

SIGNS OF THE TIMES

THE HOUR OF JUDGMENT.

'Tis near! the fateful hour of Truth and Judgment!

The hour foretold by prophets long ago,
When every tongue shall tell of Jesus' glory,
And every soul do homage,—bowing low.
What will your answer be in that dread hour
When Truth shall shine as burning noon-
day bright?

*The Lord will judge and every soul declare Him
"The righteous Judge." His ways are true
and right.*

Shall Pilate's hall of judgment be sufficient
For Him who bled and died on Calvary?
Shall Satan's lies deceive thruout the ages,
Forever veiling truth and purity?
Truth crushed to earth shall rise again in
beauty;

The hour is here when Truth and Mercy
call;
The veil of sin shall be forever lifted,
And Earth and Heaven shall crown Him
Lord of all.

The heavens shall declare His wondrous
glory;

The angels sing sweet anthems at His feet;
The earth shall tell of life and full redemp-
tion;

The sons of men of love and grace complete.
"All-worthy is the Lamb," the chorus echoes
From every field and mountain, hill and
plain;

And Heaven again sends forth the joyful
"All-worthy is the Lamb, for He was
slain."

FLORA E. YERGIN.



With Our Inquirers

"If ye will inquire, inquire ye."

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

2129.—Times of the Gentiles.

Will you please tell us when the times of the Gentiles will be fulfilled?

C. V. D.

The expression occurs in Luke 21:24, referring to the Jews, "And they shall fall by the edge of the sword, and shall be led captive into all the nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." "Times of the Gentiles" evidently refers to the times which God has allotted to them in His prophetic word. For a time His Gospel went to His chosen people and thru them to the world. While His people occupied Jerusalem and were true to Him, Jerusalem was held by His own, but when His people apostatized and the kingdom was overturned by Babylon, Jerusalem went into the hands of the Gentiles. After Babylon it was to experience three more overturnings. See Eze. 21:25-27. God declared that after the overturning of the wicked prince of Israel, Zedekiah, "I will overturn, overturn, overturn it." It would remain overturned "until He come whose right it is, and I will give it Him." That is the Lord Jesus Christ. Jerusalem will be trodden down by the Gentiles until Christ Himself shall come, and not until then will God's kingdom and city be restored. Then it will not be the earthly Jerusalem which is in bondage with her children, but Jerusalem which is above, which is free and the mother of all the children of faith.

2130.—Third Part of the Stars of Heaven. Rev. 12:4.

Does the third part of the stars of heaven (Rev. 12:4), mean a third part of the angels, or a third part of the Jewish rulers? S.

It seems very clear to us that it means the third part of the angels who are clearly alluded to elsewhere as stars. See Isa. 14:13 and Job 38:7. The great red dragon is expressly said to be Satan. Rev. 12:9.

2131.—Vicarious Atonement.

I recently read in a book circulated by the society of the New Church an article which is in answer to the question, "Is not my guilt imputed to my Saviour and His righteousness imputed to me? If it is not, how am I to get to heaven?" And the answer is: "The doctrines of imputed sin and imputed righteousness are essentially false and unworthy of God. They are doctrines of deception and make-believe. . . . He [God] can not regard any one guilty of sin of which he is not guilty, nor impute to any one a righteousness which he has not done. . . . The idea that God imputed Adam's sin to all his unborn posterity that He might condemn all, and then His imputation of the whole to the Lord Jesus Christ, and punish Him for us, and pretending that this was doing Him justice was one of the most unjust conceptions imaginable." Do you consider that he could have any Scriptural authority for his answer? J. A. P.

No more than the Unitarian is the New Church, or Swedenborgian, a Christian church. It is really the church of Swedenborg. The Scriptures expressly declare that we "all like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on Him [Christ] the iniquity of us all." It does not say that Adam's sin is imputed to us all, but the stream does not rise higher than its source. We have inherited Adam's fallen nature, hence we are fallen, sinful creatures. But He also tells us that "where sin abounds, grace does much more abound." God does not arbitrarily lay sin upon Jesus Christ, but Jesus Christ voluntarily accepts these sins. God not only "gave His only begotten Son," but that Son "gave Himself for us, that He might redeem us from all

iniquity, and purify unto Himself a peculiar people zealous of good works." He who knew no sin was made to be sin for us, that we might be made the righteousness of God in Him. 2 Cor. 5:21. There are many texts of the same sentiment. The only hope of the world is in the sacrifice, freewill offering, and power of our Lord Jesus Christ to save. They who ignore that are perverting the word of God. He not only saves us from the sin of Adam, for which we are not responsible, but He will bear the sin of all those who will come to God by Him in faith.

2132.—The Number of the Beast. Rev. 13:18.

The number of the beast is said to be the number of a man, six hundred threescore and six. Does it mean that there will be 666 organized churches? Some say there are 660 now, and that if a person belongs to any of these, he has the number of the beast. C. V. D.

First, we do not think that there are so many church organizations as this.

2. A much more plausible explanation is that this name expresses the claims and character of the beast. The popes of Rome have claimed to be the vicar of Jesus Christ, ruling in the place of Christ in the church. It is said that there has been written at some time on the tiara of the pope the expression *Vicarius filii Dei*. This is the papal claim, "Vicegerent of the Son of God." In Roman numerals some of these letters have values, I equals 1, V equals 5, L equals 50, C equals 100, D equals 500, and the sum of these letters makes up the number of the name of the power which is symbolized by the beast. In that case we would have 5 plus 1 plus 100 plus 1 plus 5 plus 1 plus 50 plus 1 plus 1 plus 500 plus 1 which equals 666. In Roman notation U and V are the same letter. See the tract "Mark of the Beast and Seal of God," Bible Students' Library No. 130, price, two cents.

2133.—The Tribe of Dan.

What is the reason that the tribe of Dan is left out in the numbering of the hundred and forty-four thousand in Rev. 7:1-8? O. J. S.

Frankly, we do not know. There are two suggestions which have been made in regard to the matter. 1. That because of the first apostasy of the tribe of Dan that tribe itself was about lost; consequently was not numbered with the others in the sealing work. See Judges 18. So also Ephraim is omitted and Joseph added. See Judges 17; Hosea 4:17. 2. Another suggestion is that Dan means judge. The tribe of Dan was the tribe of judging; the sealing work comes in the time of the judgment. In a sort of way all of the tribes come under that one tribe in the judgment and therefore that tribe was not mentioned. We have no definite light ourselves on the omission.

2134.—Firstborn of the Dead. Rev. 1:5.

Was Christ the first to rise from the dead? A. L. M.

Not in the sense of priority of time. Firstborn and first-fruits indicate preeminence as well as priority, and sometimes preeminence rather than priority of time. So as between Joseph's sons, Ephraim is called the firstborn altho Manasseh was the firstborn. Israel is called the firstborn altho Esau was the firstborn in time. Jesus is called the firstborn of the dead because by virtue of His sacrifice and offering all are raised from the dead. He was also the first in time that should rise from the dead and show light unto the people and to the Gentiles. Acts 26:23. If you will ever keep this in mind that first does not necessarily mean in point of time, but preeminence, all these expressions of scripture will not be difficult to understand.

2135.—The Antecedent of the Pronoun He. Rev. 16:16.

Will you please tell me what is the antecedent of the pronoun "he" in Rev. 16:16? A. L. M.

The American Standard Revised Version gives the better rendering, "And they gathered them together into the place which is called in Hebrew Har-Magedon." The antecedent "they" doubtless has reference to the unclean spirits.

2136.—The Word "Creature." 1 Tim. 4:4.

To what does the word "creature" here refer? A. L. M.

It seems clear to us that it refers to those things which God has created for food, "every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving; for it is sanctified thru the word of God and prayer." The Lord has told us in His word what things are fit for food; those are the things which ought to guide us in our eating, because they are the better things for us. If the word of God has set them apart for food we can pray that they may do us good. The word "creature" means a thing created. "Meats," in the verse previous means food of any kind.

2137.—Life Insurance and Fire Insurance.

What is the difference between life insurance and fire insurance? If one is wrong, why not the other? S.

The Lord has expressly declared to His people, "I am thy life and the length of thy days," for "He is thy life." He has promised to be our righteousness, and a wall round about His people. By every assurance which language can convey He has shown His faithful remembrance of them, to care for, cherish and protect, if they will but trust in Him. He has left an organization in this world which ought to be the best insurance society on the face of the earth, His church. Of course it is true that people do not give to Him their lives and that His churches do not remember the poor and needy, but this does not hurt the principle of the thing. As He is our life, we ought to trust Him for life. But He does not make this promise as to our property. Moreover, our property is many times mixed with that of the world. Buildings surround the buildings of God's people on every side. Obligations many times rest on property, such as mortgages, etc., and those who have loaned money on such buildings many times demand insurance. The only counsel that we could give any one in such a case as that is to follow the Spirit of God and an enlightened conscience, and not judge his brethren. There are those who are doing this. The simple childlike faith of the Christian ought to be to trust God for everything. At the same time exercise the utmost care, faithfulness, and watchfulness.

2138.—Women in the Church.

Please explain 1 Tim. 2:12.

C. W. R. B.

Read the whole clause together, "I suffer not a woman to teach, nor to usurp authority over the man." What the apostle evidently designs to prove was the assumption of authority on the part of woman. God in the beginning made them equal. Woman was made an help meet for man. Sin came in; our first mother yielded to sin; Adam yielded because he loved his wife. The Lord tells us, not that He decreed it, but from that time forward the woman's desire should be to her husband and he should rule over her. In other words, his very nature would make him the stronger of the two and the one better fitted to lead out and control in matters of business. So in the church of God the apostle lays down the rule that he does to correct the abuses that might spring up from a misunderstanding of proper relationships. We do not understand by this that woman did not have her field of work in the church, because the same apostle commends Phoebe and other noble women in the Gospel. Woman has a field, and a mighty strong one, and that is in the affections. Her faithfulness and devotion, her intuition and sympathy, are more potent many times than all of the strength and natural leadership which man may possess.

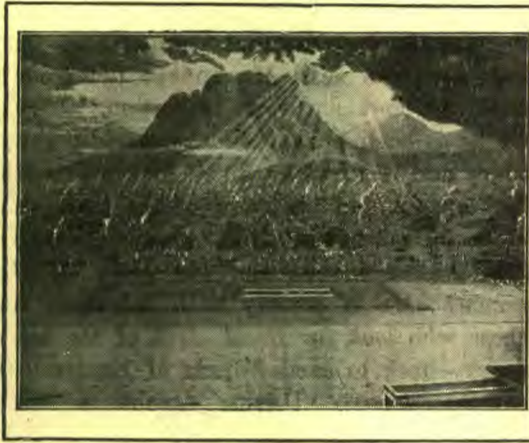
SIGNS OF THE TIMES

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

For Terms, See Page 15
Vol. 6, Number 26

MOUNTAIN VIEW, CALIFORNIA, JUNE 26, 1907.

Weekly, \$1.50 per year
Single Copies, Five Cents.



"The Sanctuary" and "the True Tabernacle"

By J. S. Wightman



"And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring Me an offering: . . . and let them make Me a sanctuary: THAT I MAY DWELL AMONG THEM." Ex. 25: 1, 2, 8.

AN individual who will devote the time necessary for a careful study of the book of Hebrews, must perceive clearly that the great apostle to the Gentiles lays particular stress upon the subject of the sanctuary which is in heaven, and, for a way of final escape from richly merited punishment, from the consequences of multiplied transgression, points the weary, sin-sick soul to a High Priest "who is set on the right hand of the throne of the Majesty in the heavens; a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man;" One able to save even "unto the uttermost." That High Priest is Christ—the same who was with the Father "in the beginning," who accompanied the hosts of Israel in their march thru the wilderness (1 Cor. 10: 1-4), who was born in a manger on the eventful night when the shepherds watched the flocks and heard the music of the angelic company; who grew to manhood; who walked with the children of men; who healed the sick and afflicted, cleansed the leper, stilled the tempest-tossed Galilee and the still greater tempest that raged in human hearts, taught the world its greatest principles of righteousness and government; who gave up His life upon the tree, that sinners might be eternally redeemed; who triumphantly arose from the grave and ascended to heaven to become "the Mediator of the new covenant"—such an one the apostle Paul declares to be the great High Priest for fallen humanity!

The Sanctuary and the Gospel.

To rightly understand the Gospel—"the power of God unto salvation"—it is necessary to rightly understand the teachings of the Bible concerning the sanctuary. For the two—the institution of the sanctuary and the working-force of the Gospel—are

inseparably connected by the very nature of the circumstance that their work is identical. The Gospel, in fact, gave birth to the sanctuary, and it, in turn, is a part of the Gospel; a piece of literal machinery, if you choose so to call it, with which the working-force of the power of God secures for the individual the "remission of sins."

Peter writes that it is the "divine power" that has given to us "all things that pertain unto life and godliness;" and we are commended to the love and keeping of "Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Eph. 3: 20.

The sanctuary, we shall find, is a veritable power-house of that Gospel which is said to be "the power of God."

The Two Sanctuaries.

There are two distinct sanctuaries brought to view in the Scriptures; the one of which—and its work—can only be clearly understood in the light of the other; the office and glory of the greater interpreted by a correct knowledge of the lesser.

The New Testament describes a worldly sanctuary and even specifies the articles of furniture that it contained. Heb. 9: 1-5. Some fifteen hundred years before the Lord had successfully brought the multitudes of His people out from under the rule of Pharaoh and his cruel taskmasters, across the Red Sea, and into the mountain fastnesses of the wilderness, and in the devouring fires on the glowing height of Mount Sinai commanded His servant Moses: "And let them make Me a sanctuary; that I may dwell among them." Forthwith the sanctuary was constructed. In the heart of the wilderness and far from the hateful presence of their enemies, the people of God wrought and fashioned a place, "a dwelling-place," that their Divine Deliverer might ever be with them. Its dimensions, material, furnishings, and all were exactly according to the explicit directions that had been given to Moses in

the mount. Exodus 25 to 31. The temple of God was with men. It is interesting to note what occurred when the faithful leader of the hosts of Israel had hung the last curtain upon the court gate of the movable dwelling-place of his God:

"Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle." Ex. 40: 34, 35.

A description of this tabernacle was given last week by other writers, and is found in chapters 25 to 40 of the book of Exodus.

This ancient sanctuary answered every purpose for which it was constructed. Yet it was always typical of, and foreshadowed, a better temple, a more perfect service, "the true tabernacle, which the Lord pitched, and not man." The earthly sanctuary, and its priests served unto the shadow of "heavenly things." Heb. 8: 5. And all the rites and ceremonies of ancient Israel were but so many object lessons, pointing to the Lamb of God that taketh away the sins of the world. The significance and efficacy of all these lay in Christ, and every one and all, like an index finger, pointed to the coming Messiah, and were typical, or indicative, of His power to forgive sin, transform the character, and deliver the people from the heavy burdens.

The worldly sanctuary was first pitched in the wilderness, and afterward succeeded by the magnificent temple of Solomon in Jerusalem, and until the time of Christ, and His sacrifice and offering—the price paid at Calvary—the true worship of God for Israel and all nations centered in "the worldly sanctuary." But with the death of Christ the veil of the temple is rent in twain and that which had been only typical and shadowy—the earthly sanctuary—now passes away, entirely and forever.

The Heavenly Sanctuary.

We now come to a heavenly sanctuary. Christ becomes the great "High Priest" in

"a greater and more perfect tabernacle, not made with hands." Heb. 9:11. The earthly sanctuary, then, was a *figure* of "the true;" that is, of the tabernacle in heaven, for the Lord had said to Moses, "See that thou make all things according to the pattern shown thee in the mount."

The *figure* serves to show us what the heavenly sanctuary and its service is like; it is a faithful expositor. Thus we read: "For Christ is not entered into the holy place made with hands, *which are the figures of the true*; but into heaven itself, now to appear in the presence of God for us." And unlike the sons of Levi, He is the High Priest forever, after the order of Melchizedek. While the first tabernacle was standing, it signified "that the way into the holiest of all [Greek, "holy places," plural] was not yet made manifest;" but when our Lord ascended on high, He entered the temple of God and became a great High Priest, "having obtained eternal redemption for us." Heb. 9:8-12.

John, the beloved apostle, was enabled by the Spirit of God to look into this *heavenly* sanctuary of the High Priest Christ, and he saw the throne, and before the throne the seven lamps were burning (Rev. 4:5); there was the Son of God, the officiating High Priest (Revelation 5); an altar of incense and a golden censer (Rev. 8:3); and the ark of God's testament (Rev. 11:19; 15:8). All

these objects must be recognized as essential furniture of the sanctuary, and thus we find *an exact parallel*. "And the temple of God was opened in heaven, and there was seen in His temple *the ark of His testament*." Wonderful indeed! The ark—that *which contained the tables of stone upon which were written the Ten Commandments*—marks with certainty the second apartment of the heavenly sanctuary, as the seven lamps and golden altar of incense mark the first!

The following scriptures will make it clear that *the Lord is on His throne; that His throne is in the sanctuary; that the sanctuary is in heaven; and that underneath the mercy-seat of the heavenly sanctuary there is the law of Ten Commandments*. Ps. 102:19; 99:1; Jer. 17:12; Ps. 97:2. From these, and the statement, "Righteousness and judgment are the habitation [establishment, margin] of His throne" what may we conclude? As all "the commandments" are declared by the psalmist to be "*righteousness*" it is only reasonable to conclude that the law of God—Ten Commandments—is *the foundation of His throne*! And it is equally obvious that the earthly tabernacle was the earthly throne, "a figure of the true" because—

The ark contained the law of God.

The "most holy" place was the dwelling-place of God.

The sanctuary was the *central* place of worship.

All this passed away *at the cross*—the service and its typical work—and was superceded by *the heavenly*!

The sanctuaries of the Bible, then, consist; first, of the typical tabernacle established with the children of Israel at the Exode from Egypt, which was the sanctuary of the first covenant; and, secondly, of the true tabernacle in heaven, of which the former was a type, or figure, which is the sanctuary of the new covenant. Heb. 9:24.

Reader, think of a great High Priest *now in the heavenly sanctuary*, a faithful Advocate, pleading for you and for me! And the apostle declares that "unto them that look for Him shall He appear the second time, without sin unto salvation." Yes, Christ is coming again! The *worldly* sanctuary and its service pointed forward to His first advent and *the glory of the cross*; the *heavenly* sanctuary and its service presages His second advent and *the glory of the crown*! He is coming with salvation for those who *look for Him*! Out of the sanctuary—back to earth—Jesus of Nazareth is *coming again*! Having "such a High Priest" "let us draw near with a true heart" and in the "full assurance of faith;" for if we are faithful and just to confess our sins, He will be faithful and just to forgive us our sins, and our iniquities will be remembered "no more."

The Cleansing of the Sanctuary: Its Meaning

By J. O. Corliss

The Expiation of Sin.

THE sanctuary of old was so named because it was a sanctified place, set apart for God's dwelling. Ex. 25:1-8. This earthly building was divided into two apartments, in which separate services were conducted before God in behalf of sinners. Heb. 9:6, 7. Turning to the fourth chapter of Leviticus; we learn from verses 27-35 that if one of the common people became conscious of some violation of God's commandments, which he had ignorantly committed, he must immediately bring to the door of the sanctuary a kid of the goats, and there lay his hand on its head, thus setting it apart to die in his stead, for the sin of which he was guilty. He must then kill the victim, when the priest in attendance dipped a finger in the blood, touching with it the horns of the altar of burnt offering, and then spilled the remainder at the base of the altar. The body of the substitute was next carried into the sanctuary thru the body of the priest, and by some mysterious process, the substituted guilt it bore was lodged in the sanctuary.

The object of such a ceremony is obvious. "Sin is the transgression of the law." 1 John 3:4. "The wages of sin is death." Rom. 6:23. To transgress any one of God's commandments contained in the ark, within the sanctuary, was to incur the death penalty. To be relieved from this, the sinner was permitted publicly to substitute an in-

nocent victim, thus giving wide acknowledgment to his guilt, and an expressed desire to be reconciled to God's will, as expressed in His law deposited beneath the mercy-seat, which was the typical throne of Heaven. On His part, God freely forgave a sin thus confessed, since the innocent substitute had borne the sin in the sinner's stead.

The Blotting Out of Sin.

This was the ordained method by which the Israelites of old expressed their faith in the future death of Christ for sin. It must be readily seen, however, that altho the Jewish ceremony granted forgiveness for sin, the sin itself was not then *blotted out*. Had this been done, the people receiving such grace would have been entirely freed from conscience concerning their sins, and the death of Christ would have been of no avail for them, since their sins had already been wiped away. It was therefore necessary that a "remembrance" of these forgiven sins should be had for after consideration. Heb. 10:1-3. For this reason these sins were conveyed into the sanctuary in the way described, there to remain till their final disposal.

The Day of Atonement.

This conclusive act required a special ceremony to be performed on the closing day of the ritualistic year, and by none other than the high priest himself, in the inner apartment of the sanctuary. The time chosen for

this was the tenth day of the seventh month, and was called the day of atonement. Lev. 16:29, 30. This was the only day in the year when this at-one-ment of man with his Maker could be fully brought about. The offerings for sin on all other days were but preparatory steps toward that crowning day of all the ceremonial year. On this great day *all* the sins of *all* the people which had been conveyed into the sanctuary, thru the daily offerings, were to be atoned for, when they were removed from the sanctuary that its cleansing might be complete.

There was this great difference between the daily services in the *outer* apartment of the sanctuary, and the annual service conducted in the *inner* apartment. Thru the daily services sin was transferred from the sinner *into* the sanctuary, while the annual service was for the cleansing of all sin *out* of the sanctuary. In the first of these services, *individual* offerings were made for personal sin, while in the second, the *whole congregation* of repentant ones were freed from sin by a single offering. In the first, only under priests did the service, while in the second, the high priest alone filled the place of intercessor.

It is therefore clear that this day of at-one-ment—the last day of the ceremonial year—was the time when *all the sins* of the preceding year, which had been lodged in the sanctuary, were called to "remembrance," under review, and final disposition made of

them. In other words, it was the time when Israel's life-work for the past year was examined, and their sins blotted (figuratively, of course) from the records of remembrance, or thrown back upon the guilty, that they might meet the penalty due for their wickedness.

On this day, the first work of the high priest, after offering blood for his own errors, was to bring two goats before the door of the sanctuary, where lots were cast upon them, one of these lots for the Lord, the other for the scape-goat. The goat upon which the Lord's lot fell was slain, and offered for

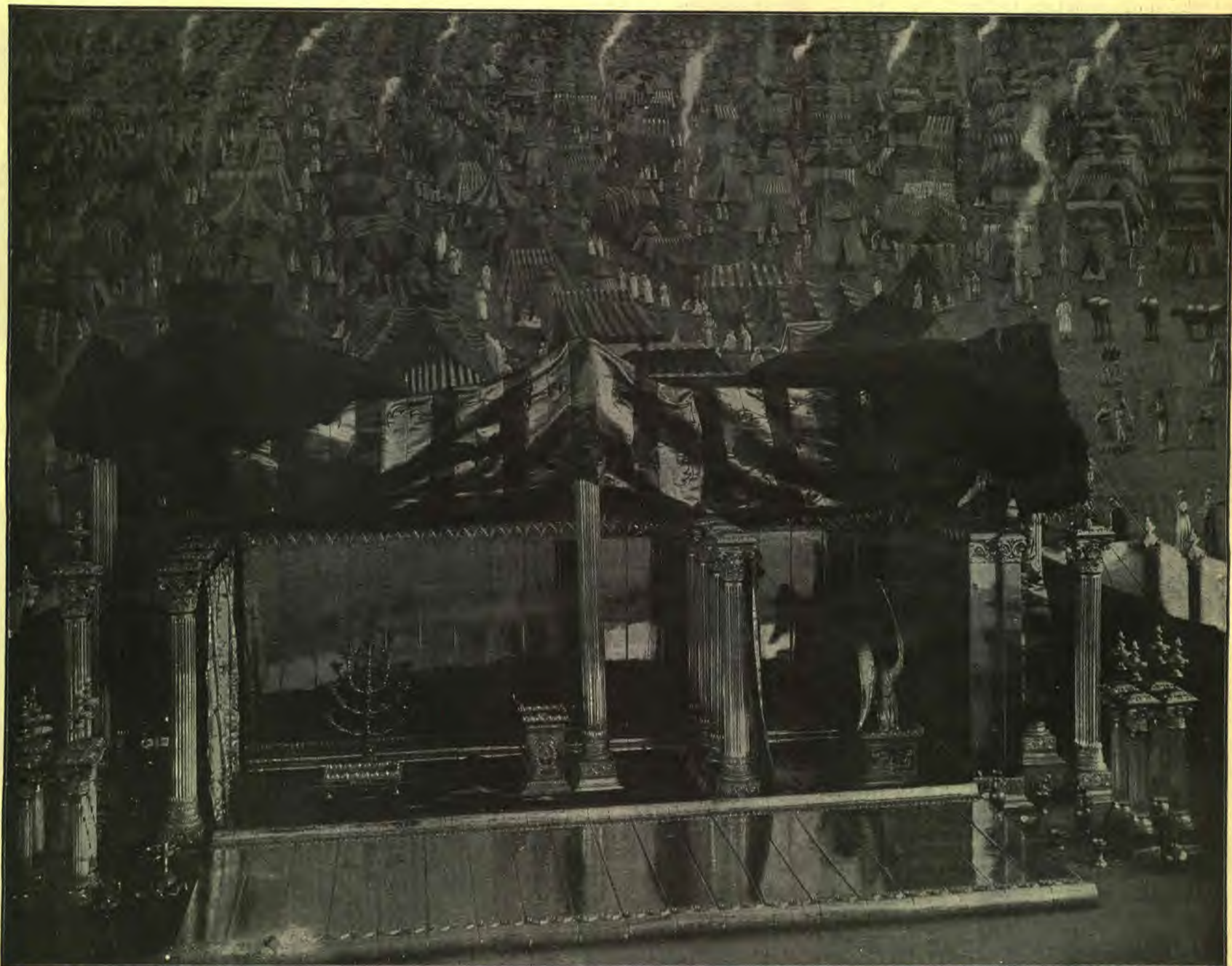
This having been done, the high priest came out to where the live goat was detained, and laying his hands upon the head of that goat, he enumerated the sins of his people, and so placed them upon the goat. This creature was then conveyed alive to an uninhabited part of the country, there to bear, for an indefinite time, all the iniquities of the house of Israel. Verses 20-22.

How Much It Covered.

This work of the atonement, it will be readily seen, covered only *past sins*, since each year had its own day of atonement. More than this, only those sins came within

and of goats should take away sins." Heb. 10:4. It therefore follows that when Christ came and offered Himself as the true sacrifice for sins, all that typical work ceased to avail before God. But the real work, the substance of which all that was but the shadow, must be performed somewhere by the true High Priest. But who is He, and when and where does He accomplish this work?

Concerning this transfer of the priesthood, the apostle says: "Now of the things which we have spoken, this is the sum: We have such a High Priest, who is set on



Tucker, Photographer, San Jose, Cal.

From Kelchner's Model

BOTH APARTMENTS OF THE SANCTUARY, SHOWING FURNITURE.

a sin-offering. The other goat was kept alive before the door for another purpose. Lev. 16:7-10. The blood of the sacrificed goat—which was the people's sin-offering—was taken by the high priest into the "most holy" place, and sprinkled upon the mercy-seat, over which was the *shekinah*, the symbol of God's presence. In this way, an atonement was made for the holy place, because of the sins of the house of Israel having been brought thither. Verse 16. The same thing was done for the vessels in the outer apartment and for the altar. This was the cleansing of the sanctuary from the accumulated sins of the year. Verses 18, 19.

the scope of that atonement, which had, previous to the final act of the ceremony, been conveyed into the sanctuary by personal confession. Those who chose not to do this, retained their sins upon themselves, since only those sins were put upon the scape-goat which the high priest brought within the sanctuary. Such persons refused to be reconciled to God; therefore the atonement did not avail for them, and they were left to receive the consequence of sin, which is death.

All this was but typical, and was ordained to point that people to the work of Christ in man's behalf. It could go no further; "for it is not possible that the blood of bulls

the right hand of the throne of the Majesty in the heavens, a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2.

The Antitypical Day of Atonement.

Christ is therefore Minister of a sanctuary located in heaven. But is it one of definite shape, as was the one ministered in by Levitical priests? This question is clearly answered by the apostle: "Christ is not entered into the holy places made with hands, which are the *figures of the true*; but into heaven itself, now to appear in the presence of God for us." Heb. 9:24. These words plainly reveal that the earthly sanctuary,

(Continued on Page 9.)

The Twenty-three Hundred Days

By M. H. Brown

THE twenty-three hundred days is a prophetic period connected with the prophecy of Daniel 8. Verse 14 reads as follows: "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." This is an answer to the question recorded in the previous verse, namely, "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" That is, How long will earthly powers oppose God's work and worship, and oppress His people?

This prophetic period, the longest found in the Bible, reaches to the cleansing of the sanctuary, the closing service of our great High Priest in behalf of God's people.

When Does It Begin?

To be a revelation to us, we must be able to ascertain when this period begins and ends. Let us study the context to see what instruction is given concerning it. We find it connected with symbolic prophecy. A ram, a goat, and a little horn are shown to Daniel in vision, as symbols of earthly powers. Dan. 8:1-12. The angel Gabriel, by divine command, explained to Daniel that they represented Media and Persia, Greece, and the kingdom which succeeded Greece, which all students of history know to be Rome. Verses 16-25. This explanation was clear and easily understood.

Not Understood.

Then Gabriel said: "And the vision of the evening and the morning which was told is true; wherefore shut thou up the vision; for it shall be for many days." Verse 26. What vision was this? By comparing the marginal reading of verse 14 with this, we find that it refers to the vision of the twenty-three hundred days, or twenty-three hundred evenings and mornings, and in the American Standard Revised Version, both verses 14 and 26 have "evenings and mornings," a Hebraism for day. See Gen. 1:5, 8. Hence, when Gabriel declares that the vision of the evenings and mornings is true, he has direct reference to the vision of the twenty-three hundred days ("evenings and mornings") of verse 14. He had explained the symbols of the ram, the goat, and the little horn, and Daniel "fainted and was sick certain days." The time had not yet been explained, hence Daniel said, "I was astonished at the vision, but none understood it." Verse 27. Here he referred to the vision of the evenings and the mornings of the previous verse.

Was the Vision Explained?

Did Gabriel obey the command to make Daniel "understand the vision"? Verse 16. The chapter closes with the statement that "none understood it." Verse 27. We can not believe that Gabriel failed to explain it. We would naturally expect to find an explanation in the next chapter. In the first nineteen verses we read of Daniel's studying

the prophecy of Jeremiah concerning the seventy years' captivity, and his earnest prayer, with humble confession, that Jerusalem might be restored and the sanctuary service might be revived. See verses 2-5 and 16-19. God's people were then in captivity at Babylon, Jerusalem was desolate, and the sanctuary had been destroyed. In answer to his fervent prayer, Gabriel came with words of comfort and encouragement, saying, "I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved; therefore understand the matter, and consider the vision." Verses 22, 23.

The Time Explained.

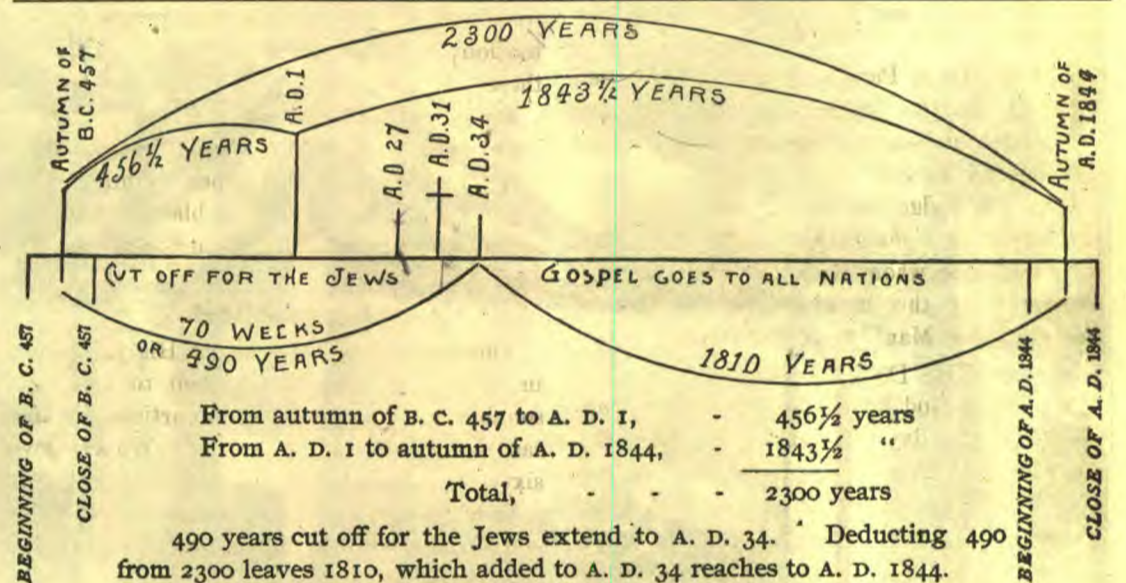
Gabriel begins his explanation with these words: "Seventy weeks are determined upon thy people and upon thy holy city, to finish

40:9. Jesus began His ministry in the heavenly sanctuary when He ascended. Heb. 8:1, 2. Therefore the anointing of that sanctuary preparatory to His service in it must have been just prior to that service, as in the type.

When the Days Began.

As yet we have not been informed when the seventy weeks, the first great division of the two thousand three hundred days, would begin. The next verse, however, names the event which marks its commencement. Gabriel says: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks and threescore and two weeks; the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for Himself. . . . And He shall confirm the covenant with many for one week; and in the midst of the week He shall cause the sacrifice and the oblation to cease." Verses 25-27.

In these verses we have several important truths revealed.



No. 4. DIAGRAM OF THE 2300 DAYS. (Symbolic Time.)

the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." In other words, seventy weeks of the two thousand and three hundred days are appointed, or given particularly to the Jewish people and to Jerusalem, till they should fill up the cup of their iniquity, and Christ should come and make reconciliation for iniquity by His death, and bring in an example of everlasting righteousness by His spotless life. The seventy weeks would also serve as a measuring rod for the twenty-three hundred days, which would seal up, or make sure, the vision and prophecy; that is, would approve and confirm, or make sure, the correct application of the time, and would thus forbid and expose every false theory concerning it. Seal is often used in this sense. See Dan. 6:17; Matt. 27:65, 66.

The seventy weeks would also reach to the time when the Most Holy would be anointed. Before the service in the earthy sanctuary began, it was to be anointed with oil. Ex.

1. The commandment to restore and build Jerusalem is the event which marks the commencement of the seventy weeks and therefore of the twenty-three hundred days of which it forms a part, and is the key.

2. The seventy weeks is divided into three parts, namely: (a) Seven weeks, (b) Three score and two weeks, (c) One week. Seven weeks were allotted to the building of the city. Sixty-two weeks more would reach to Messiah the Prince. Verse 25. The last week of the seventy would be devoted to confirming the covenant. And in the midst, or middle of the week, "He shall cause the sacrifice and the oblation to cease." This He did by His offering on Calvary, which superseded all the typical service and offerings of the Jewish dispensation.

The Date of the Commandment.

Do the Scriptures give the date of the commandment to restore and to build Jerusalem?—They surely do. If they do not, these scriptures can not be understood, and are, therefore, unprofitable. But Jesus said

(Continued on Page 11)



“The times of ignorance therefore God overlooked; but now He commandeth men that they should all everywhere repent; inasmuch as HE HATH APPOINTED A DAY IN WHICH HE WILL JUDGE THE WORLD in righteousness by the Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead.” Acts 17: 30, 31.

THIS, from Paul’s sermon to the men of Athens, deals with the fact and time of God’s judgment, and some of the reasons therefor.

God will judge the world. He will judge the world *in righteousness*. He will judge it by that Man whom He hath ordained. Full assurance of this is given in the fact of raising “that Man” from the dead.

The Day Appointed.

Moreover, God had before that time “*appointed*” the day of judgment; the judgment day, or time, being itself then future. God “*hath appointed a day in the which He will judge the world.*”

The beginning of God’s judgment has to do with “the house of God,” the people that profess His name; for, when “the end of all things is *at hand*” (1 Peter 4: 7), and before that end has actually come, Peter says, “The time *is come* that judgment *must begin* at the house of God; and if it *first begin* at us, what shall the end be of them that obey not the Gospel of God?”

To them that obey not the Gospel of God there is also a time, a place, and a standard of judgment, the outcome of which we dread to contemplate: “What shall the end be of them that obey not the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?” O, sinner, the heart of infinite love yearneth over thee. Turn from thy sins while mercy lingers.

The Judgment before the End of the World.

But we are considering the judgment of, God’s final settlement with, them who profess to be His. It begins *before* the end of all things and when that end is “*at hand.*”

“I beheld till thrones were placed, and one that was Ancient of Days did sit; His raiment was white as snow, and the hair of His head like pure wool; His throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before Him; thousands of thousands ministered unto

The Judgment Work

By E. J. Hibbard

Him, and ten thousand times ten thousand stood before Him; the judgment was set, and the books were opened.” Dan. 7: 9, 10, R.V.

That this most solemn scene takes place while men on earth are about their ordinary affairs is apparent in the next verse: “I beheld *at that time* because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and its body destroyed, and it was given to be burned with fire.”

Previous studies have shown this “beast” to be a symbol of Rome; the “horn” a symbol of the Papacy. While, therefore, “the Ancient of Days” is solemnly judging all Christendom “*at that time,*” and just before the whole beast, both body and dominion is cast into the burning flame, he utters words so astounding that the prophet’s attention is called from heavenly scenes to those of earth.

Probably the greatest, the most boastful claim ever made by the Papacy was that of the infallibility of the popes. Under Pius IX, in A.D. 1870, this most blasphemous assumption was made and heralded to the world.

Began in 1844.

The Ancient of Days began His judgment in 1844 A.D. This is apparent to any reasonable mind as he reads the articles on the sanctuary and the 2,300 days. We are now sixty-three years this side of that time.

But assuming that some honest soul could not at first comprehend this fact, the same must see that the limit of blasphemies is reached in the declaration of papal infallibility, and that God’s Book says these “*great words*” will be spoken *during* the time of God’s judgment.

Proclaimed thruout the World.

And yet further, the Book declares that when the time of God’s judgment arrives, that fact will be heralded to every nation and people of the whole wide world. Could this be done unless Scripture somewhere and somehow revealed the time?—Certainly not.

These are the words: “And I saw another angel fly in the midst of heaven, having the *everlasting Gospel* to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, *Fear God, and give glory to Him, FOR THE HOUR OF HIS JUDGMENT IS COME*; and worship Him that made heaven, and earth, and the sea, and the fountains of waters.” Rev. 14: 6, 7.

About ten or eleven years before 1844, men began to proclaim this event as coming about that time. Immediately after that date, other faithful Christians sought out the sanctuary truth as connected with the prophetic period ending in 1844. Thus, before

and, since that date the whole world has been told that Jehovah’s judgment *began* with the house of God in the year of our Lord 1844.

Following this world-wide message, John, in Revelation 14: 8-12, notes two other world-wide proclamations. Following the third in the series, our Lord appears in the clouds of heaven to reap the harvest of the earth. Verse 14.

Probation in the Judgment Day.

The fact that a warning is given in each of the two messages which follow the announcement of the hour of God’s judgment *come*, and that *hope* is given to all who *heed* the warning, is evidence sure and positive that probation’s hours still linger until those announcements have done their work. So it is that while people are about their ordinary pursuits God calls a halt, “The hour of His judgment *is come.*”

Supreme Sentence! No Appeal.

From that judgment there is no appeal. The Judge can not be bribed; the witnesses are all reliable and true. Of these there are ten thousand times ten thousand, and thousands of thousands. The witnesses are angels (Compare Dan. 7: 10 with Rev. 5: 11). Even our Advocate, the Lord and Saviour, is also “the faithful and true Witness” (Rev. 3: 14). And there is no possibility of escaping the issue.

Precious hope, however, is offered us in the fact that the hour of God’s judgment *come* is proclaimed to be “the everlasting Gospel.” And, the Gospel “is the power of God unto salvation to *every one that believeth.*” Rom. 1: 16.

Note the fact: “The hour of His judgment *is come.*” That truth is the power of God unto salvation to every one who believes it, and acts upon it. It *must be so*, else it is not the everlasting Gospel. But the scripture announcing it says it *is* the everlasting Gospel.

“Yet forty days, and Nineveh shall be overthrown,” was *the Gospel* to that city, as proclaimed by Jonah. “So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth. . . . And God saw their works, that they turned from their evil way; and God repented of the evil that He had said that He would do unto them; and He did it not.” Jonah 3: 5-10.

The Men of Nineveh.

Said Jesus, “The men of Nineveh shall rise *in judgment* with this generation, and shall condemn it; because they repented at the preaching of Jonah; and, behold, a greater than Jonah is here.” Matt. 12: 41.

Shall the men of Nineveh rise in judgment with this present generation, and condemn it also? Shall the array of evidence presented

(Continued on Page 9.)

SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., JUNE 26, 1907.

Manuscripts should be addressed to the Editor.

For further information see page 15

MILTON C. WILCOX

A. O. TAIT

EDITORS.

The Blotting Out of Sin.

INSTRUCTING his hearers as to their part in salvation, the apostle Peter thus speaks:

"Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that He may send the Christ who hath been appointed for you, even Jesus: whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of His holy prophets that have been from of old." Acts 3: 19-21, A.R.V.

It is not our purpose to discuss in this article the plan of salvation as revealed in the sanctuary. This has been done in other articles in this issue and our last. Suffice to say that Jesus is our great High Priest in the sanctuary above; that in the records of that temple are records of the lives of men with their deeds of good or ill; that it is the object of Christ's love, sacrifice, and ministration to lead men so to repent of their sins that all these sins may be forgiven; not only that the sins may be forgiven, but the record of them blotted out in the great judgment day, showing that they have been faithful to the end.

Forgiveness is always granted whenever the repentant sinner comes and confesses his sin. Faith lays hold of the righteousness of God in Jesus Christ, and God accepts that sinner in the Beloved. But the record remains, tho the sin is forgiven, till the time of the judgment. The believer whose name was entered in the book of life, who may have run well for a season, and then yielded to sin, has his name blotted from the book of life. Rev. 3: 5. The soul who has persevered unto the end will have every record of his evil deeds blotted out.

But there is to each individual soul a more important consideration than this. The work of Christ in heaven is for His people upon the earth. The blotting of a name from the book of life is no arbitrary act of God; the soul whose name is blotted out has himself decided it. He by loving sin has counted himself unworthy of everlasting life. So also when the sins of men in the last generation are blotted out of the book of God, it will be but the record that these sins have been blotted out of their own lives, that no more are they loved or cherished in the life, that victory over them is assured.

Jesus declared, just prior to Gethsemane, "The prince of the world [the devil] cometh; and he hath nothing in Me." John 14: 30. Jesus had met successfully every assault of the enemy, and had come off victorious. The victory within had been won. Let Satan make his fiercest assaults till the weakness of the human Son of God would plead for deliverance from the bitter

cup, yet above all the shrinking of the flesh from the awful suffering arose the prayer, "Nevertheless not what I will, but what Thou wilt." Mark 14: 36.

For this disposition, this heart, this mind, God's children need to pray. Not for this mind when the temptation is not, but when it is fiercest,—when covetousness and avarice demand the best of a trade, the shading of a statement in our own favor; when foul passion is clamoring for indulgence; when the impatient word rises hot to the lips; when allegiance to God falters before the demands of society, fashion, the world, pride, pleasure, selfishness; when all the demons of hell would lure us to pleasing sensual indulgence, lull us to the slumber of death, or goad us to rebellion,—then by the mighty power of God's Spirit we must put to death every response of self to the tempter, and let God write upon the cleansed fleshly heart the principles of His holy law, blotting out the sin by the power of His righteousness.

Then?—then shall come "seasons of refreshing from the presence of the Lord." When God's Spirit is working day by day the mightiest of miracles in our own heart—its regeneration from sin—we shall walk so humbly before Him that He can entrust us with greater power and skill and wisdom in working for Him. Then shall we be ready to welcome Jesus Christ at His coming.

The Decalogue in Heaven.

IN connection with the presentation of the sanctuary question it is shown from the scriptures of truth that the sanctuary on earth was only a type or shadow of the real sanctuary that is in heaven; in this shadow upon earth there was the holy and the most holy places; and in the most holy place was the ark that contained the law of God, the Ten Commandments engraven on the enduring tables of stone. And furthermore the engraving was done by the finger of God Himself.

In describing the sublime and solemn scenes of the final judgment of the great day of Jehovah one scripture says:

"There was opened the temple of God that is in heaven; and there was seen in His temple the ark of His covenant; and there followed lightnings, and voices, and thunders, and an earthquake, and great hail." Rev. 11: 19.

The verse immediately preceding the foregoing quotation tells of "the time of the dead to be judged," showing that the judgment scenes were passing before the prophet's mind. And right while viewing these judgment scenes, his attention is attracted to the temple in heaven, and the "ark" of God's "covenant" in that temple.

As already shown in these sanctuary studies, the High Priest went into the most holy place of the typical or earthly sanctuary but once a year—on the great day of atonement. This day of atonement was for the typical blotting out of sins, and was consequently a type of the final judgment day, when the real blotting out of sin takes place in the holy of holies of the true tabernacle that is in heaven.

It is significant that in connection with

the judgment scenes the prophet was permitted to behold, he was allowed to see inside the temple and to view the ark of God's testament that contains the original of the Ten Commandments. These commandments that the wise man says contain the whole duty of man, these commandments that the psalmist says were inscribed in the heart of the Master as He came to earth to do His Father's will among sinful men, these commandments that are so infinite in spiritual breadth and meaning, are the standard by which every man is to be tried.

Since, then, it is such a plain Bible doctrine that the Ten Commandments are the standard to which every life must come in the great judgment day, is it not essential that every one of us should carefully examine the divine law to see just what it says? We should study every one of its precepts carefully, asking God to give us the divine enlightenment that will enable us to see the depth of the spirituality that His law possesses.

That law, as recorded on the tables of stone and as it was in the ark of the covenant of the earthly sanctuary, reads as follows:

"Thou shalt have no other gods before Me. "Thou shalt not make unto thee a graven image, nor 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 unto them, nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children upon the third and upon the fourth generation of them that hate Me, and showing loving-kindness unto thousands of them that love Me, and keep My commandments.

"Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh His name in vain. "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is a Sabbath unto 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 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.

"Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee.

"Thou shalt not kill.

"Thou shalt not commit adultery.

"Thou shalt not steal.

"Thou shalt not bear false witness against thy neighbor.

"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." Ex. 20: 3-17.

These commandments will reveal every secret of the life in the great judgment day. For doth not the word say:

"This is the end of the matter; all hath been heard: Fear God, and keep His commandments; for this is the whole duty of man. For God will bring every work into judgment, with every hidden thing, whether it be good, or whether it be evil." Eccl. 12: 13, 14.

God Himself "will bring" into the judgment "every work" "with every hidden thing," and all will be tested by the commandments that contain the whole duty of man. Each commandment should be studied carefully by itself, and the question should be conscientiously asked as each is studied, Is my life in harmony with that law? Am I doing what that command says?

Knowing the great importance of the law

of God and that it is to be the rule by which men's lives are judged before the tribunal of the Great King, Satan has ever tried to pervert that law. He has tried to have its precepts changed or made of none effect thru the traditions and practises of men. Hence the greater necessity of studying each commandment closely to see if we are living in harmony with what it says. It will not do for us to take what men may say in regard to God's law and make these human sayings our guide. We must take the law as God gave it and as Christ and prophet and apostle taught it, and not as it may be perverted by the ideas and sayings of men.

Man has no right to change or set aside the law of God or any of its parts. It is the rule in the judgment, and we must meet it just as it reads in the Book of books.

T.

Our King-Priest.

EVERY high priest after the order of Aaron was a type, but not a perfect type, of Christ. They were imperfect shadows of a perfect substance.

They were sinful men, who must first offer for themselves before they offered for the people. Heb. 5:1-3.

Jesus Christ in the days of His flesh passed thru the severe conflict, and with strong crying and tears to God became a perfect offering and priest for God's children, "holy, guileless, undefiled, separated from sinners." Heb. 5:6-9; 7:26.

The priests of Aaron offered many times the same sacrifices, which could not take away sin. Heb. 10:1-4.

Jesus Christ offered Himself "once for all," an effectual offering for the sinner. Heb. 7:27.

The priests of Aaron were many, because they were dying, mortal men. Heb. 7:23.

Jesus Christ continues ever a Priest and Saviour "to the uttermost" for all who trust Him. Heb. 7:23-25.

The seed of Aaron were made priests after "the law of a carnal commandment." Heb. 7:16.

Jesus Christ became a priest because He was a Son, by the word of God's oath, and "after the power of an endless life." Heb. 5:5, 6, 10; 7:21.

The men of Aaron's house must, according to the law, always be of the same tribe, that of Levi.

Jesus came of the tribe of Judah, necessitating a change of the Levitical law regulating the priesthood. Heb. 7:11-14.

These are the more striking differences. On the other hand, each high priest of Aaron's family in his offerings, in the yearly round of service, typified Christ in His complete service—"once for all."

There was another type of Christ—Melchizedek, who in both character and office was a type of our great High Priest. The word Melchizedek comes from two words, *melek* meaning "king," and *zedek*, "right," or righteousness. Christ conquered all sin. As peace comes by righteousness, He was also King of Salem—King of Peace. Christ therefore is King-Priest, reigning on the throne of His Father. Rev. 3:21. To that

position God called Him: "Jehovah saith unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool." Ps. 110:1. There Christ has sat as priest since He ascended. Eph. 1:20; Heb. 8:1. While there, on the throne of grace, He is gathering out spiritual stones for God's great spiritual temple. Zech. 6:12, 13; Eph. 2:19-22. When Christ's work is ended as priest, when the last sinner is gathered home, the last prayer offered, Christ will leave His mediatorial seat, human destiny will be fixed forever, and soon He will come to take His own throne—the throne and dominion of David, embracing the whole earth renewed—and reign thereon forever. Rev. 3:21; Matt. 25:31. This is beautifully set forth in 1 Cor. 15:24-28, which we paraphrase in brackets:

"Then cometh the end [of the Gospel age, Christ's priesthood, Matt. 28:20], when He [the Son] shall deliver up the kingdom [of grace, Heb. 4:16] to God, even the Father; when He [the Father] shall have abolished all rule and all authority and power. For He [the Son] must reign [on the throne of grace as priest, Heb. 8:1; Rev. 3:21], till He [the Father] hath put all enemies under His [the Son's] feet [as He promised, Ps. 110:1]. The last enemy that shall be abolished is death. For, He [the Father] put all things [in purpose and promise] in subjection under His [the Son's] feet. But when He saith, All things are put in subjection, it is evident that He [the Father] is excepted who did subject all things unto Him [the Son]. And when all things have been subjected unto Him [the Son], then shall the Son also Himself be subjected to Him [the Father] that did subject all things unto Him [the Son], that God may be all in all."

The priest-reign of Christ will be ended just before He comes. His own reign will begin when He comes; for a thousand years He will reign in the New Jerusalem on high; for eternity, after the thousand years, in the glorious earth made new.

Dear soul, our High Priest is able to bring us there. He "ever liveth." He will help us "all the way."

The Cleansing of the Sanctuary.

(Continued from Page 5.)

with its appointments, was a *figure of the true sanctuary*, where our Saviour ministers as high priest. In another sentence the apostle says that the priests of the earthly sanctuary served "unto the *example and shadow* of heavenly things." Heb. 8:5.

The earthly sanctuary and its services having been a type, or shadow, of the heavenly temple and its services, we must conclude that the work of Christ, as our High Priest in heaven must have been truly pointed out by the earthly work. This being true, in Christ's work for the world there must be a specific time set apart as a day of atonement, when the sins of all men must be brought up in remembrance for final adjustment, preparatory to the Lord's return to receive the just to Himself, and to let the sins of the incorrigible rest on themselves for punishment.

This can be nothing less than the closing work for man,—an investigation of his life-work,—for the purpose of ascertaining whether he is to live forever reconciled to God, or whether he shall be forever removed from the divine presence. Such a work can not be righteously done until the influence of every one has borne its legitimate fruit. Men's influence does not die with them, as is shown in the cases of Voltaire, Paine, and others, on the one hand; or the Wesleys on the other hand, with all the various missionaries who have spent their lives in telling the story of the cross; for tho they are dead, they yet speak, and not till the last generation has lived will their influence for good or evil be told.

A Solemn Time.

The time of the cleansing of the heavenly sanctuary is therefore a most solemn period in the history of the world. Surely such a work could not be carried forward without divine warning to prepare men for the event. "The Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7. This matter can be no exception to the rule. Daniel heard two heavenly beings talk about this very thing, when one said to the prophet: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:13, 14.

This cleansing can not refer to the earthly temple which was cleansed once each year. This period covers too much time for that. No, this cleansing was to be in the distant future from Daniel's day; for he was distinctly told that the vision was to be fulfilled at the "time of the end." May it not be possible that it applies in our own generation? Shall we not, then, seek out of the "Book of the Lord and read," that we may be ready for all things to come?

The Judgment.

(Continued from Page 7.)

to us in the absolute fulfilment of half a hundred lines of prophecy fail to convince us that the end of all things is at hand? that the hour of His judgment is come?

"The judgment was set and the books were opened" (Dan. 7:10), "and the dead were judged out of those things which were written in the books, according to their works." Rev. 20:12.

Thus the men of Nineveh, the Jews who rejected the message for their day, and the dead of all the ages will come in review before God as the opened books reveal the records of their lives—even "every secret thing." Eccl. 12:14. And, "As many as have sinned in the law, shall be judged by the law, . . . in the day when God shall judge the *secrets of men*, by Jesus Christ, according to My Gospel." Rom. 2:12-16. In Thy Father's judgment, Lord Jesus, plead our cause.

"WE live by days. They are the leaves folded back each night in the great volume that we write. They are our autobiography. Each day takes us, not newly, but as a tale continued. It finds us where yesterday left us."



Like a Story of the Dark Ages.

AN account of the latest instance of the arrest, trial and imprisonment of a Seventh-day Adventist for violation of the Church-and-State statute enforcing the observance of the religious dogma of Sunday observance was presented upon the editorial page of the New York "Evening Post" of May 27, under the heading, "Case of a Seventh-day Adventist," in the form of the following communication to the editor of that newspaper, signed "C. M." and dated at New York, May 25:

"SIR: One would suppose that the days of religious persecution by a union of Church and State were a thing of the past, but the following report of the recent arrest and imprisonment of a Seventh-day Adventist reads like a story of the Dark Ages:

"John Curlett, of Fords Store, Md., is now in the Centreville jail, having been arrested for working on Sunday.

"In order to see Curlett at work, the constable was obliged to drive around a back road, then thru another man's farm. Leaving his horse here, he came thru a woods and found Curlett working fully a half mile from the public road.

"Wednesday, May 8, his case came before the court. He was found guilty, and upon his refusal to pay the fine, he was placed in jail for thirty days.

"During the trial Mr. Curlett was given the privilege of speaking to a crowded courtroom, some even standing on seats in the rear of the room to get a glimpse of the prisoner. Mr. Curlett spoke in the quiet, meek way so characteristic of the man. He said in part that he would not willingly break any of the State laws, unless those laws conflicted with the law of God; but while this court decrees that the first day is the sabbath, a higher court has told us the seventh day should be observed.

"When told by the court that the constable could not be restrained from coming to his farm to see if he were working, he said: 'I arrange to do all my Sunday work where no one will be annoyed; as was testified in the court, the constable found me working one-half mile from the public road; I can only ask, therefore, that you will be as lenient as possible whenever I come before you.' Mr. Curlett's address is John Curlett, Centreville Jail, Centreville, Maryland."

This correspondent places this case in the right category in using the terms "religious persecution," "union of Church and State," and "Dark Ages" in connection with it. And this is by no means the only instance in which a religious dissenter from the religious dogma of Sunday observance has in recent years been imprisoned in the United States. And, in most of these instances, as is very probably the case in this instance, the arrest and prosecution were made because the person was a religious dissenter from this religious dogma which has managed in spite of progress and enlightenment and the principle of separation of Church and State to retain the support of the criminal statutes of nearly all the American commonwealths. And thus in a double sense have these cases been cases of religious persecution, for not only has a religious dogma been enforced, but it has been enforced upon people who were selected for that enforcement because they were religious dissenters from the dogma, while others, flagrantly violating the dogma and the statute supporting it, were unmolested, they being nominal accepters of the dogma. The publication of the above communication upon the editorial page of the New York "Evening Post" brings this latest case of the Sunday-law persecution of a Seventh-day Adventist to the attention of that class of the nation's newspaper readers in which the intelligence and conscience of genuine Americanism is best represented, and

therefore will doubtless be of service to the cause of justice with respect to the injustice and anachronism of Sunday enforcement.

JOHN D. BRADLEY.

Notes from Washington News.

Among the appropriations made at the recent session of Congress was \$136,029.67 "to reimburse Providence Hospital in the District of Columbia for expenses incurred in the reconstruction of the Providence Hospital building." This institution is under Roman Catholic control, the doubtless it does have a quasi-public character. Its sectarian character is shown by the symbols which appear upon and about the hospital building and is proclaimed to the city at large by the symbol of the cross conspicuously displayed upon its ambulances which are frequently seen upon the streets of Washington. It is evident that Congress recognizes that the institution is not one over which it has control or which may not be withdrawn at any time from the quasi-public use upon the strength of which Congressional appropriations are asked for and granted to it; for in connection with the above appropriation it was provided that "if the said property be sold or diverted from use expressed in the act of Congress entitled 'An Act to Incorporate Providence Hospital, of the city of Washington, D. C.,' approved April 18, 1864, all money advanced by the United States and the District of Columbia on account of the reconstruction of any of the buildings shall be first paid out of the proceeds thereof into the United States Treasury to reimburse the sums heretofore appropriated and hereby appropriated." Of course such a step will not be taken by the Roman Catholic sect with respect to this institution. It will stick to that course which enables it to take money from the treasury of the United States, rather than take a step which would reverse the order and require it to pay money into the treasury.

Among the more than one hundred bills pertaining to the District of Columbia remaining unacted upon the calendar of the Senate Committee on the District of Columbia at the adjournment of the recent session of Congress was H. R. 16483, "requiring certain places of business in the District of Columbia to be closed on Sunday." This measure, which applied especially to grocery and meat stores, and was supported by the clergy and the clerks' union, passed the House at the previous session of Congress and was sent to the Senate and referred to the Committee on the District of Columbia, where it remained unacted on during the entire period of the recent session. This measure had a similar experience in the previous Congress. The apparently there were no special efforts made by its friends to secure action on this bill, or "act," as it had become by its passage by the House, at the recent session, it is very likely that the constant inflow of petitions against it which were sent in by Seventh-day Adventists thruout the country from the very beginning of the session had much to do with its demise. The Adventists endeavored to but were unable to secure a public committee hearing upon the measure. Their aggressive opposition doubtless deterred the committee from taking the matter up at the short session. This, or some other measure in its place, will doubtless be introduced in the next Congress and may receive more attention than it has had by the last two Congresses.

In the closing hours of the recent session of Congress, the days for holding the legal examinations for the admission of persons to the prac-

tise of medicine in the District of Columbia, which had been fixed by law for Thursday, Friday, and Saturday, were changed by act of Congress to Wednesday, Thursday, and Friday. This was done at the solicitation of, and in consideration for, the Seventh-day Adventists, who have conscientious scruples against taking the examination on Saturday, the day which they religiously observe, and who, owing to the inflexibility of the provision of law fixing the days for the examinations, have heretofore been practically debarred from admission to the practise of medicine in the District of Columbia. This has been somewhat of an inconvenience to them since locating their headquarters in the District, for the treatment of the sick and the operation of sanitariums for that purpose is one of their principal lines of work. While in this country the political authority should extend no deference or special consideration whatever to theological dogmas or to religious believers as such, such a recognition of, and consideration for, the conscientious scruples of citizens as the above is of course proper so long as it is not in any degree a recognition of, or concession to, theological dogmas and beliefs as such. The convenience and conscientious scruples of citizens can be taken into account by the legislator, but their theological beliefs and practises as such, never. Otherwise the question in this instance is merely one as to the convenience and interests of all concerned, the convenience and interests of all concerned or of the public at large always taking precedence over that of any section or class of citizens. Undoubtedly the change in this instance is perfectly compatible with the rights and interests of all concerned. But yet, nevertheless, the legislation has the aspect of special legislation for a religious class, and as such, closely shaves the principle of separation of Church and State.

Mohammedanism.—There is a very active propaganda going on in the spread of Mohammedanism. Leading men among them are pushing it with great vigor and determination; but the movement which was started some years ago by Lawyer Senussi, who formulated plans for the regeneration of Mohammedanism, seems to have lost its inspiration, and at the present time the movement has no center. When he died, his son succeeded him and laid his plans to drive all the Christians out of Africa. Two million people were ready to rise when called upon, but he did not dare risk his officers, and they were never called. Since his death there seems to have been no danger of a general uprising, the doubtless there will be new prophets rising up again and again who will endeavor to rouse old Islam to a victory of the world; but we see nothing whatever in God's word that indicates any success in this line.

By rail from North America to South America will be possible when the United States Syndicate, incorporated by the Akers Title Incorporating Company at Phenix, Ariz., May 28, complete their proposed line from Argentina to the United States. The capital is \$500,000,000, raised by Eastern men. The road will be constructed on a survey already made by a joint commission of the governments of the United States, Argentina, Brazil, Colombia, Ecuador, Peru, Guatemala, Mexico, Paraguay, Uruguay, Salvador, and Venezuela.

The population of the world, according to the American Geographical Society's latest "Bulletin" is 1,503,290,000. Europe has a population of 392,264,000; Africa, 140,700,000; Asia, 819,556,000; North America, 105,714,000; South America, 38,482,000; Australia and Polynesia, 6,483,000; Polar lands, 91,000. To the square mile Europe has a population of 104; Asia, 46.6; Africa and North America, 13; Australia and Polynesia, 2; South America, 5; the world, 306.

Four were killed and thirteen injured at Elyria, Ohio, May 30, when a Cleveland and Southwestern trolley car was struck, rear end, by another car. The victims were in a pleasure party. Eight of the injured had both legs cut off.

The Twenty-three Hundred Days.

(Continued from Page 6.)

of Daniel's prophecy, "Whoso readeth let him understand." Matt. 24:15. In Ezra 6:14 we find this statement: "And they builded and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia." Three decrees were issued by the kings of Persia. Taken together they constituted the commandment of God to restore and to build Jerusalem. The first was issued by Cyrus in 536 B.C. Ezra 1:1-4. The second was issued by Darius in 519 B.C. Ezra 6:1-10. The third by Artaxerxes in 457 B.C. Ezra 7:6-26. The last one was fuller in its scope, and greater in its powers than the first two, and thus filled out what was lacking in the others, and made full and complete the commandment to restore and to build Jerusalem.

The seventh year of Artaxerxes, in which the last decree was issued (Ezra 7:7-13), was 457 B.C. This is one of the best established dates in ancient history, and is proved correct by the concurrent agreement of more than twenty eclipses.

Let us now use our measuring-rod, the seventy weeks, and see if the events and dates coincide. It must be remembered that the time we are studying is prophetic, or symbolic time, being used in symbolic prophecy. A day when used as a symbol represents a literal year. This is the Lord's instruction. See Num. 14:34; Eze. 4:3-6. This is so clear and definite that Bible scholars and commentators generally accept and adopt this plan of reckoning.

The Time Is Fulfilled.

Beginning 457 B.C., the first seven weeks (49 prophetic days or 49 literal years) would reach to 408 B.C., when the street and wall were finished. This work began in the autumn of 457 B.C., doubtless about the seventh month, as they did not reach Jerusalem till the fifth month. Ezra 7:8. Sixty-two weeks (434 symbolic days, or 434 years) would extend to the autumn of 27 A.D., when Messiah the Prince was to be manifested. This occurred at that time when He was baptized, in exact fulfilment of the prophecy. See John 1:29-34; Matt. 3:13-17; Acts 10:38. "Messiah" means "the Anointed." Jesus was anointed by the descent of the Holy Spirit upon Him at His baptism, and He went forth preaching, "The time is fulfilled." Mark 1:9-15. What time?—Evidently the prophetic time of Daniel 9:25, that was to reach to Messiah the Prince.

During the last week the Messiah was to confirm the covenant with many for one week. This He did in person during the first half of that week till He was crucified in the spring of 31 A.D. This work was carried forward by His representatives, the apostles, during the remainder of the seventieth week, which ended in the autumn of 34 A.D. During this week the Gospel was carried especially to the Jewish people, and thousands accepted it. In the very last part of the seventieth week, Stephen was martyred, the Jewish Sanhedrin formally rejected the Gos-

pel, and Paul, the great apostle to the Gentiles, was called. See Acts 7 and 8. From this time, A.D. 34, the believers went among the Gentiles preaching the word. See Acts 8:4, 5; 10:1-6, 44-47; 13:45, 46.

When the 2,300 Days Close.

The seventy weeks, or 490 years, ended, therefore, in the autumn of A.D. 34. How many more years remain of the 2,300? By deducting 490 from 2,300 we have 1,810. Then adding this to 34 A.D. gives 1844 A.D. the date for the end of the 2,300 days of Dan. 8:14. See diagram. How clear, plain, and harmonious all these dates are. The seventy weeks with its various divisions, and the events which mark them, is a measuring-rod

that tests their accuracy, and proves that 457 B.C. is the correct date for the beginning of the 2,300 days, and proves every other date wrong. Truly it seals, or makes sure, "the vision and prophecy" (Dan. 9:24); and we are enabled to *know* when the Saviour begins His closing work in the most holy place of the heavenly sanctuary. How solemn and momentous the truth that the hour of God's "judgment is come," and soon its decisions will be rendered. How shall we stand in the judgment? May we so seek His face and believe His word that Jesus may confess our names before His Father (Rev. 3:5), and that our sins may be blotted out. Acts 3:19, 20.

Search the Scriptures

By F. D. Starr

Revelation.

WE now come to consider the last book of the Bible. While a rich blessing attends the study of any portion of the sacred Scriptures, yet of no other of the sixty-six books of which the Bible is composed, is a more earnest statement made concerning the reading and hearing of the same.

Notice how emphatic is the declaration:

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand."

Why should there, then, be any hesitation about searching this part of the Holy Scriptures? Is it because the book is said to be full of secret mysteries that no one can understand? If so, let us look for a moment at the name that is given to this book.

The opening statement of the book tells us that this is the "Revelation of Jesus Christ." A revelation is something revealed. The difference between this and one of the secrets of the Lord is distinctly shown in Deut. 29:29.

"The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law."

If the book of Revelation were not to be studied by us, it would have had some such title as The Secrets of the Almighty, instead of being called the Revelation of Jesus Christ. But since it is a revelation, it does not belong to the secret things which God has reserved to Himself.

The name in the original Greek is still more significant. That name is the *Apocalypse*, and signifies the removal of the veil, the unveiling. So in this book is contained the information that unveils the future.

Sometimes it is asserted that this is a sealed book, but the Lord foreknew that this excuse would be offered, so He forestalled this objection by the instruction given in the very close of the book:

"And He saith unto me, Seal not the sayings of the prophecy of this book; for the time is at hand." Rev. 22:10.

Of no other book in the Bible has Inspiration taken the precaution to tell us that it was not sealed, and perhaps none of the other

books is so frequently called a sealed book.

But what are the ideas of man in opposition to God?

It was only four years before the close of the first century of the Christian era that John had this vision, being then nearly one hundred years old, and banished to the isle of Patmos. This island is in the Grecian Archipelago, only about seventy-five miles from Ephesus, where John made his home in his old age. This church Inspiration leads him to first mention in his message to the seven churches. None of the seven were very far away, Pergamos, the most distant, being only about one hundred and fifty miles from the scene of the prophet's exile.

While these messages are addressed to this cluster of churches in Asia Minor, we are not to suppose they are applicable to those congregations alone, any more than Peter's epistle should be limited in its application to Pontus, Galatia, etc., because he addressed it to the believers in those regions. The messages are rather prophetic, having their main application to events to transpire during the remainder of probationary time, and particularly as we near the close of this world's history.

As will be seen by Rev. 1:3, the blessing rests not only on those who read and hear this prophetic book, but particularly upon those who "keep those things which are written therein." This is not merely a book of prophetic symbols and interesting lines of prophecy; it is rather a book of most practical duties. We surely can not keep those things which are written in the book unless we understand them. The central point in the whole book may be considered to be Rev. 14:12. And here we find the most important of all things to keep: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." This describes a people who are living on the earth just before the appearing of the Son of Man on the white cloud to reap the harvest of the earth. It is the last part of a threefold warning that goes to all the inhabitants of the earth to prepare for that great day.

(Continued on Page 15.)



Missions



"We Would See Jesus."

(Margaret J. Preston, in S. S. Times.)

We would see Jesus when our hopes are brightest,
And all that earth can grant is at its best,
When not a drift of shadow, even the lightest,
Blurs our clear atmosphere of perfect rest.

We would see Jesus when the joy of living
Holds all our senses in a realm of bliss,
That we may know He hath the power of giving
Enduring rapture more supreme than this.

We would see Jesus when our pathway darkens
Beneath the dread of some impending ill,
When the discouraged soul no longer harkens
To Hope, who beckons in the distance still.

We would see Jesus when the stress of sorrow
Strains to their utmost tension heart and brain,
That He may teach us how despair may borrow
From faith the one sure antidote of pain.

We would see Jesus when our best are taken,
And we must meet, unshared, all shocks of wo,
Because He bore for us, alone, forsaken,
Burdens whose weight no human heart could know.

We would see Jesus when our fading vision,
Lost to the consciousness of earth and sky,
Has only insight for the far elysian;
We would see Jesus when we come to die.

Among the Jews in Boston.

A Visit to the Mission.

TO one who has been interested in helping-hand missions in cities, as the writer has in San Francisco, a visit to one in Boston is a rare treat. Surely, it seems that God has called Brother F. C. Gilbert for the work among his own people, and he has also just as surely given us the privilege of a part in it.

On Monday and Tuesday afternoons, the various sisters, with a helper from the New England Sanitarium at Melrose, conduct a sewing class. The Jewish girls from the vicinity are invited in to learn to sew. The materials and implements are provided for them, the garments are cut out, they are taught to make them, and when finished, the garment is given to the child who makes it.

These sisters are studying Yiddish, a corrupt form of Hebrew generally spoken, and as they work, they plant a few seeds of Gospel truth. Of course the children will listen to instruction in their own tongue as they will not to English. They have a scripture lesson, prayer, and song service. They use "Christ in Song." The children sing well, and enjoy it, but every mouth is closed when the word "Jesus" comes in any line.

In the evening, a goodly number of intelligent Hebrews gather in the chapel to listen to Elder Gilbert preach in the Yiddish from Moses and the prophets about the Messiah. They are often anxious to ask questions. One asked, "Is Jesus the Son, the actual Son, of God?" Another, "How could God have a son?" "Why do Christians try to kill the Jews?" "Who wrote the 'Christian' Bible?"

These Jews like to argue and preach, and this is often good because it gives easier access to them. God helps the preacher to hold their hearts, while he is laboring to turn their heads.

"Glad Tidings of the Messiah" is a monthly paper for the use of Christians who are in-

terested in giving the Gospel to the Jews. It should have a large circulation among the lovers of the truth and the Sabbath. We have so much to offer them, and we can meet them on common ground to start with. The preparing and circulating of this precious sheet is a heavy burden upon this little band of workers.

They have also a very pretty book-mark which the young people and Sabbath-school children are invited to sell for the benefit of the work. Sister Eliza Morton wrote the poem, and when printed on satin ribbon of



"Come unto Me."

Hofmann.

various colors makes an attractive invitation to

"Bring Christ to him
And help the Jew."

The young people in the home are greatly interested in the work; but taking care of the house, wrapping and addressing papers, meeting those who call, and teaching those who come to study, leaves little time for the outside work of visiting, giving Bible-readings, treatments, and necessary distributing. These dear ones need a mother, God surely has, somewhere, a mother who is ready for this open door, and just as truly, He has the money for her support. Will you help us pray that both may be found?

They live very economically and carefully, using time, talent, and every God-given blessing in the work to which they are called. They have the confidence of the people, and are called upon for a variety of services.

A dear little girl came to have her hand bandaged. It was sore and dirty; the former condition caused by the latter. A woman came for directions in cooking, and how glad we are to have the best methods to give her. A Russian rabbi comes to learn English; and, as he is a Jew, the Yiddish is the tongue he can use freely, and there is no book so dear to teach English as the Bible, and it is easy

to interest him in the prophecies. As a result, he is now a believer.

What can we say to these when we present Christ, when to accept means to leave the town or die? An industrial plant in some country place would solve that problem. Truly here we need "men and means." May the dear Father help us to work as He has called us, for these to whom we owe so much.

AUGUSTA C. BAINBRIDGE.

Any one who may wish to sell the book-mark mentioned above, can address Elder F. C. Gilbert, South Lancaster, Mass.

An Appeal for Workers in the Southern Field.

DEAR BROTHERS AND SISTERS IN THE BROAD HARVEST FIELD: I am now in Hickory, N. C., near the Blue Ridge, about eighty miles east of the far-famed health resort city of Asheville, N. C. This part of the State is beautiful,—plenty of foliage and variety of soil. Fruits, vegetables, cereals do well; in fact, the country produces enough of the necessary things of life. Land is cheap, and climate in these hills and mountains is healthful, with plenty of good water. Railroads go almost everywhere, and after July 1 the fare is to be two and one-fourth cents a mile in North Carolina.

I began canvassing here last week with that priceless volume, "Great Controversy." The idea seemed to prevail that this book could not be sold in the South. I came to demonstrate that, by the help of the Lord, it can be placed in the homes of the people. Our sufficiency, our success, our all, is of God. Lean heavily on the Everlasting Arms. Have faith that God will work in our behalf, then work as earnestly and perseveringly as if all depended upon our efforts. This combining of human effort with divine aid will accomplish marvelous results. I have seen it in North Carolina, in Tennessee, in Kentucky, and in States in the West. It does one's soul good to meet with Southern people. There is an almost universal respect for religion and the Bible. Nearly all belong to some of the popular churches, but there are but few Catholics. I have found none so far. In this thriving city of 6,000 people there is no Catholic Church. Very few canvassers are seen here, and seldom an agent for books. Doors are open everywhere, not only in this State, but all over the ten or twelve States in the South with their millions of people. You have no trouble in getting a hearing, seldom refused and then not rebuffed. It is a pleasure to see such uniform courtesy and kindness of heart, and wide, open-hearted hospitality.

The South is noted for these traits, and you have but to come here to prove its truthfulness. What a contrast in this part of the United States to see such a regard for God's word, as compared with the infidelity, scoffing, open blasphemy, profanity, and all its long train one often meets in the West, North, and East. I can not recall hearing an oath since I reached this town. The latter-day delusions, such as Evolution, Spiritualism, New Thought, Christian Science, Mormonism, and a host of others, are almost unknown. There are few trades-unions, labor strikes, etc., in these parts. Times are the best ever known, business prosperous, labor scarce, and not enough to meet the demand, wages far better than for long years. To me this seems like a new world, a new experience. There is a large territory here in North Carolina, and other States are open, ready and longing for workers, white to the harvest. Large counties, county after county, have never been touched. O, why is all this shameful neglect? Why stay in the worn-out, worked-out territory of the West, North, East, and Northwest when there are scores, yes, hundreds, of new, fresh counties in the needy South pleading for help, calling for God's saving message for to-day?

Dear souls, cut loose, sell out, and come. God wants you here. His blessing will rest upon you here. You will have a new vitalizing experience here. You will feel that Heaven's banner of love leads you, Heaven's canopy is over you, shedding its beams of light and glory over your pathway. Here you will be doing the closing work of God,

soon to wind up. But rest assured that the enemy will contest every inch of the way when you decide to come. You will be buffeted, darkness cast over you and across your pathway till you make the move. Every sophistry will be presented to make you believe it is not the proper thing for you to do. Don't listen to it. I have been all over the ground, and I know what you will have to meet. I know how to sympathize with you, and you all have my prayers. May God bless you all, and all whose hearts God makes willing to arise to the call. Come and close up the work; then we will go home to Zion, the new Jerusalem, with songs and everlasting joy upon our heads.

Those who think of locating in North Carolina should first correspond with Elder T. H. Jeys, Spero, N. C., for further information; and if you think of canvassing, write also to Horace G. Miller, Gastonia, N. C. WALTER HARPER.

Receipts on Chinese Famine Relief Fund to June 1, 1907.

O. F. Bowen	\$5.00
Mrs. H. J. Parr	2.00
Nels Arvidson	5.00
Chas. Parrett	3.52
Mrs. M. A. Baer	1.00
Mrs. H. Haynes60
Mrs. M. A. Seaton25
Mrs. H. Barrows	1.00
Orpha Barrows	1.03

All receipts on this fund after this paper is supposed to reach its readers will be turned into regular missionary supplies for China, to be used at the discretion of the superintendent in charge of that field. The greatest famine needs are now reported as in the past.

Literary Notices.

"Swift Decadence of Sunday. What Next?"

By A. H. Lewis, D.D. 220 pages, cloth, \$1.00, published by American Sabbath Tract Society, Plainfield, N. J.

The matter is considered in twelve chapters, the first five of which are devoted to testimony from popular churches on the decay of Sunday observance, three chapters on the Christian responsibility, neglect, and defense of Sunday, the remaining chapters treating of the reasons for the decay of Sunday, and true Sabbath reform. In his introduction the author states that the book is written for the sake of massing facts, which are God's commentary on theories, practices and institutions, the only safe basis for conclusions. For those seeking the truth concerning the Sabbath, the latter half of the work is worth much; the chapter "Roman Catholics and Sunday" contains some striking statements from Catholic authorities concerning their part in the change of the Sabbath. The closing chapter, "Return to God's Sabbath," is a strong argument for the true Sabbath.

"The School of Health." A Guide to Health in the Home. By Alfred B. Olsen, M. D., and M. Ellsworth Olsen, M. A., editors of London *Good Health*. Cloth, beautiful back and side stamp; 402 pages. International Tract Society, Limited, 451 Holloway Road, London, N.

This is not another "doctor" book. The work contains the great simple facts of physiology, a practical home course in physical culture, instructions in simple, healthful cookery, and directions for the treatment of simple diseases in the home. It is an appeal to the reading public to come back to the simple life, and the way is indicated as clearly as it can be by the authors. Its twenty-five chapters cover the whole great field of physiology, health culture, the food problem, popular unhealthful habits, and the treatment of simple diseases by means which should be found in every home. Wise counsel is given to the effect that in all serious or doubtful cases, a skilful physician or surgeon should be called. The book contains one hundred and twenty-nine text illustrations, and eight full-page cuts, one of which is a colored plate. It is a book helpful and uplifting, and deserves a wide circulation. Orders will be taken at this office.

"Last Words on Evolution." A popular Retrospect and Summary by Ernst Haeckel. Translated from the German. Cloth, price \$1.00, postpaid. Peter Eckler, Publisher, 35 Fulton St., New York.

This volume is in the form of three lectures delivered by Professor Haeckel at Berlin. It had been reported that Haeckel was weakening in his evolution theories, and that he was going over to

the Jesuits. Hence he was prevailed upon, despite his advanced age, to deliver these three lectures in order to show his present position. He gives in this volume a short running account of the development of the theory of evolution during the last hundred years. He makes it plain that he thinks that the evolution theory has overthrown the story of the creation as told in the Bible. He also makes it plain to the reflective reader that all he can say for evolution is that it is a "theory" and nothing more. A group of facts is taken and from these facts the "theory" is advanced that man must have developed from lower forms of life on thru the monkey to his present condition. It is an interesting fact that he has found many of the best scientific minds of this time who do not endorse this theory of evolution.

"Off the Rocks." Stories of the Deep-Sea Fish-erfolk of Labrador. By Wilfred T. Grenfell, member of Royal College of Surgeons, England. Illustrated. Cloth, second edition, 204 pages. Sunday School Times Co., Philadelphia.

Who has not heard of Dr. Grenfell, the versatile man, who combines in himself not only physician and surgeon, but Master Mariner, Justice of the Peace; Agent of Lloyds, Underwriters; Superintendent Royal National Mission to Deep-Sea Fishermen? The author would shine in any city in the world, but he has chosen for the Master's sake to cast in his lot with the poor, needy "fisherfolk" of Labrador, many of whom are seldom visited, and when they are, need just such a visitor as the many-sided, versatile man of opportunity, Dr. Grenfell. This book is made up of pathetic stories of suffering, deeds of daring, instances of Christian fortitude and endurance. Its true stories are more thrilling than a romance. There is an introduction by Henry Van Dyke.

"Principles of the English Law of Contract and of Agency in Its Relation to Contract." By Sir William R. Anson, D.C.L., of the Inner Temple, Barrister-at-Law, Warden of All Souls College, Oxford. Bound in strong cloth, 464 pages. Oxford University Press, London and New York, 91 to 93 Fifth Avenue.

This book is the eleventh English edition, and the second American copyright edition, edited with American notes by Ernest W. Huffcut, Dean of the Cornell University College of Law. It is, therefore,

a work of authority, and with its frequent, careful revision is thoroly up to date, and a standard text-book on Law of Contract of both English and American law, showing both parallels and differences. The object of the book is to show how a contract is made, what is needed to make it binding, whom it may affect, how it is interpreted, and how it may be discharged. The language is not involved, the instruction clear and simple. It is an invaluable text-book to the law student, it is a valuable book also for the business man.

"Oriental Rambles." By George W. Caldwell, M.D. Illustrated with numerous reproductions of snapshot photographs. 252 pages. Published by the author, Poughkeepsie, N. Y.

The author tells us frankly that the book is intended neither as a guide book or romance, but as a true account of events of travel, as the ordinary person sees them and his camera portrays them. It tells in an interesting way of rambling in Japan, China, India, and Egypt.

"The Steel Square Pocket Book." "A Practical and Handy Treatise Giving the Best Methods of Using the Carpenter's Steel Square." By Dwight L. Stoddard. Cloth binding; price, 50 cents. Industrial Publishing Company, New York.

This volume has 150 pages of matter and a good index. It is brimful of information in simple language that the ordinary mechanic can understand, concerning the carpenter's steel square. Brief paragraphs, together with plain illustrations and diagrams on nearly every page, make it easy for the possessor of the book to determine the lengths and bevels of any kind of rafter from the simple gable roof to the more complex octagon, circular, curved, and ogee roofs. Hip, valley and jack rafters, with all their lengths and bevels are fully explained. And a most desirable feature of the book is its convenient pocket size, 3½ x 5 inches. With this volume in the pocket, the progressive mechanic will soon be able to feel perfectly at home in cutting any kind of rafter, brace, or other timber where lengths and bevels have to be figured on the angle.

Bibles.—Remember that we are headquarters for anything in the Bible line. We shall be pleased to send you our catalog of Bible selections on application.

Attractive Books

For Children and Young People

The first five books below are printed in colors, and all are very interesting and instructive.

Best Stories from the Best Book, ... paper,	\$0.25;	board,	\$0.50
The Gospel Primer	board,	.25;	cloth, .50
New Testament Primer,	"	.25;	" .50
Our Little Folks Bible Nature,.....	"	.25;	" .50
Story of Joseph,	"	.25;	" .50
Home and Church School Reader No. 1,	cloth,		.75
Home and Church School Reader No. 2,	"		.75
Home and Church School Reader No. 3,	"		.90

And for those ten years of age and older:

Our Paradise Home,	board,	\$0.25;	cloth,	.50
Left With a Trust,	"			.50
Steps to Christ,	paper,	\$0.25;	"	.50
Christ Our Saviour,	board,	\$0.50;	"	.75
Beasts, Birds, and Reptiles,	"			.75
Home, Haunts, and Habits of Animals,	"			.75
How a Little Girl Went to Africa	"			1.00
My Garden Neighbors,	"			1.00
Uncle Ben's Cobblestones,	board,			1.00
The House We Live In,	cloth,			1.00
In Africa's Forest and Jungle,	"			1.00
Minute Men on the Frontier,	"			1.00

Sent post-paid at above prices. Address your State Tract Society, or

Pacific Press Publishing Company

Mountain View, Cal.

285 Salmon St.,
Portland, Ore.

1109 East 12th St.,
Kansas City, Mo.



Studies in the Christ-Life at Brother Eldred's

Mrs. L. D. Avery-Stuttle

“INDEED, I suppose it is all true, my child,” admitted Mrs. Field, blushing.

“Then why didn't you tell us, mother? Why didn't you teach us to study the Bible? it's so wonderful. We didn't know it was so interesting. Why, it's more so than any of our story books; *isn't* it Mildred?” concluded Blanche enthusiastically.

“We think it is, don't we mama?” chimed in little Margaret, opening her blue eyes wide at the thought that any one had lived to grow up with no knowledge of the good Book.

“The fact is,” explained Mrs. Field, “I was not brought up to study the Bible when I was young. Indeed, I am very ignorant of its teaching to-day. But I have been much surprised already to find that there are prophecies of both Jesus Christ and John the Baptist, which were written hundreds of years before their birth. Still, Mr. Eldred, don't you think it quite sufficient to look upon Jesus Christ as a great prophet and teacher?”

“John 3:16 will answer you better than I could possibly do, Mrs. Field,” replied Brother Eldred. “Will you kindly turn and read?”

“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.”

A tear shone in Mrs. Field's eyes, and she sighed as she said, “It is very hard to forget one's early training,—or rather, lack of it,—don't you think so? and for that very reason I would be glad for my daughters to get a good understanding of what the Bible teaches, that they may be able to judge intelligently when they are older.”

“A very good idea, indeed,” agreed Sister Eldred, while her husband continued:

“Before John the Baptist was imprisoned by Herod, and while he was still preaching in the wilderness of Judea, near the Jordan, who came to him for baptism? Alice, please read Mark 1:9.”

“And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.”

“Really,” objected Mrs. Field, “if, as you say, the Christ was absolutely sinless, why did He request baptism?”

“That is much the same line of reasoning that the Baptist followed, but Jesus assured him that ‘thus it becometh us to fulfil all righteousness,’ and in submitting to this rite, He became a perfect Pattern for us. Meanwhile,” continued Brother Eldred, “certain of the people, knowing that the time had come for the Messiah to appear, had enter-

tained some hopes that the wilderness prophet might be the long-expected Shiloh. But what did John himself say on the subject, Miss Blanche? Mark 1:7, 8.”

Alice quickly handed Blanche her Bible, pointing to the reference, with the tactful remark that it was always hard for her to find the place in any one else's book.

“And preached, saying, There cometh One mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water; but He shall baptize you with the Holy Ghost.”

“After the baptism of Jesus, what wonderful event occurred, Tillie? Read Mark 1:10.”

“And straightway coming up out of the water, He saw the heavens opened, and the Spirit like a dove descending upon Him; and there came a voice from heaven, saying, Thou art My beloved Son, in whom I am well pleased.”

“What period had now ended, Tillie?”

“The sixty-nine prophetic weeks of Daniel. It had been just 483 years since the going forth of the command to rebuild Jerusalem; and now the Lord God takes the pains to tell the world that the Messiah has come, as He had promised so long before, so that there need be no mistake. And the next day after he had baptized Jesus, John saw Him coming, and cried out, ‘Behold the Lamb of God, which taketh away the sin of the world.’ So that the world had an introduction to the Redeemer not only from God Himself, but by His prophet as well. Really, Mildred, don't you think it wonderful?”

“Indeed I do,” replied her friend, “and so interesting as well. But all this seems very new to us, I assure you.”

“But do you not think, Mr. Eldred, that it might have been possible, since Jesus and John the Baptist were cousins, that this was all planned between them in some way,—I mean that John might have agreed to announce Him as the Messiah?” objected Mrs. Field. “Mind, I don't say I believe this to be so, I only ask your opinion.”

“My opinion is no better than yours, Mrs. Field; but we read that John was in the wilderness of Judea until the day of his showing unto Israel (Luke 1:80), while Jesus dwelt in Nazareth, many miles distant. Besides, John directly asserts twice (John 1:31, 33) that he did not even know Him until the Holy Spirit revealed the truth to him in this miraculous manner.”

“I think your point is very well supported, indeed,” said Mrs. Field.

“What wonderful experience awaited Jesus directly after His baptism? Will Mrs. Field please read Mark 1:12, 13?”

“And immediately the Spirit driveth Him into the wilderness. And He was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto Him.”

“I believe Jack has learned a few verses, father,” said Sister Eldred. “Suppose we listen to them now.”

And Jack repeated:

Baptism of Jesus.

At last the appointed hour has come;
Christ bows 'neath Jordan's swelling wave;
The mighty Baptist leads Him forth
Triumphant from that watery grave.
And from the heavens, serene and blue,
While wondering souls with awe are stirred,
A dove-like form appears in view,
Th' Eternal Father's voice is heard:

“Lo, this is My Beloved Son,—
The Prince of Peace, th' Anointed One!”
O holy hour! O sacred spot!
And yet, and yet, they knew Him not.

And now the Spirit leads Him far
From busy haunts of life away,
Where glooming shades of darkness are,
'Mong fierce and angry beasts of prey;
The Holy Spirit bids Him go
To wrestle with the wily foe.

There, in that wilderness alone,
With fainting form and pallid face,
Grievous temptations fierce and strong
He suffers, for our fallen race.

But with the Spirit's mighty sword,
The prince of hell is put to flight;
The strength of the Eternal Word
Has conquered in Jehovah's might.

O tempted heart! when sorely tried
Amid life's desert drear and broad,
When hope and strength and courage fail,
Look up, and put thy trust in God.
He will not fail thee; He who bore
Temptations fierce and long for thee,
Who in the wilderness prevailed,
Will give thee strength and victory.

“You did very well indeed, my boy,” said his father encouragingly. “But we will now close our evening's study. Next Friday eve we will try to learn something about the nature and history of Satan, the mighty foe who so cruelly tempted our Saviour.”

(To be Continued.)

One's Own Taskmaster.

WITHOUT some spur to action, we become listless and lazy; but the work done by any man will be of far more value if he is his own taskmaster. A boy was an apprentice in a printing-office. The foreman tried to drive him to work by warning him of the consequences of failure. The results were by no means happy.

But, later on, the foreman realized that it was unnecessary to drive the boy longer. He was driving himself. On his thirteenth birthday he was given a watch. The first day he owned it he timed himself as he set type. Finding that he could set a stickful in twelve minutes, he made this a standard. The watch was placed on the case. Every twelve minutes his stick must be filled, or he would have to account to himself. Day after day he kept to this rule. It was not long before the boy who was his own taskmaster became the speediest and most dependable compositor in the office.—*Sunday School Times.*

“It is not the engine with the loudest exhaust that is hauling the longest train.”

Search the Scriptures.

(Continued from Page 11.)

We can not here enter into details concerning the thrilling lines of prophecy contained in this unique book. For clear expositions of these, we refer to most excellent works on the book of Revelation, etc., published at the office where this journal is issued. We merely call attention to the exceeding riches of this wonderful mine of truth of which the half has never been told. It seems that the Master has in His inspired Book, as He did at the marriage in Cana of Galilee, kept the best of the wine till the last of the feast.

The great crisis mentioned in Rev. 22:11, in the closing chapter of Holy Writ, is about to break upon a doomed and heedless world. Then will the decree bring forth:

"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."

Would we desire to be found on the right side of the line at that decisive hour? Our way is plainly pointed out in verse 14:

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

So the keeping of the commandments of God is made the prominent thing from the first chapter of the book thru to the last.

As we have now taken, in this series of articles, a brief survey of the broad field of inspired scripture from Genesis to Revelation, I trust we have been impressed with the fact that its beauty increases from commencement to close, that it is indeed as the path of the just, which is "as the shining light that shineth more and more unto the perfect day," and that we realize more than ever the need of heeding our Saviour's admonition to "Search the Scriptures."

"The grace of our Lord Jesus Christ be with you all. Amen." Rev. 22:21.

Left with a Trust. By Nellie Hillis. Is a story of the struggles of a family to help mother and each other during the absence of father, and pleasantly reveals the brighter side of youth where there is a worthy purpose and a will to be kind and affectionate. 160 pages, illustrated. Cloth, net, 50 cents. Address this office.

Our Little Folks' Bible Nature. By Ella King Sanders. This book contains simple lessons on nature, taking up the subjects in the order of creation. It is designed as a beginner's book in reading, and at the same time to teach beautiful lessons from nature, based on the Bible. 128 pages. Board, 25 cents; cloth, 50 cents. Address this office.

Here and Hereafter, or Man's Nature and Destiny. By Uriah Smith. This work is a thoro canvass of the great questions of a future existence, and the nature of man in the present life. Every text in the Bible which has any possible bearing upon these points is taken up and carefully explained. Cloth, 444 pp., \$1.00. Address this office.

How a Little Girl Went to Africa. By Leona M. Bicknell. The story of a trip to Africa, told by a little girl of eight or nine years. She writes first of the long voyage, of the great sea, and of the great cities she saw at stopping-places; then of the far-off country, of the queer little African children and their home life, of the Boer War, of the ostrich farms and the diamond mines, of the strange tropical fruits and flowers, etc. The book is also finely illustrated with some of the strange, queer African scenes. 172 pages. Cloth bound, \$1.00. Address this office.

Beautiful Bible Mottoes

No home complete without them

There is no better time than the present to sell them. They sell readily everywhere and agents are making from \$4.00 to \$8.00 per day. An inspiration to higher living in every home. Heavy cardboard with silver letters and cord for hanging, or heavy paper with colored letters. Samples and full particulars 25c. Address, Home Art Co., Box 114, College View, Neb.

SALESMEN WANTED.

Male or female, for the Western States, to introduce E-Z Washing Tablets to merchants. Salary and commission. For particulars, write, stating experience, if any, to

ALFRED MALLET

Sacramento, - - - - - California.



PUBLISHED WEEKLY

(Entered Sept. 15, 1904, as second-class matter at the Mountain View, Cal., post-office, under Act of Congress of March 3, 1879.)

C. H. JONES - - - CIRCULATION MANAGER.

Per Year, post-paid\$1.50
Six Months, 75 cts. Three Months, 40 cts.
To Foreign Countries, per year, \$1.75

SPECIAL RATES.

1. One new yearly subscription and one renewal, or two new yearly subscriptions, sent at one time, \$2.50.
2. Two new yearly subscriptions and one renewal, or three new yearly subscriptions, sent at one time, \$3.25.
3. Three new yearly subscriptions and one renewal, or four new yearly subscriptions, sent at one time, \$4.00. Sample copies sent on application.

DATE OF EXPIRATION.

The SIGNS wrapper bears date of last issue due on your subscription. Unless renewed in advance, paper stops with expiration date.

If herewith is an order blank, you will know you have overlooked sending renewal. You will not wish to miss a single issue. Back numbers often can not be furnished.

FROM THE SUBSCRIPTION DEPARTMENT.

From an Eastern agent:

"Here is my report for a portion of last week: Monday I sold 50 copies; Tuesday, 66; Wednesday, 64; Thursday, 64. Total, 244 copies in four days.

"I like the large, plain type headings; the black face in which the principal texts of Scripture in the body are set. You are doing better."

A later letter:

"Am having splendid success. Twelve out of every fifteen homes visited are left with a copy of the precious truth-filled SIGNS OF THE TIMES."

How Business People May Use the "Signs."

The following letter is taken from a letter just received from a business woman:

"With all my work, having full charge of the secretary work in Saskatchewan, and the Canadian branch of the Pacific Press, I am selling SIGNS and our other paper. I watch every opportunity to sell them on the trains, and in business places. All are well pleased with the special SIGNS. This morning 73 papers were sold just on a little business trip. It is a good thing to carry papers, and, when stopping and talking with business people give them a chance to become acquainted with the truths presented in the SIGNS. One gentleman took some papers to send out to a hospital for the sick to read. Others buy them for themselves and to give or send to their friends. So the good work goes on."

Dear friend, do you not have similar opportunities to acquaint others with this truth-filled paper? Let us keep you supplied with up-to-date SIGNS to use on similar occasions.

Circulation.

The circulation of the SIGNS continues to steadily increase. The last count of the list shows that 45,049 copies are being mailed weekly.


COOPERATION CORNER.

Jamestown Exposition Fund.

The fund for supplying copies of the SIGNS OF THE TIMES for distribution at the Jamestown Exposition has been started with a ten-dollar gold piece given by Elder J. N. Loughborough. This provides 500 copies of the SIGNS which will be sent at once.

Other donations are increasing this number.

These papers will be appreciated and carefully used by the workers at the exposition. We are expecting many donations so as to be able to send on several thousand copies at once. Address Cooperation Corner, "Signs of the Times," Mountain View, Cal.



The PRINCIPAL POINT . . .

To consider when traveling is TIME and SERVICE

— THE —


Southern Pacific

Offers a choice of routes with through, first class, and tourist sleepers to all principal EASTERN POINTS

Inquire of . . .

J. J. MALONE, Agent S. P. Co.
Mountain View, Cal.

or **E. SHILLINGSBURG,**
G. P. A., S. P. Co.
San Jose, Cal.





MOUNTAIN VIEW, CAL., JUNE 26, 1907.

We send no papers from this office to individuals without pay in advance. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the SIGNS are not indebted to the office, and will not be called upon to pay for them. Please read the papers you may receive, and hand them to your friends to read.

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

In our Outlook Department there is a little article from Mr. Bradley of Washington, who is not a Seventh-day Adventist nor a Sabbath-keeper. The title of the article is, "Like a Story of the Dark Ages." We commend its perusal to the editor of the *California Christian Advocate*, Mr. Chauncey Dunne, and others, who talk of the beneficence of Sunday laws, and who are endeavoring to make the people of California believe that a Sunday law is not a persecuting law.

It is a pretty poor presumption of innocence that some of the San Francisco prosecuted are laying before the greater jury, the people. When an official loudly declares his innocence, one would naturally think that his legal counsel would welcome all evidence, would suppress their constant "objections" to evidence presented by the prosecution, and would not advise their client not to answer plain questions having direct bearing upon the charges against him. The idea of innocence which some of these grafters seem to have is that one is innocent till he is proved guilty. The claim is a legal technicality, not a declaration of fact. The "great Delmas" in defending one of them does not make the innocence of his client the more evident by sneering at his more youthful legal opponent and waxing eloquent over legal technicalities, instead of meeting the charges in a straightforward way. According to all common logic the grafters have unwittingly confessed their guilt.

Wanted, Conscience!—Mayor Schmitz of San Francisco has been found guilty of "felony—to-wit extortion," by a jury of his peers. This, it is loudly declared, is a vindication of the law and will have a tremendous influence upon grafters in other large cities. Nothing of the kind. It is exceedingly questionable whether the greater part of San Francisco does not stand with the mayor to the extent of believing that he ought not to be punished. His case will be appealed to higher tribunals, and he may still be acquitted over legal technicalities. It goes without saying that every intelligent man believes him guilty. No one confesses to crime, as did Abraham Ruef and the several supervisors, unless he is guilty. No one can believe that Mayor Schmitz, Mr. Ruef's bosom friend, is innocent in all these crimes. No one believes that the mayor's sudden ability to indulge in extravagant expenditure has nothing to do with these graft cases. And yet there are many of the best lawyers who would take his case and the cases of those associated with him and fight for his acquittal by every technicality, twist, and turn which lawyers know to defeat justice and acquit criminals who have proved false to party allegiance and public trust. What is lacking in San Francisco and in all the great cities of America is conscience, principle, instead of policy and expediency. No issue of a trial or series of trials will create conscience or principles. It may make rogues fear for a time, only to plot more cunningly later. God only—the God of the Decalogue—can clean a conscience and supplant by principles of righteousness, expediency, policy, overweening selfishness. But God, the God of the Bible, is forgotten save in name and form.

CONTAINED IN THIS ISSUE.

WITH OUR INQUIRERS.		Page
Questions Nos. 2129 to 2138.		2
SANCTUARY SYMPOSIUM.		
"The Sanctuary" and "the True Tabernacle."		3
The Cleansing of the Sanctuary: Its Meaning.		4
The Twenty-three Hundred Days.		6
The Judgment Work.		7
EDITORIAL.		
The Blotting Out of Sin.		8
The Decalogue in Heaven.		8
Our King-Priest.		9
OUTLOOK.		
Like a Story of the Dark Ages		10
Notes from Washington News.		10
GENERAL.		
Search the Scriptures.		11
MISSIONS.		
Among the Jews in Boston.		12
An Appeal for Workers in the Southern Field		12
HOME.		
Studies in the Christ-Life at Brother Eldred's		14
POETRY.		
The Hour of Judgment.		1
"We Would See Jesus."		12
The Baptism of Jesus.		14

Our Next Issue.

THERE is nothing of more importance to man than his destiny and what is involved therein. How came man here? Did he ascend from the polyp, the fish, the monkey? What was his origin? What is his end? He dies; is death the end of all? or Is it the entrance to a higher life? or Is there life beyond the grave of any kind? Will conduct or character affect man's destiny?

In our next issue the following subjects will be treated:

- Man and His Origin.
- Man on Probation—Right of Choice; Life and Death.
- Man's Choice—Sin and Its Cost.
- Man in Death.

This issue will be followed by another number on the "Outcome of Man's Choice."

These are numbers of great importance, and we beseech our readers to study carefully what God says rather than human theories and beliefs.

There are courts many in session to-day in this country and in the world at large. Police and justice courts, county and superior courts, district, state and federal courts, military, civil, and ecclesiastical courts.

Many persons have cases pending in these courts, the decisions of which will affect them within the whole range of human probability, from success and worldly wealth to financial ruin and loss of life. Many relatives and friends are also interested in the issue of these courts. What will the decision be? means much to persons and parties.

Justice is not always triumphant in these courts. Judges are sometimes prejudiced, purchasable, venal. Jurors may be bought, juries packed; technicalities of law may override equity and right; false witnesses may blind to the truth; pathetic pleas may move jurors to injustice; lawyers may sell their clients. Appeal after appeal may be taken till the heinousness of the crime is forgotten and sympathy for the criminal prevails. Or in civil suits the cost exceeds all damage, and lawyers only have profited. A thousand and one things conspire to defeat justice.

There is another court now in session. There is a Judge, not of earth, sitting upon the judgment seat. There is no appeal from that court's decisions; they are final. The law which will be the standard of judgment has not been framed to multiply technicalities, but to make duty plain and to reprove and rebuke all transgression of its sacred precepts. There are no "criminal lawyers," or "insanity experts," or special pleaders of any sort at that court. There is one Advocate for all. He honors and up-

holds the law, and He pleads for every soul who desires reformation, pleads to the effect that justice may be satisfied, and the truly repentant criminal justified.

That great last court is thus described by the prophet:

"I beheld till thrones were placed and One that was Ancient of Days did sit. His raiment was white as snow, and the hair of His head like pure wool; His throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before Him: thousands of thousands ministered unto Him, and ten thousand times ten thousand stood before Him; the judgment was set, and the books were opened." Dan. 7:9, 10.

Description of sublime or more majestic scene was never attempted. The Infinite God, before whom is nothing too great to accomplish, nothing too small to be unnoticed, sits in solemn judgment upon the people of this one rebellious world, on which are being outworked in human character the principles of everlasting weal or wo. The importance to the universe of the decisions of that judgment transcend all human description, for the eternal justice and stability of God's government is at stake.

More than this, the case of every human responsible soul is in that court. The name of each one is recorded in the books of heaven. All have sinned against God, and have come short of His glory. Rom. 3:23. All are therefore condemned by the law and subject to death. There is no way to escape the judgment or the sentence; "for we shall stand before the judgment-seat of God. For it is written, As I live, saith the Lord, to Me every knee shall bow, and every tongue shall confess to God. So then each one of us shall give account of himself to God." Rom. 14:10-12.

You, reader, whoever you are, as well as the unworthy writer of these lines, have a case pending at the bar of God. We can not escape His all-piercing scrutiny. Every deed, every motive, every cherished thought, is open and clear in His sight. No deed of others, however black, will justify us. No money can purchase immunity, or bribe judge or jury. No shrewd lawyer can free us on technicalities. Just what we are will His court reveal.

There is hope, however, for each one. We may send our sins beforehand to judgment. We may give them all up to God. We may in humility and faith place our case in the hands of the only Mediator and Advocate—Jesus Christ. We may hear His cheery voice, as Lowth's translation puts it: "Come on now, and let us plead together; thy sins be as scarlet, they shall be white as snow; thy they be as red like crimson, they shall be as wool." Isa. 1:18. Face the judgment now, soul, or you must face it in the day of God. Uncover all your sins by hearty confession before the Judge. Condone nothing, excuse nothing, palliate or shade nothing. Let the sin stand out in all its black, damnable ugliness. But, O, leave it there with the Judge. Let Him condemn the sin forever; but let Him see you hiding behind Jesus Christ, see that you have broken partnership with sin forever. So shall you stand in the judgment clad in the righteousness of God in Christ Jesus. The law of judgment will be a law of love and delight to your soul, and you will see in the Judge a Father and Friend.

Mayor Schmitz pleaded not guilty to the charge of extortion upon which he was recently tried, but his trial proved him guilty. The sinner may go before the bar of God and plead guilty and go away justified. Human tribunals can not do this and preserve the equilibrium of the State. God can be just and the justifier of him who believes in Jesus; but the belief must be unto righteousness. A belief which stops short of that is spurious.

Love of God is obedience to God. "If ye love Me, ye will keep My commandments," are the words of Jesus.

He is unworthy to be justified who is not willing to submit to just judgment.