

# SIGNS OF THE TIMES

**A**ND there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—*Luke 21:25-28.*

*"Ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?"*

—*Luke 12:56.*

*"When ye shall see all these things, know that He is near, even at the doors."*

—*Matt. 24:33.*



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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

## 2315.—The Head of the Family.

Please explain Gen. 3:16, the last part, "He shall rule over thee." Also 1 Tim. 2:11, 12, and such expressions as "The husband is the head of the wife." Do such commands as these apply to a husband who is out of Christ? Do they apply only to the family relation? D.

The expression in Gen. 3:16 is a prediction, not a command. In the very nature of the case, man has become the stronger and woman the weaker vessel. From the physical standpoint, man is expected to be the protector and to a large extent the provider, the shielder, of the household. So far as the commands in the New Testament are concerned, those relating to the wife are not designed to be used by the husband; those relating to the husband are not designed to be used by the wife. When the Lord tells the husband to love his wife, even as Christ loved the church, that is a duty that rests upon him. It is not one that his wife has the right to arbitrarily demand, nor could she possibly secure it by arbitrarily demanding it. On the other hand, "Wives, be subject to your own husbands in the Lord," does not mean that the husband has the right to demand that of the wife, and it would be the poorest way in the world for him even to endeavor to secure it by demanding it. If the husband is anxious to do his part, to love his wife and care for her, as Christ loved the church and gave Himself for it, there will be little trouble in the wife's looking to her husband for the help and counsel which she needs; and on the other hand, a good, faithful, devoted wife may win her husband to the Lord by showing that meekness and sweetness of disposition and love which the Lord wants her to have toward her husband. Yet there are circumstances where husbands or wives are not professed Christians, nor do they feel bound by the word of God. In such cases as that it is impossible to give any kind of advice or counsel to the one who does believe in Christ, save this, to live a Christian life and exemplify the Master in all things. The apostle declares that God has called us to peace. If we can live peacefully without compromising with sin, do so; if we can not do it, separate. In some cases husbands have been inhuman and brutal toward their wives simply because their wives were Christians. The wives have borne it patiently for years and sometimes have won their husbands. Sometimes their lives have been cut short by the cruel brutality of their husbands, but they have borne it even to the end. Not all the martyrs or witnesses for Christ died at the stake by any means; there are many of them who are living with Christless husbands, who are doing everything in their power to exemplify Christ and win their husbands to Him, but who seemingly meet with no response, but rather with brutal abuse, sometimes in its most refined form, not in blows or physical roughness, but by words that sting harder than blows. To all such wives we would say, hope on, pray on, and live on, for Christ. Sometimes, tho rarely, husbands find themselves in some such circumstances. We appeal to them also to exemplify Christ. Learn by seeking God and studying His word just what your duty is and do it at all costs.

## 2316.—The Sabbath in the Beginning.

Did God command Adam and Eve to keep the Sabbath? What Bible record have we that the Sabbath was kept by any people or persons before the time of Moses? W. S. K.

1. Genesis is not a book of law, being simply a very brief record of God's providential dealings with His people for twenty-five hundred years. We find no prohibitions, "Thou shalt not steal," "Thou shalt not kill," "Thou shalt not commit

adultery," and as to the matter of that, every other command of the Decalogue. On the other hand, we do find that the transgression of all these commandments was counted sin. The apostle Paul tells us, Rom. 3:20, "By the law is the knowledge of sin;" Rom. 4:15, "Where no law is there is no transgression." Therefore the law was in force during that time.

2. The record is that God rested, blessed, and sanctified the seventh day. Gen. 2:2, 3. "Sanctify" means to set apart. For whom was it set apart? Jesus said, "The Sabbath was made for man." Mark 2:27. Therefore when God set apart that day in the very beginning, He set it apart for man; so Lange, the great commentator, declares that God must have commanded it then. This, too, is shown by Gen. 4:3, "And in process of time it came to pass." The margin for "in process of time" is "at the end of days." The only cycle of days that is given us thus far is the weekly period. As God later commanded in the law, sacrifices on the Sabbath day, so Cain and Abel brought their offerings to worship on that day.

3. One of the very first things that Moses did when he went down into Egypt to that poor nation of slaves, who had almost utterly lost the knowledge of the true God in the surrounding idolatry, was to bring them back to a knowledge of the Sabbath. They began keeping the Sabbath, and therefore Pharaoh finds fault with them in these words: "Behold the people of the land now are many, and ye make them rest from their burdens." The root word for "rest" is *sabbath*. He made them sabbatize, keep the Sabbath. This was many days before the children of Israel came to Sinai; and even before they came to Sinai they began to keep the Sabbath as the Lord taught them, by the fall of the manna, as recorded in Exodus 16. Note what Moses says, that God gave the manna "a certain rate every day, that I may prove them, whether they will walk in My law, or no." Verse 4. In the instruction which Moses gives them he does not declare that He is giving them a new law at all, but mentions it as a fact already well established, "to-morrow is the rest of the holy Sabbath unto the Lord." Verse 23. The 26th verse, "the seventh day, which is the Sabbath;" it is a recognized, established institution. Some of the people did not keep it. The reproof comes from the Lord, verse 28, "How long refuse ye to keep My commandments and My laws?" All this before the law was spoken from Sinai. When God gave the law there, as recorded in Exodus 20, He gave the same reasons for the Sabbath as at the time when it was instituted, as recorded in Gen. 2:3, in the very beginning.

There are a hundred other considerations that have a bearing on the question which confirm the statements made in this note. Read the pamphlet, "The Lord's Day the Test of the Ages," and see how the Lord has guarded His Sabbath at the beginning and the close of every dispensation. One thought further: It does not make any difference to God whether any one ever keeps His commandment or not. It does not lessen the holiness of the command nor the necessity; the Lord does not do unnecessary things; all that He asks of His people is for their good.

## 2317.—The Passover of John 2:13.

What do we understand by the first Passover of John 2:13, as mentioned in the Signs of October 27, relating to Christ's birth? A READER.

According to Dan. 9:24-27, Christ came at the end of the sixty-nine weeks. He was to confirm the covenant with His people for one week, but in the midst of that week He was to be cut off. That week began with His baptism and closed with the

exclusive ministry of His disciples to the Jews. His baptism took place in A.D. 27. See the margin of Matt. 4:1. He is supposed to have attended four Passovers, John 2:13; 5:1; 6:4; and 13:1, the time that He was crucified. At the time of His baptism Jesus was about thirty years of age. After the baptism He went into the wilderness for forty days. He spent some time in His ministry and in choosing disciples previous to the first Passover, probably about six months. His ministry closed at the time of the last Passover, making three years between the Passovers, and six months previous to the first Passover. As He began His ministry when He was thirty years of age, according to the law of the Jewish priesthood, His birthday must have been about six months removed from the Passover, because He began His ministry six months before the Passover; the Passover occurred in the spring, in April. Six months from April would be October. As the time of the Passover varied between the last of March and the first of April, it may have been the last of September or the first of October. That is the best light that we have to indicate the time of Christ's birthday. It certainly was not in the month of December.

## 2318.—Grace Before Meals.

Do Adventists have grace before each meal? If so, give scripture. O. O.

Presumably most of them do thank God for the temporal blessings of food, and ask His blessing upon it. We know nothing in the Scriptures whatsoever against giving thanks to God "at all times," and asking His blessing at all times. He tells us, "Rejoice evermore," and "Pray without ceasing." The Bible is a great book of principles. God does not command us what to do every moment of time, but He does give us principles to guide us, and His Spirit impresses upon us the duties which grow out of those principles.

## 2319.—The Name Catholic.

I understand the Papacy and Catholics to be the same. How long have they gone by the name Catholic? O. O.

No, it can hardly be said that the Catholic Church is the Papacy, or the same. The Papacy is an outgrowth of Roman Catholicism, but if the pope should die to-day the Catholic Church would exist just the same. They would probably elect another pope and that pope would still clamor for temporal power. The word "catholic" means universal. The words Catholic Church mean the universal church. It is a term that one church has just as much right to as another. It probably dates from about the time of Constantine, when the Roman church assumed it. There is nothing against the term "catholic" itself. Now it is used simply as a part of a name without any regard to its meaning on the part of most people. That religious body of which the pope is the head is called the Catholic Church by others without any regard to the meaning of the name, just as the Presbyterian Church is so named without any thought of the meaning or origin of the term presbyterian.

## 2320.—As a Thief.

Is there any place in the Bible that reads to the effect that Christ's coming will not be as a thief in the night to those that believe and obey His word? O. O.

The right understanding of the expression "Come as a thief," can only be gotten by the study of the sanctuary question and the priesthood of Christ. The coming as a thief is the great coming of the day of the Lord when probation shall close, when Christ shall come out of the sanctuary as priest to execute judgment. That day will come upon the world as a thief; and yet the promise is to God's children (1 Thess. 5:4), "But ye, brethren, are not in darkness, that that day should overtake you as a thief." If you have the work "Christ Our Advocate," you will find explanation in reading it; or the tract "Manner of His Coming." It may be obtained from some of our tract societies; the Pacific Press has none of the latter in stock; it has not as yet been reprinted. These will explain the passages which speak of His coming as a thief.



# Signs of the Times.

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

For Terms, See Page 15  
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## Calling the Children

By Mrs. E. G. White

AS Jesus ministered in the streets of the cities of Judea and Galilee, mothers with their sick and dying little ones in their arms pressed thru the throng, seeking to come within reach of His notice.

Behold these mothers, pale, weary, almost despairing, yet determined and persevering. Bearing their burden of suffering, they seek the Saviour. As they are crowded back by the surging throng, Christ makes His way to them step by step, until He is close by their side. Hope springs up in their hearts. Their tears of gladness fall as they catch His attention, and look into the eyes expressing such pity and love.

Singling out one of the group, the Saviour invites her confidence, saying, "What shall I do for thee?" She sobs out her great want, "Master, that Thou wouldest heal my child." Christ takes the little one from her arms, and disease flees at His touch. The pallor of death is gone; the life-giving current flows thru the veins; the muscles receive strength. Words of comfort and peace are spoken to the mother; and then another case, just as urgent, is presented. Again Christ exercises His life-giving power, and all give praise and honor to Him who doeth wonderful things.

We dwell on the greatness of Christ's life. We speak of the wonderful things that He accomplished, of the miracles that He wrought. But His attention to things accounted small is even higher proof of His greatness.

Among the Jews it was customary for children to be brought to some rabbi, that he might lay his hands upon them in blessing; but the disciples thought the Saviour's work too important to be interrupted in this way. When the mothers came desiring Him to bless their little ones, the disciples looked on them with disfavor. They thought these children too young to be benefited by a visit

to Jesus, and concluded that He would be displeased at their presence. But the Saviour understood the care and burden of the mothers who were seeking to train their children according to the word of God. He had heard their prayers. He Himself had

saw the disciples reproving the mothers and sending them away, thinking to do Him a favor, He showed them their error, saying, "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God." He took the children in His arms, He laid His hands upon them, and gave them the blessings for which they came.

The mothers were comforted. They returned to their homes strengthened and blessed by the words of Christ. They were encouraged to take up their burdens with new cheerfulness, and to work hopefully for their children.

Could the after-life of that little group be opened before us, we should see the mothers recalling to the minds of their children the scene of that day, and repeating to them the loving words of the Saviour. We should see, too, how often, in after years, the memory of these words kept the children from straying from the path cast up for the ransomed of the Lord.

Christ is to-day the same compassionate Saviour as when He walked among men. He is as verily the Helper of mothers now as when He gathered the little ones to His arms in Judea. The children of our hearths are as much the purchase of His blood as were the children of long ago.

Jesus knows the burden of every mother's heart. He who had a mother that struggled with poverty and privation, sympathizes with every mother in her labors. He who made a long journey in order to relieve the anxious heart of a Canaanite woman will do as much for the mothers of to-day. He who gave back to the widow of Nain her only son, and in His agony

upon the cross remembered His own mother, is touched to-day by the mother's sorrow. In every trouble, He will comfort and help.

Let mothers come to Jesus with their perplexities. They will find grace sufficient to aid them in the care of their children. The gates are open for every mother who would lay her burdens at the Saviour's feet. He who said, "Suffer the little children to come unto Me, and forbid them not," still invites mothers to bring their little ones to be blessed by Him.



Christ Blessing Little Children.

Vogel.

drawn them into His own blessed presence.

One mother with her child had left her home to find Jesus. On the way she told a neighbor her errand, and the neighbor wished to have Jesus bless her children. Thus several mothers came here together, with their little ones. Some of the children had passed beyond the years of infancy to childhood and youth. When the mothers made known their desire, Jesus heard with sympathy the timid, tearful request. But He waited to see how the disciples would treat them. When He



In the children who were brought in contact with Him, Jesus saw the men and women who should be heirs of His grace and subjects of His kingdom, and some of whom would become martyrs for His sake. He knew that these children would listen to Him and accept Him as their Redeemer far more readily than would grown-up people, many of whom were the worldly-wise and hard-hearted. In teaching, He came down to their level. He, the Majesty of heaven, answered their questions and simplified His important lessons to meet their childish understanding. He planted in their minds the seeds of truth, which in after years would spring up and bear fruit unto eternal life.

When Jesus told the disciples not to forbid the children to come to Him, He was speaking to His followers in all ages—to officers of the church, ministers, helpers, and all Christians. Jesus is drawing the children, and He bids us, "Suffer them to come;" as if He would say, They will come, if you do not hinder them.

Let not your unchristlike character misrepresent Jesus. Do not keep the little ones away from Him by your coldness and harshness. Never give them cause to feel that heaven would not be a pleasant place to them if you were there. Do not speak of religion as something that children can not understand, or act as if they were not expected to accept Christ in their childhood. Do not give them the false impression that the religion of Christ is a religion of gloom, and that in coming to the Saviour they must give up all that makes life joyful.

As the Holy Spirit moves upon the hearts of the children, cooperate with His work. Teach them that the Saviour is calling them, that nothing can afford Him greater joy than for them to give themselves to Him in the bloom and freshness of their years.

The Saviour regards with infinite tenderness the souls whom He has purchased with His blood. They are the claim of His love. He looks upon them with unutterable longing. His heart is drawn out, not only to the best-trained and most attractive children, but to those who by inheritance and thru neglect have objectionable traits of character. Many parents do not understand how much they are responsible for these traits in their children. They have not the tenderness and wisdom to deal with the erring ones whom they have made what they are. But Jesus looks upon these children with pity. He traces from cause to effect.

The Christian worker may be Christ's agent in drawing these faulty and erring ones to the Saviour. By wisdom and tact he may bind them to his heart, he may give courage and hope, and thru the grace of Christ may see them transformed in character, so that of them it may be said, "Of such is the kingdom of God."

God can use every person just in proportion as He can put His Spirit into the soul-temple. The work that He will accept is the work that reflects His image.

ABILITY involves responsibility. Power to its last particle is duty.—*Alexander Macclaren.*

## The Sabbath on a Round World

THE All-Father, thru the divine Son, created the myriads of worlds: "By whom also He made the worlds." Heb. 1:2. He made all things "that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist."

### Man Was Made.

The Father said to the Son, "Let Us make man in Our image, after Our likeness." Gen. 1:26. Thus in counsel together, they made all things.

### The Sabbath Was Made.

"The Sabbath was made for man," said Jesus. Mark 2:27. It was made for the English, German, French, Italian, Swedish, and for whatsoever tongue or complexion, be they black, brown, red, or white—for "man," uttered the Master, "for man." Be it true then eternally, for the word, like its Author, changeth not. "I am the Lord, I change not;" "Jesus Christ the same yesterday [the eternity of the past], and today [present time], and forever [the eternal future]." Heb. 13:8.

Sabbath means *rest*. The Christian Sabbath means the rest of the Author of Christianity, who was also the Creator of all things—Jesus Christ.

As rest follows labor, so the rest of Christ, the Creator, followed His labor in creation; and this, the Lord's day of rest,—“the Lord's day,” “the Sabbath of the Lord thy God,”—followed the days of His labor in creation.

### How the Sabbath Was Made.

Christ, as we have learned, made all things. "He spake, and it was done; He commanded, and it stood fast," was spoken of the Lord in the creation of this world. Ps. 33:9.

After six days had been consumed in the creation of the host of the airy heavens and the earth, the work was accounted very good. Gen. 1:31; 2:1. The Creator then made choice of the *only* remaining day of that first cycle of seven days, upon which to *rest*. After resting upon the seventh day, He *blessed* it, then *sanctified* it. Thus the seventh day was made "the Sabbath of the Lord thy God," and "made for man."

### Acts and Facts.

Fact 1.—He chose the seventh day upon which to rest—there was no other day in the cycle. Fact 2.—He rested upon the day He chose. Fact 3.—He blessed the day upon which He *had* rested. Fact 4.—He sanctified the day He blessed.

These four *acts* of the Creator are *facts* that can never be changed, and they made the seventh day the eternal Sabbath (Ex. 20:8-11) eternally the Lord's day (Rev. 1:10), forever "the holy of the Lord" (Isa. 58:13), the Christian Sabbath as authorized by the Author of Christianity.

Jesus was a carpenter, but always ob-

served the seventh-day Sabbath. Mark 6:2, 3; Luke 4:16. He said, "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. He placed both the Sabbath law and the Sabbath in the New Testament. "It is *lawful* to do well on the *Sabbath* days." Matt. 12:12.

The disciples "rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Luke 23:56; 24:1. The Sabbath is herein said to be the day just before the first day of the week, and all this according to the commandment.

In the year A.D. 60, Paul declared himself to be a believer in the written law, so it must have been still in force; and in harmony with his faith as a true Christian, he observed the Christian Sabbath, the seventh day, commonly called Saturday, as a life-practise, in harmony with the example of the Master—the Author of the Sabbath and of Christianity. Acts 24:14; 17:2.

When the Bible proof has been presented that the seventh day (Saturday) is the Christian Sabbath, then we are informed that the seventh-day Sabbath can not be observed on a round world; for in going westward around the world we lose a day, and in going eastward around the world a day is gained; therefore it is useless to attempt to obey the Lord and observe the Sabbath on a round world. But can Sunday, the first day of the week, be observed any more easily on a round world?

The fact is, there is not one *moment* of time actually lost in going one way around the world, neither is there an actual gain of a *moment* in going the other direction. To illustrate this thought, let us take three children who are triplets. Let one go westward, and another eastward around the world, while the third remains at home. The one remaining at home will, without question, have all the time there is. And, if the theory is true, the one going westward will lose a day in his trip around the world; thus on his return he will be one day younger than the one remaining at home. The *theory*, if correct, will make the triplet who went eastward one day older than the triplet who remained at home, and two days older than his brother triplet who went westward. This would logically make the triplet who went westward two days younger than his brother triplet who went eastward, and one day younger than the brother triplet who remained at home. But such a condition could not exist, as they are triplets.

Again, if it be contended that there is a loss and gain of time in this journey, then, pray tell, where was the westward-bound triplet during the day he lost?

Take triplets at the moment of birth, place each in the cradle of time, and at that moment permit one to go westward with the velocity of time on the earth, and it would encircle the earth in just twenty-four hours



(one day) to the second. Having taken one day to encircle the earth, if it lost a day, it would be compelled to lose the day it went in, and that would set the child back to the moment of his birth, thus having made his trip around the world in no time; the triplet child who was cradled at home would be, beyond question, one day old.

The child triplet going eastward would also make its journey in twenty-four hours (one day), and according to the theory, gain a day while making his journey. How could a child live forty-eight hours in twenty-four—two days in one—which it would be compelled to do if the theory were true?

If these triplets should continue the journey of life, until, in the natural course of events, the one remaining at home should become as old as Methuselah—nine hundred and sixty-nine years—the triplet going eastward, who each day gained a day, would be just twice as old as the one remaining at home, which would make it nineteen hundred and thirty-eight years of age; while the other triplet child going westward, making his circuit of the earth in a day, and each day losing the day in which he went, would ever at the completion of each trip be brought back to the moment of his birth, without age, and they triplets. Ah, it can not be. There can not one moment of time be lost on a round world. It is only an apparent loss or gain in traveling with or against time, and is corrected in the simple count of the mariner in crossing the day-line.

"The seventh day is the Sabbath of the Lord." It is "the Lord's day." It is the Christian Sabbath, and will be observed as such thru eternity. "For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that . . . from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66:22, 23.

H. W. COTTRELL.

## The Love of the Truth.

2 Thess. 2:10.

**B**Y this scripture we know that the receiving of the love of the truth is salvation, and not receiving it is to perish. Because men are naturally so ignorant of the meaning of God's blessing of salvation they do not feel concerned for the love of the truth in order to obtain salvation; but their love for investigation and searching out things from beginning to end for their own purpose shows a perverted practise of this principle. The principle of the love of a thing is our only guide for right reasoning from cause to effect.

It is because the love of the truth has not been received that Satan can do *all* his work of unrighteousness in men. And *now* Satan is doing his work to the extent that it is one of many other signs that the last days are upon us, and proves also to what awful length this disregard of God's word leads.

The *love* of the truth leads to a knowledge of the truth, and to living it, as surely and

naturally as the love of God leads us to keep His commandments. See 1 John 5:3.

Consider that the *love* of the truth is the principal thing taught in this text. It teaches that every soul of us must now, in this life, come into possession of love—the love which is of God, in order to learn the truth of His word. Love, our possession of it, its relation to truth, are all bound together in this text, but love stands out as the price of salvation. Love rewards with a knowledge of the truth, as hungering and thirsting after righteousness (Matt. 5:6) rewards with righteousness.

Let us then gladly and thankfully cast off all wrong motives, *which are many*, in reading and studying the Scriptures of truth. And let us solemnly consider the sum of this great matter; namely, those that receive the love of the truth are saved; those that do not, perish. There are only two issues, one glorious, the other awful; there is no middle ground.

H. C. BALSBAUGH.

## Forgive Us as We Forgive.

Matt. 6:12.

"FORGIVE me, Lord, as I forgive."  
The grandest or most fearful prayer.  
If in my heart resentment lives  
To any soul, hopeless despair  
Is Thy just answer to that prayer.  
"Forgive me, Lord, as I forgive."  
Let every passion of my soul  
Each moment of the life I live  
Be under Thy supreme control,  
Thy love the fulness of the whole.  
The foes that smote my gracious Lord  
Received His prayer, "Father, forgive."  
If I can live His life and word,  
Then I shall be content to live,  
My life to cruel foes to give.

J. A. POWERS.

## What Does He Hear?

**T**O-DAY I saw a little boy out in the barn-yard with a number of men. The little fellow stood in the circle, hands behind his back, eyes turned attentively up to the face of one of the men who was telling the others something—I hoped it was something that the little man might listen to safely. At the conclusion of the narrative, the men burst into a hearty laugh, the little man with the rest. Then I wondered more than ever about that story. It may have been pure. There are pure stories that are funny, exceedingly funny, but there are so many more that are not that it pays to be suspicious.

Is it safe for little boys to listen to all that is said in a promiscuous company of men? Is it safe for large boys? When you see a little fellow drinking in something that an older one is telling to an attentive crowd, or to him alone, be sure the story demands investigation. Impurities of thought and word and action are the stock in trade of more men and boys than it is pleasing to think of. They never tell them in the house in the company of ladies, nor do they tell them to self-respecting men; instead, they gather about them men and boys of another sort altogether, on the street, in the alley—in the saloon eventually—and pour into their

ears unspeakable stories of soul-destroying filth.

It pays to know what the little folks hear, for there is far more understanding in the mind of a child than it is given credit for. An evil thought finds easy lodgment in an undeveloped mind, and from that little may grow a character as low and offensive as sin can make. It pays a thousandfold to know what the little ones hear.

MAX HILL.

## Conditions in Answered Prayer.

1. *What confidence do we have in asking for anything that is in accord with the will of God?*

"This is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." 1 John 5:14, 15.

2. *Are there other conditions, also?*

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. Let not that man think that he shall receive anything of the Lord." James 1:6, 7.

"If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself." John 7:17.

3. *Having complied with the conditions, what may we with confidence say?*

"Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." 1 Cor. 2:12.

## Men versus God.

4. *May we not depend upon the learning of our wise men?*

"It is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." 1 Cor. 1:19.

5. *What has the Lord said about trusting in man?*

"Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Jer. 17:5.

6. *But may we not depend upon the ministers?*

"Her priests have violated My law, and have profaned Mine holy things; they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from My Sabbaths, and I am profaned among them." Eze. 22:26.

7. *How long will God's word endure?*

"The word of the Lord endureth forever." 1 Peter 1:25.

"The word of God, . . . liveth and abideth forever." 1 Peter 1:23.

8. *What does the wise man say regarding anything that God does?*

"I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it; and God doeth it, that men should fear before Him." Eccl. 3:14.

9. *Then when God speaks, is His word unalterable?*

"Nothing can be put to it, nor anything taken from it."

10. *What warning are we given against attempting to add to God's words?*

"Add thou not unto His words, lest He reprove thee, and thou be found a liar." Prov. 30:6.

I. E. L.

MAN is not altogether an imbecile. True, "circumstances do make the man;" but they make him only in the sense and degree that he *permits* them to make him.—G. D. Boardman.





## Present-Day Conditions Minutely Foretold

### Great Spiritual Declension Predicted.

1. What does the apostle Paul tell us will be the general moral condition of the world in the last days?

"This know also, that in the last days perilous times shall come." 2 Tim. 3:1.

2. What does he say will be the cause of these perilous times that are to come in the "last days"?

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God." 2 Tim. 3:2-4.

3. What does the apostle say further in regard to these people who will make the last days perilous because of the sins they are committing?

"Having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3:5.

NOTE.—Study closely what we are to "know" of the conditions that will obtain in "the last days." The foregoing texts from the apostle Paul make the matter too plain to need any special comment. First, he says that we are to "know" that the "last days" are to be perilous because of certain things. Secondly, he assures us that the things that will make the last days perilous are a great array of sins that will be general in the world. And, thirdly, he says that these sins will be among those who have "a form of godliness." The "form" of godliness is found only among professing Christians; the out-and-out worldling makes no pretension to any of the forms of religion. Hence these people who hold to the forms of godliness, but who deny its power, are base hypocrites. This is the clear teaching of the word of the Lord, and the responsibility of the utterance is with Him. Let the reader ask himself the question, "How many of my acquaintances who make a profession of godliness are living in harmony with their professions?" Not that it is expected that the professors of Christ will make no mistakes, but they should keep from being apparent and glaring hypocrites.

4. What does Christ say will result from a general condition of iniquity?

"And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." Matt. 24:12, 13.

5. What question does the Teacher ask concerning faith at the time of His coming?

"Nevertheless when the Son of Man cometh, shall He find faith on the earth?" Luke 18:8.

### Knowledge to Be Increased.

6. What does the prophet say in regard to knowledge at the end of time?

"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.

NOTE.—Various translators and commentators on this text quoted from Daniel make it quite evident that the prophet refers particularly to the increase of knowledge in regard to the Bible and its prophecies that are to specifically mark the "time of the end." But no matter in what direction we look in this time we see an almost bewildering array of the increase of knowledge. Bibles have been multiplied, and the knowledge contained in the Bible has been spread before this generation so that every one may have it if he wants it. And then general knowledge of the arts and sciences, covering every field of investigation, is prodigally abundant.

### A Cry of Peace and Safety.

7. Will there be a time when men generally will be talking of peace and safety?

"But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thess. 5:1-3.

NOTE.—They will be saying "peace and safety," and this talk of "peace and safety" is in connection with the time when the "day of the Lord" is the theme before the world. And "when they are saying, Peace and safety," as the American Standard Revised Version puts it, then it is that "sudden destruction cometh upon them," and they shall not escape from it. If people are saying "peace and safety" in the face of sudden destruction, it must be that they do not have sufficient ground on which to base their claim of "peace and safety."

### Signs in the Heavens.

8. Will there be signs in the sun, moon, and stars to betoken the second coming of Christ?

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the

earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory." Luke 21:25-27.

### Last-Day Scoffers.

9. Will men scoff at the doctrine of the second coming of Christ?

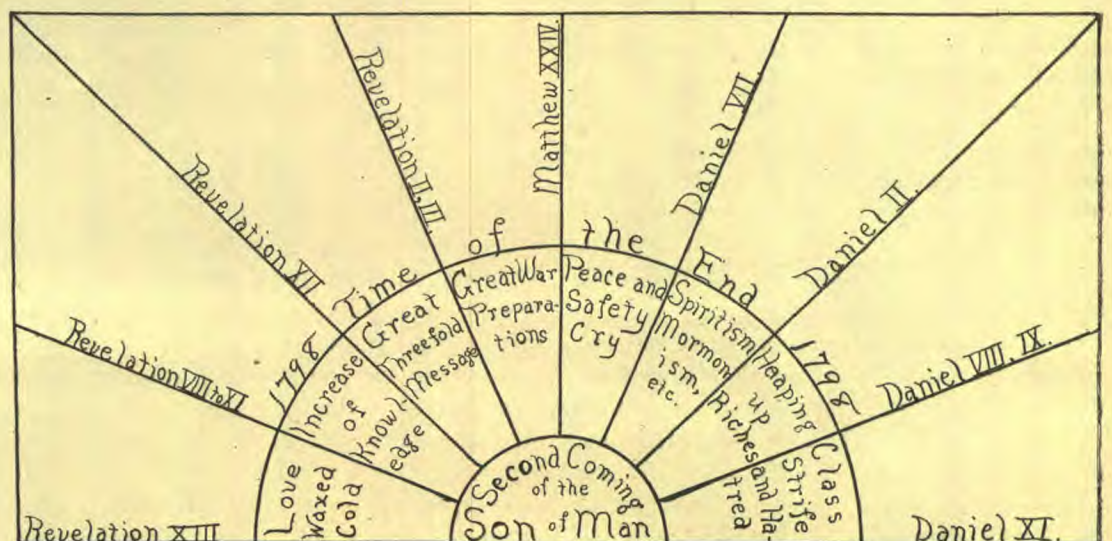
"Knowing this first, that there shall come in the last days, scoffers, walking after their own lusts, and saying, Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:3, 4.

NOTE.—Unless some one was preaching the second coming of Christ, and presenting evidence to show that the event is near, there would be no occasion for people to ask in derision, "Where is the promise of His coming?" And the people thus deriding the doctrine try to brush their convictions aside, and to quiet the convictions of others, by saying that everything is just as it was since the beginning of the world. The people that talk in this way are in themselves one of the signs of the times in which we live. It is wonderful that the Lord could tell so far in advance that the people would talk in this way.

### Concerning Crime and Injustice.

10. What description does the prophet give in regard to the crimes and wickedness that would be in the world which call for the Lord to strike it with His vengeance of righteousness?

"For our transgressions are multiplied before Thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them; in transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity can not enter. Yea,



In this diagram are nine lines of prophecy, and eight special signs, there are many more, all showing unmistakably that Christ's coming is near. The Bible-reading above merely touches upon six of these signs. Study them, reader. "When ye see all these things, know ye that He is nigh, even at the doors." Matt. 24:33. A.R.V.



# For Winter Evenings

truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased Him that there was no judgment. And He saw that there was no man, and wondered that there was no intercessor: therefore His arm brought salvation unto Him; and His righteousness, it sustained Him. For He put on righteousness as a breastplate, and a helmet of salvation upon His head; and He put on the garments of vengeance for clothing, and was clad with zeal as a cloak. According to their deeds, accordingly He will repay, fury to His adversaries, recompense to His enemies; to the islands He will repay recompense. So shall they fear the name of the Lord from the west, and His glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isa. 58:12-19.

11. What is the apostle Paul's testimony in regard to the wickedness that will be in this world?

"Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3:12, 13.

**NOTE.**—Many important and plain scriptures are presented in this Bible study. These scriptures are the plain word of God. Study them carefully in all their connections. They mean much to the people of this generation.

## More Truth to Break Forth.

On the occasion of the departure of the Pilgrims from Leyden to this country in the Mayflower, 1620, Robinson addressed them as follows:

"Brethren, we are now quickly to depart from one another, and whether I may live to see you face to face on earth any more the God of heaven only knows; but whether the Lord hath appointed that or not, I charge you before God and His blessed angels that you follow me no further than you have seen me follow the Lord Jesus Christ. If God reveals anything to you by another instrument, be as ready to receive it as you ever were to receive any truth by my ministry; for I am verily persuaded, I am very confident, **THAT THE LORD HAS MORE TRUTH YET TO BREAK FORTH OUT OF HIS HOLY WORD.** For my part, I can not sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no further than the instruments of their reformation. The Lutherans can not be drawn to go any further than what Luther saw, and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things.

"This is a misery much to be lamented; for tho they were burning and shining lights in their time, yet they penetrated not into the whole counsel of God, but were they now living, would be **AS WILLING TO EMBRACE FURTHER LIGHT AS THAT WHICH THEY FIRST RECEIVED.** I beseech you, remember it is an article of your church covenant that you be ready to receive whatever truth shall be made known to you from the written word of God.

"But I must herewith exhort you to take heed what you receive as truth. Examine it, consider it, compare it with other scriptures of truth before you receive it; for it is not possible that the Christian world should come so lately out of such thick antichristian darkness, and that **PERFECTION OF KNOWLEDGE SHOULD BREAK FORTH AT ONCE.**"

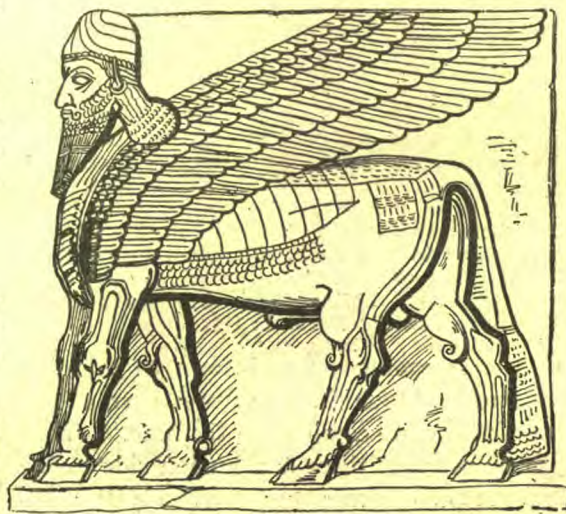
## Increase of Knowledge.

"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. "**Run to and fro**"—not referring to the modern rapidity of locomotion, as some think, nor to Christian missionaries going about to preach the Gospel to the world at large, which the context scarcely admits, but, whereas now but few care for this prophecy of God, at "the time of the end," that is, near its fulfilment, "many shall run to and fro," that is, scrutinize it, running thru every page. Compare Hab. 2:2. It is thereby that the knowledge (namely, of God's purposes as revealed in prophecy) shall be increased. This is probably being now fulfilled.—*Critical and Explanatory Commentary.*

## Studies in the Book of Daniel.

(Continued from Page 9.)

in his pride of heart he exclaimed: "Is not this great Babylon, that I have built for the



The Winged Man-Headed Ox from Nimrod.

house of the kingdom by the might of my power, and for the honor of my majesty?" Dan. 4:30. It was to this mighty city, teeming with works of art and grandeur, that the children of exile, mourning for desecrated Zion, were carried, there to witness, even in their humiliation, to the truth of God's word. Nebuchadnezzar purposed that those he had selected should be educated in the best schools of the world new. How the news of the king's purpose struck the Judean youths is thus recorded:

"But Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank; therefore he requested of the prince of the eunuchs that he might not defile himself. Now God made Daniel to find kindness and compassion in the sight of the prince of the eunuchs. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your food and your drink: for why should he see your faces worse looking than the youths that are of your own age? so would ye endanger my head with the king. Then said Daniel to the steward whom the prince of the eunuchs had appointed over

Daniel, Hananiah, Mishael, and Azariah: Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the youths that eat of the king's dainties; and as thou seest, deal with thy servants. So he harkened unto them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths that did eat of the king's dainties. So the steward took away their dainties, and the wine that they should drink, and gave them pulse." Dan. 1:8-16, A.R.V.

There were several reasons why Daniel and his fellows could not thoroly enter into the plans of the king: (1) They could not drink of the wine of the king, the wine of Babylon. Was it not typical of the spiritual wine of Babylon, which makes all the earth drunken? Rev. 14:8. (2) They could not be partakers of the unwholesome rich viands of which royalty was partaker. Service to God demanded strong, healthful bodies and clear minds; and the word of God had taught them, as doubtless their own observation, that the "dainties" of the ruler were "deceitful meat;" that "wine is a mocker," and that princes should "eat in due season, for strength and not for drunkenness." Prov. 23:1-3; 20:1; Eccl. 10:17. The school of the prophets, which at least in a perverted form they had doubtless attended, embraced within its compass the education of the whole man, physically, mentally, morally. In fact, the foundation of all was the word of God. Therein are found the best rules of sanitation and hygiene, the instruction as to the best dietary that was taught in the ancient world, and it is the wonder and guide of enlightened sanitarians to-day. And that people—the Hebrews—who have but blindly, superstitiously, half-heartedly followed those instructions, are among the healthiest peoples in the world.

Babylon knew but little of all this. Luxuriousness and lasciviousness reigned in her courts. Luxury fosters lasciviousness, weakness of body, grossness of mind, hardness of heart, and ultimate ruin and decay. These things were taught or countenanced or permitted in the Babylonian system of education, and the Judean princes, loyal to God, remembered the words of their wisest king: "Be not among wine-bibbers; among riotous eaters of flesh; for the drunkard and the glutton shall come to poverty [of both soul and body]; and drowsiness shall clothe a man with rags." Prov. 23:20, 21. "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At last it biteth like a serpent, and stingeth like an adder." Prov. 23:31, 32. Remembering this, they nobly refused to defile themselves with the king's meat or with the wine which he drank.

[The study of chapter one will be concluded next week. The results of the two systems of education will be set forth.]

It is well to think well; it is divine to act well.—*Horace Mann.*



# SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., DECEMBER 18, 1907.

Manuscripts should be addressed to the Editor.  
For further information see page 15.

MILTON C. WILCOX

A. O. TAIT

EDITORS.

## A Brother-Saviour.

"Of the Seed of David According to the Flesh."

SUCH Jesus Christ is declared to be by the apostle Paul. The words express much—much more than mere earthly descent. They declare Jesus to be of the brotherhood of man in the closest and most intimate sense.

What does it mean to be of "the seed of David according to the flesh"?

When man fell and dishonored his God, it seemed as tho the plan of God had failed and the adversary was successful. Then the divine prophecy was given that the Seed of the woman should bruise the serpent's head, or utterly triumph over him. The lineage of that Seed came thru Seth and Noah and Shem; thru Abraham and Isaac and Jacob; thru Judah and Boaz and Jesse; thru David and Solomon and Rehoboam; thru Ahaz and Hezekiah and Manasseh, and so on down to Mary, the mother of the promised Seed.

In Heb. 10:5, we read of the Christ, "Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a *body didst Thou prepare for Me.*" God filled, prepared, perfected, filled out, adjusted, a body for Him who became man's substitute. That body was perfectly prepared that Jesus Christ might meet all that man met; and therefore thru the line of "David according to the flesh" He came.

Think of David's seed. In his own life were great and grievous faults and strong tendencies of the flesh. In Solomon some of these tendencies were emphasized in his fearful marital record and lust of concubinage. In Rehoboam it was still worse. And with the exception of Abijah, Asa, Jehoshaphat, Uzziah, Jotham, Hezekiah, and Josiah, all of whom had their weaknesses, what a record we have. Read of the reigns of Jehoram, Ahaziah, Joash, Amaziah, Ahaz, Manasseh, and Zedekiah. Following the tendencies of the flesh of David, it was weakness and wickedness all the way. It was thru this lineage that Jesus came. Into this body of flesh came the Eternal Word.

But was not His flesh holy?—Not of *itself*, unless the flesh of the seed of David was holy. But was His flesh sinful?—Yes, in all its tendencies, the same as that of all the seed of David, so that if Jesus had followed the flesh, lived *in* and *for* the flesh, yielded to the clamorings of the flesh, He would have been a sinner. For "it behooved Him *in all things* to be made *like unto His brethren*;" yea, "He Himself hath suffered being tempted." Heb. 2:17, 18.

But did He sin? Was He a sinner?—No, a thousand times, no. "Who did no

sin, neither was guile found in His mouth." 1 Peter 2:22. He came into the very citadel possessed and corrupted by Satan, the flesh, and there conquered. He asked for no different investment or environment than had His brethren. But not as Adam yielded did He yield. Adam was conquered in untried flesh not sinful; *Jesus was Conqueror* in sinful flesh. Sinful man yields the spirit to the flesh. Jesus Christ ruled the flesh by the spirit. In man the lower, fleshly life is often dominant. In Jesus Christ the spiritual life was always dominant over the flesh, victorious in every struggle. In the same battle where many fought and failed utterly, Jesus fought and never failed; fought and ever conquered, and conquered gloriously. He therefore became our Brother-Saviour—Brother with us in that He was one with us in the flesh; but Saviour in that He was for us the Conqueror of all sin. He turned every tendency of the flesh to the service of God. He took every faculty of the man, which Satan had controlled to a greater or less extent for four thousand years, and converted it to the service of God, led and con-

trolled by the Spirit. He met every temptation alone with God that we might meet them with Him, and thru Him be "more than conquerors."

Therefore it is to the infinite, eternal glory of God's love and power that the Son of God came into the flesh of fallen man. It presents the full measure of hope to the poor, trembling sinner. As the Son of God conquered in that body prepared for Him, made "in all things" "like unto His brethren," so if we will let Him in, He will conquer in our sinful flesh, "subdue our iniquities," and be indeed Christ in us "the hope of glory."

And because He conquered, and never sinned, His resurrection "declared" Him "to be the Son of God with power according to the Spirit of holiness." Rom. 1:4.

Therefore he whose sins are covered by the righteousness of God, and in whom the Spirit of Christ dwells, will also be demonstrated to be a son of God, by a holy life here and by the first resurrection or translation when Jesus comes. Praise God for the Brother-Saviour.

## Studies in Romans

### Rom. 1:1-4.

THERE is a further truth that is worthy of special study in the first chapter of Romans—a truth that has not been mentioned in these articles thus far. The statement of this truth is found in the verses that follow:

"Paul, a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God, which He promised afore thru His prophets in the Holy Scriptures, concerning His Son, who was born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Rom. 1:1-4.

The foregoing verses inform us that the Son of God, our Saviour, "was born of the seed of David according to the flesh." Thus do we see that there is a human side to the nature of the Master. He was born "according to the flesh." And not only so, but He was born according to the kind of flesh that was in the line of descent of King David.

By studying the lineage of Christ "according to the flesh," as presented in the first chapter of Matthew, and also in the third chapter of Luke, it will be seen that the human ancestors of the Messiah were subject to all the iniquities that are common to the human race. The Lord Jesus Christ by His divine power entered human flesh to conquer sin in our behalf. "For what the law could not do, in that it was weak thru the flesh, God [did by] sending His own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh." Rom. 8:3.

Man had fallen into sin, and could no more lift himself out of his condition than a man who has fallen over a precipice can lift himself back again. There must be a power from above that reaches down and lays hold of him if he is ever rescued. And hence our Saviour, while retaining His divine connection and power with His Father, not only

reaches down to humanity, but actually comes down and enters humanity so that He may lay hold upon man and lift him back to God and righteousness. Sinful, human flesh can not of itself ever conquer sin. It can not resist the inborn tendencies and desires to give way to the demands of the flesh, to its passions, its appetites, its unholy cravings.

When Christ took upon Himself the nature of sinful man He became subject to all the temptations that mankind is subject to. Hear His own word upon this point. "Having then a great High Priest, who hath passed thru the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a High Priest that can not be touched with the feeling of our infirmities; but One that hath been in all points tempted like as we are, yet without sin." Heb. 4:14, 15.

Christ came in the flesh. And to do this He had to come into the flesh. He was not in the likeness of sinful flesh before He came to this earth, but He entered into the flesh of humanity when He came here. He was a babe in human flesh; He was a little child in human flesh; He was a youth, and then a young man, and finally the matured man, in human flesh. He traversed the whole sphere of humanity. And He did this, not merely that He might be tempted in all the points at which we are met by sin, but that He might be "tempted like as we are."

And not only was He "tempted like as we are," but He is "touched with the feeling of our infirmities." The very infirmities of the flesh that we feel He felt also. He is "touched" by these feelings. He came into the flesh of mankind so that the children of men could come to Him in their distresses and temptations and actually touch Him.

Altho He was the divine Son of God, and altho with His infinite powers it might



be supposed that He could have known without coming into the flesh how sinful men feel, yet He does not leave us to the sympathies of even the infinite powers of divine knowledge apart from actual experience. He comes into actual touch with humanity so that we may know that He really feels our very feelings. When we have feelings that are distressing or perplexing us,—feelings that we know not how to describe to any earthly friend or bosom companion,—we can come to the Master, saying to Him, “Thou knowest how I feel! Thou hast passed thru this ordeal; Thou hast met this difficulty in the flesh; Thou knowest my distress or my perplexity from actual experience.” O what a depth of satisfying helpfulness to know that we have a Saviour who has taken such infinite pains to come into actual touch with us! Is it any marvel, then, that the apostle draws the conclusion from the verses quoted from Hebrews, “Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need.” Heb. 4:16.

Then, what a world of meaning there is in another statement that the Saviour made for all His followers. His statement and promise is: “Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.” “Lo, I am with you,” says the Master. I am not with you occasionally, He would say to us, but I am with you “always.” And He would say to us that He is not with us merely in some particular period of the world’s history, but He is with us always, “even unto the end of the world.” Always with us. Always by our side. Always right where He can feel the faintest touch of the feeling of our infirmities.

“I beheld the Lord always before my face;  
For He is on my right hand, that I should  
not be moved:  
Therefore my heart was glad, and my tongue  
rejoiced;  
Moreover my flesh also shall dwell in hope.”  
Acts 2:25, 26.

The Lord is always before the Christian. The Lord is always with the Christian. He is not there as a stern judge, nor to “spy on us” or to find fault with us; He is there that we may “not be moved;” He is there that we may feel His touch, and that He in turn may be “touched with the feeling of our infirmities.”

It is this knowledge of the personal presence of Christ that enables His followers to “endure as seeing Him that is invisible.” It is this knowledge of the personal sympathy of Christ that draws men to forsake all beside and devote themselves to eternally love Him.

MORAL conduct includes everything in which men are active and for which they are accountable. They are active in their desires, their affections, their designs, their intentions, and in everything they say and do of choice; and for all these things they are accountable to God.—Emmons.

## Studies in the Book of Daniel

### God the Teacher.

#### A Lesson for the Ages.

Dan. 1:8-16.

VIEWED from a temporal and political standpoint, it was to no mean education that Nebuchadnezzar called the royal Judean youth. In many respects it would compare favorably with much of the education of to-day. In fact, some of the things then known in natural science are now lost to the world, and neither Yankee ingenuity nor European persistence have been able to restore them. Let us sketch briefly the educational evidences of that age which have come down to us in the histories they left behind.

Babylonia was the great educational world center. Great universities were established at Borsippa, a suburb of Babylon, and at Ur, or Orchoe. The great Babylonian libraries which existed were written by the Chaldeans and by the Magi.

“The contents of the inscriptions [in these libraries],” says the “Schaff-Herzog Encyclopedia,” “as well as the materials in-



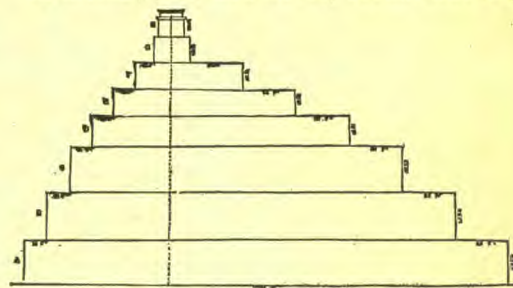
Clay tablet inscribed with the text of the Babylonian chronicle of chief events in the reigns of the kings who ruled in Babylon B.C. 744-669.

scribed, are most various. Stone slabs, gems, clay tablets, glass, and metals are all employed; and the subject-matter is historical, mythological, religious, official, commercial, astronomical, and mathematical.”<sup>1</sup>

Art, the finest of which has perished, was manifest in various lines. Their sculpture, painting, and coloring shows them to have possessed no small knowledge of metallurgy and chemistry. The stones used in sculpture, which were bored, shaped, or engraved, were not merely the softer kind of rock, but the harder kinds, such as carnelian, agate, quartz, jasper, syenite, loadstone, and green feldspar. To cut these, emery must have been used, as well as rapidly revolving drills and disks, such as lapidaries now use. The work, “sometimes exceedingly delicate,” shows a complete mastery over

tools and material,<sup>2</sup> and it indicates that either the eye was much better than now, or else powerful magnifying glasses were used. In fact, a lens has been found in Assyria, and it is well-known that glass was used and cut into various shapes in Babylon.

In metals, gold and silver, bronze and cop-



Temple of the Seven Spheres at Borsippa, Thought to Be the Tower of Babel.

per, lead and iron, were used. Solid, massive gates were cast of bronze. The pottery is of excellent quality. Their textile fabrics were of great celebrity even as early as the days of Joshua (Joshua 7:21), standing in the ancient world as do the fabrics of Turkey and Persia now. These fabrics were in wool, cotton, and linen.

Rawlinson tells us that in mechanical art they “decidedly excel the Egyptians,” and “may challenge comparison with the most advanced nations of antiquity,” falling “little if at all short of the Greeks and Romans.”

In astronomy they distinguished between fixed stars and planets, mapped out the heavens into constellations as they exist to-day, computed eclipses, and learned the relative distances of moon and planets.

All these things were taught in their universities. The practical application of the wisdom of the wise men of Babylon is evidenced in the great works of the city of Babylon itself. The men who projected and directed in the construction of these works in that mighty city were not novices. In the days of Daniel, ancient sun-temples had been, or were being, repaired; golden royal palaces, exceeding imagination in their barbaric splendor, had been erected. Colossal and beautiful hanging gardens, containing rocks and forest trees, had been constructed by Nebuchadnezzar in the heart of the city, that his wife, a royal mountain maiden, might enjoy the beauties of the country in the midst of the most luxurious metropolitan life. By mighty moat and wall the city was fortified against all known weapons of war which might be wielded by an attacking foe. This wall was said to be sixty miles in length, fifteen miles on each side of the city, three hundred and fifty feet high, and eighty-seven feet thick. On either side of the Euphrates River, which flowed thru the city, was there a wall equal to one-half the cubic contents of the outer wall.

### A Noble Purpose.

It was this city, “the glory of kingdoms, the beauty of the Chaldees’ excellency” (Isa. 13:19), that Nebuchadnezzar surveyed when

<sup>1</sup> Some of these works are translations of older works in other languages, the original and translation occupying parallel columns.

<sup>2</sup> See “Seven Great Monarchies,” Fourth Monarchy, chapter 5.





## Our London Letter

(From Our Own Correspondent.)

ENGLAND has been a meeting ground for royalty this autumn. The king and queen of Spain, the king and queen of Norway, and last and by far most important, the German emperor and his consort are paying us a visit, and seem to feel very much at home.

Naturally the emperor has attracted the most attention. The day before yesterday a banquet was given in his honor in the historic Guildhall, by the Lord Mayor of London. The streets were gaily decorated, and thronged with eager onlookers, carefully kept within bounds by detachments of mounted soldiery and policemen. Londoners gave the Kaiser a very hearty reception. He on his part has expressed the most cordial feelings toward this country. Peace and goodwill are his watchwords. To quote from his speech at the Guildhall: "When I addressed Sir Joseph Savory [the then Lord Mayor] from this same place sixteen years ago, I said my aim is, above all, the maintenance of peace. History, I venture to hope, will do me the justice that I have pursued this aim unswervingly ever since. The main prop and base for the peace of the world is the maintenance of good relations between our countries, and I shall further strengthen them as far as lies in my power."

### Results of Earth Hunger.

No doubt the presence of the emperor may do something to promote better feelings between the two countries; but it is not safe to expect very much of a change in the somewhat strained relations of the two countries. England's welcome must be taken as a tribute of respect and admiration offered to the Kaiser himself rather than as springing from any deep-seated feeling of friendship for the Ger-

man nation. The real root of the anti-German sentiment must be sought in the fact that Germany's policy of growth and expansion commercially and otherwise is viewed with something of alarm in England. There is nothing tangible for the two nations to quarrel over—no vexed questions that skilful diplomacy could put right, simply mutual suspicion mingled with fear. Germany persists in thinking that England is trying to isolate her, and a considerable section in England take it for granted that Germany is building up a navy chiefly with a view to disputing the sovereignty of the seas with the Union Jack. The feeling is keenest between the Pan-Germans and the British imperialists. The former are dreaming of one day annexing



King Edward VII and Queen Alexandra.

Holland and German-speaking Austria, founding an empire in China, colonizing Asia Minor, and having a large sphere of influence in South America; the latter without urging the enlargement of the British Empire are very keen on maintaining its relative strength as compared with rival powers, and view with special concern the growth of the German navy.

The emperor himself is indeed a man of striking personality, and his record hitherto has shown him to be on the whole a lover of peace, so far as this may be consistent with the continued progress of Germany both as an industrial and a military nation. His devotion to his country, high sense of duty, and pure family life may well excite admiration. No wonder he is the exemplar of Young Germany. The empress likewise embodies some of the best of her country's traits, and is greatly loved by the people, being a typical German "hausfrau," and expert in all housewifely arts. Needless to say, they both show hearty appreciation of English hospitality, and the present feeling between the reigning families of these two powerful nations is one of extreme cordiality.

### Settlement of the Railway Strike.

In my previous letter I said that there was some prospect of an adjustment between the railway companies and their men, and the event proved the correctness of the forecast, but not till the country had been for a week



King Alfonso and Queen Victoria of Spain.

or so in imminent danger of what would have been one of the most far-reaching and disastrous strikes on record. The settlement is owing much to the unfailing tact and energy of Mr. Lloyd George, president of the Board of Trade, whose representations to the railway companies led them to modify their former defiant attitude. In the final arrangements, while neither party got all that it wanted, concessions were made on both sides, so that there is a fair prospect of trouble being avoided in the immediate future. The result is a victory for trade unionism, which is yearly growing stronger in the British Isles. Hitherto it has had a fairly free scope in other directions, but has not been officially recognized by the railways, the proprietors of which have claimed that the interests of safe railway travel required that this branch of public service should be exempt from every kind of outside interference. Full recognition is not accorded even by the present arrangement, but is sure to come in time.

One is naturally reminded in this connec-



The Emperor of Germany.



The German Empress.



tion of the terrible railway accident which happened only the other day at Shrewsbury, and forms the third of its kind which has taken place within about a year. Strange to say, the cause of none of these has been ascertained beyond the fact that the brakes do not seem to have acted properly. Up to very recent times the railways of Great Britain have been noted for their safety, but at the present rate of accidents they will not hold their high reputation much longer.

### Parliament, the House of Lords.

Parliament meets on the 29th of January, 1908, and then will begin in earnest, if we are to credit the prime minister, the fight with the House of Lords. If the latter continues its opposition to the will of the Commons, an appeal will probably be made to the people in the form of a general election early in 1909. Just now the Conservatives are making their chief attack on Socialism. They pose as the protectors of property and offer to deliver the country from the imminent ruin thru the general adoption of socialistic principles. As a matter of fact the Liberals themselves are not in favor of socialism, tho they are endeavoring to bring about social reforms which are widely recognized as necessary. Nevertheless Conservatives have not raised the cry in vain. They won a great victory in the London County Council elections some time ago, and now recently they have made surprising gains in the municipal elections thruout the country, which goes to show that something of a reaction is setting in over considerable parts of the nation against radical ideas. The typical Briton has a deeply-ingrained conservatism which comes to the top in emergencies, and is never altogether out of sight.

### Deplorable Conditions.

It must be admitted that many social agitators show great lack of common-sense and of practical statesmanship. Their zeal is without knowledge, and their program, if carried out, would plunge the country into greater evils than those under which it now suffers. Nevertheless the present social order is anything but ideal. We have a class of rich men who are doing nothing to justify their existence, but living off the toil of others, utterly engrossed in selfishness and worldliness. We have a very large class of laboring men whose wages do not enable them to live in decency and comfort, and who are liable to be out of work a good part of the time. Their children are scantily clothed and half-fed, their homes lack necessary comforts, and their lives are one long fight with want. It is true that they spend a portion of the small weekly wage in strong drink, and thus heighten their misery, but the laws of the land permit brilliantly-lighted, warm and cosy public houses (saloons) to tempt and tantalize them on every street corner, and we must not be surprised that both women and men yield to the temptation to forget their troubles for a little while.

Drinking among women is steadily increasing, in spite of energetic temperance work done in a great many channels. Said a London police magistrate the other day: "This is the fifteenth respectable-looking woman who has come before me this morning for intoxication. I do not know what women are coming to." The woe-begone look on the faces of these poor, weak, erring ones is heart-rending, and a glimpse into their neglected homes, where pale-faced, stunted children cry in vain for bread, and shiver in filthy rags about the empty hearth, is most convincing evidence of the devastating effects of the drink habit.

### Religious Matters.

The religious outlook is not a bright one. The indifference of the masses becomes more pronounced from year to year, and among

Christians the most thoughtful deplore the growing worldliness and corruption. The "new theology" has evidently come to stay. Mr. R. J. Campbell continues to attract large audiences at the City Temple, but the audience is a different one from that which gathered about the late Dr. Parker to be fed with the living word. Mr. Campbell is clearly substituting Socialism for the everlasting Gospel. He rarely preaches a sermon nowadays without giving it a strongly socialistic trend, and his new ideas are coloring his exegesis of Scripture. Last week he preached on the work of John the Baptist. Jesus, he explained, was primarily preaching a gospel of social revolution. This was the chief point in which He differed from other Jewish teachers of His time. As for John the Baptist, "he was exactly the kind of man who would have led an attack on the Bastille in the eighteenth century; or, perhaps, he might have been found addressing a demonstration of the unemployed in Hyde Park." Well may the true Christian pray to be delivered from such preaching in one of the chief churches in the land. But when men turn away from the Gospel, they are likely to become involved in egregious error.

M. ELLSWORTH OLSEN.

November 15, 1907.



The King and Queen of Norway, and Prince Olaf.

### He Should Know Better.

In an *Old Theological Quarterly*, number 76, part 1, January, 1907, is the report of a sermon by C. T. Russell, of Millennial Dawn fame, on "Earthquakes in Prophecy." As it is his own publication the report is presumably correct. He says:

"It is true that our Second Adventist and Seventh-day Adventist friends have also been calling attention to the Scriptural predictions of great tribulations upon the world, now near at hand; but our message is still a very different one from theirs and used for a very different purpose. Their message is that the convulsions of nature that are now due are to result in a 'wreck of matter and a crash of worlds'—in the utter destruction of our race and the reduction of this earth to a mass of cinder. And they use their message as a club to threaten and to drive the wicked to seek the cover and protection of the Lord. Be it noticed how different is our reference to these calamities. We hold with the Scriptures that the 'earth abideth forever,' and that cold and heat, summer and winter, will continue as long as the earth abideth. We hold again with the Scriptures that God made not the earth in vain—He made it to be inhabited. Eccl. 1:4; Gen. 8:22; Isa. 45:18."

In other words, "they" do not believe or teach the Bible; "we" do. Now Mr. Russell knows or ought to know that Seventh-day Adventists teach that the "earth abideth forever," that God "crea-

ted it not in vain," that "He formed it to be inhabited." Eccl. 1:4; Isa. 45:17, 18. No Adventist, so far as we know, believes that the earth will be burned up, but purified by fire and fitted for the eternal home of the redeemed, when "the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Among the things that Seventh-day Adventists do not believe is Mr. Russell's unscriptural theories.

### "The Finest Instrument."

It is refreshing to know that there are those in high positions who still believe in the American Constitution and its sufficiency. In a speech delivered before the Annual Banquet of the Chamber of Commerce at the Waldorf-Astoria, November 21, ex-Senator Spooner said in part:

"I think the finest instrument, all things considered, ever conceived by human intellect or drafted by the hand of man, is the Constitution of the United States.

"There has not been a year since it was adopted which has not vindicated the ability and foresight of the men who framed it, and during all those years, in time of peace and in time of war, it has been found until within the last few years, adequate for the proper government of the people of the United States.

"I do not know wherein it is inadequate, but I do know that if it be inadequate it is only to be changed in the manner pointed out in the instrument by the fathers.

### Dangerous Innovations.

"But within the last few years we have had a propaganda that wherever the states in the exercise of the powers not granted by them to the Federal Government, but reserved to the states and to the people of the states by themselves, and the people did not exercise their reserved powers in a satisfactory and competent manner, constructions of the Constitution would be found to deprive them of them. I look upon that as revolutionary and destructive of government founded by the fathers.

"Whether the states and the people of the states exercise their reserved powers as they should exercise them, is, under the Constitution of the United States, to be determined only by the states and the people of the states."

In the fourth chapter of Jeremiah's prophecy he makes it plain that his vision is directed to the closing scenes of time. He tells of the desolations that shall fill the earth, of the spirit of war that shall be in the land, and concludes the chapter with these words: "For I have heard a voice as of a woman in travail, the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, that gaspeth for breath, that spreadeth her hands, saying, Wo is me now! for my soul fainteth before the murderers." The vastly increasing number of murders that are being committed in these times are surely enough to call attention strongly to the foregoing prophetic utterance. And as we view the situation before the world, and recognize that conditions are such in the world that this evil will necessarily increase, how earnest will be the prayer that the second coming of Christ may be hastened so that crime may meet its everlasting end.

It is stated in some of our exchanges that it has been demonstrated that one five-cent bar of Ivory soap dissolved in five gallons of water makes as perfect an insecticide as kerosene emulsion or whale oil soap, and has no disagreeable odor. It has been used on different aphides, including the wooly aphid of the apple and pear, San Jose scale, and the white fly that feeds on the under side of the grape leaf. It will instantly kill ants on the lawn or elsewhere. If this is true, it certainly will be a benefit to the fruit grower. Presumably there are other soaps that will be as efficacious as Ivory soap.

**A Great Need.**—The president of the London Baptist Association has issued a call to the Baptist Church for a special season of intercession for spiritual revival. He speaks of the last year as a year of comparative "spiritual dearth. The conversions have been few. We seem to be waging an ineffective warfare. . . . Worldliness, indifference, and unbelief abound. We want a breath of new life."





A Beautiful and Interesting Church, Fast Going into Decay.

WE have now been in Mexico nearly three months and have fully decided that we like the new field better than the old. Of course there are disagreeable features, but on the whole, "every prospect pleases, and only man is vile." A few things that puzzled us in the States are perfectly plain here. For examples we will mention two that are likely to puzzle you: In our address you will notice the initials D. F.; these stand for "Districto Federal" which is equivalent to your D. C., or "District of Columbia," the federal district of the United States. On the envelope address you will notice the initials E. U. A., these are for "Estados Unidos America," or United States of America.

This past week (September 8) we received our goods which were shipped June 1. They were much damaged by rough handling by the native assistants in the customs house here. The regular duty was 60 pesos (a pesos is equivalent to fifty cents U. S. money), but as settlers we were allowed a discount of one-half, but in order to get this rebate the "red tape" cost us eleven pesos. Well, it is much more homelike to have a few of the old comforts to enjoy and remind of the old days. Everything is so very different hereabouts.

We meet with contrasts here. One of them is found in the street-cars, which are run double, or one class a minute or two behind the other. The front, or first-class, car carries the silk-gowned "Doñas of the patio" and their Señoras, while the car in the rear bears its burden of dwellers from the *viviendas*—men clad in cotton and broad-brimmed, tall-crowned sombreros, and women barefoot and shoulders wrapped in the inevitable prayer-shawl, which is always plain and black. In the front car are regulation coach seats, while in the second-class the seat follows the perimeter of the car. There are, however, two luxuries common to both cars—cigarets and the conductor. Nowhere have we found better street-car service, and for five cents gold we ride six, eight, and even ten miles. The whole system is owned by the Bank of Montreal, Canada, one of the richest and most liberal corporations in America.

What we would call irreverence toward holy things is everywhere manifested. For instance, in Mexico City we have streets named, "The Street of the Holy Spirit," "The Street of Providence," "The Street of Jesus," "The Street of the Sacred Heart of Jesus," "The Street of St. John of God," etc.

Some of the street names are very appropriate. The way to one cemetery is called "The Way of Misery," another, "The Way of Sorrow," another, "The Way of the Sad Indian." Nearly all streets



Venders of Baskets, Mexico.

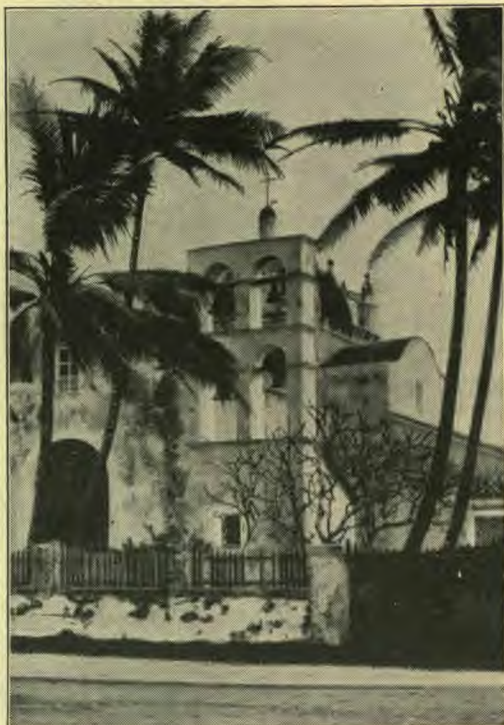
## MEXICO

Its People and Their Customs

have authentic historic or legendary interest. When you find that a name seldom continues for more than a block, you will understand the need for ample note-book facilities in order to record it all.

Churches and cathedrals are common to both city and hamlet. They are usually quite large and of costly finish. The fronts fairly bristle with ornamental designs and statuary. The largest we have yet seen stands on the site of the ancient Aztec temple for human sacrifices, and is about 300 years old. It fitly represents the glamour of romance and ignorance which is largely responsible for the power of Rome.

But the churches do not contain all the images.



Church of Christ, Vera Cruz, Mexico. A Fair Type of Mexican Churches.

In a niche of some building on almost every street may be seen the shrine of some intermediary saint or of the virgin. About these are always strewn fresh flowers, and a greater part of the time candles are burning.

Another thing we have noticed here is that almost invariably drug-stores bear the legend, "Sacred Heart of Jesus," or something equally significant. And that brings to mind the fact that "Pink Pills," "Cod Liver Oil," and "Whisky," are as well or better advertised here than in America. On the door of a saloon we read, "Rheumatism positively cured in forty-eight hours by a liberal use of our special brand of whisky." No doubt the poor victim thought it an excellent remedy so long as the liquor lasted. So far as we could judge the prescription was very popular with the half-clad patrons of the wretched place. These dens of iniquity are all picturesquely named. Over one door we read "The Emotions," over others, "The Senses," "The Fountain of Life," "Happiness," and "The Beauties of Mexico," etc., all more or less eulogistic of the degrading beverages served within. However, some tell the truth in a cynical



La Cathedral, Mexico. Built on the Site of an Ancient Aztec Temple for Human Sacrifices.

way by having their signs read, "Hell," or "Purgatory."

Signs, however, are quite often misleading, as we learned by experience. On a main street of the city one day we saw a sign-board bearing the legend, "The New Earth." We immediately hastened to get a glimpse of its harmonies only to find it a rather illy-appointed barber shop.

The outside of a building, especially of the older ones, seldom indicates the character of the interior. We started down what seemed to be a side street to view the displays of a lot of small stores, only to find, after a walk of several blocks, that we had been strolling along the arcades and patios of the Iturbide Hotel.

It is unusual and considered almost a disgrace for a gentleman to carry anything of a load on the street of the city; but it is not unusual at all to see a *mozo* (native laboring man) jogging along with a trunk and two or three valises hanging to its corners; or it may be a wicker crate containing two dozen chickens and a dozen or more pigeons; or a couple of bails of hay; or 250 pounds of carbon. We have seen these things ourselves quite frequently. In the North we are all familiar with the Chinese and their 300-pound load of vegetables in baskets suspended from a shoulder-pole; here the commodity is fruit, but our Mexican vender carries it in an oblong crate upon his back and holds it up by a strap across his head. This latter convenient member he earnestly contends was graciously furnished by the Creator for this very purpose.

Recently there appeared in the *Review of Reviews* a picture illustrating the gradual development of corn from the wild state to its present admirable form and flavor. A similar one could well be made to show the remarkable diversity in physical and mental power to be found among the native Mexicans; and these types may all be seen daily in the marts of trade.

Speaking of corn, we have it here in variety, nevertheless, the best is inferior to the most common American varieties. It is called *mais* and forms the bulk of the food supply of the natives. The chief reason for its usual inferiority lies in the fact that the *peons* who cultivate it are almost incapable of attempting anything beyond the prehistoric wisdom of their ancestors, whose efforts were much more successful because a virgin soil responded to their crude tillage. Mexican butter and potatoes do not deserve to be mentioned the same day as the American, they are so inferior.

The Spanish language has no exact synonym for our word "home;" to them it is "*casa*" which is equivalent to our word "house." So far as our observations have gone this vague idea of *home*



Mexican Family, Adobe House, Mexico.



obtains in the actual family relations. It is seldom more than a *house*, "for without hearts there is no home." However, we are much pleased with the *patio* arrangement of the ideal Mexican dwelling. The house is built around the three sides of a court, while the south side has a high wall, but not so high as to shut out the sun, whose balmy rays are very necessary to comfort and health in a country where no attention is given to stoves or chimneys. In the *patio* there are a fountain, trellis vines, ornamental shrubs, trees, and rustic seats, statues of famous national patriots, and pretty women. It is indeed an ideal retreat. Not infrequently the walls facing the *patio* are covered with landscape paintings, which aid greatly to deceive one as to the size of the court. These are the dwellings of the favored wealthy class. There is a wide chasm between these and the homes of the poor. Let us look at them.

A plot of land is surrounded by a high wall and to all appearances contains nothing more. But as we enter a large portal we find that this enclosure is a *vivienda*. The high outer wall is duplicated on the inside, leaving a space between the two of about eight or ten feet, which is divided off by cross walls every eight or ten feet, and this is covered by a flat roof (common to all Mexican dwellings). Each room has a door—no windows—which opens upon the court, where an artesian well furnishes the water for cooking, drinking, washing, etc. Each of these rooms built of adobe and having nothing but an earthen floor, is the home of several persons, and not infrequently of the dogs, chickens, turkeys, and such vermin as is common to the poor. The open street or a vacant lot furnishes the only sanitary convenience, and but for the daily disinfecting rays of the sun they would be, and no doubt are at times, a source of disease and death. On the business streets the *viviendas* open upon the street and sometimes also into an inner court. The occupants of these rooms tender to the public trade such fruit, vegetables, and edibles as they are able to provide, and thus eke out a precarious existence. The back alleys of New York and Chicago tenement dwellers seldom rival the common condition of the poor Mexicans of the *viviendas*.

Mexico is almost as truly a virgin soil for the advent message to-day as it was twelve years ago, when it was first entered, and the need is very great. The colporteur will always be the principal medium of reaching the willing ones. This is a field to try the caliber of the Christian and we always need the prayers of the brethren that we be kept faithful and diligent servants.

Yours in the blessed hope,  
WALTER E. GILLIS.

Tacubaya, D. F., Mexico.

### The Medical Convention at Loma Linda, Cal.

WE can see evidences everywhere that medical missionary work is rising from obscurity, and taking on new life and glory. One incident in the progress of this great movement, marking a period in its history, was the medical convention recently held at Loma Linda Sanitarium. In this convention the evangelistic side of the matter was not neglected, as it so often has been, but emphasis was placed on the great need of rescuing medical work from the professionalism that has settled upon it like an incubus. Christian evangelism is immeasurably larger than professionalism of any kind, and far beyond mere humanitarianism; and this convention endeavored to place in their right relationship the ministry to the body and the ministry to the soul. The needs along both these lines were strongly presented by various speakers.

It was voted to publish, in pamphlet form, a report of the convention, and all who desire may obtain copies of it thru the regular channels, as soon as it is ready.

GEO. MCCREADY PRICE.

Be thy best thoughts to work divine addressed;  
Do something,—do it soon—with all thy might;  
An angel's wing would droop if long at rest,  
And God Himself inactive were no longer blessed.

—Carlos Wilcox.

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## The Building of a Home

By Mrs. L. D. Avery-Stuttle

### Honorable and Proper Courtship.

**N**OW," says my wise friend, "be careful, I entreat you; you have chosen a subject which, to say the least, you will do well to handle with gloves on; in fact, it seems to me the least said on this subject the better."

Begging your pardon, my nervous friend, allow me to say that this subject has been handled too long already with gloves on. So, with gloves laid aside, hands quite bare, and with reverent and honest heart, let us lay hold of our subject. Indeed, what would you think of a mechanic, a jeweler, for instance, if he undertook the making or repairing of some very delicate work with his gloves on? You would look at him in astonishment, at least, and say to him, "My dear sir, you should not undertake so fine a work as that until you have removed your gloves."

And how much more delicate a task it is to discuss those vital questions upon which hang the happiness or unhappiness of so many tender and loving hearts. And so I say, the more delicate my task, the more anxious am I to go about it ungloved.

"Very well, then," you ask, "what do you mean by honorable and proper courtship? You must believe there is such a thing, or you would not have chosen such a subject."

Most certainly I do; and I want to address, especially, two classes: parents and young people.

Come, fathers and mothers, let us have a quiet talk upon this most interesting and vital subject.

"Well," says a peevish mother, "it doesn't interest me at all. I can't bear the word courtship ever since my Mary began keeping company with that young Mr. Blank."

Pardon me, my friend, but I doubt not that you can remember the time when this very word sounded like music in your ears, and it was not so very long ago, either, now was it?

"Yes, but I thought you'd talk to Mary, and coax her to abandon this thing—she's just breaking my heart."

I will talk to the young people next; but first, let me ask you a few questions: How old is your daughter?

"O, she's old enough, I suppose—she's twenty-five; but it just breaks my heart to let her go. Why, it seems as if the home would go to pieces without Mary; she's so helpful and handy and kind and good and—well, she's the oldest, you know, and she's a great help in caring for the other children, and always has been."

One more question, if you please: Is your daughter a Christian?

"O yes, yes; and I'm glad to tell you that she is a consistent one, too; she's been a good daughter to us, never gave us any trouble in all her life till now."

O, I see; the young man is probably a wild, wicked fellow—an atheist or a drunkard. If so, most certainly I can't wonder you are uneasy.

"O no, no; he's a fine young man, and a good Christian. Mary wouldn't think of him a moment if he were anything less than that. He belongs to the same church she does, and so she urges that it must be all right—that's the trouble!"

O no, my friend, that's *not* the trouble. I'm greatly afraid the real trouble lies in your own selfish heart. You have certainly been describing ideal conditions for an honorable and proper courtship, and the build-

### Wedding Warnings.

Do not marry without love.  
Do not marry the wrong object.  
Do not marry an idiot nor a drinker.  
Do not marry to please or spite others.  
Do not marry to get rid of anybody.  
Do not marry as a missionary deed.  
Do not be unequally yoked.

Marry thoughtfully.  
Marry some one you know.  
Marry a help meet for you.  
Marry a good son, a good daughter.  
Marry good blood and good habits.  
Marry character and heart.  
Marry only in the Lord.

—Home Sweet Home.

ing of a happy home, where the blessing of Him who has said it is not good for man to be alone, may continually rest.

"Well, there now!" exclaims Mrs. Reckless; "I'm so glad to hear you talk like that. Now there's my Millie. I just encourage her and always have from the time she entered her teens to keep company with any one she likes. I think it's all a mistake to disturb the young things."

So says Mrs. Reckless, who, I am sorry to say, represents too large a percentage of the mothers of our unhappy land. And the unfortunate daughters of such mothers will continue to bring their gray hairs down with sorrow to the grave, until something arouses their injudicious parents to a sense of their sacred responsibility.

Little girls in their early teens ought to be playing with their dolls and helping mother with the housework; and young boys in their teens are scarcely old enough or mature enough to understand the real meaning of the word "courtship." Yet how often nowadays one sees a silly, giddy girl, with her

frock away above her shoetops and her hair hanging down her back, hanging on the arm of a foolish young dandy hardly out of his knee pants. And on this folly, fathers and mothers but little wiser than their children look with a patronizing smile. No wonder that the times are perilous! No wonder that our ears are getting accustomed to the sensational and criminal stories that flood the newspapers!

What is the reason that the church of God is so weak to-day, both in numbers and in spirituality?—Ah, the great reason is because there are so many Christless marriages. Careless, unbecoming, and unwise courtships lead to this. And Christless marriages mean Christless homes and a weak and worldly church.

Young people, I promised a word to you; well, listen: Given good health, mature age, genuine and mutual love,—mind, I say *love*, not passion,—and last, but by no means least, the unselfish love of God in the heart, and you have the ideal conditions for an honorable and proper courtship, and a happy and Heaven-blest marriage.

Finally, in this thing, as in all else, let this be your motto: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

### A Gingerbread Story.

BOBBY BROWN fell ill—so very ill that his mother hurried him away to a doctor.

"What is the matter?" asked the doctor. It was just his lunch time, and he looked at Bobby as tho he could eat him up.

"He is so thin—he doesn't weigh more than a bushel of wheat, and he is so weak his legs bend under him like bow-legs, and he hasn't any appetite—he never eats anything save a bite now and then between meals—" and here Bobby's mother stopped to wipe away the tears that were springing into her eyes.

"Bite of what?" asked the doctor, rather severely.

"A ginger cookie," said Bobby's mother, sighing dreadfully. "That's all he ever eats—a ginger cookie."

"How many ginger cookies do you bake in a week?"

"Not more than a milk-pan full. It might be a hundred, or more or less."

"Do you eat ginger cookies?"

"No."

"Does your husband eat ginger cookies?"

"No."

"Then this boy eats a whole panful of ginger cookies a week!"

"He doesn't eat anything—anything else," gasped Bobby's mother, for the doctor's voice was frightful by this time, and his eyes blazing.

"Will you tell me, madam, what kind of



a body you expect this boy to build out of ginger cookies? What kind of a brain, what kind of a heart, what kind of bones, will he have made out of ginger cookies? Don't you know that too much sweet stuff softens the bones? No wonder his legs bow under him and his teeth are crumbling. They are made out of ginger cookies. Take your boy home, madam, and let him starve. When he is willing to eat regular meals of good bread and milk, oatmeal cakes, and bean porridge, he will grow strong and well, and you will be able to make a man out of him."

—Frances Bennett Callaway.

### Excellent Home Remedies.

THE cough-and-cold season is approaching rapidly, and some of the best remedies for these troubles are just simple things that can easily be prepared at home.

One of the best remedies for nasal catarrh is made by dissolving a teaspoonful each of boracic acid powder and salt in a half pint of boiling water, and this should be used about three times a day by drawing thru the nostrils and also as a gargle. There is nothing better for weak or inflamed eyes than warm water in which a little borax is dissolved, and for very sore eyes add a few drops of camphor to the borax water and you will find no better healing lotion than this. A soft linen cloth which is employed for no other purpose is better to use when bathing the eyes than a sponge, and it is easier kept clean.

A. M. H.

### Evil of Association.

AUGUSTINE, in his "Confessions," maketh mention of his friend, Alipius, who, having resolved with himself never to look upon the fencers' prizes, was, upon a time, thru the importunity of his friends, drawn along to the theater where these bloody sports were performed, protesting that he would keep his eyes shut all the while, and not so much as once open them; yet it so fell out, that, upon a sudden great shout of the people, he looked about to see what the matter was, whereupon he became another man, and altered his former course, so that his hatred to the sport was turned into love and liking of it.—Spencer.

### Strange Benevolence.

#### Can You Guess?

ONE day, riding with a friend in one of our leading cities, I noticed a stately and palatial residence to which I called my friend's attention. He said, "That beautiful mansion was built for its proprietor by benevolent gentlemen of this city and community." And by further conversation I learned that some men gave their own clothing, others gave their pianos and organs, and some donated their carpets, pictures, and furniture. Others sacrificed nearly all the food of pantry and cellar, and most of the clothing of the wardrobe belonging to the wife and children. Some gave their sons to dissipation, while their daughters became outcasts. The majority of these benevolent gentlemen

deposited their good name, their reputation, character and all—mind, body, and soul—to erect this stately mansion for the man who occupies it and owns it. They also have given him the finest suit of broadcloth and a brilliant diamond pin, while they have dressed his wife and children in silks and satins. They also keep the pantry, cellar, and wardrobe filled to overflowing. Strange benevolence! Who are these benevolent ones, and who is the man living in the stately mansion, surrounded by every luxury? Can you guess?—O. F. Laughbaum.

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

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It is stated that during the month of November more than a million dollars a day was coined by the various mints in this country.

A fearful mine explosion occurred in Monongah, W. Va., December 6. The last report stated that 373 miners were buried, and all probably killed.

The articles on the human nature of Christ on page eight were prepared entirely without reference to each other; but tho they discuss the same text, they are sufficiently different to make them both of interest to the reader.

The Goldfield troubles in Nevada promise to be serious. President Roosevelt has ordered General Funston to send sufficient troops to meet any emergency. One detachment which has gone forward has been stopped by a wreck, and an attempt to blow up the train on which the troops were was frustrated by timely discovery of watchman between Tonopah and Goldfield. The fight seems to be between the Western Federation of Miners and the mine operators. The troops are there to keep peace.

There are some words in all great languages which can be used equally in a moral, physical, or mental sense. One of these is the Greek *katartizo*, meaning to complete thoroly, repair, adjust. It is rendered in our common version fit, frame, mend, perfect, perfectly joined together, prepare, restore. It is used with the thought of full development. In Matt. 5: 48, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Here it is used in the sense of moral perfection, the fullest

development of character. But in Luke 6:40 it is used in a neutral sense, "Every one that is perfect shall be as his master;" that is he will have the knowledge of his master, whether the master be good or evil. Vincent on 1 Peter 5:10 says: "The radical notion of the verb is therefore adjustment—the putting of all parts into right relation and connection." So God adjusted for Christ the body, perfectly prepared for Him, that He might experience in His humiliation just what the sinner himself must meet. Heb. 10:5. So also thru Christ God adjusted the ages (not material worlds) in the development of the plan of salvation, so as best to reveal the glory, the power, the love of God.

### "Christian Science."

WITH wonderful rapidity during the past few years have the teachings of Mrs. Mary Baker Glover Eddy spread thruout America. Those teachings are denominated "Christian Science." The "mother church" in Boston is said to number 40,000 communicants. There are probably 100,000 members in the United States alone, while many other persons believe who are not communicants.

That it performs seemingly marvelous cures is certain. There are too many evidences to deny it. Thousands have joined the cult because of this.

What is "Christian Science"? Is it truly "Christian"? What does it teach? Are the writings of Mrs. Eddy in harmony with the teachings of the Christian's Book, the Bible? What is the attitude of "Christian Science" toward creation? What about sin? respecting the fall of man? respecting the atonement? respecting the resurrection? respecting the great vital truths of Christianity?

These are important questions which the Christian should earnestly, frankly seek to decide aright. Eternal issues hang upon them. In the light which shines upon them from the Bible the soul should decide them.

To aid the reader in his study the SIGNS OF THE TIMES will present five or six articles on "Christian Science in the Light of Reason and Revelation."

In these articles the rule, the standard of Christian Scientists is set forth in their own language. Mrs. Eddy declares to us just what the faithful believe concerning the creation, the fall of man, sin and its forgiveness, miracles, material substance, prayer, the Spirit of God, heaven, etc., etc.

These will be followed by other articles bearing upon other phases of "Christian Science." The quotations from "Christian Science" sources may be easily verified, as full credit is given, and the pages cited from which they are taken.

You need to read them to become more intelligent. Your friend needs them to show him the way to life everlasting. There is no better time to subscribe for the SIGNS OF THE TIMES than right now. It is only \$1.50 a year.

### Our Bible Band.

THERE is but one more issue of the SIGNS in the year 1907. The date of that issue is December 25. That issue will outline the Bible Band readings for the first week in January, 1908. All who design to join the Band must act at once in order to be with the Band all the way thru the year.

"But," some one asks, "what special benefit will I derive by paying ten cents, securing a card, and joining the Band, when I can get the suggestions thru the paper without doing this?"

First, your benefit will be in the formal decision you make to do something needful and worthy. No person makes such a decision and holds to it without being benefited thereby.

Secondly, there is blessing in association in a good work. When others are with us, it gives us courage and hopefulness to persist.

Thirdly, the enthusiasm of taking hold with

others heartily in a good work is always helpful. How much better it is to be in the van of every good work rather than in the rear! How much better to be among the lifters rather than among those who are benefited by others lifting! How much better to be among the reapers than the gleaners!

We invite all our readers to join the Bible Band, and do it quickly. See fuller particulars in issue of December 4.

A letter comes to us from one who has received several copies of the SIGNS. He writes that he wishes it no longer and says, "I have no time to spare in going over the stories which clergymen have repeated from week to week for generations until they have become insipid, almost nauseating. Please do not send me any more." And of course his request will be complied with. And yet we are sorry for this soul, and thousands of others, who like ourselves once did not believe in the religion of Jesus Christ. We would not argue the question with them in any way, but simply say to them this one word, that sometime perhaps they will see the futility of a purely human hope, the utter powerlessness of purely human effort, the utter worthlessness of all human goodness. Then let them turn to the Lord Jesus Christ who died for them, and they will find in Him all that He has promised in His word, a Saviour, a Friend. And then also will they know that the drinking in of that message is neither insipid nor nauseating, but the purest nectar, of which if one drinks he will never desire to drink from other fountains. We still commend them to Christ Jesus.

A large number of the "Signs" readers know of the successful work that was done by our lamented brother, Evangelist Simpson, up to the time of his untimely death which occurred a few months ago. He always had a large attendance at his meetings, and there is no doubt but his peculiar methods of advertising had largely to do with bringing the crowds to hear him. While he was living he was constantly receiving requests for outlines of his advertising methods. When he died he had quite a stock of revolving charts that he had left from one of his evangelistic efforts. These charts give quite a good idea of some of the methods he employed. Any one interested may secure one of these charts by addressing the widow, Mrs. Nellie B. Simpson, Box 7, Tropico, Cal., enclosing ten cents to pay for the same. The chart will not only be suggestive to the one receiving it, but the money received will be a help to the widow and children of our late brother.

How Shall We Witness?—A religious contemporary says:

"It is very important that Christian young people should learn to observe Sunday in such a way as to honor Christ. He says, 'Ye are My witnesses.' If worldly men see Christian young people spending the Sunday in worldly ways, they will judge at once that their profession of Christ is not sincere."

It is important. But how shall we witness? Shall it be for Christ or against Christ? Shall we witness in harmony with the commandments of God, with whom Christ is one, or against them? Shall we witness with Christ's example, or against it? The law declares, "Remember the Sabbath day to keep it holy. The seventh day is the Sabbath of the Lord thy God." Jesus kept the seventh day. What, then, should our witness be?

Eleven men perished by fire in the Fremont mine in Amador County, Cal., November 30. The next day fifty perished on account of an explosion in the Naomi mine, near Fayette City, Pa.

Five persons were killed and about twenty injured on December 4 in a rear-end collision between two passenger trains on the Baltimore and Ohio Railroad at Hanover, Md.

America has one soldier for every 732; and one missionary for every 14,700 of her people.