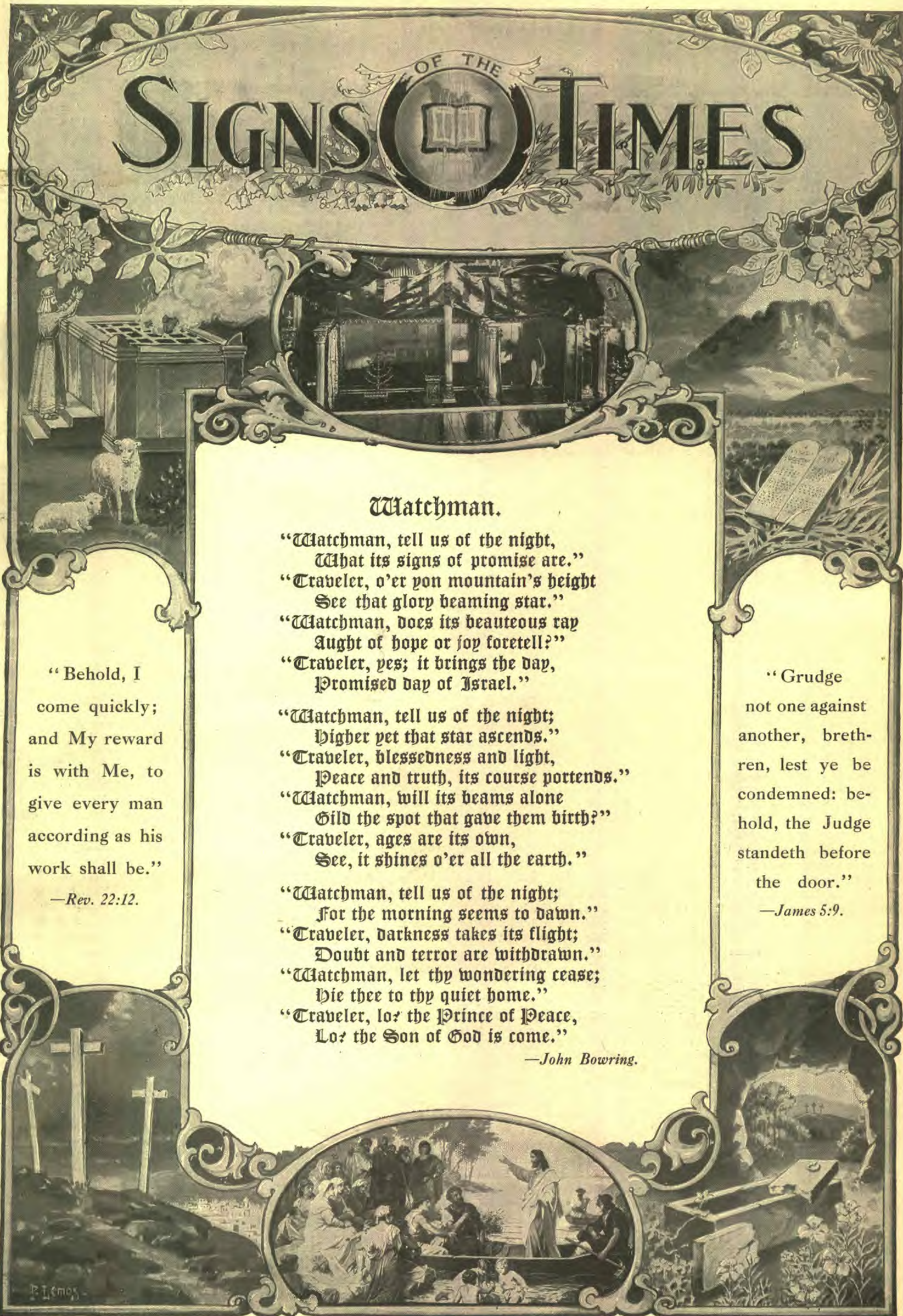


SIGNS OF THE TIMES



Watchman.

"Watchman, tell us of the night,
What its signs of promise are."
"Traveler, o'er yon mountain's height
See that glory beaming star."
"Watchman, does its beauteous ray
Aught of hope or joy foretell?"
"Traveler, yes; it brings the day,
Promised day of Israel."
"Watchman, tell us of the night;
Higher yet that star ascends."
"Traveler, blessedness and light,
Peace and truth, its course portends."
"Watchman, will its beams alone
Gild the spot that gave them birth?"
"Traveler, ages are its own,
See, it shines o'er all the earth."
"Watchman, tell us of the night;
For the morning seems to dawn."
"Traveler, darkness takes its flight;
Doubt and terror are withdrawn."
"Watchman, let thy wondering cease;
Bie thee to thy quiet home."
"Traveler, lo! the Prince of Peace,
Lo! the Son of God is come."

—John Bowring.

"Behold, I
come quickly;
and My reward
is with Me, to
give every man
according as his
work shall be."

—Rev. 22:12.

"Grudge
not one against
another, breth-
ren, lest ye be
condemned: be-
hold, the Judge
standeth before
the door."

—James 5:9.

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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.]

2297.—Christ and the Ten Commandments.

Did Christ bring all the Ten Commandments down to the New Testament, and if so, where did He say, "Remember the Sabbath day, to keep it holy"?

A READER.

It was not Christ's object to enact new laws or reenact old laws; He did not come for that purpose. Just as long as that false idea is in the minds of men, men will go astray. God is unchangeable; Jesus Christ is the same yesterday, to-day, and forever; and His whole purpose in giving Himself, and God's purpose in giving His Son, was to redeem men from all iniquity, all law-breaking, and purify unto Himself a peculiar people, zealous of good works. Jesus did not come to excuse sin, but to save from sin, and sin is the transgression of the law. See John 3:16; Titus 2:14; 1 John 3:4; Matt. 1:21. Christ's relation to the law is shown in Matt. 5:17-21; Luke 16:17; John 15:10. He obeyed the law. His character was the law personified. He presented to the world and to all who would observe Him the law of God in living character, and He transmutes the evil, sinful character of man into the character which He Himself possesses, and which He Himself demonstrated while here on earth, to all who would receive Him. Nowhere can it be found that Christ enacted a new law. Anticipating all that men would say, He declared, "Think not that I am come to destroy the law or the prophets." His whole object was to bring men back to God, to take away the carnal heart which is at enmity with God, and to write God's law in all its entirety and fulness in the hearts of men. If we so receive Christ, we find a beautiful harmony in all the word of God, but if we reject Him as the Saviour from sin, the Saviour to obedience, we set aside in our own lives the very mission on which He came.

2298.—A More Excellent Ministry. Heb. 8:6.

Please explain Heb. 8:6. M. H.

The writer of Hebrews simply declares that Christ had obtained a ministry more excellent than the ministry of priests who offered the blood of bulls and goats because He Himself served by virtue of His own sacrifice, which could really take away sin, while they only served to "the example and shadow of heavenly things." Moses was the mediator of the old covenant, a national covenant, a covenant of human works, a covenant which could not save; Jesus is the Mediator of the new covenant, based not on human promises, but upon the promises of God.

2299.—"Presseth into It."

Kindly explain Luke 16:16, especially the last part, "And every man presseth into it." M. H.

Supplying the ellipsis, or the words that are wanting to complete the sense, in the first part of the verse, it would read: "The law and the prophets were [preached] until John; from that time [the Gospel of] the kingdom of God is preached, and every man presseth into it." The thought is that there is an earnestness, a determination, a zeal that was not manifest under the old preaching. "The violent take it by force," some render it. Jesus expressed the thought elsewhere, "Strive to enter in at the strait gate," literally, agonize to enter in.

2300.—Spiritual Beings. 1 Cor. 15:50.

Were Adam and Eve spiritual beings, and did their bodies contain blood before the fall? F. H. D.

As to the first part of the question, we do not know. They certainly had not developed character, as in the first test that came to them they fell and became carnal. The spiritual being is the man who follows the law of the Spirit, the spiritual life

dominates the lower life. Man normally possessed the spirit-life and the soul-life. If the soul-life, the body-life, had been held under the control of the spirit-life, he certainly would have been a spiritual being, controlled by the Spirit. But He brought the spiritual in his nature under the control of the soul, and sinned, and became carnal, subject to the laws and life of the flesh. Adam and Eve possessed blood, of course, but in the change that is to take place we have this statement in the 15th chapter of 1 Corinthians, verse 45, "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening [or life-giving] spirit. Howbeit that was not first which is spiritual, but that which is natural," literally, that which is "soulical." Those who are born in all its fulness into the kingdom of God will be spiritual beings in the fullest sense of its meaning.

2301.—Astrology.

Will you explain what it means when it says, "Listen to the learned astrologers"? I have consulted astrologers who told nearly everything correctly, including character. I. M.

Where does it say, "Listen to the learned astrologers"? There certainly is nothing of that kind in the Bible. There are a great many things which can be told by a shrewd person in a general way. There are very many who can read character, and especially the character of those who are continually seeking for information; such persons are generally very open and easy to read, and a certain amount of general information, based on shrewd observation, could be given by any one, entirely apart from astrology. The ancient heathen astrologers, longing to know the future, endeavored to find it by the stars; and sets of rules and general principles have been developed by them. There are certain influences which the heavenly bodies have upon the earth, but to determine one's character or one's course, because such an one was born under a certain star, or when a certain star was in the ascendancy or descendancy, or certain combinations of stars were manifest, is utter nonsense, and denies the truth of Christianity. "Our times are in His hands," and it is His promise that "I will guide thee." He will hold all and He will lead all into the way they should go, if they will trust Him. If we will not trust Him, all the beneficent influences of the star suppositions will have no effect, but if we will trust Him, all the malefic influences which certain stars are said to exert will have no power over us. The Bible does enjoin us *not* to seek after all these influences.

2302.—The Old Covenant.

How much of the old covenant did Christ approve? Did Christ approve of the Ten Commandments? Deut. 4:13. What part of the old covenant Christ reiterated I will keep, for by so doing I shall abide in His love. My faith is not written on tables of stone, but on the fleshly tables of the heart. G. E. L.

Our inquirer has an altogether wrong idea regarding the covenants. Deut. 4:13 does not call the Ten Commandments the old covenant, but simply "His covenant," God's covenant. There are several things in the word called covenants. The old covenant consisted in mutual promises between God and Israel, recorded in Exodus 19. The conditions of that covenant were that Israel should keep the Ten Commandments. This they utterly failed to do. But does the breaking of a law abolish the law? That were among the most fallacious of conclusions. No government or law ever given could stand if such were the case. It is God's design that the law should be written on

the heart, and every object-lesson that He gave to Israel of old was to impress that one thought, that He wanted to dwell with them and be in them. It is a poor place in which our inquirer lodges his faith, but that must ever be the case when one turns from God's word. The Lord never designed that our faith should be in tables of stone or in ourselves. That is the characteristic of every false religion. Our faith should not stand in the wisdom of men, but in the power of God and the Gospel is "the power of God unto salvation to every one that believeth." But that Gospel writes the same law of God on the heart that is written in the tables of stone, and which Jesus Christ confirmed by His death upon the cross; so that "no man disannuleth or addeth thereto." Follow the studies in Romans and this will be seen clearly.

2303.—Law of Bondage and Liberty.

How can the Ten Commandments be the law of bondage and the law of liberty also? J. J. S.

As to whether the Ten Commandments shall be a law of bondage to us or a law of liberty depends on our attitude toward the commandments. The policeman to the just and law-abiding citizen is a guardian of liberty; to the criminal he stands as a symbol of restraint and bondage. God's law condemns the sinner and holds him a prisoner under condemnation; that law is to him a yoke of bondage. It binds him in sin and death. See Romans 7. But to the man who is free in Christ Jesus there is no condemnation. Rom. 8:1. That man by the Spirit fulfils the requirements of the law. Rom. 8:4. The law is therefore no longer made a yoke of bondage but a witness to the pleasures of liberty which he has in Christ Jesus. It is to him a law of liberty. James 2:12. If the law of God is only an outward thing to us, it is bound to condemn us. Its tables of stone will rest with dead weight upon the heart, but if it is thru Jesus Christ received into our hearts and written there, every one of His commandments will be enabling acts, giving us power and strength thru Christ to do His will.

2304.—On the Seventh Day God Finished His Work. Gen. 2:2.

What about the quotation of Dr. Clarke's that it should read the sixth day? E. J. G.

We fully agree with our inquirer that there is a splendid thought in the scripture just as it stands in the Common Version and in both revised versions, that God's work was making a week for mankind, that the closing, crowning part of that week was the seventh day, and that God finished His work of the week in the making, blessing, and sanctifying of the Sabbath, an example for us of religious duties on His holy day. And our correspondent truly says, "The week was not complete until the seventh day was made the Sabbath."

2305.—Two Witnesses.

Will you please explain thru the SIGNS what are the two witnesses, two olive-trees, and the two candlesticks of Rev. 11:3, 4? J. A. P.

Our inquirer is asking too large a question for this department. In brief we would say they are the word of God. See the chapter on that subject in "Great Controversy," if the book is accessible, or in "Daniel and Revelation." Access to either one of these volumes will furnish our inquirer with an explanation of chapter 11 of Revelation. Later on it will be considered in the SIGNS more fully.

2306.—A Confederacy.

What is a confederacy? L. D. W.

The Standard Dictionary defines confederacy to be a number of states or persons in compact or league with each other; a league; a confederation; and it defines confederate, to join in a confederacy, as for advantage or defense. In law it is considered an unlawful combination, a conspiracy. It is a combining together to effect certain purposes.

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. 33, Number 49

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The Power of the Word

JESUS CHRIST wrought many miracles which were not recorded. We read repeatedly of many coming to Him variously afflicted and "He healed them all." Those left on record, in which details were given, were cases typical of many others, and containing great lessons for His children. One of these, the healing of the leper, is recorded in Matt. 8:1-4.

We will not quarrel with the artist Bida in his painting of the scene. It may not have been at all as he has pictured it. Surely the leper did not stand by a wall when our Lord touched him, and there were doubtless many more people about the Master. The leper may have been old and bent, or he may have been younger. These are details which matter little. In the beautiful picture the artist has given us his conception of the scene; we will thank him for that.

THE story is very brief, and reads as follows:

"When He was come down from the mountain, great multitudes followed Him. And, behold, there came a leper and worshipped Him, saying, Lord, if Thou wilt, Thou canst make me clean. And Jesus put forth His hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed."

"And Jesus saith unto him, See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them."

THE miracle occurred, according to Matthew, just after Jesus came down from the mountain where He had delivered His wonderful instruction known as the Sermon on the Mount. There is nothing in the detached accounts of Mark or Luke contrary to this. A great multitude followed and thronged Him. But as He passes along the street, probably near the city gate, in the poor leper's heart a new hope is born. Before this his case had been

hopeless. With others similarly afflicted, he had mingled with none save his kind for years. When he neared others he must raise the mournful, despairing cry, "Unclean, unclean." Did he forget it at this time in his eagerness to reach the Healer? We can readily imagine the consternation

picture of a living death. The attitude of Jesus adds to the few rays of hope kindling in the heart of the afflicted one. Would Jesus turn from Him? Men had done it so long, so often, that he had become hardened against rebuffs. He could only be turned away. And so he comes on, and, according to

Luke, falls at the feet of Jesus, and cries from the very depths of his soul,—

"Lord, if Thou wilt, Thou canst make me clean."

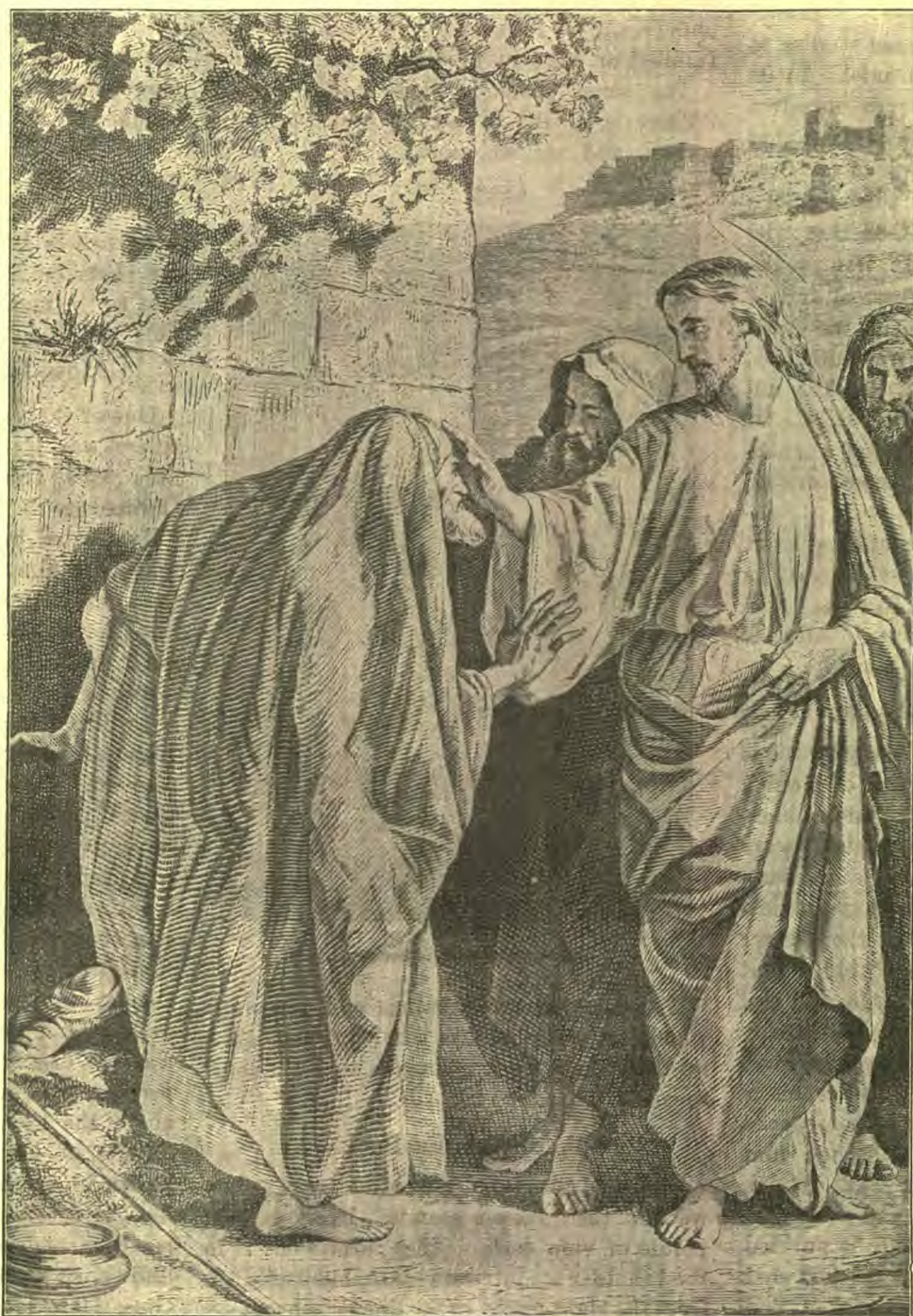
He believed that the great Teacher had the power; but would He condescend to do it?—Yes. His Spirit it was which kindled the hope in the poor leper's breast, and He will not disappoint the longing heart. As He has the power, so has He the love. Jesus "put forth His hand, and touched" the prostrate man, saying, "I will; be thou clean."

THERE was sympathy in the touch; there was life in the word; for "immediately his leprosy was cleansed." Every fiber of his being felt the thrill of the life-current of God; for he was "full of leprosy," according to Luke; but after the touch of Jesus he was full of health. In one moment of time he had been changed from death to life, from misery to happiness, by a word, by a touch of the Master of righteousness and life.

JESUS instructs him to still comply with the law. He should show himself to the priest as a cleansed

man, according to the instructions given in Leviticus 14. Thus doing would show that the Healer did not dishonor the law, and it would be a testimony to the priests of the power and mission of Jesus.

BUT the greater lesson is designed for the sinner's heart; for there is no better



Healing the Leper.

Bida.

in the crowd as the loathsome object approached. We can see them flee and fall back, and jostle one another to give the leper room as he presses on toward the Central Figure of that throng, who stands and awaits the leper's coming. He does not flee. He does not turn away. He does not repulse the fearfully, loathsomely afflicted man, the

type of sin than leprosy. Stealthy in its approach, slow-working but deadly in its action; when it once lays hold of its victim, no human remedy can heal. The victim is doomed to die. Even so with sin. It benumbs the faculties, nerves, senses; it smites every fiber of its devotee with the disease of death, and leaves its victim hopeless, despairing. But Jesus can cleanse the sinner. He is not only willing that the sinner should come and be cleansed; He invites the weary and sin-sick to come. He declares, "Him that cometh unto Me, I will in nowise cast out." He says with infinite heartiness, "Come on now, and let us plead together [before God's court]; tho your sins be

as scarlet, they shall be as white as snow, tho they be red like crimson, they shall be as wool." Isa. 1:18, Lowth's rendering. Then come, sinner, come. Do not wait a more convenient time. Delay is dangerous. You will never grow better. You can not heal yourself. All the panaceas of human devisings can not heal you. But Jesus Christ can heal, will heal, if you will come as did the leper. Sing the song,—

"Plenteous grace with Thee is found,
Grace to cover all my sin;
Let the healing streams abound,
Make me, keep me, pure within."

And He will. He is Jesus, Saviour, the same yesterday, to-day, and forever.

men, and giveth it to whomsoever He will." While this is stated in but one chapter—the fourth—it is taught from beginning to end, a lesson that God would have every ruler and statesman and politician on earth learn, and learn without the sad experience of many of earth's rulers in the past.

Keys to Chapters.

Every chapter, or rather subdivision, has its key, generally embodied in some expression found in the subdivision itself. Sometimes the subdivision is complete with the chapter; sometimes the chapters should be combined. This is true to a certain extent of chapters 8 and 9, for both deal with the same subject and vision; and emphatically true with chapters 10 and 11.

The book of Daniel is written in two languages: From the first to the first clause of chapter 2:4, it is written in Hebrew; thence to the close of chapter 7, in Aramaic; from the beginning of chapter 8 to the close it is again written in Hebrew, with both of which languages the prophet was doubtless well acquainted.

The time of writing the book was from B.C. 603 to 534. The writer was Daniel, whose name means, "God is my judge," who was renowned in Israel for his greatness and piety (Eze. 14:14, 20), and God characterizes him as "a man greatly beloved" (Dan. 10:11).

How He Came to Babylon.

One of the noblest and greatest of Judea's rulers was Hezekiah, who reigned twenty-nine years, from B.C. 726 to 697 ("Usher's Chronology"). Of his faithfulness it is said, "He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him; for he clave to the Lord, and departed not from following Him, but kept His commandments." 2 Kings 18:5, 6.

In his faithfulness God prospered him. Hezekiah threw off the yoke of the Assyrian, recovered the cities taken by the Philistines, erected public buildings, improved the water-supply system of Jerusalem, and encouraged education in art, science, literature, and religion. It almost seemed as tho Israel would come back to that place in the world which God gave her as light-bearer, as God's missionary to lead other peoples and nations to Him, but the idolatry of self and nature was too deeply rooted in the hearts of the people. And even in Hezekiah we are taught again the lesson of man's frailty. In the middle of his reign God restored him to health from a sickness unto death, prolonging his life fifteen years. The king of Babylon, sending ambassadors to congratulate him and learn of the miracle wrought at that time, Hezekiah, instead of giving God the glory, in foolish pride showed them all the treasures and richness of his kingdom and thus aroused their cupidity. The vast treasures of Jerusalem thus became an ever-dazzling temptation to the Babylonians, till Jerusalem was taken by Nebuchadnezzar, and the treasure-houses of Jerusalem were robbed of their riches. And thus, more than a century before it occurred, the Lord told the foolish king that it would be:

Studies in the Book of Daniel

The Book and Its Writer.

THE special subject of these studies at present is the book of Daniel. In its study we need not concern ourselves with the discussion or strictures of the higher critics. Let it suffice the believer of the Gospel of Jesus Christ to know that Daniel's prophecy had the indorsement of Him who spake as never man spake. In His prediction of the destruction of Jerusalem and of future judgments upon the world, the Great Teacher cites Daniel's prophecy as authority, and declares, "Whoso readeth, let him understand." Matt. 24:15; Mark 13:14. Of what account should be the babel of a multitude of "higher critics," or lower critics, when the Master has spoken?

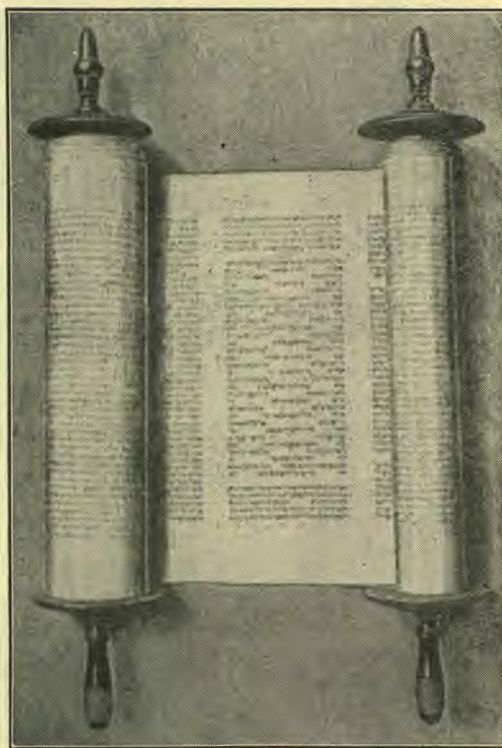
Moreover, the book itself, confirmed as it is by God in history, is its own evidence of its divine origin and absolute truthfulness. History demonstrates its prophecies. All this we will learn as we study its lessons.

The Purpose of the Book.

While ages past could find many precious and practical lessons in the book of Daniel, it was written especially for the latter times,—the last days, the very age in which we are living. Even the prophet himself did not understand much of what God had given thru him; and when he had written the greater part of his prophecy, he was told, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." Dan. 12:4. And when in the prophet's anxious interest to know more, he sought God further to enlighten him, he was again told, "Go thy way, Daniel; for the words are closed up and sealed till the time of the end. Many shall be purified, made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Dan. 12:9, 10. Both of these affirm that the prophecy was written for the future, and both contain the implied promise that when the time of the end shall be reached, those who are wise in God ["Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." Job 28:28.] shall understand the prophecy, knowledge of which was denied to the very one thru whom

it was given simply because it could not be understood till the events predicted had been fulfilled or were in process of fulfilment.

The same truth is thus stated again: "There is a God in heaven that revealeth secrets, and maketh known . . . what shall be in the latter days." Dan. 2:28.



An Ancient Scroll of Scripture.

"The vision of the evenings and mornings which hath been told is true: but shut thou up the vision; for it belongeth to many days to come." Dan. 8:26, A.R.V.

A Key to the Book.

Difficult problems are often easy when we find their *simple* secrets. From certain points of view certain lines form what is to the beholder an intricate maze, but looked at from the right angle, every line is in harmony with the rest, and the whole is simple. This principle is true in the study of God's word. Every book has its divine purpose. Every subdivision has its central thought. Every lock has its key; every seeming snarl the clue, which, when found, will unwind its precious golden cord to the devout student.

One of the great purposes for which the book of Daniel was given is to teach that "the Most High ruleth in the kingdom of

"Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon; nothing shall be left, saith the Lord. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon." Isa. 39:6, 7.

This was Babylon's answer to Hezekiah's folly. Had Hezekiah showed the riches of God's grace, as he had the opportunity, the sequel would have been of a different character. He had the opportunity to preach the Gospel to the inquiring heathen, and failed.

The sad prophecy was fulfilled when Nebuchadnezzar, who became the greatest king of Babylon, came against Jerusalem, plundered it of its treasures, burned the city and its glorious temple, and took the youths of the royal seed for his servants. Among these were Daniel, Hananiah, Mishael, and Aza-

riah. Their deportation to Babylon took place at the time Nebuchadnezzar first captured Jerusalem, B.C. 605.

As Israel had utterly apostatized, as God could do nothing else for them or thru them, He sets up His light, the center of illumination on earth, in the persons of the faithful in the heathen city of Babylon, and purposes to use that great empire for the promulgation of His truth in the earth. The book of Daniel is the divine record of God's work in this respect. And as we study it, we shall find that a Divine Hand shaped the events, a Divine Foresight selected the lessons for later times, a Divine Inspiration penned them; and may the Divine Spirit guide in their study, even as Divine Power will attend their infinite truths to the lives of all who receive them.

Studies in Romans

Rom. 1:18-27.

THE study in Romans last week was of the Gospel of Christ and its power to save men from sin. Verses 16, 17. Immediately following the statements of the apostle concerning the nature of the Gospel, he adds:

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness, because that which is known of God is manifest in them; for God manifested it unto them. For the invisible things of Him since the creation of the world are clearly seen, being perceived thru the things that are made, even His everlasting power and divinity; that they may be without excuse: because that, knowing God, they glorified Him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened." Rom. 1:18-21. A.R.V.

By reading the foregoing verses in connection with the two verses that immediately precede them it will be seen that God gives the Gospel to save men. He has made abundant provision that no one need remain in sin, which is simply the Bible term for all forms of wrong-doing. "All unrighteousness is sin." 1 John 5:17. Then, since the Gospel provides for man's salvation, it follows as a logical conclusion that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness." Or, as another translation gives it, who "hold down" the truth in unrighteousness.

Since the Lord has provided a remedy for sin, and since sin that is not renounced and completely cleansed away by the Gospel always has and always will work misery and distress in the world, then it is only perfectly natural and logical that the "wrath of God" should be "revealed from heaven against all ungodliness and unrighteousness of men." And observe that it is not men that God directs His wrath against, but it is the "ungodliness and unrighteousness" of men. Those who yield to the terms of the Gospel permit the Lord to do what He is seeking all the time to do, and that is to separate the man from his sins, that He may direct His wrath against the sin alone and destroy that, and at the same time save the man from his sins. But for those who cling

to their sins, it becomes necessary for the Lord in order to strike the sin to strike the sinner also.

There must come a time, then, according to this text, as is abundantly sustained by numerous other scriptures, when the Lord will be required to strike sin with the destroying power of His wrath. But the wrath of God that is thus directed against "all ungodliness" is not the sinful, spiteful, revengeful wrath that is exhibited by mankind. "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" Eze. 33:11. Our God finds His pleasure in saving men, and not in destroying them; and so it is that when He finally comes to the necessity of destroying the ungodly He will find no pleasure in it; the destruction of the persistently wicked is the most merciful thing that God can do.

The unrighteous man will not be able to say in the judgment that he did not know any better. Read again these words: "Because that which is known of God is manifest in them; for God manifested it unto them. For the invisible things of Him since the creation of the world are clearly seen, being perceived thru the things that are made, even His everlasting power and divinity." That which is known of God is "manifest in them." The marvelous creative handiwork shown in the man himself can not help leading the mind to the great fact that such a complete piece of living mechanism could not have come into existence without an intelligent Creator back of it. The benighted heathen who has any thinking faculties worthy of the name must stop to think of himself, of how intricate is his organism, and of how perfectly each part of his body performs its respective duties. The human body thus formed and thus performing all its living, intelligent acts could not have just happened to come about in such a way. It could not thus happen into existence.

So, then, the invisible God is "clearly seen." He is "perceived thru the things that are made, even His everlasting power

and divinity." Then, let it be observed that God does not confine a knowledge of Himself to His written word,—to the Bible. God reveals Himself in the *works* that He has created as well as in the *words* that He has written. And the one who will recognize Him in the things that He has made can just as readily recognize Him in the *words* of His Book. The two corroborate each other so fully that there is no difficulty upon this point.

The apostle then proceeds to draw another important conclusion in the verses quoted at the beginning of this article. He says, "Because that, knowing God, they glorified Him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened." The only thing that can keep any individual from plunging deeper and deeper into the degradations of sin is the power and influence that God is constantly exerting upon him. And it should be clear to any mind that all who resist this influence that the Lord is exerting to lift men upward in righteousness, must inevitably sink lower and lower in vices and sins. This is a spiritual truth that is as clear as any of the laws of physical science.

Having thus deliberately, in the face of the evidence that God has given, chosen to take the downward course by shutting God out of the knowledge, then the "senseless" heart is "darkened," and having thus shut themselves out in the dark the apostle proceeds to tell of their career in the following:

"Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things. Wherefore God gave them up in the lust of their hearts unto uncleanness, that their bodies should be dishonored among themselves: for that they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen. For this cause God gave them up unto vile passions: for their women changed the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lusts one toward another, men with men working unseemliness, and receiving in themselves that recompense of their error which was due." Rom. 1:22-27. A.R.V.

Every well-informed person knows that there are now, and ever have been since the races of sinful men populated this earth, whole sections of the world where just such debasing vices as are described in the foregoing verses are practised. And not only is this true, but it is also true that where many of these heathenish vices are and have been practised there has been thrown over these shameful iniquities a sort of genteel cloak of so-called civilized respectability. Indeed, such vices as the apostle describes in the foregoing verses are not found among the barbarous tribes of the wild forests of uncivilized lands; but rather have they been found in those times and places where men have departed from God and have still held to an outward veneer that passed in their own minds at least as a high form of civilization and refinement.

There is a very interesting period in the world's history that is one of the most striking examples of this departure from God. It is described in the last verses of chapter one of Romans, but it will have to be left till next week to present the study upon it.

Drunkenness and Crime

(Concluded.)

By Mrs. E. G. White

THE man who has a vicious beast and who, knowing its disposition, allows it liberty is by the laws of the land held accountable for the evil the beast may do. In the laws given to Israel the Lord directed that when a beast known to be vicious caused the death of a human being, the life of the owner should pay the price of his carelessness or malignity. On the same principle the government that licenses the liquor-seller should be held responsible for the results of his traffic. And if it is a crime worthy of death to give liberty to a vicious beast, how much greater is the crime of sanctioning the work of the liquor-seller!

The Liquor Traffic in San Francisco.

For a time after the great earthquake along the coast of California, the authorities in San Francisco and in some of the smaller cities and towns ordered the closing of all liquor saloons. So marked were the effects of this strictly-enforced ordinance that the attention of thinking men thruout America, and notably on the Pacific Coast, was directed to the advantages that would result from a permanent closing of all saloons.

During many weeks following the earthquake in San Francisco, very little drunkenness was seen. No intoxicating drinks were sold. The disorganized and unsettled state of affairs gave the city officials reason to expect an abnormal increase of disorder and crime, and they were greatly surprised to find the opposite true. Those from whom was expected much trouble, gave but little. This remarkable freedom from violence and crime was largely traceable to the disuse of intoxicants.

The editors of some of the leading dailies took the position that it would be for the permanent betterment of society and for the upbuilding of the best interests of the city, were the saloons forever to remain closed. But wise counsel was swept aside, and within a few short weeks permission was given the liquor-dealers to reopen their places of business upon the payment into the city treasury of a license-tax considerably higher than had formerly been paid.

In the *Outlook* of Nov. 3, 1906, the situation is thus described:

"During the two months and a half after April 18, San Francisco was probably the most orderly large city in the United States. Violence and crime were practically unknown. During that time the saloons and liquor-stores of the city were closed tight. About the middle of July the saloons were permitted to open again. This action of the city government was accompanied by the expectation on the part of many citizens of an outbreak of violence and disorder. Clergymen, and it is said even the police, advised men and women to carry firearms for their own protection. For the past three months San Francisco has been living under a reign of terror. In eighty days eighty-three murders, robberies, and assaults were registered on the police records. A despatch to 'Ridgeway's,' a new weekly periodical, reports the sale in San Francisco during one week in October of over six thousand revolvers. The police have been, and are, powerless to preserve order and protect the city—in the opinion of the best citizens of San Francisco because the heads of the force are corrupt and are doing the will of a corrupt government."

In the calamity that befell San Francisco the Lord designed to wipe out the liquor-saloons that have been the cause of so much evil, so much misery and crime. In legalizing the sale of liquor, the guardians of the public welfare proved unfaithful to their trust. Those who were placed in positions of official responsibility were given opportunity to become thoroly familiar with the advantages of the closed saloon, but they deliberately chose to enact laws sanctioning the carrying on of the liquor traffic. Did they not know that in doing this they were virtually licensing the commission of crime?

Every kind of wickedness continues to be practised in San Francisco. What a record of dishonesty and conniving has been brought to light in the investigations of the action of men in official positions! Are we not almost led to inquire, Whom can we trust? Where can we find men of honor?

Thru the liquor traffic Satan is at work to corrupt with his deceiving policies the rulers and the people. As this work is carried on from city to city, the guilt of the whole world will be made manifest, and it will be plainly seen why God permits His judgments to fall on the earth. Because of the pride of the heart, the falsehood, the dishonesty, the profanity that is manifest, the Lord will soon come "out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."

The people of San Francisco must answer at the judgment bar of God for the reopening of the liquor saloons in that city. O that our cities might reform! In places where the judgments of heaven have fallen, God is now proving those whose lives He has spared as to whether they will continue to allow health and reason to be destroyed by the sale of maddening drink. To-day, in many places, men are being tried in courts of justice, because, under the influence of drugged liquor, they have committed all manner of crime. Satan looks on, highly gratified over the persistent determination of men to sell and use these poisonous drinks.

Ignorance.

INEXCUSABLE ignorance will not justify transgression. 2 Sam. 6:6, 7; 1 Chron. 13:7-10. Willing ignorance will not save men in the day of God's wrath. 2 Peter 3:3-5, 17. Now is the day of salvation, now is the time in which we can obtain a saving knowledge of God. Those who know and love God's truth will be saved (2 Thess. 2:10-12; Ps. 91:4, 9), while those who despise His word will be lost (Prov. 1:28-33). Now is the time to seek that knowledge which will make us wise unto salvation; and if we seek aright, we shall surely find. "Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear

of the Lord, and find the knowledge of God. For the Lord giveth wisdom; out of His mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous; He is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of His saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path." Prov. 2:3-9.

Is It Good to Be Afflicted?

By D. H. Kress, M.D.

OLIVER WENDELL HOLMES once said, "One of the necessary requisites for attaining to a good old age is to be rejected for life insurance by a first-class company."

In studying the life history of men who have been blessed with long life, we are led to believe that Dr. Holmes was not far astray. In many instances long life may be attributed to physical illness in early manhood. For instance, Louis Carnaro, the famous centenarian, was given up by his doctors at the age of forty. This, it is said, sobered him, and led him to adopt temperate habits. He became so abstemious in his diet that his friends feared and predicted he would die of starvation, but instead of this he managed to get rid of all his ills, and live to the advanced age of about one hundred years and retained the full possession of all his mental faculties. His power of enjoying life increased with age.

John Wesley, who at eighty-three wrote, "For twelve years I have not known what it is to be weary," at the age of forty was given up as a hopeless invalid. Wesley lived a most temperate life. In 1747, in a letter to a bishop, he said, "Thanks be to God, since I gave up the use of wine and meat I have been delivered from all physical ills." He wrote a treatise against the use of tea, and advised, and, in fact, demanded all his ministers to live in a simple manner.

Horace Fletcher, who has called the attention of the world to the need of thorough mastication of food, owes his present good health to the fact that ten years ago he was rejected by a first-class life insurance company. This led him to study the requirements of the human body and the laws upon which its existence and health depend, and induced him to change his manner of living.

Delicate health in middle life does not preclude the possibility of a long and useful life; on the contrary, it seems to have just the opposite effect, and offers hope for the invalid who is determined to search out and remove the causes of invalidism.

David the psalmist, after his affliction, could say, "It is good for me that I have been afflicted; that I might learn Thy statutes." "Before I was afflicted I went astray." It is the strong and robust, those who imagine they can endure anything and eat anything, and who affirm, "Nothing hurts me," that do not live out half their days. Their vital organs are overcrowded, stimulated, and overworked, as a result they may put on weight, have flushed faces, and have all the appearance of health, but sooner or later the organs which have been urged

on by the use of irritants, condiments, and stimulants, become exhausted and can no longer be whipped into activity. The tissues of the body, being filled with impurities or substances which can not be utilized for useful purposes, are degenerate and lacking in vitality. Apoplexy, heart failure, or Bright's disease usually claims such at the age of fifty or sixty. Should those who have robust health at thirty or forty practise the same temperance that those who have weakly constitutions at that age are forced to practise, there is no reason why they might not in many instances enjoy life to the age of one hundred or one hundred and twenty. But as it is, those who at an early age learn obedience thru affliction outlive those whose chances for a long and useful life are much better.

Washington, D. C.

Coercion Versus Love.

"He that loveth not knoweth not God; for God is love."

"And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him." I John 4: 8, 16.

IN the beginning when God made man, love was an abiding principle in the heart of man,—man abiding in God and God abiding in man.

But man sinned and came short of the glory of God, his sins caused a separation between him and his Creator, and lust took the place of love. Inspiration speaks thus upon this point: "But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." Isa. 59: 2.

Now to save man from his lost and fallen condition the great plan of salvation was instituted, based upon the eternal and unchangeable principle of love, love to God and love to man. The apostle John says: "By this we know that we love the children of God, when we love God, and keep His commandments. For this is the love of God, that we keep His commandments; and His commandments are not grievous." 1 John 5: 2, 3. "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. For God sent not His Son into the world to condemn the world; but that the world thru Him might be saved." John 3: 16, 17. "In this was manifested the love of God toward us, because that God sent His only-begotten Son into the world, that we might live thru Him." 1 John 4: 9.

Jesus offered Himself a sacrifice for a fallen world. And the Father accepted Him. Jesus in offering Himself to die in man's stead did not do it because He was compelled to do so, but the offering was a voluntary act of love for lost humanity. The Father in accepting Jesus as the world's Sacrifice gave Him as a gift of His love. It was purely a voluntary gift of His love.

So the service rendered to God must be of the same nature. It must be the voluntary service of love, obedient and willing, as coercion can not enter into the worship of God for it is no part of the plan of salva-

tion. "God is love; and he that dwelleth in love dwelleth in God, and God in him." I John 4: 16.

The conditions of salvation are, "Repentance toward God, and faith toward our Lord Jesus Christ." Repentance is a godly sorrow for sin. The sinner must be sorry that he has sinned against God; sorry that he has grieved the Holy Spirit. He must have a real desire to be reconciled to God, and to fill the place he was created to fill.

"God is love." Therefore His law is a law of love. The plan of salvation is based upon love. Love to God and love to our fellow creature, for "upon these two commandments hang all the law and the prophets." T. GODFREY.

Success.

To WORK steadfastly with an upward aim,
To conquer wisely trials met;
With little use for anger or for blame,
The highest good from life to get;
To gather wealth not for its sake alone,
But for the good it helps to do;
To strike each morn a richer mental tone,
And onward press with courage new;
To hold in other hearts a sacred place,
To gladly helping hands extend,
To grow in spirit beauty, spirit grace,
As thru this busy world we wend;
To win the power to lead, to cheer, to bless
Our brother man—this constitutes success.

—Sarah E. Howard in "The Circle."

God's Creation Marred by Sin.

IN the pages of the Prophets, as truly, if not as fully as in the pages of the Evangelists, such truths as the following are written: "Sin has entered, and death by sin." The world was not made as we find it; it has undergone some dread and terrible disaster. Ask the philosopher to explain this, and he is dumb! Ask nature herself thru any of her oracles, and she, too, is dumb! Her groans, that have not ceased since creation, are the only replies to your question. But consult the Scriptures; inquire of them, What is at fault? Their reply is, "Sin has entered, and death by sin."

The earth was created holy and beautiful. God pronounced it good. Man's sin has unhinged it. Every flower was once fragrance; every sound was once harmony; every sight was beauty; but sin has fallen upon the earth, like a drop of ink on the sensitive blotting-paper, encircling with its poisonous influence the widest sphere, until the whole earth is tainted—stricken, as it were, with paralysis, groaning in travail, waiting for redemption. The intellect is darkened by the exhalations arising from the swamps of sin. The truth is not seen in its beauty; not because it is dimly enunciated, but because the eye of him who looks upon it has become dim. The conscience also has become depraved, diseased, polluted. What a change has passed upon that faculty which was once the echo of the voice of God—the bright daguerreotype reflection of His own holy image! It, too, labors, as if anxious to be emancipated, to regain its lost sovereignty, and govern once more the heart and the affections of the soul.

If we desire to see what man is, let us shut our eyes to the harp of the poet, and visit the Mohammedan wife, the Indian maid, the Hindu widow; let us leave the romantic picture of mankind, and explore the lanes and alleys of London; let us inspect our prisons and penal settlements, Bridewell and Botany Bay. After we have gone the round of these places, let us go home and read the first chapter of the epistle to the Romans, and see if there is one exaggerating touch! That chapter is a terrible but true picture of the lower strata of humanity.

What were the deities in heathen times?—Jupiter was a monster, Mercury a thief, Mars a sort of cannibal who drank the blood of his victims. Such were the gods of the heathen; and like gods, like people. But of man's corruption we have awful instances in modern times. Men baptized in the name of Christ, professing His religion and under His pretended sanction, have set up Inquisitions for the murder of saints, for the plunder of widows, and then they have built cathedrals with the produce. This Gospel, itself pure, precious, and indicative of its divine origin, has been perverted and made the patron of the buildings, under whose splendid towers are dungeons deep and dismal. So intense is man's depravity that not only will he worship Jupiter, Mercury, and Mars, but he will take the very stones God has selected and shaped for a temple to Himself, and with these construct a temple vocal with men's praise, and in which wickedness shall be consecrated.

When the Gospel has been preached as a witness to all, then shall Messiah come in the clouds of heaven with power and great glory, and the end shall come—the end of our disputes, quarrels, pride, sectarianism, selfishness, vain-glory; the end of despotism on the part of rulers, and of insubordination in the subjects; the end of the toils of slavery and the sufferings of martyrdom; the end of Popery, Puseyism, Paganism, and Mohammedanism—the Missal, the Breviary, the Shaster, and the Koran.

That great rainbow of the covenant that starts from the cross, vaults into the sky, and sweeps over the throne, shall complete its orbit, and rest again upon the ground, and Christ and Christianity shall be all and in all. Then shall the desert rejoice and blossom as the rose. Then the tree of life shall be where the cypress is. Then shall nations sing God's praise, and Zion recount God's marvels. Then shall history retrace with new joy God's footprints. Then shall the glory of Jesus sparkle in the dewdrop, and in the boundless sea; in the minutest atom, and in the greatest star; and this earth, restrung, retuned, shall be one grand Æolian harp, swept by the breath of the Holy Spirit, pouring forth those melodies which began on Calvary, and shall sound thru all generations.—Rev. John Cumming, D.D.

"I WILL come again," says Jesus. John 14: 1-3.

"OUR God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him." Ps. 50: 3.



What Christ's Coming Means

He Comes in Great Glory and Majesty.

1. *What does the Master say in regard to the glory and majesty that shall attend Him when He comes the second time?*

"For the Son of Man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." Matt. 16:27.

"When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." Matt. 25:31.

NOTE.—The texts above say that Christ will be clothed in His Father's glory, that He will come in His own glory, and that He will be attended by "all the holy angels." Then it will be literally true that all the majesty and glory of heaven will be poured out in this great event.

2. *What description is given of the majesty and glory of the "Ancient of Days," or God the Father?*

"I beheld till thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of His head like the pure wool; His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand 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.

3. *How does the psalmist express himself in regard to the view he had of the coming of the Lord?*

"Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him." Ps. 50:2, 3.

4. *What is said of the brightness of Christ when His unveiled glory was presented to the disciples in vision at the transfiguration?*

"Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and His face did shine as the sun, and His raiment was white as the light." Matt. 17:1, 2.

NOTE.—It will be seen from these texts just given that the dazzling splendors of the sun, and the brightness of fire, and even the light itself are all used in conveying to our senses the glorious majesty of God and His Son Jesus Christ. And all this glory is to be manifested in its majestic splendors in the Lord's second coming.

The Effect of the Glory of Angels as They Have Visibly Appeared to Men.

5. *What was the appearance of the angel that was seen at the sepulcher at the resurrection of Christ?*

"And, behold, there was a great earthquake; for the angel of the Lord descended

from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men." Matt. 28:2-4.

6. *How does the prophet Daniel describe the appearance of the angel that visited him?*

"Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude." Dan. 10:5, 6.

7. *What effect did this angel's presence have upon the men who were with Daniel?*

"And I Daniel alone saw the vision; for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves." Dan. 10:7.

NOTE.—The foregoing texts give an idea of the wonderful glory that is centered in the person of a single angel. We are assured in Heb. 12:22 that there are "innumerable hosts of angels;" the revelator speaks of the hosts of angels that he saw in vision as "ten thousand times ten thousand, and thousands of thousands." Ten thousand times ten thousand is a hundred million, or more than the present population of the United States. But this vast number is not adequate, for he immediately adds, "and thousands of thousands." The hundred million is only a part of the company of angels, there are thousands of thousands more. There are "innumerable hosts" of them. They are beyond man's numerical calculation. Then think of the splendor that will be manifested in the second coming of Christ when He shall come in the unapproachable glory of His Father, and this blended with His own glory, and the glory of all His holy angels. How absurd to speak of such a spectacle, as some are doing, as a thing that can take place in such an unobserved "spiritual" manner that no one will know that it has been done.

8. *When the Master appears in the clouds of heaven, what will be the effect of His glorious appearing on the wicked?*

"Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him." Rev. 1:7.

"And then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." 2 Thess. 2:8.

9. *What view did John have of the terrors into which the wicked are thrown by the great day of the Lord?*

"And the heaven departed as a scroll when it is rolled together; and every mountain

and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come; and who shall be able to stand?" Rev. 6:14-17.

The Effect of Christ's Coming on the Sleeping Righteous.

10. *What does the apostle Paul assure us will be the happy portion of the righteous dead at the second coming of Christ?*

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4:16.

11. *What other encouraging promise is given upon the same subject?*

"Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:51, 52.

What Christ's Coming Brings to the Living Righteous.

12. *What takes place with those who are alive at the second coming of Christ?*

"For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in nowise precede them that are fallen asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:15-17, A.R.V.

13. *After giving the foregoing instruction, what admonition does the apostle give us?*

"Wherefore comfort one another with these words." 1 Thess. 4:18.

NOTE.—Carefully observe what the foregoing scriptures say, and thus see how plainly they tell that the resurrection of the righteous takes place at the second coming of Christ, and, furthermore, that the living righteous are made immortal at the same time, and that "together" are they caught up in the clouds to meet the Lord in the air, and then evermore to be with their chosen Master. With such thrilling and joyous events centering in the second coming of Christ, why should we not all look forward with longing for the time to come? One of the closing verses of Revelation reads: "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." Rev. 22:20. And may every Christian earnestly join in the prayer.



The Coming Again of Jesus Christ.

IN writing upon the foregoing subject, Doctor Torrey quotes John 14:3; Heb. 9:28; Phil. 3:20, 21; 1 Thess. 4:16, 17; and Acts 3:19, 20, and speaks of the claim that is made that Christ's coming is at death, as follows:

"This coming again of Christ is not at the death of the believer. (a) He does not come again at death "with a shout," etc. (b) Those who are alive and remain are not caught up, etc., at the death of individual believers. (John 14:3, and 1 Thess. 4:16, 17, manifestly refer to the same event. They are exactly parallel in the three facts stated: (1) The 'I will come again' of Jesus, equals 'The Lord Himself shall descend from heaven' of Paul. (2) The 'Receive you unto Myself' of Jesus, equals the 'Shall be caught up in the clouds to meet the Lord' of Paul. (3) The 'That where I am, there ye may be also' of Jesus, equals the 'So shall we ever be with the Lord' of Paul. Paul's words are manifestly an inspired commentary on those of Jesus, and the reference of the words of Jesus to His coming at death is thus made impossible.) (c) John 21:22—"Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou Me"—shows how utterly impossible it is to make Christ's coming refer to death. 'If I will that he tarry,' evidently means, If I will that he remain alive. Now put Christ's coming at the believer's death and you get this nonsense: If I will that he remain alive until he die, what is that to thee?"

To show that Christ's promise to come again does not refer to the outpouring of the Holy Spirit, as some have claimed, Doctor Torrey in further commenting on the texts already referred to says:

"(a) All of these promises but one (John 14:3) were made after the coming of the Holy Spirit and pointed to a coming still future. (b) Jesus does not receive us unto Himself to be with Him at the coming of the Holy Spirit. At the coming of the Holy Spirit He comes to be with us (John 14:18, 21, 23), at His coming again mentioned in John 14:3; 1 Thess. 4:16, 17, etc., He takes us to be with Him. (c) He does not at His coming in the Spirit 'fashion anew the body of our humiliation, that it may be conformed to the body of His glory.' (Phil. 3:20, 21.) (d) There is no trump of the archangel, no shout, no resurrection, no rapture in the clouds, at this coming of the Christ. In other words, this coming in scarcely any particular conforms to the plain and explicit statements of Christ and the apostles concerning His coming again."

"BEHOLD, I come quickly, and My reward is with Me, to give every man according as his work shall be." Rev. 22:12.

God's Presence and Sin.

IT is ever the effect of the presence of God to destroy sin, and to save those separated from sin. Christ desires by His Spirit to come into the heart of the sinner at the sinner's invitation, in order that the sin may be destroyed and the sinner be saved. Forceful illustrations of this are given in the Scriptures.

When Israel had confessed their sins and brought their sacrifice before God in token of their faith, that sacrifice represented their sin. They gave up the sin and gave themselves to the Lord. Then the fire fell from heaven and consumed the sacrifice, and the people shouted and were glad. Read the account in Leviticus 9. In the next chapter, Nadab and Abihu, priests of God, drunken with wine, offer strange fire before Jehovah, and presume to go into the very presence of the holy shekinah with their sin upon them. Then the fire of God consumes the men who have identified themselves with sin.

Even so it was with Ananias and Sapphira, the account of which is found in Acts 5. They wanted popularity. They wanted to give a part of the price of the land but make others believe they had given all, and so live upon the common fund. And right into the specially manifest presence of God they came with a lie upon their lips, reiterated, and God destroyed them with the lie.

Sinner, all sin must sometime be destroyed, and it will be destroyed by the presence and glory of Christ. But give up the sin. Place your will on the side of God. Let Christ's presence in your heart shine away the darkness, substitute the righteousness of God for the sins of man, and give to the suppliant life instead of death.

The World as an Ordinary Neighborhood.

DURING recent weeks the new ocean steam-ship *Lusitania* has been kept much before the public mind. She has greatly lowered the record of speed in crossing the Atlantic, and enjoys the distinction of being the largest and most luxurious and comfortable palace of the seas. The same company started her sister ship, the *Mauretania*, on her maiden voyage across the Atlantic from Queenstown, on November 17. Eleven hours after she had sailed she was reported to be 265 miles out to sea, and other despatches from day to day tell her whereabouts in the ocean. This knowledge of her location on the great ocean is made possible by the wireless telegraph apparatus that she carries.

Thus has it come about in these times that not only are all the corners of the earth kept in constant daily, and even hourly, touch with each other by telegraphic facilities, but even the ships at sea are in un-

broken communication with the land; thus are the doings of men both by land and sea a matter of daily knowledge. Thus has the whole world been made a single neighborhood in this marvelous age in which we dwell.

There is a wonderful significance in all these things, for the Lord has given the promise in His word that the message of the second coming of Christ shall be heard in all the world. The prophecies all point to the fact that we are now living in the last days, and that the second coming of Christ is imminent. And were there no promises to show it, the fact should be apparent to any one that the Lord would not allow such a great event as this to come upon the world without a warning concerning it being given to every individual in every corner of the globe.

But the Lord has given the clear promise that He will give every person on the whole face of the earth the opportunity to know that the joyous event of the second coming of His Son is soon to be a soul-absorbing reality. And how marvelously complete are the facilities of communication that make it possible for all the dwellers on all the earth to get promptly the latest facts and developments that make it plain that His coming is nigh at hand! Even the sea-faring man that spends most of his life on the billowy deep may know from day to day the tokens that should tell him of the approaching dawn of the eternal day.

T.

Amos.

AMOS has had a singular destiny among his fellows. Many herdsmen tended cattle in Tekoa, or gathered fruit from its sycamore trees, but on him alone lighted the spirit of inspiration. It came to him as, like Elisha, he was employed in his peaceful toil; it hurried him to duty and to danger; it made him a power among the moral princes of the land; it gave his name and his prophecy a place in an immortal volume; and from gathering sycamore fruit it promoted him to stand below the "tree of life," to pluck from it, and to distribute to after ages not a few clusters, as fair as they are nutritious, of its celestial fruit. All honor to the bold herdsman of Tekoa!—George Gilfillan.

"THE Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

"BEHOLD, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him." Rev. 1:7.



Earthquakes in Divers Places

Do You Heed the Warning?

IN that wonderful chapter of hope and cheer—Romans 8—the apostle carries the suffering and self-denying children of God forward to the culmination of their hope in these words:

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to usward. For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God." Verses 18-21, A.R.V.

The statement above is fully borne out by other scriptures, and by reason. God is one. God's universe is one. One great Fountain sends its life-pulses from center to its remotest outposts. Before sin entered, when "the morning stars sang together," and "all the sons of God shouted for joy," there was perfect harmony thruout God's royal dominion. No jarring notes brought discord, no perverted law wrought chaos or death. But when sin came, when the highest of God's creatures perverted, transgressed, the highest of God's laws, the very universe was convulsed with pain. As a pierced eye or an aching tooth perturbs the whole man and completely upsets

over. The sons of God are still subject to vanity, to suffering, to trial, to conflict. And with all this the apostle declares, "We know that the whole creation groaneth and travaileth in pain together until now." All the violent, unseemly, destructive manifestations we see and experience in earth and sky are the groanings and travailings caused by sin.

Under sin the world has waxed old, "as



Merced Temple, Valparaiso.

doth a garment," and as an old garment is changed for a new so shall He whose "years shall not fail" change the racked and frayed and olden earth to a new. But now it is old, and the increasing earthquakes and calamities, despite all that the skill and science of modern men and methods can do, betoken the end. So Jesus declared that the "famines and earthquakes in divers places" would be the "beginning of travail." Matt. 24: 7, 8. In the beginning of sin's entrance such fearful convulsions occurred as men can only guess from the records left in the seamed and wrinkled planet. For centuries she settled down to fairly steady revolution along the channels of law still unperverted. But now she is nearing her end, and the throes of violence are returning, fierce as the end of a maniac.

When thousands went down in the mighty convulsions which shook Formosa to its center, and caused Vesuvius to belch forth its myriameters of lava in the beginning of 1905, it was thought the earth would rest, and surely there was no danger to be apprehended outside of the "earthquake lands." But on April 18, 1906, came the earthquake which laid low San Francisco, followed a few months later by an equal in Valparaiso, followed by another in China; April 14, of this year, came the earthquake in southern Mexico, followed by the awful Kingston temblor.

October 16 the seismographs of the world



A Street in Kingston, Jamaica.

reported a very great earthquake which must have had its center out in the ocean some-

where. Seismographic pens were swung from the record sheet in both Washington and Albany, and in both intensity and duration it was reported as remarkable.

A little later news comes to us from a missionary in the Friendly Islands, who writes:

"We are having somewhat of an uncomfortable experience thru the submarine eruption that has recently broken out a few miles from here. The earth is shuddering and vibrating a large part of the time, and the air is filled with the sound as of a roaring lion. Occasionally there are loud explosions. The quantities of lava and stones being thrown up are forming a large island, which is slowly coming up out of mid-ocean. The natives here have been terrified, and the Europeans are somewhat disturbed concerning it."

October 24 a series of earthquakes occurred in the district of Calabria in the south of Italy, and in the island of Sicily. Many towns were destroyed, lives were lost, and thousands left homeless. November 18 heavy shocks were again reported and much damage done.

The worst disaster of the year occurred October 27 at Kartagh, in Bokhara, in Russian Turkestan, Asia. A fearful earthquake caused a mountain to topple over and the whole town was destroyed, and from 15,000 to 20,000 people killed. The earthquake was recorded in Washington and London.

November 8 the Lusitania reported that a wave over eighty feet high swept over the ship, smashing three windows in the captain's house, eighty feet above the water-line.

November 15 the United States revenue cutter McCulloch, in San Francisco harbor from a cruise in Alaskan waters, reported that a volcanic island was thrown up in Bering Sea in 1906 to a height of 395 feet, and was named after their ship by the officers of the McCulloch



McCulloch Peak, as it appeared a year ago, shortly after it rose from the sea, 395 feet high, with a base about 2,000 feet square. It is now gone.

on July 4 of last year. This year the island had disappeared in an earthquake. A little spit of land rose to the height of 100 feet, which contained "millions of tons of solid material." The sea was still hot and boiling when the cutter arrived. Photographs were taken and drawings made.

What do these convulsions of nature mean to you, reader? All nature is warning us of the end. "But," you say, "are we not safe here?" That is what was said years ago. A gentleman in Chicago sends us the following from "Harper's Monthly," of March, 1869, thirty-eight years ago. Read its assurances of safety:

"The Lands of the Earthquake."

"Will the earthquake in all its terrors ever visit us? Is New York ever to be humbled? . . . or Pittsburg and Chicago? . . . Must San Francisco become a new Callao? . . . If we have ever for a moment entertained such fears, history at once reassures us. History, mother of science, points to the unchangeable unity of nature. . . . The laws of nature are immutable. . . . The stars rise and set as they did of old; the seasons come with their wonted regularity, and summer keeps us every year as it fed the Assyrians and the Greeks; the ocean keeps its appointed bounds. . . . Hence history assures us that even the



Salvador Donoso Street, Valparaiso.

his equilibrium, so the entrance of sin, which, full-grown, produces death, perturbed, troubled, pained, and crippled God's handiwork. "For the creation was subjected to vanity." When God's Day-star, Lucifer, sinned, when man, earth's ruler, followed, all the members of God's creation suffered in sympathy. The fearful storms which sweep the earth, the drouths, the earthquakes, are not the normal actions of earth's normal laws. They proclaim that sin is at work; the earth is subjected on account of man's sin. All of verse 20, except the last two words, is parenthetical. Read without the parenthesis, "For the earnest expectation of the creation waiteth for the revealing of the sons of God, . . . in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God."

It is still waiting for that better day when all God's universe shall swing in majestic unison to perfect law, when wandering comets and lawless meteors shall no longer bode destruction, when consuming suns and dead moons shall no longer mar the handiwork of the Creator, but all shall be in harmony.

But not yet. The sons of earth are still sinning. The work of the deceiver is not

terrible earthquake is bound by the unchanging laws of nature to a single path, from which it is not permitted to diverge. And history marks out upon the map of the world where that path lies. . . . Rome and Naples, for example, lie close to the path of the earthquake, and have been subject to slight shocks for centuries, yet they are probably as safe as London or Paris; . . . yet San Francisco is as safe as Rome or Florence, and the North Pacific shore as the coast



City Hall, San Francisco, after the Earthquake.

of England. History, in fact, assures us that ours is not one of the lands of the earthquake; that our exemption from its terrors is as certain as that the seasons will not vary or the summer fail to come; that maternal nature has sheltered us from the destroyer that we may enjoy her gifts at leisure and unfold her vast resources by incessant toil; and that He who holds the earthquake in check has ordained that we may do His work unimpeded by the perpetual horror that broods over other lands."

But it came, nevertheless, a warning from God of what is to be when a mightier earthquake than the planet has yet known shall shake it from center to circumference, and the "cities of the nations" shall fall. Rev. 16: 18-20. Men laughed before the Charleston earthquake, and thought they were exempt, assured by such messages as the above, but it came. San Francisco felt assured of safety; the city by the Golden Gate had nothing to fear, but the temblor came. And they will come, till the old earth's torrent of sin ceases, till its load of iniquity is destroyed in the glory of Christ's presence. Joaquin Miller, "the poet of the Sierras," well said in writing on one of the bloody prize-fights in San Francisco:

"But this sort of thing to-day is right straight along on the road of destruction. She [San Francisco] seems to be learning nothing at all from the fearful lesson she has just had. The preachers from their high places above all laymen, with their wonderful opportunities to see and



Brasil Avenue, Valparaiso.

to say, are saying nothing. But there stands at the heart of the city the one most eloquent orator on earth to-day. That is the rent and ruined City Hall. Here under this torn dome that utters all day and utters all night the full year thru let us take heed. This warning sermon comes from the rended lips of stone and steel. Here under this impressive ruin once beat the

great, strong heart of a great city, and here crime, all sorts of crime were hatched and housed. And here the hand of God fell hardest. Yet no one seems to see nor care at all, or at all comprehend the fearful sermon written on the silent and ever-lifted lips. Go see for yourselves. Go any day or any night. There the ruin stands, and there it will stand; for man seems instinctively afraid to try and restore what God so utterly destroyed.

"San Francisco wills to go straight to ruin again just as fast as she can go. These little dog shows, such as I encountered to-day, are milestones on the steep downhill road. I have said I am of age, and I, and I only, am responsible for what I say."

Sometime men will listen without scoffing, but it may be everlastingly too late.

The Financial Straitness.

For weeks the country has been suffering from an almost financial panic. When the inflated, speculating Knickerbocker Trust Company's bank of New York failed, the country became frightened, so insecure is our financial system. Governor Gillett has well expressed the cause in his message to a special call of the California legislature:

"The country generally is very prosperous, our state is particularly so, and there is no reason why this prosperity should not continue. Legitimate business never was better. The farmers in every state have been blessed with large crops for a number of years, for which they have received good prices. All the wheels of industry are turning, trying to supply the enormous demands made upon them. All labor is employed at the highest wages ever known, and the merchants have been enjoying a large trade. There is no poverty in the land, yet in the midst of plenty, and apparently on a most solid basis and with more money in the country and a larger per capita than we ever enjoyed be-



United States Treasury Building, Washington, D. C.

fore, the nation finds itself in the throes of a money panic.

"It is quite evident that there must be some cause for this condition of affairs, and it is found in the extravagant living, wild speculation, the effort to get rich quickly by giving nothing for something, the frenzied finance of the stock and bond manipulators of Wall Street, and the attempt dishonestly and by misrepresentation to float all manner of enterprises upon a sea of water. These are the things which have been mostly, if not entirely, responsible for the present financial stringency, and it is only the unparalleled prosperity, distributed among the masses, that saved us from financial ruin."

The Government has come to the relief of banks by issuing certificates of indebtedness to the amount of \$100,000,000, and floating \$50,000,000 in Panama bonds. It is hoped that the sale of these, together with the gold from Europe in payment of American products, will soon restore normal conditions. Until that time, clearing-house certificates, checks, and notes must take the place of money. This, it has been well said, is not a people's panic, but a banker's panic.

The Climax of Revolution and Change.

There are many prophets in these days of trouble and turmoil. Not long ago prominent men in church and state in Europe confessed that the prospect was dark, and they knew not what lay before. The latest prominent predictor of the future is Count Witte, ex-premier of Russia. In a recent interview reported in the *Examiner* of October 28, by Count R. V. Stackelberg, of St. Petersburg, Mr. Witte said:

"The financial condition is attracting not only my attention, but that of the politicians and finan-

cial specialists of the whole world. It is only the beginning of a new period in social life, and I feel safe to predict that it is the signal for a revolution of labor against capital.

"The financial crisis of America, either present or coming, will stir up the large mass of the middle and working classes, who are going to suffer more than any others, and violent conflicts between the capitalists and people of America will be inevitable.

"As soon as that happens in America, similar crises will sweep Europe, and in Europe the struggle will be between the people and bureaucracy, instead



Freight Cars on Side Track a Mile from the Fontanet Explosion.

of between labor and capital. In America the struggle will mean victory for the people and government ownership of railroads, banks, and other institutions. In Europe this struggle will sweep the way for democratic republics."

These are not the utterances of an ordinary man. Neither are they matters of imagination or fancy, but they are conclusions from premises of living fact. Struggle, conflict, and revolution lie before the world. So also says the Bible.

An Artificial Earthquake.—We present on this page, by the courtesy of the *Indianapolis News*, two other reproductions of photographs of the results of that fearful explosion, October 15, at the DuPont Powder Mills, Fontanet, Ind., by which the entire town was wrecked, sixty people killed, and many injured. Forty thousand kegs of gunpowder first exploded, and that was followed by the explosion of fifty tons of dynamite. The shock was felt at Cincinnati and Louisville and recorded by seismographs as an earthquake. The explosion sprang the walls of a schoolhouse at Rockville, twenty-three miles away, and threw the children into a panic; \$10,000 worth of damage was done in the town of Brazil, twelve miles away; and in the city of Terre Haute \$25,000 damage was done, seventeen miles away; and a corresponding amount in twenty-four surrounding towns, villages, and cities. Windows were broken in Danville sixty miles away.

In the Interest of Shippers.—One of the proposed amendments to the Interstate Commerce Law is to the effect that no change of freight rates should be made by the railways till shippers have had opportunity to protest, and the freight tariffs be settled equitably by the railway commissioners. In Canada the shipper knows just what he can de-



A Schoolhouse Wrecked by the Powder Explosion as It Fell on 57 Children. None Were Killed.

pend upon; but in this country he does not. Rates may be raised immediately, and the shipper must pay it or hold his goods perhaps for months until the matter is settled. The Canadian way is the better way. It protects both shipper and the railway.



Fish for Persistency

By Emma H. Adams

ON one corner of a street, climbing several low heights in beautiful Redondo, a brisk little pueblo adorning the shore of the great Pacific in Southern California, lived Collin Cressey (not his true name), a lively lad of some twelve years.

A few days before the close of the public schools last June, Collin was "held up" suddenly and forcibly by the idea of studying the Spanish language during vacation.

So unexpected was the attack, and also so agreeable was it, that it expelled from his eager mind all thought of vacation trips, plays, amusements, and even his fascinating pastime of fishing at the head of Pier Number One,—a fine point of outlook upon the ever-changing sea, that home for countless creatures which get the breath of life thru gills.

In school, the past year, Collin had had several fellow pupils who spoke the soft-flowing Spanish in true boy style, not worrying about correctness, nor making themselves unhappy over idioms for which equivalents in English are sometimes difficult to find.

To be able to talk with these lads with the same rapid utterance, Collin thought would afford him mountains of pleasure. Therefore, there was purchased for him an elementary work in Spanish, the text of which contained not a word of English, and the study began with first-class enthusiasm.

His teacher, conscientiously careful to make his effort a success, helped him to apply the musical language in speaking of all surrounding objects,—of trees, plants, flowers, streets, houses, railways, animals, men and women, out-of-doors; of windows, doors, beds, chairs, tables, and many other things, indoors.

For three or four weeks the acquisitive boy gathered delightful harvests from his study, on no day bidding a total farewell to play with his little friends. But about this time he began to realize that to climb a mountain requires more effort and more time than to plant the foot upon a mole-hill; that it is much easier to *listen* to a charming language than to acquire a working knowledge of it.

Hence the distance to the goal where smiles success and where sweet rewards await, began to lengthen strikingly. Quickly then swept enticing memories of recreation at the waterside. These were irresistible. For were not the darting finny people flashing a merry welcome to him from the sheen of their scales? Was there not, out among the pearl-crested waves, sailing away gracefully, many a craft sending back speechless invitations to voyages here and there? Were there

not, daily, people of all ages seated upon the edge of the pier, awaiting wireless messages from the end of their pole lines?

Then the lessons were deferred for a morning with the fish; for a second day with a baseball club playing just beyond the green hills; for a third day with a picnic at a pretty coast town. Now came a lesson, and now a real vacation of some days among relatives, a half-day's ride away by train.

After the return followed three or four lessons showing that not a few very important points and facts had been expelled from the memory by the various diversions, and, worse than that, there had walked in a weakening of the study habit. The pur-



Child of Nature.

pose to complete the study of the book before the opening of the next year's schools had dropped out of sight.

And with it had gone that indefinable, wonderful accretion to human power which takes place in boy or man, girl or woman, when a course of right action has been completed; when a task undertaken has been finished; when the better elements in self triumph over the less estimable.

If the test pertain to a matter of daily, homely, uninviting task, and one overcomes, wins in the struggle, then does one's mental and moral nature become just so much the stronger. One's inherent power takes on an addition more valuable than fine jewels. It is character building of a telling sort.

If parents could but realize the vast importance of training their children to "stick to" a course of right action, a line of right work, and would help them by example, influence, and opportune advice to accomplish difficult tasks, there would be in the world fewer men and women weak in force, resolution, and ability "to do things."

The writer has observed, in a hundred instances, how sons and daughters are permitted to half accomplish some laudable task, some valuable line of study, some preparation for a life-work, and then abandon it simply thru lack of perseverance, thus carelessly, unwisely throwing away time, effort, money, and oftentimes precious rewards.

Work and Idleness.

Two men have arrived at a railway station some time before the train. One will do nothing, or only fret and fume; the other will employ the interval in studying human nature, enter into a profitable conversation, or try to learn something from the contents of the book-stall. In the same number of years the second class of man will live twice as long as the first, because he will do twice as much with his time. How much more energy would we have for good work if we wasted less of it in foolish anger, useless repining, envy, hatred, and all uncharitableness!

Then, many of us would work with far more spirit if greater variety could be introduced into our work. Change of work is as good as rest. Pity that the manual and intellectual work of the world should be confined to separate classes of people instead of being divided among all! Why should some have their bodies worn out by overwork, and others their minds, when if the work were divided there would be just enough for the healthy and pleasurable exercise of all the faculties of both parties?

Every boy, however high his social position may be, should be taught a handicraft. It is all very well for him to "manipulate his feet" well, as an Irish reporter wrote, at football, but would it not be better for him to learn to do useful work with his hands? Five or six hours' reading or other intellectual work is as much as most men can do with profit in one day, and this leaves them plenty of time for using their hands. Many are discontented with the name of idler who are nevertheless content to do worse than nothing. Of course, when it is said that every man should work, we mean that he should do good and useful work.—*Selected.*

How Alone to Keep Pure.

A TRAVELER in Switzerland was walking on the neck of land which leads to the place where the dark-blue Rhone rushes from the waters of Lake Lemman to embrace its pale companion, the Arve. He was thinking whether it were possible to be in the world, and yet not of the world. As he wandered on, the two streams flashed before him,—the one, strong, calm, and grand; the other, white, slow, and troubled; and, as they met his sight, they seemed to return an answer to his doubts.

Side by side the streams flowed on, yet,

for a while, their waters never mingled. The Rhone was still strong and dark; the Arve, still slow and white. Then he asked himself why it was, tho flowing in the same channel, the two rivers remained separate; and he found that it was owing to the impetuous torrent of the Rhone, which was so swift in

its course that it outstripped its weaker companion.

Thus he learned that if the current of his life were tending onward with a swiftness more than earthly, his life might flow beside the evil of the world without being corrupted by it.

The Building of a Home

By Mrs. L. D. Avery-Stuttle

Acquaintance and Friendship —Proprieties.

WE all remember the quaint proverb about "birds of a feather," and we must acknowledge that it is generally true that "a man is known by the company he keeps." Yet if this were always true, without exception, and if men and women must always be governed by this principle, our old world would be robbed of much that makes life beautiful. Where would be the Florence Nightingales and the Clara Bartons, and all that noble army of devoted men and women who, leaving their pleasant homes and warm firesides, go out into the highways and hedges to seek and to save the lost?

The proud and bigoted Pharisees complained loudly at the Sinless Man because He ate "with publicans and sinners."

Shame on the exclusiveness and conservatism which talks about "our set," and refuses to associate on terms of equality with those whom fortune has denied as long a purse or as fine a dress as their own! Shame, I say, on those white-skinned heathen who call themselves "Christian," and yet talk about class distinction, and set themselves upon a pedestal above and out of the reach of those "common people" who heard the Master gladly.

What is the difference between these people and their darker skinned brothers on the other side of the water, who talk loudly about "caste"?—The only practical difference is the color of their skin; both are alike displeasing in the eyes of Him who is no respecter of persons and who "formeth their hearts alike."

"Well," says one, "I have no patience with the snobbishness which scorns the poor because of his poverty. Now *I* am not like *that*; as long as a person is intellectual, as long as he is well-read and well-bred, if he can converse intelligently, in short, if he is *bright*, I don't care how poor he is, he's just as good as I am, and I wouldn't slight him or look down on him for anything."

How virtuous you are, indeed, my friend!—No; you are every whit as exclusive and every whit as culpable as the man who haughtily turns away from the humble day-laborer clad in his workman's clothes, or the woman who disdainfully gathers the skirts of her costly robe closer about her lest they come in contact with the coarse garment of her humble neighbor. So you are willing to treat a man as a brother and an equal if he is only "bright" enough! Ah, me; the vanity of us poor, groveling worms of

the dust! How "bright" do you suppose we frail, puny creatures, creeping about on the surface of this little globe, appear—even the best of us—in the eyes of those heavenly beings before whom the iron-hearted Roman guard fell as dead men? Is the reflection a pleasing one?

"But there are particular friendships," you say, "and there are certain proprieties to be observed."

Indeed, you are right. Already I imagine I can see some ultra-sensitive little woman begin to breathe easier after this admission on my part. And I repeat: There *are* particular friendships—and that is right. We are not all dispositioned alike. Some of us are loving and sensitive and tender, and some of us, alas and alas, seem to have the

skin of a rhinoceros, or at least to have been cast in a coarser mold than our brethren.

We always know where to look for John the Beloved, and we never fail to find him not far from the Master, generally leaning upon His bosom. Blessed friendship! sacred relationship! And we never read any instance of the Master's reproving him for this intimacy, or of sending him away; no, and he was known as "that disciple whom Jesus loved." But had He no tender regard for the others?

Lazarus was another of those intimate friends of the Master's; Martha and Mary were still others. But that did not exclude all the rest from freely sharing in that wonderful love which embraced the whole sin-sick world; it did not exclude Judas from mingling freely with the chosen twelve, nor prevent the blessed Master from washing the feet of a traitor.

And so, because we have our particular friendships and our "dearly loved," we need not become so exclusive as to hide ourselves from all others or hold ourselves aloof from those to whom we consider ourselves intellectually superior; for "what hast thou that thou didst not receive?"

Did you ever stop to think how wide was the gulf which separated the divine Nazarene, with His godlike wisdom, His incomparable keenness of vision and judgment, His wonderful conversational powers, His divine foresight, and His matchless courage, which feared not even the wrath of a Caesar—did you ever realize how wide was the gulf that separated this Man from those humble fishermen whom He chose as His companions?

And yet, O thank God, and yet *love*, matchless, infinite love, bridged the gulf!

Then there are the proprieties of life to be observed. Yes, the Master Himself did that, and so must we. How inappropriate and improper it is for a young woman to manifest an undue familiarity toward strangers, especially toward men. What a rare jewel is genuine modesty—I had almost said, old-fashioned bashfulness. But this need be no hindrance to her in ministering to any one who is in distress—the unfortunate, the sick, the desponding, or the aged; for even thus did the Master.

Finally, as an appropriate and beautiful conclusion, let me quote the words of the poet:

"Upon thy mother's breast, a new-born child,
Thou laidst, and wept when all around thee smiled;
So live that, sinking in thy last long sleep,
Thou mayest smile while all around thee weep."

Early Companionships.

It is best for our children, on thru boyhood and girlhood, to find their development and pleasure along the lines of the early relationships; devotion to father and mother, affectionate loyalty to brothers and sisters, delightful friendships with family relations, and courteous loving-kindness to neighbors and friends. If our sons and daughters are led away from these things into early love affairs and early marriages, they will never have a high view of the great relationships



McKinley monument, or mausoleum, at Canton, O., built at a cost of \$500,000, and dedicated September 30 with elaborate ceremonies. President Roosevelt gave the dedicatory address before an assemblage of 50,000 persons, including the larger number of the chief officials of the Federal Government.

The picture below is a nearer view of Mr. McKinley's statue which is seen in miniature on the upper picture.



of life; they will enter upon home life unprepared, unripe, soft, and are apt to bring up families like unto themselves. Some children seem to inherit a passion for early love-making from foolish parents, and many are led to think too early of these things by silly fathers and mothers and other bad friends teasing them about beaux and sweet-hearts.

How can we lead our children thru a pure and happy childhood to wait patiently for the years when they can wisely select their life companions?

First, by training them well in the natural

relationships in the home, in the church, and in society.

Restrain them from companionship with the empty, silly set that giggles and plays with love-making.

Teach them that marriage is not the first concern in life; that it is desirable only when entered into wisely, and with the best person in the world.

Fill their hearts with noble plans about their education and work that will make life very busy and happy, and lead them to prepare carefully and wait patiently for the best things of life.—*Home Sweet Home.*

respectability by the short rein of close social relations.

Kissing.

ONE girl came to me, her face suffused with blushes, but with a determined expression about her mouth, and said:

"I am going to ask you something right out plain, because I think you will not laugh. I've never dared ask anybody yet, because everybody always laughs in such a mean way if you try to find out anything about such things; and I'd like to know how girls are going to know just what to do. Now it's just this way: I am going with Charlie, and he is a nice boy; he wants to do what is right, I know he does, but all the boys have such queer ideas about their 'rights.' When he takes me home from church or any place—and I've just got so I dread to have him; and sometimes I think I won't go with another boy as long as I live, because, you see, when I go to say 'Good night,' he—he thinks I am so queer because I won't let him kiss me. But I won't; I never let anybody but my own folks. I don't like it; I don't think it's nice to do that way unless it's somebody you're sure of, and love very much. He says I'm queer; and he gets provoked, and says it's his right, if he goes with me. Now I want to know—is it?"

"No; it is not," I said, positively, and perhaps with a little flavor of indignation. "And no properly instructed young man

Thoughts on Good Form

(From Mrs. S. M. I. Henry's Book, "Good Form.")

"Keeping Company."

IN the social world, where good form is as binding as the Decalogue is to the Christian, fathers and mothers have made it impossible for a young woman to think of entertaining her young man friend shut away alone with him. Strange to say, it has been the modest home, the Christian parent, who has allowed Satan to set this trap for unwary feet by leaving the young daughter, without one word of instruction, to entertain some young man, perhaps a stranger, who passed as her lover, shut away in the "parlor," while everybody was given to understand that no one must disturb the mysterious solemnities of "keeping company," even if they should continue into the small hours. And as a result of the disregard of simple good form, which is as a fence against recognized danger, untold sin and sorrow have resulted.

Hand-shaking.

"GOOD FORM" toned down from the extreme rigidity of the social world, so as to meet the requirements of ordinary Christian intercourse, would teach that the hand-shake should be just what its name indicates—a clasp, a shake, and then a *drop*. Teach your son that he should never place any lady in the embarrassing position of having her hand *crushed* or *held* one second; for if she has been properly taught, she will be sure that he is either ignorant, careless, or ungentlemanly in so doing; and if she is herself ignorant and careless, if she is weak enough to allow her hand to be held, she is in a condition where she needs to be protected from herself; and your son should be able to be that protector.

Teach your daughter that if any man clings to her fingers when she has given him her hand in friendly, cordial fashion, if he takes the liberty of placing his other hand under her elbow, or taking hold of her arm, that it is her privilege and duty to teach him that he has committed a breach of good manners by withdrawing her hand, forcibly if she must, and stepping out of his reach. And any young man who is worthy of her friendship will in his heart thank her for the rebuke, and profit by it.

Many a boy who has grown up in a family of sisters, and among their friends, has, in going out into the world, had to suffer over

and over such tortures of chagrin and shame as were almost unendurable before he could learn those little things in "good form" which should have been taught him by precept and example in his home from childhood; and, for a lack of right teaching in this "hand-to-hand" relation, many a boy has been taken captive by shameless women, simply because he practised in the wider and more wicked world the free habits which were common in the neighborhood life at home, which, while neither right nor safe there, were not absolutely dangerous, because each knew everybody, and all were held in

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would make such a claim. He is not to blame of course," I added more mildly, "for he is young, too; but your instincts are all right; they are true; they are of God who made the kiss, and gave it its own place in common, human language. It belongs to the home, and to the purest Christian fellowship between man and man; woman and woman; to society, never."

Influence of Association.

THE tree-frog acquires the color of whatever it adheres to for a short time. If it be found on the oak, it is a brown color; on the sycamore or cedar, it is of a whitish-brown color; but when found on the growing corn, it is sure to be green. So a man is sure to be influenced by those with whom he associates. "Be not deceived: evil companionships corrupt good morals. Awake to soberness righteously, and sin not, for some have no knowledge of God." 1 Cor. 15: 33, 34.

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SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., DECEMBER 4, 1907

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

It takes only from fifteen to thirty minutes a day to read the entire Bible thru in a year, depending upon how rapidly you read. Why should not every one read it?

Over and over we have to say it that we reply to no anonymous communications or print cranky letters. We do not publish names unless requested. All communications not written for the public will be regarded as confidential.

Read the article on "Earthquakes in Divers Places" in our Outlook Department. Of what greater worth are the opinions of men now than when the article in *Harpers' Monthly* was written? How much better are the utterances of God's prophets! And He only presents the true refuge from outward calamity, and, what is worse than outward calamity, from inward sin.

It is utterly impossible, in the very nature of the case, for this journal to furnish space for write-ups of purely local charities or institutions in the home field. Brief notes are the best we can do. If we complied with what many of our correspondents desire, the paper would be half filled with notices. And then we are sure that that would please none. Our burden and the burden of the paper ought to be for the great foreign field, "the regions beyond," and in this we are confident that our subscribers are with us.

Our Missions Department is omitted this week for this reason: An article came from Prof. J. L. Shaw, director of our missions in India, giving a report of the dedication of the Mountain Mission Rest Home at Mussoorie; and we hastened to put it in type. As no illustrations accompanied it, we supposed none had been sent. Just as we were ready to make up the paper some fine photos came, but too late for this number, and too late to provide other matter. We therefore dropped the department this issue. The article with appropriate illustrations will appear next week.

Our New Cover-Page and Department Heads.—Have you studied our new cover page? It is a sermon in itself. The decoration around the title at the top is the passion flower, emblematic of the sufferings of Christ. In the upper left-hand corner is the ancient altar of burnt offering and the priest offering sacrifice. In the center is the open ancient sanctuary, with its holy and most holy places. These were typical of Christ's sacrifice and priesthood, the only means by which sin could ever be taken away. Sin is and ever has been the transgression of God's law, represented by Sinai and the tables of stone, which still thunder in the ears of sinners, "The soul that sinneth, it shall die." Below is the cross, the teaching of Christ, and the empty tomb, proclaiming a conquering Saviour. Our Missions and Home headings speak for themselves. In our Outlook heading the old watchman on the high tower is anxiously looking over the intervening darkness of valley and plain to the breaking of morning over the mountain tops beyond. We can hear the ancient cry, "Watchman, what of the night?" and the reply, "The morning cometh." And spiritually the long night of sin is almost gone, and the morning of eternal peace is about to break.

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Our Next Issue.

Articles on "Christian Science."

1. THE SIGNS OF THE TIMES will publish the first of a series of five or six articles by Elder R. A. Underwood, of Minneapolis, under the general head, "Examination of Christian Science in the Light of Reason and Revelation." These articles aim to institute a faithful comparison between the teachings of Mrs. Eddy and the word of God, especially the Bible doctrines of Christianity. They should be carefully, widely, read.

2. From Mrs. White's pen will come a series of articles, each independent, on the life, teaching, and work of Jesus our Lord and Saviour. These articles will be especially rich in spiritual truth.

3. Our next Bible-reading will be on the subject of the Signs of the Times, Increasing Wealth, Labor Troubles, etc. It will be of striking interest.

4. The Studies in Daniel will deal with Babylon and her king in our next issue.

5. Articles in Romans will still further open up this wonderful Gospel treatise.

And there are many other things most excellent.

Our Bible Band.

THERE have been many favorable responses to our Bible Band, but there should be thousands where there are now hundreds.

Our conditions are very simple. While all the readers of the SIGNS will to a greater or less extent get the benefit of suggestions, yet those who belong to the Band will or can receive special help. Let us state conditions again:

1. To defray expenses of extra work and printing of cards we will ask all members to pay ten cents. That entitles to them first place in all questions which can be answered in the SIGNS, and prompt answer by mail if a two-cent stamp is enclosed. We ask those not Band members to enclose ten cents for all letters asking questions to be answered by mail. Correspondence is so large, looking up answers to questions often entails so much time, that we can not afford, for the sake of the paper and its interests, to do it for less. We make no profit in this. If those outside the Band desire questions answered *thru the paper*, let them enclose two-cent stamp. Let us repeat it: All Band members pay ten cents for the year with

the privilege of having all proper questions answered thru the SIGNS OF THE TIMES. All questions desiring answer by mail by Band members should enclose two-cent stamp.

All outside of Band sending questions to be answered thru the paper, two cents for each time; all questioners desiring answer by letter should enclose ten cents. We can give no assurance of reply unless these reasonable conditions are complied with.

2. To each Bible Band member will be issued a card with number, name, and signature of editor, and we shall give help to each one as far as we are able.

3. One of the chief benefits to be derived is to associate yourselves with others for the purpose of reading the Bible thru. Starting alone, many will fail. Starting with others, there are all the encouragements of companionship.

4. We shall begin with the year 1908, suggesting three chapters for each week-day and five for Sabbaths. This will complete the Bible in one year with four days to spare. These will be made up by divisions of very long chapters.

5. We shall begin with Genesis, with a psalm for each day for devotional reading, thru the Pentateuch and historical books. After the Psalms the Gospels will be used.

6. The lesson will be announced from week to week thru the paper as follows:

Date	Day of Week	Scriptures
January 1	Wednesday	Genesis 1, 2 Psalm 1
" 2	Thursday	" 3, 4 " 2
" 3	Friday	" 5, 6 " 3
" 4	Sabbath	" 7-10 " 4
" 5	Sunday	" 11, 12 " 5
" 6	Monday	" 13, 14 " 6
" 7	Tuesday	" 15, 16 " 7

7. Analysis of each book will be given as we reach it, as well as a synopsis of each lesson scripture. These will be published before we begin the reading. Suggestive helps will also be given from time to time.

The first reading-lesson outline will be given in the SIGNS of December 25. How many will join us? How many will take the journey thru the rich and fertile Scripture fields? Let us hear from you at once.

Backsliding and Its Causes.—An article in the *California Christian Advocate* of September 26, after stating that there is much backsliding to-day and the weakness of the church is largely in the fact that so many members are in a backsliding state, goes on to say that in olden times after due efforts to reform the backslider, he was cast out if he continued in his backsliding condition, but to-day he is permitted to remain in, his name is carried on the church roll, and he is a dead weight. All of which is true. He names three steps in backsliding: failure to watch, bad company, and open sinning. And yet there are two things which lie back of these steps, lack of prayer and feeding on God's word. No Christian can maintain spiritual strength who fails to feed upon the word of God and hold daily communion with the Father in heaven. The pitiable thing is that the word of God means very little to the average church-member of to-day. The only true revival which will make Christians who will not backslide is the revival thru the word.

Obedience.—That is what God asks of His children in all ages, worlds, conditions. Equally of the shining messengers before His throne and of the lowest sinner He demands it. Of course, it can not be wrought by His creatures in their own strength. God asks of man what he can not do in his own power. Obedience to God can only be wrought by faith; but there can be no true faith without the spirit of obedience, the longing to obey. "If any man willeth to do His will, he shall know."

Good Counsel.—In a recent address before a Young Men's Christian Association in New York City, W. J. Bryan said: "If you keep on putting into practise the Bible precepts that you do understand, you will be kept so busy that you'll have no time to worry about what you don't understand."