces working for it, space would fail us to speak of the Anabaptists, Quakers, Sir Harry Vane, Roger Williams, Jonathan Edwards, Madison, Jefferson, and others. Madison believed persecution to be a "diabolical, hell-conceived principle." Jefferson taught, "It is error alone that needs the support of the government. Truth can stand by itself." Roger Williams stood for absolute religious equality under circumstances similar to those where Luther failed. God has vindicated the principle on American soil. Every American citizen knows (as, indeed, does all the world know) the position of our organic law on this matter. Babylon is judged. Would God she were as far removed from the hearts of the people as from the fundamental law of our nation.

Encroachments on Freedom

(Continued from page 11.)

dered in the recent Presidential election, says: "There was good reason why the Catholic Church authorities should have been friendly to Mr. Roosevelt. When the truth is told, he has easily been the one man in the President's chair who has insisted upon righteous dealings with the various governmental problems in which the Catholic Church has been vitally interested."

These few items, and the many which might be produced, will be sufficient to convince the most incredulous that the principles of the Reformation have been woefully subverted. May the Lord hasten the time when every true Protestant will arouse himself to the alarming situation, and hasten to give the warning against the beast, the image, and the reception of his mark.

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All Manuscript should be addressed to the Editor.

For further information see page 2.

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

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Publishers.

Our cover page speaks for itself; in words, by the eternal law of the Most High God; in illustration, of the justice, the mercy, the love, of God. The angels of the mercy-seat uphold the law of God.

We ask our readers to study, as dealing not only with one of the great questions of eternity, but as one of the great world questions, the articles on the Sabbath in this and the number following. It is worth while.

We regret that this issue would not admit all the good things written for it. Most of our contributors exceeded their limitations; for which we do not blame them, but we were obliged to abbreviate in some instances contrary to our desire. Some short articles written expressly for this issue are held over for future numbers.

The Potency of the Cross.—There is a beautiful, suggestive thought in the shadow of the arms of the cross upon our cover page. On the one side it blots out other "gods before" the Lord, and on the other side it includes "all that in them is." This is an undesigned coincidence, but it is characteristic of the cross of Christ. He who knows and bears the cross of Christ will value all false gods at their true worth—vanity. And if he knows the full meaning of the cross, he will gladly rejoice, and the language of his soul shall be, "Far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world." It is the only thing which makes possible the keeping of God's law.

OUR SPECIAL NO. 4

Is the last of the series. We are glad for the good words which have come to us from all over the field for our first number. We are writing this before there is time to receive word from the second number. But allowing us to judge,—and we have lived with these Specials for weeks,—we believe that the last number is the best of all. Let us name to our readers some of the excellent articles which that number will contain:

1. **A Spirit-filled Church.** It is not a long article, but it is a splendid one, clear, scintillating, powerful, by W. A. Spicer, one who, as he looks out over the great mission field, feels the need of a spirit-filled church, and his article echoes his soul's cry.

2. **The Requisite Conditions of a Spirit-filled Church.** What is necessary on the church's part if she is to receive the Spirit-filling; and the truth in this is also shown by one who feels a great burden for the world's need, a great longing that the baptism of the Spirit shall come upon the children of God in these last days. It is written by the President of the General Conference, Pastor A. G. Daniells.

3. **Spiritual Gifts,** by J. N. Loughborough. We know that there are those who will deny the gifts; we know that Mormonism has set up its counterfeit, we know that Satan is trying to discredit the blessed gifts of the Spirit in a dozen different ways, just as He did of old. Nevertheless it is still true that Christ gave gifts to His church to remain even to the end. You certainly will be interested in this short paper by one who has given more than two-score years study to the question.

4. **The Great Apostasy, and Spiritual Gifts,** by Prof. W. W. Prescott, editor of the *Review and Herald*. This article shows the reasons why spiritual gifts are not now manifested in the church as they were in the beginning. The great apostasy, the mystery of iniquity, came in, took away the very longing for the truth; and that is set forth in this article. We are sure you will miss much if you miss what is said on this phase of the subject.

5. This is the climatic article of the subject of the sanctuary treated in past numbers. It is entitled, **The Ark of God the Great Center of the Sanctuary Service,** written by John Orr Corliss.

6. **The Seal of God,** by Roderick S. Owen, the closing article on the great Sabbath question, carried from the third number over into this. It is natural for every human being who has possessions to think that they are genuine and that they are his by the stamp of authority. Of how much more importance is it to be among those who are sealed with the seal of the living God, for His kingdom is for all eternity. This is also an important article; it explains the prophecies of Rev. 7:1-3 and Ezekiel 9.

7. **God's Last Great Protest,** by A. O. Tait. Surely one understanding the conditions of the world at the present time and the efforts that men are making to nullify God's law, ought to be grateful to know that God has given one vital, tremendous protest in His Word against every effort of this kind, and this article sets forth that protest.

8. **Our Preparation for the End,** by Mrs. E. G. White, showing the work that is necessary on our part if we would stand before the Son of Man when He comes.

9. **The Church Restored and Triumphant,** the climax of all the ages of earth's travail and sorrow, the one

thing for which the children of God have longed and hoped through all the sorrow, sin, and suffering of the past.

Besides, we have our Home department, bright, hopeful, instructive; a poem on Isa. 26:20, how God will keep His children when "There gathers o'er the world the stormcloud's wrath," by Frances E. Bolton; and another beautiful poem by Mrs. Stuttle, "The Church Triumphant." It seems to us that the last number is worth the price of all the four; and the editor wishes that it could have a circulation of ten million in the United States alone. You want them and you want your friends to have them. Help us to circulate them.

THE LOVE OF GOD

WONDERFUL love that would move the heart of God to give even His only-begotten Son! Wonderful love that would lead that Son, He who was in the bosom of the Father from the beginning, who created all the shining worlds, and the thrones, dominions, principalities, and powers of the universe, to whom the shining myriads of heaven delighted to pay homage,—wonderful love which would lead Him to come to earth, to be made lower than the angels which He created, to clothe His divinity in sinful flesh, to be made sin for man! He could have blotted men and the earth from existence in justice, and put in their place an earth unmarred by sin, a race higher than man. But this would not have manifested His love to dying man.

Follow Jesus of Nazareth in all His earth-life from the temptation in the wilderness to the cross of Calvary, and it speaks with ever-increasing volume and melody the one word, *Love*. Christ was the manifestation of God, and in every unselfish act of His earth-life (and all were unselfish) we see the manifestation of the love of the Godhead. It was Divine Love which withheld not His Son to die; it was love divine which breathed through the prayer, "Father, forgive them, they know not what they do." And that same love still reigns. Jesus lives to plead the blood shed for sin in behalf of those who trust Him; and He pleads to the sinner, "Come," to the backslider, "Return." With love more tender than that of a mother for her little nursing, He reproves and chastens, that we may come near to Him and thus be made like Him.

But where can we pause? Time, eternity, would fail to tell God's love to fallen man. He says that He loves us; His deeds are more than His words. Would you know His love, dear reader? Then yield to Him your heart. "Taste and see that the Lord is good."

By the Truth.—Those who live in the last days have all the evidences which have ever been given before in all the centuries of the past. The Word of God shines out upon the moral darkness of a sinful world as never before. The people of God will not win their greatest triumph through mighty works, but through the simple truth of God treasured in hearts made pure by the blood of Christ. Not the theory of the truth, not the love of the theory of the truth, but the love of the truth in all its purifying power, will preserve men from "all the deceivableness of unrighteousness" by which the great adversary will destroy unwary souls. 2 Thess. 2:10-12. Such a faith in the Word of God, such a love of the truth, will unite them to God, the Author of the truth, and will enable them, tho' all around them fail, to stand alone with God.

Forewarned.—There is no movement likely to affect the world's destiny, there is no nation or government having a moulding power upon the world, there is no principle threatening the destruction of good government, causing extensive suffering in the world, or likely to corrupt the church of Christ, but that God has clearly foretold it in His Word, has faithfully forewarned against its dangers, and has presented a sure antidote for its evil. "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7.