

SIGNS OF THE TIMES



THE ARK OF THE COVENANT.

The ark represents the center of God's worship; in ancient times, on earth; now, in heaven, where Christ our great High Priest ministers. In it is the holy law, above is the mercy-seat, where "Mercy and Truth are met together" and "Righteousness and Peace have kissed each other."



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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

2321.—Lack of Power to Repent.

Will you please explain Heb. 6:4-6, and what is the reason of the lack of power to repent as stated in Question 2182?

W. F. K.

Let us read carefully the text from the American Revised Version. "For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good word of God, and the powers of the age to come, and then fell away, it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." This certainly shows that those who thus fall away have no power, because, having known the power, having tasted of His kingdom, right in the very face of this they turn from all the wonderful things which God has shown them and yield themselves to sin. Note the illustration that is used to impress the lesson: "For the land which hath drunk the rain that cometh oft upon it, and bringeth forth herbs meet for them for whose sake it is also tilled, receiveth blessing from God." God gave those blessings in order that the soul might bear fruit, and if it had continued to bear fruit it would have continued to receive blessings. The illustration continues, "But if it beareth [that is, continues to bear] thorns and thistles, it is rejected and nigh unto a curse; whose end is to be burned." The whole thought is that it is the constant sinning which hardens heart and conscience, so that there is no means of reaching them. Read this text in connection with Heb. 10:26-29. It is sinning wilfully after receiving the knowledge of the truth. God has two means of reaching souls, the sacrifice of the Son of God and the life-giving power of His Holy Spirit, but when men count the blood of the covenant an unholy thing, reject the sacrifice of Christ by crucifying Him afresh, by continual sinning and turning from the pleading of the Spirit, the Lord has no other means of saving them. That does not mean, however, that if one has sinned he can not turn again to God. "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous."

2322.—Keeping the First Day.

Can you explain why all commentators, Bible publishers, and Bible students generally, who have given their lives to the study of the Scriptures, do not keep the seventh day? C. K.

In the first place, all Bible students would not fall in this category. We have one list of devoted, earnest, faithful soldiers of God reaching from Enoch, the seventh from Adam, Noah, the comfort of God, Abraham, the father of the faithful, and Moses, the man of God, down to Paul, the apostle to the Gentiles, and John, the beloved, as well as Him who spake as never man spake, who were all observers of the seventh day. Prophets tell us then that there will be a departure, tell of a certain power that would think to change the times and the laws of God, tell us that they should be given into the hands of that power for 1,260 long years; during that time the church of the Lord would wander in the wilderness of confusion; but at the end of that time new light would spring forth. The word of God would again be searched. Men began to search it; they did not see all things clearly at first, but they were imbued by the Spirit of God to search earnestly the Scriptures for light; and they have done this. Gradually the light has been coming in. Martin Luther brought some of it. The Wesleys brought more light. Other light came from the Baptists, and from William Miller and the hundreds of others who preached the second coming of Christ, and now the last revelation includes the restoration of God's holy Sabbath, which

the world has been trampling underfoot. This is why it is that good men have not kept it in the past, they have not seen in the light of God's word the necessity of it; they have followed early teaching without studying the word. Now the agitation is becoming world-wide. Souls must range themselves on one side or the other of the great question. They must decide it by the word of God or by tradition.

2323.—A Form of Prayer.

I have been much perplexed over the question whether I should teach my children a form of prayer or simply the importance of prayer. A MOTHER.

We see no reason whatever why little children should not be taught a form of prayer, a comprehensive form of prayer, and then explain to them what that means. For instance, to illustrate, here is a little prayer that has been taught to children for the evening:

"Father, I thank Thee for the way
Thou hast kept me all the day.
O Saviour, keep me thru the night,
That I may see the morning light.
O from my heart all evil take.
All this I ask for Jesus' sake."

Now that is comprehensive in thanksgiving, in keeping power, and cleansing from sin. Jesus taught His disciples a comprehensive form of prayer in the Lord's prayer. As your children learn a proper form of prayer, a proper way of expressing their wishes, then teach them that they can pray for other things which are proper, and frame it in their own language. Follow the sanctified mother-instinct and it shall be well.

2324.—Unfulfilled.

Have the words of the prophet in Eze. 39:8-10 been fulfilled as yet? C. K.

To our mind Ezekiel 36-48 will never be fulfilled as there given. If God's children had yielded to the conditions which the Lord then laid down, if they had come to Him with all their hearts, all that is recorded in the last chapters of Ezekiel would have been fulfilled to them at that time, in the Babylonian restoration; but Ezra and Nehemiah show clearly just how they came back, half-heartedly, mingling with other nations, and doing the deeds of other nations. God could not fulfil to them the promises which He gave thru His prophet Ezekiel. The conditions on which God gives His promises are plainly stated in Jer. 18:7-10. Please read it. If the Israelitish nation had yielded to God, the glorious things of which Ezekiel spoke would have been fulfilled; their enemies would have been subdued before them, as recorded in chapters 38, 39; but they turned from Him and would not obey His voice; consequently He could not fulfil all the blessings there pronounced. However, there will come a time when all that God has promised concerning the restoration of His people will be fulfilled in glorious measure, as recorded in Revelation 20, 21.

2325.—The Wages of Sin.

If the wages of sin is death, does it mean the first death only? Christ died for our sins; He passed thru or suffered the first death only. All sinners must pass thru or suffer both deaths. Will you explain? C. K.

The Bible does not qualify the express statement, "The wages of sin is death." The parallel of Rom. 6:23 is found in James 1:15. "Sin, when it is finished, bringeth forth death." Death is the very fruit of sin, ripened and gone to seed. When Christ died He died the death of the sinner. It would have been eternal death for all the race if He had not lived a righteous life; but He rose again, and by virtue of that righteous life con-

quered the power of the grave. As the posterity of Adam were not responsible for Adam's sin but for their own merely, Christ redeems from the grave irrespective of character. But what man chooses for himself in the probation which God gives him, he must meet when his own individual case comes before God in judgment. If he has chosen life and sought for life, life it shall be; if he has sown for death, he will reap its fruitage. When Christ died upon the cross He bore the awful load of sin in seeming despair, so as to wring from His heart, "My God, My God, why hast Thou forsaken Me?" He did that in order that the sinner might turn to Him and feel that he was not forsaken of God. In other words, He who knew no sin became sin for us, that we, the sinners, might be made the righteousness of God in Him. His children go down in the grave because of inherited mortal nature, but they rise to immortality because they are possessed of the righteousness of God in Christ.

2326.—Parable of the Rich Man and Lazarus.

If the dead are not conscious, why does Jesus represent the rich man as having a great desire to see his five brethren saved? May we suppose that he still has a desire to see them saved when he comes up in the second resurrection? This seems to be proof to many souls that man is conscious after death, while probation lingers, or else he would have no interest in the salvation of his brothers. A. D. F.

No parable is ever designed to teach doctrine. It may be used to illustrate what is taught by plain Scripture, but no sound Biblical exegesis bases doctrine on a parable. At the very most the parable could only represent the rich man and Lazarus as saying what they would say if they were able to say it; but to our mind the parable is not a representation of things after death. It was simply using a parable which was common among the Jews to illustrate the different attitudes toward Christ of the Jews and the Gentiles. See the tract "Rich Man and Lazarus," or "Christ's Object Lessons," in which this phase of the parable is set forth. If our inquirer has access to these works he will get much better satisfaction than anything we could say in this department. The Bible very clearly teaches the unconscious state of the dead. There is nothing in the parable which should be used to militate against the plain teaching of the word. If the story were to be used as a literal occurrence in all its details, it would make God's dealings with men not only ridiculous but cruel.

2327.—J. R. W.—The talents of Matthew 25 are gifts which the Lord bestows. They include the gifts mentioned in Romans 12, 1 Corinthians 12, and Ephesians 4, and perhaps others. No one list gives all the gifts of the Spirit which God bestows upon His children. One of these gifts is liberality. That would perhaps include the power to make money. There are some who have special gifts in this direction, ability to make and save money in honorable, proper ways. See Deut. 8:18, "Thou shalt remember Jehovah thy God, for it is He that giveth thee power to get wealth." And all these gifts should be employed for the Master as He has given them—according to our several abilities.

2328.—C. K.—John 20:19 was in all probability in the beginning of the second day of the week, in stead of the first. It was toward evening when the disciples went to Emmaus, seven and one-half miles from Jerusalem. Jesus met with them and they returned. It must have been past sunset when they reached Jerusalem. They found the disciples gathered together with the doors shut, for fear of the Jews. The first day must have been over, and the evening of the next day begun. Doubtless they met together first in the close of the first day, but when Jesus met with them, the first day must have been past and the second day begun.

2329.—N. M. B.—Ps. 90:10, "We fly away" simply means that we die, as used in Prov. 23:5, "Riches make themselves wings and fly away;" that is, we lose them just the same as we lose life.

Signs of the Times.

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

For Terms, See Page 15
Vol. 33, Number 52

Mountain View, California, December 25, 1907.

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

Feeding the Multitude.

ALL day the people had thronged the steps of Christ and His disciples as He taught beside the sea. They had listened to His gracious words, so simple and so plain that they were as the balm of Gilead to their souls. The healing of His divine hand had brought health to the sick and life to the dying. The day had seemed to them like heaven on earth, and they were unconscious how long it had been since they had eaten anything.

The sun was sinking in the west, and yet the people lingered. Finally the disciples came to Christ, urging that for their own sake the multitude should be sent away. Many had come from far, and had eaten nothing since morning. In the surrounding towns and villages they might be able to obtain food. But Jesus said, "Give ye them to eat." Then turning to Philip, He questioned, "Whence shall we buy bread, that these may eat?"

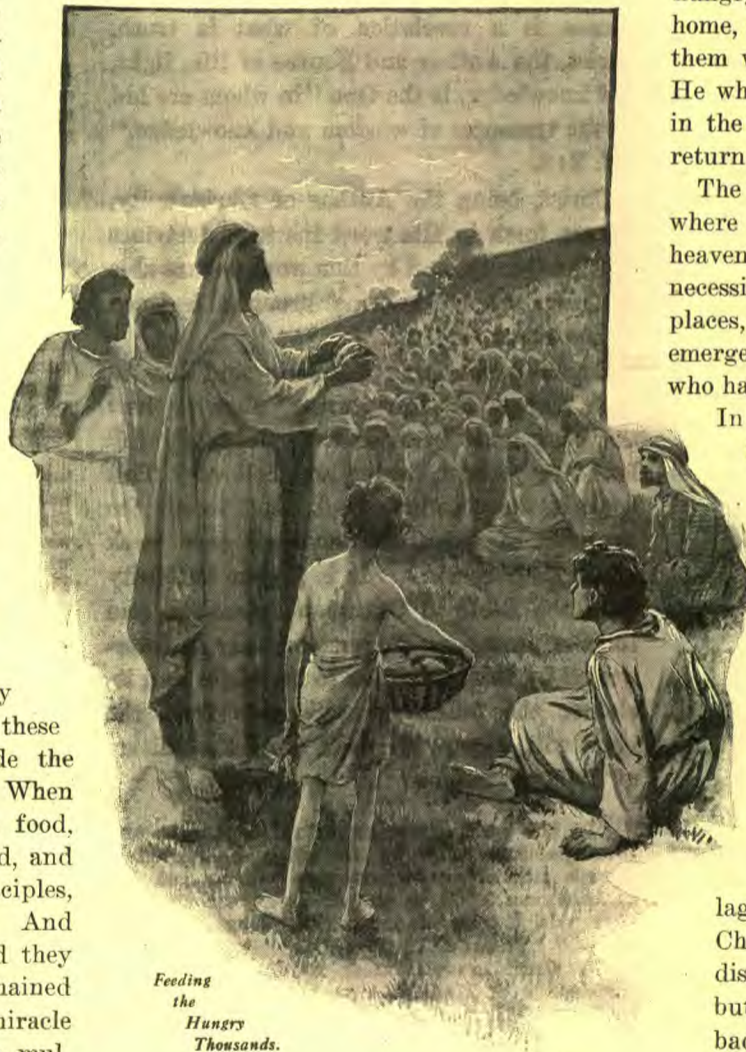
Philip looked over the sea of heads, and thought how impossible it would be to provide food for so great a company. He answered that two hundred pennyworth [about \$34 worth] of bread would not be enough to divide among them, so that each might have a little.

Jesus inquired how much food could be found among the company. "There is a lad here," said Andrew, 'which hath five barley loaves, and two small fishes; but what are they among so many?' Jesus directed that these be brought to Him. Then He bade the disciples seat the people on the grass. When this was accomplished, He took the food, "and looking up to heaven, He blessed, and brake, and gave the loaves to His disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full." It was by a miracle of divine power that Christ fed the multitude; yet how humble was the fare provided,—only the fishes and barley loaves that were the daily fare of the fisherfolk of Galilee.

Christ could have spread for the people a rich repast, but food prepared merely for the gratification of appetite would have conveyed no lesson for their good. Through this miracle Christ desired to teach a lesson of simplicity. If men to-day were simple in their habits, living in harmony with nature's laws, as did Adam and Eve in the beginning, there would be an abundant supply for the needs of the human family.

But selfishness and the indulgence of appetite have brought sin and misery, from excess on the one hand, and from want on the other.

Jesus did not seek to attract the people to Him by gratifying the desire for luxury. To that great throng, weary and hungry after the long, exciting day, the simple fare was an assurance both of His power and of His tender care for them in the common needs of life. The Saviour has not promised His followers the luxuries of the world; their lot may be shut in by poverty; but His word is pledged that their need shall be supplied, and He has promised that which is better than earthly good,—the abiding comfort of His own presence.



Feeding
the
Hungry
Thousands.

After the multitude had been fed, there was an abundance of food left. Jesus bade His disciples, "Gather up the fragments that remain, that nothing be lost." These words meant more than putting the food into baskets. The lesson was twofold. Nothing is to be wasted. We should neglect nothing that would serve to benefit a human being. Let everything be gathered up that will relieve the necessities of earth's hungry ones. With the same carefulness are we to treasure the bread from heaven to satisfy the needs of the soul. By every word of God we are to

live. Nothing that God has spoken is to be lost. Not one word that concerns our eternal salvation are we to neglect. Not one word is to fall useless to the ground.

Dependence upon God.

The miracle of the loaves teaches dependence upon God. When Christ fed the five thousand, the food was not nigh at hand. Apparently He had no means at His command. There He was, with five thousand men, besides women and children, in the wilderness. He had not invited the multitude to follow Him thither. Eager to be in His presence, they had come without invitation or command; but He knew that after listening all day to His instruction they were hungry and faint. They were far from home, and the night was at hand. Many of them were without means to purchase food. He who for their sake had fasted forty days in the wilderness, would not suffer them to return fasting to their homes.

The providence of God had placed Jesus where He was; and He depended on His heavenly Father for means to relieve the necessity. When we are brought into strait places, we are to depend on God. In every emergency we are to seek help from Him who has infinite resources at His command.

In His miracle, Christ received from the Father; He imparted to the disciples, the disciples to the people, and the people to one another. So all who are united to Christ will receive from Him the bread of life, and impart it to others. His disciples are the appointed means of communication between Christ and the people.

When the disciples heard the Saviour's direction, "Give ye them to eat," all the difficulties arose in their minds. They questioned, "Shall we go into the villages to buy food?" But what said Christ?—"Give ye them to eat." The disciples brought to Jesus all they had; but He did not invite them to eat. He bade them serve the people. The food multiplied in His hands, and the hands of the disciples, reaching out to Christ, were never unfilled. The little store was sufficient for all. When the multitude had been fed, the disciples ate with Jesus of the precious, heaven-supplied food.

As we see the necessities of the poor, the ignorant, the afflicted, how often our hearts sink. We question, "What avail our feeble strength and slender resources to supply this terrible necessity? Shall we not wait for some one of greater ability to direct the work, or for some organization to undertake it?" Christ says, "Give ye them to eat."

Use the means, the time, the ability, you have. Bring your barley loaves to Jesus.

Thy resources may not be sufficient to feed thousands, they may suffice to feed one. In the hand of Christ they may feed many. Like the disciples, give what you have. Christ will multiply the gift. He will reward honest, simple reliance upon Him. That which seemed but a meager supply will prove to be a rich feast.

"He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. . . . God is

able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work: as it is written: He hath scattered abroad, He hath given to the poor; His righteousness abideth forever. And He that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness; ye being enriched in everything unto all liberality which worketh thru us thanksgiving to God."

MRS. E. G. WHITE.

Christian Science in the Light of Reason and Revelation

By R. A. Underwood

Creation, Sin, Atonement.

IN the investigation of Christian Science, every person should be fair-minded enough to bring its claims to the same test that the noble Bereans did when the apostles brought to them new light and truth. Acts 17:11. We are admonished, however, by the inspired word not to believe every message that may come without putting it to the test of the Bible. In 1 John 4:1-3, we are exhorted, "Beloved, believe not every spirit, but try the spirits, whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."

By what means, then, shall we test the teachings of Christian Science? *Answer*—"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20. Not all that claims to be Christian is found to bear the genuine stamp of Christianity. Nor is all that is claimed to be science worthy of the name, for we read of a "science falsely so-called; which some professing have erred concerning the faith." 1 Tim. 6:20, 21.

In view of the fact that many are being led to accept the faith of Christian Science without a knowledge of what its teaching involves, I beg to present to the reader some of the plain statements of Mrs. Eddy's book, "Science and Health with Key to the Scriptures," as compared with the teaching of the Bible. If the claims of Christian Science are founded upon the doctrines of Christianity and the facts of science, then every lover of Christianity and science should hail the teaching of Mrs. Mary Baker G. Eddy with delight, and accept the claims of Christian Science. If it is not founded upon the word of truth, it should be rejected and exposed. We should test the doctrines of Christian Science by the word of Jesus Christ, who is the Alpha and Omega of Christianity, and the Author of all laws by which true science is discovered and maintained. John 1:3; Heb. 1:2, 3.

To be entitled to bear the name "Christian," one must believe in the religion of Christ, and conform to the system of doctrines and precepts taught by Him. We shall test the claim of this teaching to the name "Christian" by this simple rule. True science is a revelation of what is truth. Christ, the Author and Source of life, light, and knowledge, is the One "in whom are hid all the treasures of wisdom and knowledge." Col. 2:3.

Christ, being the Author of Christianity, has set forth in His word the true doctrines of Christianity, and by this word we are able to judge every doctrine brought forward in the name of truth.

I will quote from "Science and Health with Key to the Scriptures," showing how the book must be used and absolutely followed by patient, healer, and believer. This book is the standard book used in all the churches of Christian Scientists each week at all their services. It is higher authority than the Bible to Christian Scientists, and the Scriptures are understood only as interpreted by this book. As to its origin and its claims, the following statements from the book will show. We read from the edition of 1905 as follows:

"In the author's work of retrospection and introspection may be found a biographical sketch narrating experiences which led her in the year 1866 to the discovery of the system which she denominated 'Christian Science.'" Page VIII, Preface.

"A Christian Scientist requires my work, 'Science and Health,' for his text-book, and so do all his students and patients. Why?—First, because it is the VOICE OF TRUTH TO THIS AGE, and contains the whole of Christian Science, or the science of healing thru mind. Second, because it was the first published book containing a statement of Christian Science; because it gave the first rules for demonstrating this science, and registered the revealed truth uncontaminated by human hypotheses. Other works, which have borrowed from this book without giving it credit have adulterated the science. Third, because this book has done more for teacher and student, for healer and patient, than has been accomplished by other books." Pages 456, 457.

"Expose and denounce the claims of evil or disease in all their forms, but acknowledge no reality in them." Page 447.

"Whoever would demonstrate the healing of Christian Science must abide strictly by its

rules, heed every statement, and advance from the rudiments laid down." Page 462.

That the reader may see clearly the fact that whosoever accepts the doctrine of Christian Science must abandon the teaching of the Holy Scriptures, I will place side by side some of the fundamental doctrines of Christ compared with the teaching of Christian Science. The reader can judge whether Christian Science is of God or from another source.

The Gospel of Christ as taught in the Bible.

Christian Science, as found in "Science and Health with Key to the Scriptures," edition 1905.

1. The creation of man and the universe taught as fundamental truth in the Bible.

"In the beginning God created the heaven and the earth." "So God created man in His own image, in the image of God created He him; male and female created He them." Gen. 1:1, 27. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7. "For in six days the Lord made heaven and earth, the sea, and all that in them is." Ex. 20:11.

1. Christian Science denies the material creation of man and the universe.

"Man is deathless, spiritual. He is above mortal frailty. He does not cross the barriers of time into the vast forever of life, but co-exists with God and the universe. Man and the universe co-exist with God." Pages 266, 267.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7. After quoting this text, the book says: "Is this addition to His creation real or unreal? Is it the truth, or is it a lie concerning man and God?—It must be the latter." Page 524.

2. The Gospel of Christ affirms sin to be.

"Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." Rom. 5:12. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." 1 Tim. 1:15.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John 1:8.

"And ye know that He was manifested to take away our sins; and in Him is no sin." 1 John 3:5.

"Abhor that which is evil." Rom. 12:9.

2. Christian Science denies the existence of sin.

"Question.—Is there no sin? . . . The only reality of sin, sickness, or death is the awful fact that unrealities seem real to human belief, until God strips off their disguise. They are not true. . . . Error is illusion possessing neither reality nor identity, tho seeming to be real and identical with truth. The science of mind disposes of all evil." Pages 472, 473.

"Sin, sickness, and death must be deemed as devoid of reality, as they are of truth." Page 525.

"You conquer error by denying its verity." Page 339.

"In reality there is no evil. . . . Sin exists only so long as the material illusion of mind in matter remains." Page 311.

3. The Gospel of Christ is based on the atonement.

"So Christ was once offered to bear the sins of many." Heb. 9:28.

"For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit." 1 Peter 3:18.

"For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. 5:21.

3. Christian Science denies the atonement for sin thru Christ.

"One sacrifice, however great, is insufficient to pay the debt of sin. The atonement requires constant self-immolation on the sinner's part. That God's wrath should be vented upon His beloved Son is divinely unnatural. Such a theory is man-made." Page 23.

"The eternal Christ, His spiritual selfhood, never suffered." Page 38.

4. The Gospel of Christ affirms Christ's death.

4. Christian Science denies the death of Christ.

"For I delivered unto you first of all that which Christ died for our sins according to the Scriptures." 1 Cor. 15:3.

"I am the first and the last: I am He that liveth, and was dead; and, behold, I am alive forevermore." Rev. 1:17, 18.

5. The Gospel of Christ offers pardon.

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isa. 55:7.

6. The Gospel of Christ is itself a miracle and affirms miracles.

"What do we? for this Man doeth many miracles. If we let Him thus alone, all men will believe on Him." John 11:47, 48.

"Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them." Acts 15:12.

The denial of the creation, of the existence of sin, of the forgiveness of sin, of the death of Christ, and of the atonement of Christ, is a repudiation of all the fundamental truths underlying the Gospel of the Son of God. If the claims made by the "discoverer and founder of Christian Science" are true, then the claims of Christ and the apostles and prophets, as well as the experiences of man, are false. In fact, if Mrs. Eddy's doctrine is true, Christ and His whole believing church have been chasing a delusion for nearly six thousand years. There can be no half-way ground to stand upon in this question.

Yet teachers and writers advocating Christian Science claim to build the doctrine of Christian Science upon the religion of the Bible. They claim that Christ and the apostles teach the healing of the body, and so they do. But Christian Science claims that sin, sickness, and death are all illusions of the mind, and that there is no reality in them. Therefore when this doctrine is compared with the teaching of Christ and the apostles on the subject of healing, as well as upon other points, there is as wide a difference between the doctrines of Christian Science and the Gospel of Christ as between light and darkness, reality and unreality, truth and falsehood.

This doctrine of Christian Science is a Christless, human effort to save men from their present entanglements of sin, disease, and death by teaching them that there is no reality in sin, disease, and death; that all this is a delusion; and that the only way of freedom from this delusion is to deny their reality. This is the light shed upon the gloom of death and the grave by Christian

Science. It is the hope offered to man for the future.

The text-book called "Science and Health with Key to the Scriptures," is the standard by which the utterances of the Bible are measured and interpreted. Hence the claim that without this key to the Scriptures no one is able to unlock the mysteries of the truth in the Bible. This exalts the work of Mrs. Eddy above that of Christ, His apostles, and prophets. It makes their teaching, as set forth in the Bible, an error; for Christian Science denies the existence of every evil from which Christ promises to deliver man thru the Gospel.

Reader, by which of these guides do you want to leave this world to enter the realities of the future?

From Darkness to Light.

Deut. 6:23.

OUT of the shadow the Lord hath brought me,
Out of the land of darkest night,
Out of the doubt that had gathered round me,
Out of the way that leads from light,
Out of the halting and fear He guided,
Out of the paths of human sin,
Out of the trembling and terror brought me,
Out of the world—to bring me in.

Into the presence of life and beauty,
Into the way of truth and life,
Into the highway of joyful duty,
Into the path all free from strife,
Into the knowledge of peace and freedom,
Into the hope that leads above,
Into the trusting that grasps the promise,
Into the life of God's own love.

MAX HILL.

Evil Alliances.

THERE is no character that more clearly puts forth the injudiciousness and the fatality of evil alliances than does Jehoshaphat, king of Judah. Possessing, as he did, an auspicious heredity as the son of Asa, a noble father and a good king, one would naturally suppose that his reign would be altogether prosperous; and when he walked in the ways of Jehovah, the Lord was with him, and success followed in his wake. "The Lord was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim." 2 Chron. 17:3.

As peace is necessary for the welfare of any nation, we can readily see how the Lord prospered the reign of Jehoshaphat by giving him the vantage ground of peace. The kingdoms round about Judah were, for a time, filled with the fear of the Lord, "so that they made no war against Jehoshaphat." 2 Chron. 17:10.

Thus might Jehoshaphat's reign have continued in prosperous quietude, had not the evil day come—the day on which he decided to go to Samaria as a guest of the idolatrous King Ahab. Alas for the day on which the righteous man visits the ungodly for the purpose of establishing a mutual friendship. Tho the wicked may entertain royally, as did the Baal-worshiping Ahab on this occasion, killing sheep and oxen in abundance, yet how often visits of this kind ring a death knell to future influence for

God and His kingdom! How often do evil associates bring the calm, righteous, peace-loving man into a grappling war with the powers of Satan!

"Wilt thou go with me to battle to Ramoth-gilead?" Wilt thou, Jehoshaphat, be in league with one who is a bitter enemy of the God whom thou servest? 1 Kings 22:4. Jehoshaphat had not the moral courage to refuse this wicked, enticing request of King Ahab, and so formed the alliance which brought him many sad regrets and cost King Ahab his life. O, the wonderful, miraculous providence that brought Jehoshaphat thru that terrible battle safely to Jerusalem! We may be sure he was a sadder if not a wiser man.

Jehoshaphat was so thoroly humiliated by this rash alliance that he sought to make amends for his wrong-doing by resuming, with commendable energy, the work of reformation in church and state. For a time his work was positively uplifting and noble. He went among the teachers of righteousness and helped to preach in Jehovah's name.

It is sad to reflect that after Jehoshaphat had once been a coadjutor of the wicked he could so easily be drawn into the same snare again; but we read, "After this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly." 2 Chron. 20:35. This time he formed a commercial alliance, and his punishment was nothing more serious than a grief-stricken conscience and the destruction of all their ships in a storm.

This does not end the sinful alliances of Jehoshaphat, for the worst is yet to come. He now makes a matrimonial alliance between his son, Jehoram, and the idolatrous daughter of Jezebel and Ahab, who have become proverbial for all that is despicable.

It is a lamentable fact that parents are sometimes extremely near-sighted when scheming for the welfare of their children, and especially is this true when financial gain is the highest aim. By one man's mistake Judah is destined to be governed sixteen years by wicked rulers. Thru the evil influences of his wife, Jehoram became so despotic and cruel that he slew his own brothers with the sword, and also many of the princes of Israel. How often does the selfish blunder of one man cause a whole nation to mourn!

JOSEPHINE SCHUBERT.

SOME of you feel as tho you would like to have somebody tell you how much to eat. This is not the way it should be. We are to act from a moral and religious standpoint. We are to be temperate in all things, because an incorruptible crown, a heavenly treasure, is before us. And now I wish to say to my brethren and sisters, I would have moral courage to take my position and govern myself. You eat too much, and then you are sorry, and so you keep thinking upon what you eat and drink. Just eat that which is for the best, and go right away, feeling clear in the sight of Heaven, and not having remorse of conscience.—Mrs. E. G. White.

Object-Lessons of God's Mercy

Types, Shadows, Symbols.

1. *What is the condition of all mankind?*

"For all have sinned, and come short of the glory of God." Rom. 3:23.

2. *What is the sure result of sin?*

"Sin, when it is finished, bringeth forth death." James 1:15.

"The soul that sinneth, it shall die." Eze. 18:4, 20.

3. *Yet for what does mankind, good or bad, continually long?*

"What shall it profit a man, if he shall gain the whole world, and lose his own soul [life]?" Mark 8:36.

eousness. Man does die, ever dies, because he is a sinner. Why not then accept of God's diagnosis of our case when there is so much in our own experience to confirm it? Man's longing for life, man's fear of death, are the evidences of his instincts, whatever his theories, that man is a sinner and subject to death. Satan declared what is everywhere obvious, when he said, "Yea, all that a man hath will he give for his life."

4. *Can not our brother, or friends, or great men help us?*

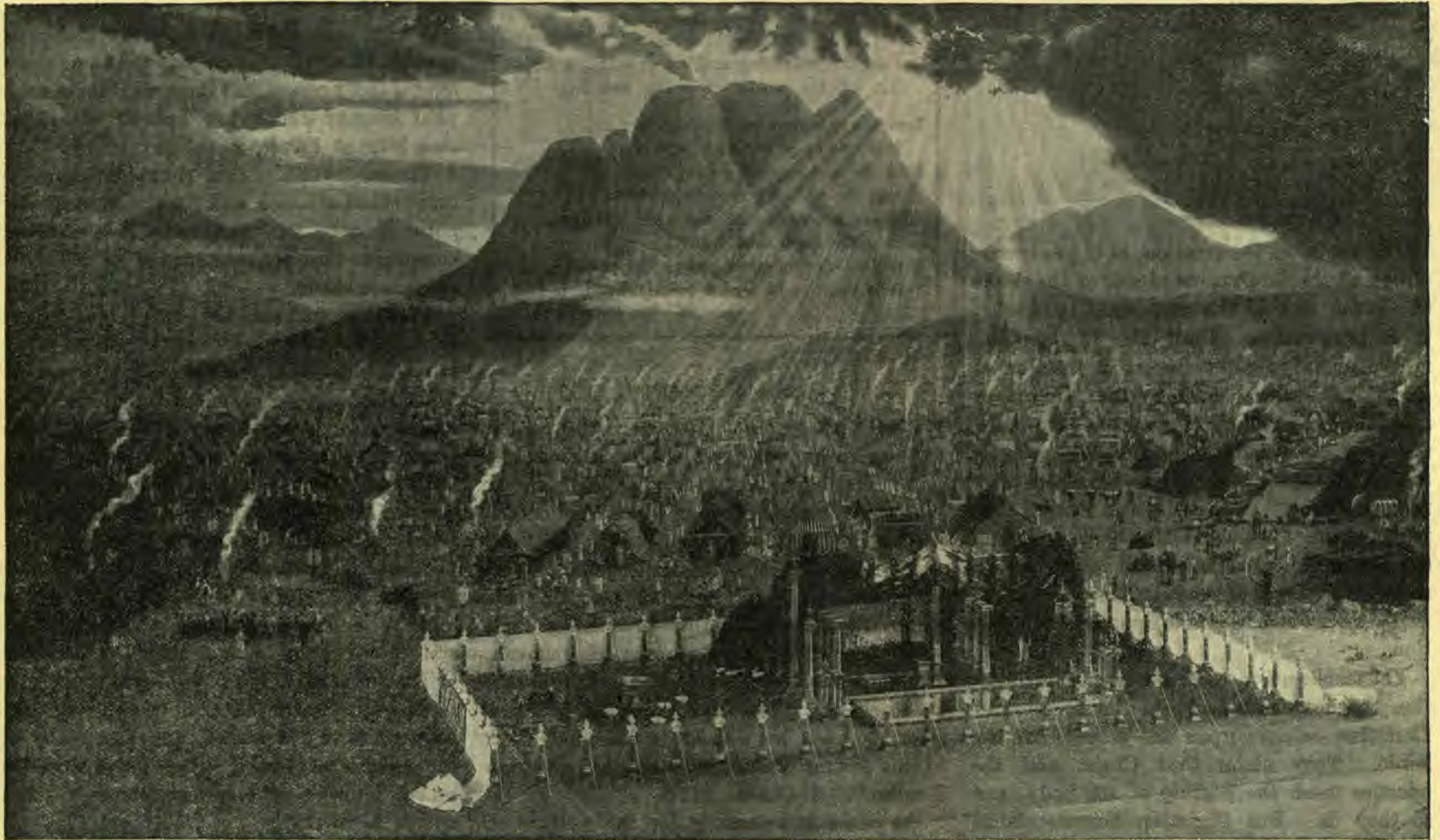
"None of them can by any means redeem his brother, nor give to God a ransom for him." Ps. 49:7.

"Put not your trust in princes, nor in the son of man, in whom there is no help.

blood of Christ, as of a lamb without blemish and without spot: who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you." 1 Peter 1:18-20.

"The Lamb slain from the foundation of the world." Rev. 13:8.

NOTE.—Lucifer, the Day-star, sought his own glory, and aspired even to the throne of God. The Son of God gave Himself in the creation of the race, and He gave Himself for the redemption of His creation. It was not upon the cross He gave Himself; it was not in the desert of temptation; it was not when He became flesh; but in the beginning, when the first intimation of a charge came against the government of God. All later developments came in the fulfilment of His purpose. He is therefore in purpose "the Lamb slain from the foundation of the world."



Sectional View of the Sanctuary Cut Away on Side, Showing the Holy and Most Holy Places, Together with the Outer Court.

"Yea, all that a man hath will he give for his life." Job 2:4.

NOTE.—The above is the true diagnosis of man's case. Proud man does not like to believe it. It is not flattering to the strong, the wise, the proud. They would rather believe, "I am, and there is none else beside me." They prefer to believe that man did not fall, that he is not a sinner; that he is not subject to death; but rather a child of nature on his upward way. Yet all of life, all relationships of life, all man's best consciousness of himself go to show that he is a sinner, one who has "missed the mark," and therefore he has come short of the glory, or goodness (Ex. 33:18, 19), of God. "In the way of righteousness is life; and in the pathway thereof there is no death." Prov. 12:28. God can not die, because He is absolute right-

eousness. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:3.

5. *In whom alone can man be saved?*

"Neither is there salvation in any other; for there is none other name under heaven, given among men [save that of Jesus Christ], whereby we must be saved." Acts 4:12.

6. *Whom does He undertake to save?*

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." 1 Tim. 1:15.

7. *How early was His sacrifice?*

"Redeemed . . . with the precious

8. *How fully did He give Himself?*

"Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, becoming in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted Him, and gave unto Him the name which is above every name." Phil. 2:5-9, A.R.V., margin.

9. *How far down did He stoop to save His creatures?*

"Now that He ascended, what is it but

For Winter Evenings

that He also descended first into the lower parts of the earth?" Eph. 4:9.

10. Why did God thus give His Son?

"For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

11. What part had the Son in this giving?

"Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus 2:14.

12. What was the worth of this offering?

"For He [the Father] hath made Him [the Son] to be sin for us, who [the Son] knew no sin; that we [the sinners] might be made the righteousness of God in Him." 2 Cor. 5:21.

"He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed." Isa. 53:5.

NOTE.—It was love on the part of the great Jehovah which moved Him to give His Son; it was love on the part of the Son which moved Him to give Himself, offering His own life for a race of sinners, and so demonstrate the love of God to men, and the holiness, the beneficence, the perfection of God's government. The purpose of God as well as the sacrifice of Christ was all-inclusive. It embraced not only man and this earth, but all creation. From the time the Son of God gave Himself in that far-away beginning, there began His self-abnegation, His vindication of the divine government, His desire to save all. Therefore He became an angel among angels,—Michael the Archangel,—chief only because of more devoted service; demonstrating that angels could live for God. His next step brought Him to the human family, where He went to the very lowest depths, even death. That death was the climax of the sacrifice of the ages. But in all His experiences He faltered not, failed not, and so "became the Author of eternal salvation unto all that obey Him." Heb. 5:7-10.

13. How may the sinner avail himself of the benefits of Christ's sacrifice?

"Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:21.

"I acknowledge my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin." Ps. 32:5.

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

14. How did men formerly show faith in Christ's offering?

"And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering." Gen. 4:5.

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God

testifying of his gifts; and by it he being dead yet speaketh." Heb. 11:4.

15. What was there in Abel's offering which recognized sin and the sacrifice of the Son of God for the sinner?

"Without shedding of blood is no remission." Heb. 9:22.

"For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls." Lev. 17:11; Gen. 9:4.

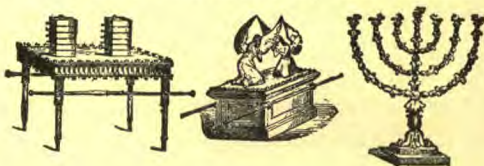
16. But does the blood of beasts take away sin?

"For it is not possible that the blood of bulls and of goats should take away sins." Heb. 10:4.

17. What did this blood typify?

"The precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1:19.

"Unto Him that loved us, and washed us



Furniture of the Sanctuary.
Upper Row, Table of Showbread, Ark of the Testimony,
Golden Candlestick.
Lower Row, Altar of Incense, Altar of Burnt Offering, Laver.

from our sins in His own blood." Rev. 1:5.
See also Heb. 9:14; 1 John 1:7.

NOTE.—The above scriptures, and many others which might be given, if we had the space, clearly show that all God's appointed offerings were made in faith in Jesus Christ. Every lamb offered in faith for sin in the past was offered in virtue of "the Lamb of God, which taketh away the sin of the world." John 1:29. The blood represented the life. The blood of Jesus shed for man represents His life. "The good Shepherd giveth His life for the sheep." John 10:11, 15. Whenever a sinner brought to the altar a lamb, he laid his hand upon the head of the innocent beast, and confessed his sin before God; he presented that offering as standing for himself, who was worthy to die; the lamb was slain, and its blood offered in the sinner's behalf. The sinner by faith saw thru that sacrifice God's offering on his behalf, and God accepted him, counting his faith for righteousness.

18. When Israel was called out of Egypt, what center of worship was built?

"And the Lord spake, . . . Let them [the children of Israel] make Me a sanctuary; that I may dwell among them." Ex. 25:1-9.

NOTE.—The making of this sanctuary and its furniture is described in Exodus, chapters 25 to 30; 36 to 40. A brief description (see engraving) is as follows: It was an oblong building 30 cubits long, 10 cubits high, and

10 cubits wide, made of upright boards of acacia wood, overlaid with gold without and within. It was divided into two compartments, the holy place and the most holy, separated by a heavy curtain or veil, the former twice the size of the latter. Ex. 25:33. It opened toward the east, so that the priest in his ministrations faced to the west. Num. 3:38.

Before the sanctuary was the altar of burnt offering, where the victims were slain, and the laver where the priests washed. Ex. 27:1-8.

On the right as one entered, the north side, was the table of showbread, representing the word of God. Ex. 25:23-30; John 6:48, 56, 63. On the left, the south side, was the seven-branched candlestick, representing the fulness of the Spirit of God. Ex. 25:31-40; Rev. 4:5. In front of the veil separating the holy places, was the altar of incense, the incense representing the grace of God which makes His people's prayers effectual. Ex. 30:1-10; Rev. 8:3.

Within the second curtain or veil was the most holy place. Here was the holy ark. In that ark were the tables of stone upon which God had written with His own finger His holy law of Ten Commandments. Ex. 24:12; 32:15, 16; 25:21; Deut. 10:1-5. The transgression of this law is sin. 1 John 3:4; Rom. 7:7. The cover of this ark was the mercy-seat, upon which abode the glorious shekinah over which spread the wings of the covering cherubim. This was symbolical of God's throne between the cherubim (Ex. 25:17-22; Ps. 99:1), where mercy and truth meet together, and righteousness and peace kiss each other (Ps. 85:10).

Over all the sanctuary was a richly woven linen curtain, blue, purple, and scarlet, in which were wrought with gold, figures of cherubim. This formed the ceiling. Over this curtain was one of goats' hair; and as a tent over the sanctuary were placed two curtains of ram skins and badger, or seal, skins. All these were made after a heavenly pattern, which the Lord showed to Moses. Ex. 25:40; Heb. 8:5.

Holy garments were prepared for the priests and very particular rules were given for their ministrations.

19. What did all these sacrifices, the priests, and the priestly services typify or symbolize?

"An High Priest . . . holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this He did once, when He offered up Himself." Heb. 7:26, 27.

NOTE.—All these things are object-lessons of the God who "delighteth in mercy," and who "taketh pleasure in them that fear Him, in those that hope in His mercy."

[The meaning of these symbols and what they symbolized in Christ's work will be our next study.]

EXISTENCE was given us for action, rather than indolent and aimless contemplation; our worth is determined by the good deeds we do, rather than by the fine emotions we feel. They greatly mistake who suppose that God cares for no other purpose than devotion. —E. L. Magoon.

SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., DECEMBER, 25, 1907.

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

MILTON C. WILCOX }
A. O. TAIT } EDITORS.

The Reality of Redemption.

WE earnestly hope that our readers will study our Bible-reading on "Types and Symbols," on pages six and seven of this paper. Let them there learn that it was not the hecatombs of sacrifices, not the blood of bulls and goats, which took away sin. They were but the symbols of the faith which God's devoted children offered in the days before Christ came. They were object-lessons showing the destructive nature of all iniquity, God's hatred of all sin, and yet His effort to save the sinner in making that Sacrifice to which all others pointed.

Thru the blood of his slain lamb, Abel saw "the Lamb of God, which taketh away the sin of the world." Thru the sacrifices which Noah offered he saw the great Sacrifice of Infinite Love who could truly give rest to His people, and was the Ark of Safety to all who would enter. Thru the ram which Abraham offered on Mount Moriah in lieu of his son of promise, he saw the greater Seed, God's only-begotten Son, who gave Himself for the world. Jesus says, "Abraham rejoiced to see My day; and he saw it, and was glad." John 8:56. Thru all the types and symbols of the sanctuary and its priesthood, Moses and Samuel and David and Hezekiah and Jeremiah and all the good of that age looked forward to the temple not made with hands, to Jehovah Our Righteousness, to the effectual Sin-bearer and eternal Priest, who is able to save to the uttermost.

They did not see all that those living since in the days of fuller development saw, but by faith they saw sufficient to regenerate character thru life-connection with God, saw far beyond what many see in the fuller, clearer light. Now, in these later days, how much more diligent students of the great plan of redemption ought the children of God to be. The sanctuary with all its types and symbols will form a great key which will open the portals of divine love and knowledge to the earnest seeker.

December Twenty-five.

IT will be observed that our schedule has made the regular date for this issue of the paper come on December 25—on Christmas day.

It is quite generally considered that Christmas is to be observed in honor of the birth of Christ, and yet most people know that He was born several months earlier in the year. It would seem that it was the direct design of God that the exact day of the birth of His Son should not be known. The exact day of His birth is not the fact that is of

interest to the lost sinner. That Christ did actually come into the world, and that He has actually made a way by which every one may be rescued from sin, is the great fact that we all need to know, and this is the great fact that should be constantly kept before the world by His followers. "Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." 1 Tim. 1:15.

The Christian people of no denomination do not, nor have they ever presented Christmas to the world as the exact day of the birth of Christ. But all Christians do unite in presenting to the world Him whom they have found—the One who has saved them from their sins. They present Him as the One who is able to save to the uttermost all who will come to God thru Him. They pre-

sent Him in confidence, for they have found in their own experience that He is an ever-present Saviour.

The Christian who is following closely the prophecies that Jesus gave is looking forward with great joy to the privilege of personally meeting Him very soon; for all the prophecies unite in showing that the second coming of Christ is very near at hand. Those who have learned to know the Master, and who know from His word that His coming is very near, have a joy in their hearts all the time that is simply beyond the powers of description. It is always well to study anew the story of the Babe in Bethlehem, and it is also important to study the promises which show that He who is the Desire of all nations is due to appear on earth again at a very near-by day.

Studies in Romans

Rom. 2:1-6.

OUR study in Romans two weeks ago presented the list of iniquities and sins into which the heathen peoples plunged because they "refused to have God in their knowledge;" the mention of these iniquities is found in the concluding verses of the first chapter of Romans. From the facts stated concerning the depths of sin into which men will fall when they refuse God, the apostle proceeds to draw the following conclusions:

"Wherefore thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest dost practise the same things. And we know that the judgment of God is according to truth against them that practise such things. And reckonest thou this, O man, who judgest them that practise such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of His goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance? but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his works." Rom. 2:1-6.

"Wherefore" is the word with which the apostle begins the foregoing quotation. He signifies in this manner that he is now about to draw his conclusion from what he has already said. His conclusion is easily understood. The man who condemns the crimes and the unnatural sins that are enumerated in the first chapter, and yet who practises the same things is left without excuse. The very fact that a man will say that such things are wrong shows that he knows better, and therefore he will condemn himself in the day of judgment. He has said that such things are wrong in others. The man can not be found who will make the bold claim that the sins enumerated by the apostle are right. Every one condemns such things in others, and by condemning them in others he thereby condemns them in himself. Such is the clear logic of the apostle.

Then may we know of a surety that "the judgment of God is according to truth against them that practise such things." And we can follow the apostle still further

in saying, "Reckonest thou this, O man, who judgest them that practise such things, and doest the same, that thou shalt escape the judgment of God?" In condemning the heathen for practising such iniquities we pass judgment upon ourselves, unless we repent and are cleansed from the very sins that they are doing. We show by our own sentence of judgment against them that it would be right for God to pass sentence against us. And we may go still further. The heathen themselves who practise these sins are not without the evidence that they are doing wrong. They themselves will condemn in each other the things that are being practised, and they thereby join in the condemnation.

This first part of the second of Romans, when studied in connection with the last part of the first chapter, ought to make it perfectly plain to any one that God is just when He passes the sentence of condemnation upon the sins that men commit. These things show that God is good because He will not in any manner nor under any circumstances pass over such wrong-doing. And the goodness of God is all the goodness there is in the universe. And when God shows us the evil of wrong-doing it is that He may at the same time impart unto us the goodness that comes from Himself. For God by His Spirit impresses every one that it is necessary to come to Him if we would escape this thralldom of sin that we condemn in the world about us.

But those who condemn sin (and all do), but who do not accept the only remedy, place themselves in the category of despising the goodness of God. For immediately following the apostle's statement that they that judge or condemn this course of sin are not to escape the judgment of God, he adds, "Or despisest thou the riches of His goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance?"

The goodness of God in showing all mankind what is right, and thus planting in every one the disposition to condemn the wrong, is designed to lead us to repentance.

It is designed to lead us to turn from the wrong and to seek the power from God that will enable us to repent of sin by confessing the wrong and turning our feet into the ways of right-doing. But when we do not avail ourselves of the wooings of the Spirit of God, in that very act we show that we despise the riches of God's goodness. We show that we are willing to follow on in sin, trusting to some plan of human devising for our salvation.

And when we refuse God, we not only show by that act that we despise His goodness, but we make our hearts hard and impenitent, and this in turn "treasureth up for thyself wrath in the day of wrath and revelation of the righteous judgment of God." Thus does effect follow cause. Thus is it shown that God's judgments are righteous, and that they follow logically and philo-

sophically the "despising" of His goodness. And thus is it shown that God does not reject any one until He has borne long and suffered long with him.

Every man will receive according to his works, is the statement of the last part of the quotation. A man's works represent what he has actually done. And if he has continued to work the works of sin in the face of God's efforts to save him from sin, he has already condemned himself by saying that the sin is wrong. And, therefore, he can not blame God if He concurs in the judgment that man has already passed upon his own wrong course. The impenitent sinner can not lift his head in the judgment to protest against the Lord when He arises to render the sentence and to execute the judgment. Thus will every act of the Lord be shown to stand in justice and fairness. t.

stronger than the glittering generalities, the seductive atmosphere, the fulsome flatteries, the strong delusions of the popular education of wealthy, world-renowned Babylon; a lesson which all Christian parents should have taken to heart, but which having been neglected, is responsible for the Bible ignorance, the infidelity, the growingly low standards of morals everywhere manifest in the business and social world.

Temporal versus Eternal.

The education of Babylon promised great temporal advantages to those who excelled. Honorable positions among the Magi and Chaldeans were ever open, in which the growing scholar could wield great influence; and the mighty king was ever seeking such to fill important posts of responsibility in the affairs of his vast empire. But beyond these it offered nothing. True, there were the greater gods, and the promised reward among them in a world no better than this; for the gods, being deified departed heroes, were of like passions with men here; and the better or upper worlds were realms of plot and counterplot, war and strife, rape and marriage. Might and position awaited if a man could win it by strength, subterfuge, or the special favor of some deity; but of power over sin, of the "upright life and pure," of the right of existence because of righteousness, the polytheistic religion of Babylon knew nothing, and taught nothing which was free from condemning and all-destructive error. The very root of that religion, as we have already seen, was rebellion against God, perversion of His ways, rejection of His commands, and trust in the self-sufficiency of the creature.

Daniel and his brave, faithful companions turned from it all, and chose the simple course that would separate them as much as possible from sin-loving youth and all idolatrous associations. They had read in the words of infinite wisdom of the wrong course: "Avoid it, pass not by it, turn from it, and pass away." Prov. 4:15. We can readily understand that this course cost them something. We can easily hear the protests and ridicule of the disloyal Judean youths among the captivity. We hear the taunts of the Babylonians and captives from other nations. We can hear the reproach cast upon the simple diet of pulse (leguminous foods, as peas, beans, lentils, or perhaps seeds of any kind), and pure water. We can see the curled lip and contemptuous sneer; we can note the repressed word on the part of the persecuted; we can read their inward prayers; we can almost join them in their prayer-meetings, when alone, as they poured out their souls to the living God, their personal Friend. They were, like one of old, only bearing "the reproach of Christ," esteemed by them "greater riches than the treasures" of Babylon. They were building characters of eternal worth.

With beautiful Christian courtesy and wisdom, they lay the matter before the king's steward, and ask for a brief time of testing for the proposed diet. The brevity of the time shows clearly that they expected God to work manifestly. They were in Babylon

(Continued on Page 13.)

Studies in the Book of Daniel

God the Teacher.

A Lesson for the Ages.

(Concluded.)

THE study of last week was of Babylon as an educational center, the extent of her schools, industries, and influence. This article is a continuation of that study.

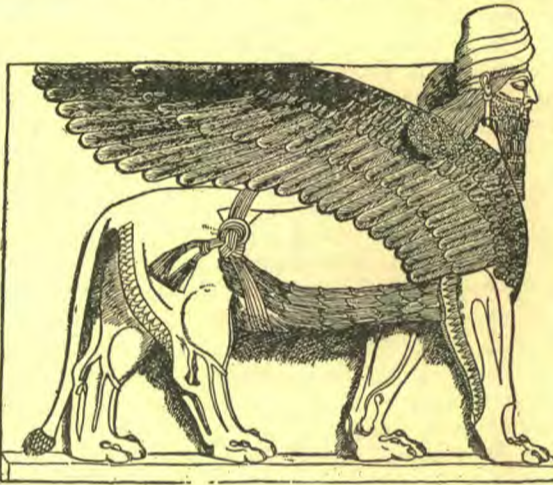
The eating and drinking of the Babylonians was more or less connected with their religion, the root of which was nature-worship, and the chief of which was sun-worship. Great feasts came continually—weekly, monthly, yearly—in connection with this worship. Licentiousness in various forms was a part of it; and this licentiousness was fed and fostered by rich, unwholesome viands, the exciting condiments and sauces, and the stimulating, intoxicating, maddening wine drunken on all such occasions. The mad revels of students in our great institutions of learning, connected more or less with idolatrous feasts and revels of the various cults and guilds of ancient Babylon. The Easter and Yuletide festivities, as well as the special feasting on Sundays, are all continuations of the ancient Babylonian feasts in honor of the sun and its "wild solar holiday of all pagan times."

But these religious feasts and revels were expressly forbidden by the law of Jehovah, in which the Judean youth had been educated.¹ They had seen the sad result of this false worship and false education among their own people and their kings; and they themselves were reaping the fruit of the evil sowing in their captivity and enforced exile from beloved Zion, which lay in utter ruin.² Even Israel's wisest king, who was famous thruout all nations for his knowledge, to whom all the world sought for wisdom; whose knowledge embraced botany, and zoology, and entomology, and rhetoric, and psychology, and art, and ethics (1 Kings 4: 29-34);

¹ See Deut. 4:19; 17:3; Lev. 19:26-29; Job 31:26-28; Eze. 8:7-16, and elsewhere.

² See 1 Kings 16:30-33; 2 Chron. 33:1-6; Jer. 7:17-20; 44:16-22, et al.

whose proverbs are even now, in their comprehensive scope, the wonder of the world,—even he, thru the seductive influences of wine and the idolatrous women of his court, fell. Knowing God's law, knowing and see-

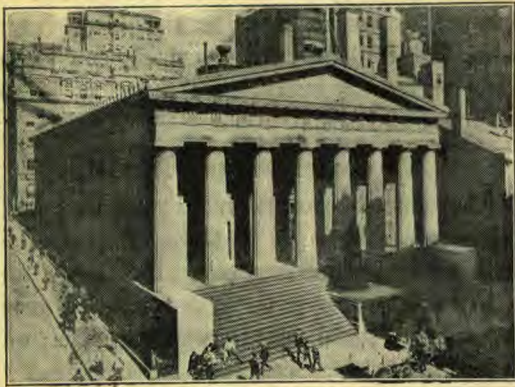


Assyrian Man-Headed, Eagle-Winged Lion.

ing the sad results of departure from it thru the popular worship and feasts of the heathen, the noble young men of Judah, tho slaves, refused that part of their education which would have connected them most closely with the idolatry of Babylon.

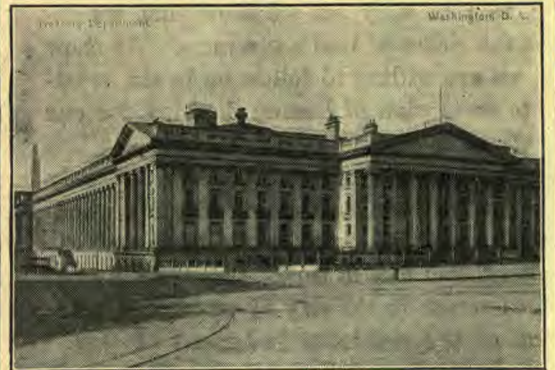
Above all other considerations there must have come into the lives of the young men as controlling principles their duty and service to God. Their own names continually recalled God's goodness and their duty to Him: Daniel, "God's judge;" Hananiah, "whom Jehovah graciously gave;" Mishael, "who is what God is;" Azariah, "whom Jehovah aids." Nebuchadnezzar, knowing the influence of these, bestows others, in order to bind them to idolatry. Daniel was called Belteshazzar, "Bel favors;" Hananiah was called Shadrach, "circuit of the sun," or "royal one;" Mishael was given the name of Meshach, the first syllable retained, but the Babylonian "Shach," the goddess of love and mirth, substituted for "El," God. It was to connect the youth with the Babylonian Venus. Azariah was called Abed-nego, a "servant of Nego," or Nebo, the god of learning. But the language, the memories, the associations, of heaven-taught youth were

THE OUTLOOK



Subtreasury, New York.

The Financial Situation



Treasury Department, Washington.

OCTOBER 22 the Knickerbocker Trust Company, of New York, with deposits aggregating more than \$62,000,000 failed. It paid out to the extent of \$8,000,000, and closed its doors. This was the only failure recorded that day, but it set the country wild. In New York, according to reports in one of the papers, it was a day bordering on wide-spread financial panic. The situation was so serious as to bring Secretary of the Treasury Cortelyou from Washington. Money was at a prohibitive premium; when the Stock Exchange opened at ten o'clock the rate was six per cent; before one o'clock it had jumped from six to ten, and within fifteen minutes ruled as high as seventy per cent. Toward the close of the day, however, it dropped back to six per cent.

The slaughter of railroad, mining, and other stocks was terrific, reaching a lower figure than in years. The authorities at Washington and the leading financiers in New York did everything they could do to allay the panic, but the fears of the people were aroused, and that which was thought would be only local in its effect, affecting only the great money centers of the United States, swept westward like a great wave.

It has been well remarked that the wealth of this country is divided into many different divisions, of which money is but one. It is almost the sole division in which all the people have confidence, because back of that stands the government, and the people have made it. Therefore when discredit is brought upon any division of property, like stocks in rail-

roads, trust companies, etc., those who are alarmed will at the earliest opportunity seek to convert all their holdings in the things in which they do not have confidence into the one thing in which they do have confidence—money.

There are very few banks in the country which can stand a continued run from their depositors. The law requires but from twenty to twenty-five per cent of their capital to be held in reserve. It has been found in many instances that the reserve was below this. Of course as soon as the people heard it, effort was made to withdraw from the banks their deposits. This forced the various banking men, and especially in the great financial centers, to radical action. Bank holidays have been declared in which the banks could not be forced by depositors. This has been especially true on the Pacific Coast. Stronger banks in various cities have combined into clearing-house associations, and they have issued clearing-house, or credit, certificates in lieu of gold. Great effort has been put forth to secure all the money from the Old World possible, and in order to meet the need of the country the federal government decided to issue one hundred millions of credit certificates, and to float fifty million dollars' worth of Panama bonds, hoping that these would be taken very quickly by banking institutions, the government returning the money to the banks to be put in circulation. Since the action of the Secretary of the Treasury in this matter, gold has been coming in freely from the Old World and it has not been thought necessary to issue more than from fifteen to twenty-five millions of credit certificates, and the Panama bonds have been placed at an issue of twenty-five million. "Reports" from all the great money centers and in the newspapers seem to be reassuring,—for the banks.

Results.

Right in the very height of the panic many business houses in the East closed, large factories and systems of factories discharged their men, 8,000 railroad men were discharged in Chicago, great department stores and merchantile houses also discharged help, making the outlook very serious indeed for the coming winter. However, since this action was taken, and supplies of money have come in from different sources, many of these manufacturing establishments have resumed work, 6,000 of the 8,000 railroad men have been taken back, and while these reports on the face are hopeful, yet on the other hand there are thousands upon thousands of working men thruout the United States who have nothing to do. These are not reported. For instance, in San Francisco the other day the writer was told that there were from 20,000 to 30,000 men out of employment in that city. One working man declared that where he was em-

ployed 200 men called the day before looking for work; and in all parts of the city where work was carried on there were almost invariably more men looking on longing for work than were at work.

The Causes.

What are the causes of the financial panic? Never did the country seem to be more prosperous than when it was precipitated. Men had been predicting financial panics for two or three years; it was felt that the tremendous risks and daring speculations would bring this result, and yet there was never a greater demand for the products of the mills and the earth than at the very time when the panic came. It was impossible for mills to meet the demands. Crops were fairly good and the demand for them, not only in this country, but in the Old World, was very great. But the crash came like thunder out of a clear sky.

Various Theories.

What were the causes? These would be much more easily suggested if there was any agreement on the part of the financiers in regard to the causes. But here they are hopelessly at loggerheads. "Everybody's Magazine" for December stopped its presses and consulted with such well-known financiers as Lyman J. Gage, ex-secretary of the United States Treasury; Prof. W. G. Sumner, Professor of Political and Social Science at Yale University; Stuyvesant Fish, ex-president of the Illinois Central Railway; James J. Hill, president of the Great Northern Railway Sys-



The Chicago Railway Exchange, the Greatest Center of Railway Operations in the World, Controlling the Freight and Passenger Tariffs of a Continent.



Chicago Board of Trade, the Greatest Gambling Center of the World over the Products of Agriculture.



New United States Mint, Philadelphia.

tem; Byron W. Holt, editor of "Moody's Magazine," and the well-known Mr. Thomas W. Lawson. Some of these men, like Mr. Gage and Mr. Fish, give as one of the reasons the large destruction of capital in the recent wars and earthquakes. Mr. Gage tells us that "the pressure for the use of capital has outmeasured the supply of capital," and that this condition being reached at the time of the annual harvest when there was a real demand for more than a hundred millions of currency for the moving of the harvest, left matters in a very serious condition, and intimates further that if the United States had had a proper system of currency so that money could be issued to meet this demand, as in England, we would have weathered the storm without any difficulty.

Professor Sumner gives one of the reasons for the panic—the loss of confidence on the part of the people, this loss of confidence growing out of the denunciation of the great masters of industry as corrupt and dishonorable managers of the interests under their control. This has been led by President Roosevelt, resulting in "confusion and wrangling, with stagnation of industry, suppression of enterprise, and a loss of the great and joyous energy which has hitherto characterized our people."

Mr. Fish declares that he looked for this very storm ten months before it came, that despite the unprecedented output of gold, money is dear the world over, and that "because of high prices and activity in trade." This is aggravated, he claims, by such nations as Great Britain, Japan, and Russia, who are endeavoring to make up their losses from recent wars. Added to this "Wall Street has absorbed and is absorbing more than its share of the loanable fund." Mr. Fish also presents the fact that while we are one of the wealthiest nations, we are still a debtor nation. "Europe holds vastly more of our securities than we hold of all foreign securities;" and he feels that there is needed "A GREAT MORAL FINANCIAL REFORMATION, which, like the religious Reformation of the Middle Ages, will thru much cruelty work out good in the end."

While Professor Sumner and Mr. Fish declare that money is stringent and scarce, Mr. Hill declares that "neither is there an insufficient volume of money in the country." He holds that the difficulty with all is the lack of confidence. While Mr. Fish talks of dear money, Mr. Holt speaks of the declining value of gold and lays the cause of our crisis to our inelastic currency system and our uncivilized tariff laws. Mr. Lawson declares that it is the lack of confidence thru the trickery of what he calls "the System."

It is seemingly very clearly evident, as the English papers themselves look upon it, that President Roosevelt has done nothing to cause the panic; he has simply turned on the light and shown how predatory wealth is aiming to grasp and control the very heart-blood of commerce in the money of the nation.

The real causes have been well stated by Governor Gillett of California, before printed in the "Signs." He declares that the present causes are "found in the extravagant living, wild speculations, the effort to get rich

quickly by giving nothing for something, the frenzied finance of the stock and bond manipulators of Wall Street, and the attempt dishonestly and by misrepresentation to float all manner of enterprises upon a sea of water. These are the things which have been mostly, if not entirely, responsible for the present financial stringency, and it is only the unparalleled prosperity distributed among the masses, that saved us from financial ruin."

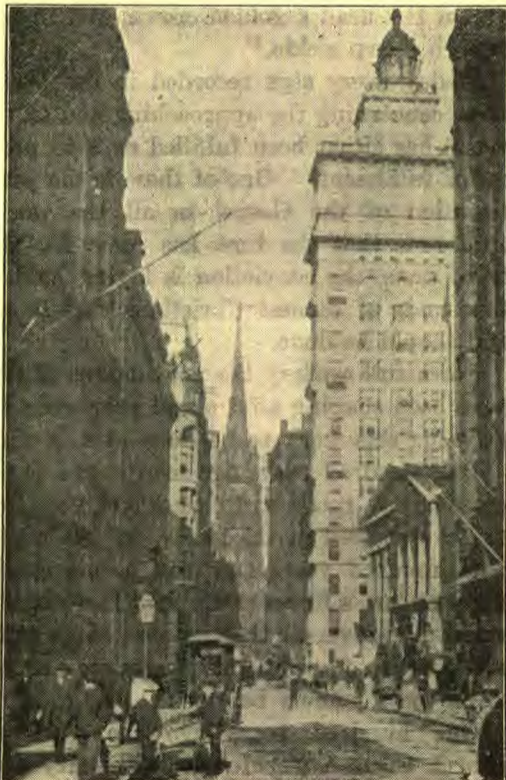
The Remedies.

Various remedies have been suggested, yet in all probability nothing will be done. Some have counseled the organization of a great national bank in which the government itself shall be responsible. Another has advised the government to stand behind the national banks of the country (embodied in a bill by Mr. Candler of Mississippi) assisting them to a sufficient extent to meet whatever failures may take place, so that all depositors shall be assured that every dollar is safe; and this doubtless would restore confidence; but in all probability this will not be done. These measures would make too much for the protection of the people, and give less power to the great



The New York Residence of One of America's Retired Rich Men, Andrew Carnegie, Whose Wealth Increases More Rapidly than He Can Spend It.

financiers. In the recent message of the President to Congress he commends for favorable considerations of Congress a Postal Savings Bank System, and that too would restore confidence because the people would feel that the government is behind it, and their money would be perfectly safe deposited with the government. The same opposition would be brought against this by the financiers as is brought against the national bank, and so we



Wall Street, the Great Money Center of America, Whose Operations Affect Every Money Center of the World.



Gold and Silver Bullion at a Denver Smelter.

are told by some of the leading representatives of the people that there will probably be no legislation at all concerning financial matters, while on the other hand some of the best thinkers in the country declare that the United States money system is the worst in the world.

The Outcome.

What will be the outcome? Some look for harder times, especially for the poor, those who are dependent upon their daily labor for bread. The many unemployed is bound to decrease wages. This would not be so bad if prices for the commodities would come down with the price of labor. If the masses of the people can not buy, mercantile institutions will be bound to go to the wall. These things may not affect the great financial centers, but they will affect the great mass of the people.

The Lesson.

What is the lesson which ought to come home to the workers, the poor people?—It is to economize in every way possible. Retrench in expenditures wherever they can. Cultivate little pieces of land when they are not employed otherwise and there raise many of the necessities of life. Dispense with expensive clothing and entertainments.

Shall we look for better times?—Temporarily, yes. And yet the united testimony of the word of God is that we are living in times which are perilous, times which are unsettled, times which will see more and more of the awful strife between labor and capital. It is an apostle of Jesus Christ who declares that miseries are coming upon the rich. He tells us that they heaped treasures together "in the last days," that in their heaping treasures together they have been utterly regardless of their poor fellow men; the wealth they have gotten has resulted in the oppression of the poor; and there will come a time when the poor, driven to madness, led by unprincipled and unscrupulous leaders many times, will rise up in their wrath and overthrow the wealthy.

Read chapters one and two of Habakkuk, the first part of Amos 8, Isaiah 5, and James 5:1-8. These are not our words, they are predictions of the living God. And yet we deprecate with all our souls the violence which is bound to follow the unnatural conditions in the country which make so many men fabulously wealthy and leave so many with the bare necessities of life. It is better to suffer wrong than to do wrong. It is better for the poor, suffering soul to trust in God and leave all to Him who judgeth righteously, and who, beyond this vale of tears, will usher in a realm where there shall be no want or sorrow or death.

During the fiscal year ending June 30, 1907, there were 13,005,255 letters and parcels received at the dead letter office in Washington. Of these, 76,724 enclosed negotiable paper, money orders, etc., to the amount of \$2,018,076.36. The currency alone found in dead letters amounted to \$67,715.69. While many of these valuables can be returned to the senders, a great deal is lost thru carelessness in addressing.



The Gospel to All the World in This Generation

By A. G. Daniells

THERE is a deep conviction in the hearts of many devout missionary workers in both home and foreign fields that it is the duty of the Christian church to proclaim the Gospel of Christ to all the world in this generation.

This conviction is based upon the teaching of the Scriptures and the marvelous providences of God during the last century. God so loved the *world*, the *whole* world, that He gave His only-begotten Son that whosoever believeth in Him should not perish, but have everlasting life.

After Jesus had died for the world, He said to His disciples, "Go ye into all the world, and preach the Gospel to every creature." "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." Mark 16: 15, 20.

The Gospel is God's message of salvation to a lost world which Christ died to save. The church is God's chosen agency to tell His Gospel of love to the world. Therefore it is the duty of the church to proclaim the Gospel to all the world. This is an obligation that the greatest and truest Christians of all ages have recognized. St. Paul, the great apostle to the Gentiles, declared: "I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise." And John Wesley, one of the greatest of modern evangelists, often said, "The world is my parish."

But to-day there is more than a recognition of this general truth. A deep conviction has fastened upon the hearts of many earnest, intelligent Christian workers that the Gospel should be preached to the whole world before the generation now living shall have passed away.

For one, I believe that this conviction is born from above, for both the Scriptures and the providences of God call for it. This makes it not only a possibility but also a certainty.

When Jesus had finished His work on earth, and was about to ascend to heaven, He gave His followers the most solemn promise that He would come again. The disciples believed this promise, and asked, "What shall be the sign of Thy coming, and of the end of the world?" In His reply the Master pointed to a number of sure evidences of His speedy return. One was this: "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14.

From this it is plain that the generation that shall see the return of Christ to the

world shall witness the proclamation of the Gospel to all the nations of the world then living.

In the revelation given to John on the Isle of Patmos, he was given a view of this work in process of fulfilment. He says: "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. . . . And I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of Man, hav-

The Bible.

WHAT is the world?—A wildering maze,
Where sin hath tracked ten thousand ways
Her victims to ensnare;
All broad, and winding, and aslope,
All tempting with perfidious hope,
All ending in despair.

Millions of pilgrims throng those roads,
Bearing their baubles, or their loads,
Down to eternal night;
One humble path that never bends,
Narrow, and rough, and steep, ascends
From darkness into light.

Is there a guide to show that path?
The Bible:—he alone who hath
The Bible, need not stray;
Yet he who hath, and will not give
That heavenly guide to all who live,
Himself shall lose the way.

—James Montgomery.

ing on His head a golden crown, and in His hand a sharp sickle."

To-day every sign recorded in the Scriptures concerning the approaching end of the world has either been fulfilled or is in process of fulfilment. One of these is the proclamation of the Gospel to all the world. And now that the time has come for this to be done, the conviction is laying hold of thousands of earnest Christians that it can and should be done.

For a full century the providences of God have been shaping affairs and preparing the way for this work to be done at this time.

One hundred years ago men began to explore every "nook and corner" of the globe as never before in the history of the world. One hundred years ago men began to discover nature's forces and invent facilities for effective, universal transmission of thought, and for rapid world-wide travel such as had never been known before.

One hundred years ago the Christian church began a world-wide missionary campaign such as had not been carried on since apostolic times.

To-day every country and every inhabited island of the globe is well-known to the ordinary reader. All parts of the world are brought into close touch by the ocean cables, the printing-press, and the railway and steamship lines. The present is an era of general financial prosperity unknown in any past generation.

It certainly seems as tho the providence of God had marshaled all the interests and facilities in the world which are necessary to proclaim the Gospel to every nation, kindred, tongue, and people in this generation. Surely what the Scriptures demand and God's providences prepare for will be done. It can not fail.

What is now needed is a seeing, believing, acting church. The fatal malady that afflicted the church at the first advent was their blindness. Their eyes were closed so that they failed to see the fulfilment of the Old Testament Scriptures. This filled their hearts with unbelief that led them to reject the work God called them to do. But to some Jesus said: "Blessed are your eyes, for they see." To them He revealed His purposes and committed His work.

Thank God, to-day some of His followers see the marvelous opportunities for world-wide evangelization. Their hearts burn with the desire to do the work now required to prepare all men to meet their God. They are putting forth the best efforts of self-sacrificing service of which they are capable, and God is blessing their labors. The Gospel is going to all the world. It will be heard by every kindred and tribe during this generation. And then the end will come.

Our Work and Workers.

BROTHER G. A. LAGRONE baptized six at Comanché, Texas, November 21.

SEVEN are obeying the commandments of the Lord at Haskell, Okla., as the result of the labors of Brother C. M. Hayhurst.

A CHURCH of twenty-five members has been organized at Hastings, Neb. There is a Sabbath-school of thirty-nine members.

BROTHER F. M. Oliver recently held meetings in which seven were added to the church at Fox, Ore. A Sabbath-school of twenty members was also organized.

BROTHER J. R. BAGBY organized a church of nineteen members at Weatherford, Okla., November 24, six by letter, six by baptism, and seven on confession of faith.

A CHURCH of forty-nine members has been organized at Hinsdale, Ill., in the family of the Hinsdale Sanitarium, of which Dr. David Paulson is superintendent.

"I BAPTIZED ten dear souls as a direct result of the work done in West Hoboken, and others are deeply interested," writes Brother J. G. Hanhardt, in the Kansas Worker.

WITH a list of new subscribers to the SIGNS Brother H. E. Reeder writes that he and Brother G. W. Berry have just closed a six-week series of meetings near Oshkosh, Neb., and that twenty souls are rejoicing in the light of newly-found truth as a result.

THE little company at Ringgold, Neb., dedicated a new church October 20.

A GERMAN church was organized in College View, Neb., November 23. The membership is thirty-one.

As a result of Brother F. M. Olivet's labors at Long Creek, Ore., seven have united with the church there and four more are awaiting baptism.

PROGRESS is reported in Rochester, N. Y., where Brother J. W. Raymond has recently baptized seven, in all fifteen having been received into the church.

A CHURCH of thirteen members was organized at Yoncalla, Ore., November 21, by Brother and Sister C. J. Cole. The little company has a new church ready to dedicate.

Wanted for Missionary Work.

CLEAN copies of SIGNS, the Life Boat, Instructor, Little Friend, or any other of our denominational papers. Address Mrs. M. Knolty, Richmond, Cal.

SIGNS, Watchman, and tracts are desired by Chas. F. Volz, R. F. D. No. 3, Lexington, Ind.

CLEAN copies of the SIGNS and Little Friend. Address P. Padurson, Monterey, Cal.

SIGNS and Life Boat for prison work. Address Mrs. Ona Keifer, Ocean Park, Cal.

Studies in the Book of Daniel.

(Continued from Page 9.)

to witness for Him; they would meet every condition so far as slaves could; and then God would vindicate their faith, and witness to His truth. The steward admitted the test, and the ten days of vegetarian diet satisfied him that the youths of Judea could hold their own, and he gave them their own way.

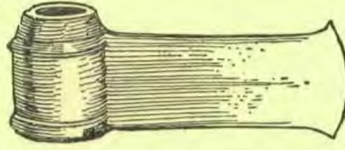
The Results.

The three-years' university course soon terminated. The Judean princes had studied the language and learning of the Chaldeans, the arts, the sciences, the knowledge, all of worth, and doubtless much, unwillingly, not of worth, which the renowned teachers of Babylon had to impart. The result is told in the following simple record:

"Now as for these four youths, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams. And at the end of the days which the king had appointed for bringing them in, the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah; therefore stood they before the king. And in every matter of wisdom and understanding, concerning which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his realm. And Daniel continued even unto the first year of King Cyrus." Dan. 1:17-21, A.R.V.

They had attended the schools of Babylon, but they had had a higher Teacher than Babylon knew. Beyond the voice of heathen tradition they heard the words of truth; beyond the deification of nature, they saw the working of the great Jehovah, high over all. High sounding over the traditions of the priests, the commentaries of the lawyers, the guesses of the scientists, the vague generalities of the evolutionists, they heard the voice of the Ancient of Days. They had opened the heart and soul and mind and flesh to let God in, and He came in with all the life-expanding and truth-progressing power of the Infinite. They were taught

of God; how little in comparison were the hypotheses and suppositions and superstitions of man! With the whole being opened to Him who ever seeks entrance to His temple,—man's body,—what wonder is it that "God gave them knowledge and skill in all learning and wisdom;" and that when the king communed with those who studied the prescribed course at his universities, and thus tested them at the end of three years, "among them all was found none like Daniel, Hananiah, Mishael, and Azariah!" "Therefore stood they before the king," as counselors. But this was not all the test; in the affairs of his great and diverse kingdom, "in every matter of wisdom and understanding, concerning which the king inquired of them he found them ten times better than all the magicians



Babylonian Flint Instrument Supposed to Have Been Used for Making Cuneiform Characters on Soft Brick.

and enchanters that were in all his realm." God did more than this for Daniel. He opened to his mind new revelations of the far future. He made him a seer—a see-er of the time to come. In his loyalty to God, Daniel could be trusted with the great prophetic gift, for the warning of the world, and the good of his people, to the glory of God. And these glorious lessons of infinite worth have come down to us. Will we heed them?

Literary Notices.

"The Sinner and His Friends," "a Volume of Evangelistic Sermons." By Rev. Louis Albert Banks, D.D., Funk & Wagnalls Co., New York. 12mo, cloth, 364 pages. Price \$1.30 net; post-paid, \$1.42.

This volume gives a series of very interesting and helpful sermons. The sermons abound in illustrations and narratives that not only fix the interest but they touch the heart and instruct. Doctor Banks speaks from the heart, and enlivens his matter, not by the foolishness of jesting and joking, but by the earnestness of his conviction. He shows by his sermons that he believes in a whole Bible, and also that he believes the world is sick thru sin; and the one and only remedy for that sin is the atoning death of the Lord Jesus Christ. The minister and the layman can find help and inspiration in the book, and the sinner can find help and comfort.

"Practical Christian Sociology." By Wilbur F. Crafts. Revised fourth edition, 524 pages, price \$1.50 net. Funk & Wagnalls Co., New York.

This volume is a series of five Princeton lectures on the subject of "Practical Christian Sociology." It is arranged in the form of a text-book with review questions after each chapter. There is an appendix giving numerous notes on each lecture, and a "second part" to the appendix giving what the author calls chronological data of human progress. Mr. Crafts endeavors to show that there is no difference between the "secular" and the "sacred" duties. He says, "The most serious error that has come down to us from the Middle Ages, one of much greater harmfulness than many theological and ecclesiastical errors more discussed, is the unwarranted, unscriptural division of life into 'sacred' and 'secular', the double standard of piety, as unwarranted as the double standard of purity."

The volume advocates many useful and important reforms, and shows immense labor, but in this book, as in all Mr. Crafts' writings, he strongly urges the enforcement of Sunday observance by civil law. It is for this purpose as much as anything else that he makes his argument that there should be no distinction made between the sacred and secular.

The persistence with which Mr. Crafts has advocated reforms in divorce laws, and urged prohibition as the most tenable method of dealing with the drink curse, and worked for the lifting of mankind out of the numerous social vices is truly commend-

able. His work indicates that he is sincere, earnest, and able in his line. But it seems too bad that he has not been able to see that when he attempts to enforce by civil law such religious doctrines as the observance of Sunday he is asking us to go back into the darkness of the ages when they burned men at the stake and subjected them to all kinds of tortures because they would not subscribe to the tenets of church dogma whether they could believe in them or not. Majorities may rule in civil matters, but they have no right to rule in matters of conscience. It was this great, fundamental truth that formed the chief corner-stone of the American Republic. It is suicidal to depart from a doctrine that has been proved to be so divinely correct.

"The Life and Sayings of Sam. P. Jones, the Evangelist." By his wife. A. N. Jenkins & Scott sole distributors, Austell Building, Atlanta, Ga.

This volume tells the story of the life of the noted evangelist, Sam. P. Jones, in a very readable and entertaining manner. It is a volume that any one will enjoy reading, and as the story of his early struggles in entering the ministry is told there is an uplifting influence at the thought of the determination and devotion that he manifested. He was a character that has usually been pictured as very rough and uncouth, but when seen from the standpoint of "his wife" his devotion to God and his determination to lead souls to Christ present a very helpful narrative. The severe, rough, and harsh-mannered preacher that has been so often talked about in the papers is lost sight of in the tender, affectionate husband in the home and the neighborhood.

"Making Home Peaceful." By Mrs. L. D. Avery-Stuttle. Over 200 pages, illustrated, cloth; price 75 cents. Address your tract society or this office.

Mrs. Stuttle is a writer of long experience, and "Making Home Peaceful" will be found a delightful story for children, and grown-ups as well, inculcating principles of filial love and duty, temperance and practical Christianity in the home. It is so simply and beautifully told that every child-heart will be touched, and the experiences of the wayward son of the story it is hoped will bring many thoughtless, drifting boys to consider their course and turn from it. The evil results of a wrong course are strikingly contrasted with the present peace and the future happy reward of right-doing.

"A Manual of Common American and European Insects." Funk & Wagnalls Co., New York, Price 25 cents.

This strikingly useful little manual reproduces the common insects in their natural colors, and gives both the common and the scientific name of each. Thus a person with the manual in hand would be able to discover the name of any of the common insects that he might meet, and by going to an encyclopedia or some work on entomology would be able to learn the history of the bug. A complete index enables any one to readily find any insect that is listed in the manual. The manual can be relied upon as being trustworthy as it is prepared under the direction of William Beutenmuller, Curator of the Department of Entomology, American Museum of Natural History, New York.

"A Manual of American and European Butterflies and Moths." Funk & Wagnalls Co., New York. Price 25 cents.

This little booklet is on the same plan exactly as the "Manual of Insects," reviewed in the foregoing. Both ought to be in every school and family.

Helps to Bible Study. A series of Bible-readings, simple and easy, designed as an aid to the personal study of the Scriptures, and adapted to the use of individuals or families; also a valuable assistant for Bible workers. 125 pages. Paper covers, 25 cents; cloth, net, 50 cents. Address this office.

Bible Text-Book.—By O. A. Johnson. A pocket edition of Bible-readings on 49 subjects, covering in a concise and complete way the prophecies, the Third Angel's Message, Two Covenants, Law of God, Sabbath Question, and many other kindred topics. 208 pages. Cloth, net, 30 cents; leather, 50 cents. Address this office.

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



The Horror of a Great Darkness.

Gen. 15:12.

THERE are times in our lives
When our lights grow dim,
And the Lord seems afar
When we call on Him,
And we feel, as we kneel,
The horror of a great darkness.

There are ways that are drear
To our aching eyes,
And we fain would lie down
'Neath the gloomy skies
And rebel; and repel
The horror of a great darkness.

And we cry in our pain,
In our inmost heart,
For we feel in our soul
The blood-drops start,
And we know all the wo,—
The horror of a great darkness.

Just one thing can avail
When the night is here:
Pray in faith to the Lord
Till the lights appear,
And the day drives away
The horror of a great darkness.
ELIZA H. MORTON.

The Building of a Home

By Mrs. L. D. Avery-Stuttle

Marriage and Its True Meaning.

THERE is an old adage that marriages are made in heaven; but judging from the shameful number of divorce cases which disgrace our civil courts, they are not all made there; for heaven is the home of harmony, and homes that are unharmonious, are, from the very nature of things, disapproved by high Heaven.

That it was the original intention of our loving Father that true homes and congenial family relationship should exist, is too plainly proved from God's Book to be doubted for a moment. Indeed this Book tells us of a class which should arise, so obnoxious in its doctrine and pernicious in its teaching as to be especially designated as "forbidding to marry."

It is evident, then, that they who do this thing set themselves up as wiser and holier than the Almighty. Why?—Because marriage as an institution is Eden-born. I wonder if those who speak so lightly and so irreverently of this sacred state forget that the first marriage ceremony of which we have any record was performed by the Creator Himself, with the holy angels for witnesses, before the slimy trail of the serpent had as yet polluted the fair bowers of Eden. I wonder if they who speak lightly of this God-given and God-blessed institution remember that it was at a marriage feast that the Mighty Nazarene performed His first miracle; thus setting upon the pure lips of sacred love the divine seal of *right*.

"But," you say, "we know of no one who lightly regards this institution save a few fanatics or atheists or Spiritualists."

But I have known those who were most loyal upholders of the law of God and of the Sabbath,—yes, please don't interrupt me,—those who willingly sacrificed and gave of their means to enlighten their fellow men regarding the claims of God's Sabbath,—I have heard *such* speak slightly and

lightly, yes, more, disapprovingly, of that sacred institution which might be termed more than akin to the Sabbath (inasmuch as it is virtually its twin sister) and as tho they actually doubted the wisdom of the Almighty in giving it to man.

"Well," says one upon whose back the coat sets quite snugly, "I have seen so much evil result from ill-timed and ill-mated marriages, that really I have been glad that my daughter was *wise* enough to remain single, and that my son had sense enough not to entangle himself in any such manner."

My friend, do you realize that the expression of such sentiments as these is a virtual acknowledgment of your *own* unhappiness and your own folly? Worse than this; it is a placing of your own weak judgment above the wisdom of the Almighty.

"But," you insist, "was not marrying and giving in marriage one of the sins for which God punished the old world?"

But what about "eating and drinking"? and shall we then refuse to eat and drink? I think there is no immediate danger of our misapplying and misinterpreting the words of inspiration in this respect. Why, then, do we stumble over the other words of the same text?

But what shall we do? Shall we encourage our young sons and our beautiful daughters to rush hastily and thoughtlessly into early and ill-assorted marriage? Shall we teach our daughters that a speedy marriage to a rich husband is the one great aim and object of life, the one great goal to which they must attain? Or that our sons, almost before they have reached their majority, must make haste to lead to the altar the first immature or irresponsible girls for whom they may have entertained a passing fancy?—No, no; a thousand times, no. One of the great causes of so many ill-assorted marriages and consequent divorces is the unreasoning haste and thoughtlessness with which this most sol-

emn and important contract is entered into and sealed.

What, then, is the real meaning and object of true marriage as regarded by the divine Author?—Is it not for the establishment of such homes of refinement and love as shall be a reflection in miniature of that Eden home which He has gone to prepare for us—homes in which songs of praise daily ascend to heaven, and in which Jesus Christ is the One above all others, "Chiefest among ten thousand," and the One "altogether lovely?" places where the children shall grow up as "corner-stones polished after the similitude of a palace"?

What are the three foundations, then, upon which a happy and Heaven-blessed marriage must be built?

Hark! methinks I hear the question caught up and repeated by the multitude of pleasure-loving young men and women who, in their wild rush after folly, forget that they have souls to save; and the answer is echoed by the mad throng of pleasure-seekers, whose only thought or care is for the present: "What are the foundations of happy marriage?"

Like the roar of a thousand cataracts, I hear the answer: "Money, passion, convenience!" but this answer is only inspired by him "who first broke peace in heaven," and, like him, it smells of the pit of corruption and darkness.

Let me give the answer of the Christian: The three foundations of true marriage are these, and without them there can be no real happiness: tender forbearance, Christ-like unselfishness, and mutual love.

Don't Turn Back.

Most lives are filled with half-finished tasks which were begun with enthusiasm but which have been dropped because the enthusiastic beginners did not have enough grit to carry them to a conclusion. It does not take much ability to begin a thing, and we can not estimate a man by the number of things he commences.

The test of character is in a man's ability to persist in what he undertakes until he adds the finishing stroke. The ability to hold on is one of the rarest of human virtues.

Look out for the period in your life when you are tempted to turn back! There is the danger point, the decisive period. All the great things of history have been accomplished after the great majority of men would have turned back.—*Word and Works*.

WHAT we do upon a great occasion will probably depend upon what we already are; what we are will be the result of previous years of self-discipline, under the grace of Christ or the absence of it.—*H. P. Liddon*.

SIGNS OF THE TIMES

PUBLISHED WEEKLY

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

Manuscripts should be addressed to the editor. Address all business and make all money orders, etc., payable to the Signs of the Times, Mountain View, Cal.

Circulation Manager: C. H. JONES.

1. One new yearly subscription and one renewal, or two new yearly subscriptions, sent at one time, \$2.50.
2. Two new yearly subscriptions and one renewal, or three new yearly subscriptions, sent at one time, \$3.25.
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S. S. Supplies.—We still have a good supply of S. S. Record R at 35 cents, for schools of 20 to 90 members; class records at 10 cents; S. S. Quarterlies at five cents each. If you need a Bible, send for our "Select List of Bibles." Address, Pacific Press, Mountain View, Cal.

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One of the most helpful books for young Christians ever written. It presents in a simple and practical manner the steps by which the sinner may find Christ and be made complete in Him. Contains 163 pages. Price in cloth, 50 cents. Published in German, Danish, Swedish, French, Dutch, Spanish, Finnish, Portuguese, Italian, Polish, and Bohemian at the same price.

MOUNT OF BLESSING

This is an excellent companion volume to "Steps to Christ," and is by the same author. It is an exposition of Christ's sermon on the mount. In imagination the reader is taken back to the scene on the mountain-side where He sits with the disciples, and enters into the thoughts and feelings that fill their hearts. As one reviewer has said, "It is a book for the quiet hour." Beautifully illustrated. Contains 218 pages. Price in cloth, 60 cents.

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This book begins with an illustrated alphabet and description of New Testament Trees and Flowers, New Testament Birds, and Bible Insects, followed by 31 short chapters treating upon the various New Testament incidents. Profusely illustrated in colors. Price in board, 35 cents; cloth, 60 cents.

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Sets forth in an interesting and instructive manner all the wonders, uses, functions, etc., of the human body in all its various parts. The plan of the book is conversational—a mother talking with her children. It is a book for home reading and will be of great assistance to mothers in teaching their children how to care for themselves physically, and to avoid the evil effects of narcotics and stimulants. Contains 218 pages, nearly 150 illustrations. Cloth, \$1.00.

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BIBLES

The publishers of this paper carry a line of Oxford Bibles, a description of which will be gladly sent on request.

BIBLE READINGS FOR THE HOME CIRCLE

This book comprises 162 readings for public and private study, and answers nearly 3,000 questions on religious topics,—practical, historical, and prophetic. It contains 600 octavo pages, printed on a superior quality of tinted paper, embellished with 57 full-page engravings and 170 ornamental headings, together with ten full-page Scriptural and prophetic diagrams, 3 colored plates, and other attractive features. The bindings are elegant and substantial, the styles and prices being as follows: cloth, gilt side title, marbled edges, \$2.25; library, marbled edges, \$3.25; full leather, marbled edges, \$4.25; cheap edition, 400 pages, solid type, no illustrations or colored plates, no poetry, thin paper, brown cloth, plain edges, \$1.00.

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

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The illustrations number about 300, and are largely original. It contains nearly 900 royal octavo pages, printed on enamel finish paper, with wide margins. The bindings are handsome, as well as substantial. Cloth, plain edges, narrow margins, thin paper, \$2.50; cloth, marbled edges, \$3.50; cloth, gilt edges, \$4.25; library, marbled edges, \$5.00; full morocco, gilt edges, \$7.00; trade edition, no illustrations, thin paper, smaller type, cloth bound, \$1.50; leather bound, \$2.00.

THE GREAT CONTROVERSY BETWEEN CHRIST AND SATAN

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SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., DECEMBER 25, 1907.

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

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

Let the resolves to do better, which this closing-year season will bring, deepen into great principles of God controlling heart and life.

Where can more or better important religious instruction be found in any current religious issue of any paper in the United States than in this issue? We can not discriminate by naming particular ones. From first to last it is packed full of instruction, information, spiritual helpfulness. Other papers to come will be as full and better. Help us to push on the glad message.

At about four o'clock on the morning of December 4, fire was discovered in the South Lancaster (Mass.) Academy building by a student who had arisen early. He immediately sounded the alarm and commenced playing on the flames a fire extinguisher that was conveniently provided for such emergencies. The fire company from the village soon arrived, and altho the fire was a very stubborn one, yet they succeeded in saving the building. Elder Farnsworth in writing us about it states that the loss will be considerable, but just how much he was not able to say when he wrote. The insurance adjuster gave prompt attention to the matter and assured the managers of the academy that they could go right ahead with the repairing of the damage as the loss would be settled right away. Already the work of clearing away the debris and the reconstruction is well under way. The school was discontinued for one day, and resumed again in the church building until the schoolhouse can be repaired. The South Lancaster Academy is one of our best schools, and has had a hard struggle for a number of years with financial problems. And while the insurance will help them out, yet there will be much loss above that, and those who have means with which they would like to assist a worthy educational enterprise could not do better than to send some of it to the academy.

Notwithstanding the hard times which the financial panic has brought to thousands of working people, thrown out of employment, the old heathen celebration of December 25 will persist among Christians. Having settled the question, "What shall I give?" some days before, from various motives,—of giving because it is expected, because it is fashionable, to meet similar obligations from others, and because some one may be needy,—the other questions take possession, "What shall I get? What shall I have to eat? How can I have the best time?" And it is an undeniable fact, if we will look it in the face without flinching till we see it as it is, that at the bottom of the great mass of what is called "Christmas cheer" lies pure naturalism, fleshly desires, and the very essential motives of nature-worship—human selfishness. Even so did the ancient heathen. The old Roman Saturnalia was a midwinter feast, ending December 25. In the feast people ate and drank to excess, sent presents one to another, and had generally "a jolly good time." We call it all Christian, but how much,—honestly, now!—of the real Christianity of Christ is there in the greater part of it, for instance, the selfish, costly presents, the feasting and drunkenness, the song and revel?

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Future Issues of the Signs.

Take the next three for instance: January 1 will have a beautiful rose-bordered cover-page, containing an inspiring new-year's poem. It will have new running heads, new initials, and new expressions of the love and truth of God.

January 8 will have a fine, strong cartoon by an artist whose productions in the "Brooklyn Eagle" have been copied far and wide in the press of America. "The Religious Situation" will be reviewed in clear, strong setting.

January 15 will present our readers with a new cover-page by Mr. Mente, which is a sermon in itself.

Our departments will be kept up to their high standards. The studies in Daniel and in Romans will grow more intensely interesting as they proceed. Mr. Underwood's review of the teachings of "Christian Science in the Light of Revelation" will continue.

Our Bible Readings

for the next few weeks are as follows:

- The Law of God.
- The Everlasting Gospel.
- The Everlasting Covenant.
- The Nature of Man.
- Man's Condition in Death.
- What Will Be the Destiny of the Wicked?
- Spiritualism.

And there are others of equal importance to follow.

The "Signs of the Times" during the year 1908 aims to be the very best evangelical, home paper published. You may not agree with all it says. That ought not to separate us; for we with you are anxious to agree with what God has said. Study the teachings of the Bible with us in the year 1908, and if we learn that we are wrong let us fall into line in the march of God. If we are right, tell to others the glad news.

Thank God, there is a Christian spirit in many hearts which even despite the old Saturnalian revels finds joy in helping others who need help on the so-called day of the Nativity. Of course it isn't the birthday of Jesus, but work done for Christ in Christ's spirit is ever acceptable. So we plead with our readers to use the day as Christ would have them. Remember the poor, the needy, the discouraged. Be temperate, sober, happy, and serve Him with a joy not necessary to be given birth to by a roast goose or duck or to be nourished by a Christmas tree or a plum pudding. There is a joy deeper and fuller than all these can give or affect.

Our Bible Band.

THIS is the last issue in the year 1907. Its date is December 25. The date of our next number is January 1. All its subscribers ought to be reached by that date. In that issue will begin the readings for the Band for the first eleven days of January, closing Sabbath, January 11. After that the studies will be given in each succeeding number for the full week following.

"Why can not I read the Bible by myself?" some one asks.—You can, and thousands have done this. Yet many who have read it again and again are joining us; and we have been glad to see the names of strong men and good Bible scholars in both Hebrew and Greek. You will derive benefit—

1. By deciding to read the Bible thru and holding to the decision.

2. By the association of others who have made the same decision, and who are persistently, prayerfully, prosperously pursuing the same pathway thru the rich pastures of the Scriptures of truth.

The conditions are ten cents for Band membership. The SIGNS furnishes each one a card, giving his or her number and agrees to give first attention to the questions of all Band members. All proper questions will be answered freely thru the SIGNS. If two-cent stamp is enclosed, by letter if desired.

All outside the Band are asked to enclose ten cents if answer is desired by mail; by the paper, two cents. We are forced to this by the great demand made on our time and the time of stenographers in answering letters. We would be glad to answer all free of charge; and would do so if they were few, but when they aggregate from ten to twenty a day, the burden becomes greater than we believe our own good friends would have us bear. The small profit on the paper ought not to be diminished. We are only asking our friends to share the burden, small to them, great upon our editorial force.

We hope to receive many more names, and we wish all a blessing in the year's journey to come.

Articles on Christian Science.

THE first article appears in this issue. A proof was shown, at his request, to Mr. F. W. Gale, Christian Science press agent of the West. The quotations by Mr. Underwood are from the edition of "Science and Health" of 1905. Mr. Gale compared them with the edition of 1907. We have compared them with this edition also, and find no material change.

Mr. Gale thinks it unfair to take a sentence out of a paragraph; the whole paragraph or division should be quoted. But in no case has the sentence quoted misrepresented the context; the context is usually a defense of the theory stated in the sentence quoted.

Mr. Gale says "Christian Scientists do not hold 'Science and Health' as higher authority than the Bible, and Mrs. Eddy says, 'Follow me only as I follow Christ.'" But we do not know how the second quotation from Mr. Underwood can be understood in any other way. If "Science and Health" should be used as a "text-book," if it is "the voice of truth to this age and contains the whole of Christian Science," why should they not hold it above the Bible? Consistently, they could do nothing less, especially when Mrs. Eddy declares portions of the Bible "a lie," "error," "legendary," "a myth," as she characterizes the second and third chapters of Genesis. Do Christian Scientists believe this account of creation?

When Paul said, "Be ye followers of me, even as I also am of Christ," he meant the divine-human Saviour; but by "Christ" "Christian Science" means Truth, of which Jesus was an exponent or exemplification, to be understood as Mrs. Eddy has revealed (?) it. We may be pardoned if we prefer the Christ of the Bible.

King Oscar of Sweden died December 8. He was a very popular monarch during all his long reign, and his death causes deep and heart-felt grief to his subjects. His son, under the title of Gustave V, has taken the oath of office and will reign in his father's stead.