

# SIGNS OF THE TIMES

## NOT GOLD NOR YEARS

*By Milton C. Wilcox*

It is not gold alone that worths the coin;  
The rightful, legal stamp the gold must join.  
'Tis not the figured note which is of worth,  
Which value gives it thro' the wide, wide earth;  
It is the governmental sign and seal  
Which makes it potent for the civil weal.  
It is the silver's trace which tempers steel,  
It is the life in blood that makes it heal.  
So life, dear heart, is not of years alone,  
Howe'er so many to the past have flown.  
True living is not made of years, but deeds;  
Of earnest prayer, not counting of the beads;  
Of humble trust, not flight on fancy's wing;  
Of toil and task which burdened years e'er bring;  
Oft wrinkled brows, and weary, lagging brain;  
Oft sleepless nights and anxious care and pain:  
'Tis these write wrinkles on the fairest brow,  
And bring the past and future into now,  
And bow the form and silver o'er the hair,  
And strengthen noble hearts, or bring despair.  
But God, the Life, the Lord, the Hope of all,  
Shapes up the task, lifts up the ones who fall;  
Remolds the life; to character gives form,  
And writes upon the heart His blessed norm  
Of life; and makes the care-worn, wrinkled face  
A blest expression of His own love's trace.  
And so, dear heart, let courage come with years,  
And rest in God; to Him give all thy fears,  
And go thy way with blest and sweet content,  
And know in Him are all our years well spent.  
And as His life ne'er ends, no "finis" page,  
So shall the years bring youth instead of age.  
Immortal youth true characters contain,  
Victorious over labor, strife, and pain,  
Till past the years of earth by mortal trod,  
Our life shall measure with the years of God.



P. Lemoyne



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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

### 2330.—The Bride of Christ.

I had supposed that the saints, clothed in the robes of Christ's righteousness, would be the bride of Christ, whom He would take home to heaven and present to His Father. Isa. 61:10; Rev. 19:7, 8; 22:17, first and last part. If the New Jerusalem is Christ's bride, how can something inanimate make itself ready, as stated in Rev. 19:7, or say to Christ's people, "Come, take of the water of life freely," as in Rev. 22:17?

We see no inharmony in these texts at all. The New Jerusalem stands for the kingdom of Christ; He is the King, the new earth the kingdom, the New Jerusalem the capital of that kingdom. In Gal. 4:25 the earthly Jerusalem is represented as being the mother of the children who are in bondage. Verse 26 declares that the "Jerusalem which is above is free, which is the mother of us all." Isa. 54:1 represents her as being barren at that time, longing for her children. Revelation 21 reveals the time when that longing is satisfied and the children all come home; and the figure is carried out in the 19th chapter as the bride of Christ making herself ready, in other words, being prepared for the grand coronation of Christ.

There are three things which may be called the bride of Christ. In Rom. 7:4 the individual believer is said to be married to Him. Paul writes in 2 Cor. 11:2 to the Corinthian church, I "present you as a pure virgin to Christ." In Jer. 3:14 the Lord says to His children, "I am a husband unto you." But in Revelation 21 another is called the bride which includes all the others. In verse 2 the prophet declares that he saw the New Jerusalem come down from God out of heaven, made ready as a bride adorned for her husband. The ninth verse, "Come hither, I will show thee the bride, the wife of the Lamb;" and verse 10, he "showed me the holy city Jerusalem, coming down out of heaven from God." There certainly is no question as to the application of that scripture to Jerusalem; and this also is plainly taught in Isa. 54:1-8 and 62:1-5. Surely, what could call louder to the poor wayfaring pilgrims of earth than the glorious city prepared for their eternal home? Every joy and blessing there is in it calls for the children of God to come.

### 2331.—Eating Abominable Things. Isa. 66:17.

Will you please explain, "In the gardens behind one tree in the midst," of Isa. 66:17, the abomination being so plainly forbidden, as in Leviticus 11, for example? Do you think in the light of this it is wrong to dig and sell clams to the stranger and the alien? H. M. H.

Isaiah 66 presents before us conditions which existed among God's people anciently, and which would evidently exist among them in later ages, and especially down in the very last days of which this is a prophecy. The contrast is drawn between the humble who tremble at God's word and those who have no regard for God's word: "He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol." No difference is made between their own way and God's way, "and their soul delighteth in their abominations;" and therefore the Lord gives them up to delusions.

In the fifth verse and onward the Lord again encourages those who "tremble at His word." There will come a time when they will rejoice, while those who cast them out will be in sorrow. The fifteenth and sixteenth verses refer to the coming of Christ, and the execution of judgment. It mentions among the classes that will be recipients of those judgments, those that sanctify themselves, belonging evidently to various classes and cults, "behind one

tree in the midst," or as the marginal reading of the Revised Version gives, "one tree, or Asherah," a symbol of idolatry; having no regard to the health laws of God, "eating swine's flesh, and the abomination, and the mouse, they shall come to an end together." That is, the obstinate among God's people shall be classed with the lowest among the heathen who have rejected His will.

Four times over in Lev. 11:9-12 are we told that various sorts of shell-fish are an abomination. As to handling them and selling them to others, the only rule we could give would be the golden rule given by Christ, "Whatsoever ye would that men should do to you, do ye even so to them."

### 2332.—Polygamy.

If David, Jacob, and others did not transgress the seventh commandment by having more than one wife, how is it that the Mormons are considered as transgressors now? H. M. H.

David, Abraham, Jacob, and Solomon, and all the others transgressed God's commandments when they multiplied wives to themselves. God did not make man male and females, but male and female, the one man with the one wife. All that we can say of the men named is that they allowed the customs of the times in which they lived to blind them, and while the Lord winked at their ignorance, He did not accept them as His children because of their transgressions, but in spite of them, because their heart was to do right. Just what such a course as that meant to them is seen in the trouble that Jacob and David and others had who had their plural wives, when the seed-sowing was followed by a harvest of bitterness, jealousy, strife, and trouble. Living in the age that they did, they did not seem to feel condemned for these transgressions; but to make their failures an excuse for our wrong-doing is to endeavor to call evil good.

### 2333.—"Where Their Worm Dieth Not."

Please explain Mark 9:43-49.

C. W.

In the first place, verses 44 and 46, which are identical with 48, are omitted by the best Greek authorities. Secondly, the instruction is to those who would truly be children of God, but who might have in their own lives or natures that which was a hindrance in the spiritual life, dear perhaps as the right hand or the right eye, and that if these things did thus hinder or were stumbling-blocks, it were better to have them cut off than to have the whole being destroyed or corrupted by their influence. The passage would have as true an application in matters of church membership.

We gather, however, that the thing desired to be explained above everything else is the reference to hell, "Rather than having thy two hands to go into hell, into the unquenchable fire." Verse 43. "Where their worm dieth not, and the fire is not quenched." Verse 48. Quotations from A.R.V. The word hell in the New Testament comes from two words, with one exception; (1) *hades*, meaning the abode of the dead whether righteous or wicked, and (2) *gehenna*, the place of punishment at the time of the judgment. It comes from this latter word here. *Gehenna* comes from the Valley of the Son of Hinnom, an Old Testament term applied to a valley just outside of Jerusalem where the refuse of the city, bodies of dead animals and dead malefactors were cast. Upon these the worms ceaselessly preyed. To avert pestilence, constant fires were kept burning to consume that which was not eaten by the worms. "*Gehenna*" therefore became a symbol of complete and utter destruction. Isa. 51:6-8 refers to the same thing, where "the worm shall eat them like wool;" and Isa. 66:24, where the worm is said to prey upon the "carcasses" of the dead. The figure of "unquenchable

fire" is also borrowed from the Old Testament. In Jer. 17:27 the Lord declares that if the Sabbath were not kept He would kindle a fire in the gates of Jerusalem, "and it shall devour the palaces of Jerusalem, and it shall not be quenched." This is fully as strong as the expression, "unquenchable fire." A fulfilment of this is recorded in 2 Chron. 36:19-21, "And they burned the house of God, and brake down the walls of Jerusalem, and burnt all the palaces thereof with fire, . . . to fulfil the word of Jehovah by the mouth of Jeremiah, until the land had enjoyed its Sabbaths." These striking figures, familiar to the Jews, and which to them meant complete and utter destruction, Jesus used to symbolize the fate of the wicked.

### 2334.—Proper Foods.

Please explain 1 Tim. 4:4; Rom. 14:14, 20. Does this not say that any meal is good to eat if we are thankful for it? E. E. V.

Hardly. Our inquirer would hardly wish to see the logic of such a statement to its ultimate, for every abominable thing that is eaten by the nations of the world would fall under that. The Chinese are thankful for rat soup, some nations eat snails, lizards, snakes; every conceivable thing almost is eaten by some of the nations of earth, and we suppose they are thankful for them all. To Christians they would be loathsome. To refer to the texts themselves: 1 Tim. 4:4, 5 limits the food there mentioned, "for it is sanctified thru the word of God and prayer." God has told us in the very beginning chapters of the Bible the food that was designed for His people then, the fruits, the grains; later were added the vegetables, and later still, as the people departed more and more, they were permitted to eat animal food; but here also God made a distinction, showing that which was utterly unfit for food and that which was permitted. See Leviticus 11 and Deuteronomy 14. Surely the Lord did not make this for any arbitrary reason. The connection shows why it was; He desired His people to be a holy people, a people which would not be corrupted in blood; and the Jews are a testimony to their better living to this day in the far greater average of life.

Romans 14 is not a chapter on meats and drinks, giving dietary instructions; it rises to a plane far above that, and that is that we are not judges of our brother. He may eat meat, we may not; we may eat herbs; his diet may be a more generous one; but we are not to condemn him; God is his judge. Men are not to eat for men, or drink for men; that is, man is not to be the judge as to what another shall eat or drink, for "we shall all stand before the judgment-seat of Christ." And yet it is an important thing that we are not to place a stumbling-block in the way of the weak; so the very conclusion to which the apostle comes is this, "Let us not therefore judge one another any more; but judge ye this rather, that no man put a stumbling-block in his brother's way, or an occasion of falling;" and in the twenty-first verse, "It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth;" and then the twenty-second verse, "Hast thou faith? have it to thyself before God." But faith is not based on human customs or practises or conceptions, but on God's word. There is something underlying the diet question which is above all mere extraneous rules. The great principle which ought to control every Christian is stated in 1 Cor. 10:31, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." We believe that the united testimony of all would be that all who have lived sparingly, those who have for Christ's sake adopted a clean, strong dietary, according to His word, have, all other things being equal, made themselves better servants of God than those who have lived for the gratification of their stomachs.

### 2335.—The Leviathan of Job 41.

Did ever such an animal live?

H. M. H.

The leviathan is generally considered as being identical with the crocodile, of which there may have been much larger types in the days of Job.



# 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. 34, Number 1

Mountain View, California, January 1, 1908.

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

## Christ the Teacher and Healer

### Power to Forgive Sins

By Mrs. E. G. White

MANY of those who came to Christ for help had brought disease upon themselves; yet He did not refuse to heal them. And when virtue from Him entered into these souls, they were convicted of sin, and many were healed of their spiritual disease as well as of their physical maladies.

Among these was the paralytic at Capernaum. He had lost all hope of recovery. His disease was the result of a sinful life, and his sufferings were embittered by remorse. In vain he had appealed to the Pharisees and doctors for relief; they pronounced him incurable, they denounced him as a sinner and declared that he would die under the wrath of God.

The palsied man had sunk into despair. Then he heard of the works of Jesus. Others, as sinful and helpless as he, had been healed, and he was encouraged to believe that he too might be cured if he could be carried to the Saviour. But hope fell as he remembered the cause of his malady, yet he could not cast away the possibility of healing.

His great desire was relief from the burden of sin. He longed to see Jesus, and receive the assurance of forgiveness and peace with heaven. Then he would be content to live or to die, according to God's will.

There was no time to lose; already his wasted flesh bore signs of death. He besought his friends to carry him on his bed to Jesus, and this they gladly undertook to do. But so dense was the crowd that had assembled in and about the house where the Saviour was, that it was impossible for the sick man and his friends to reach Him, or even to come within hearing of His voice. Jesus was teaching in the home of Peter. According to their custom, His disciples sat close about Him, and "there were Pharisees and doctors of the law sitting by, who were come out of every village of Galilee and Judea and Jerusalem." Many of these had come as spies, seeking an accusation against Jesus. Beyond these thronged the promiscuous multitude: the eager, the reverent, the curious, and the unbelieving. Different nationalities and all grades of society were represented. "And the power of the Lord was present to heal." The Spirit of life

brooded over the assembly, but Pharisees and doctors did not discern His presence. They felt no sense of their need, and the healing was not for them. "He hath filled the hungry with good things; and the rich He hath sent empty away."

Again and again the bearers of the paralytic tried to push



"Again and again the bearers of the paralytic tried to push their way thru the crowd."

their way thru the crowd, but in vain. The sick man looked about him in unutterable anguish. How could he relinquish hope, when the longed-for help was so near? At his suggestion his friends bore him to the top of the house, and breaking up the roof, let him down at the feet of Jesus.

#### Convicted of Sin.

The discourse was interrupted. The Saviour looked upon the mournful countenance, and saw the pleading eyes fixed upon Him. Well He knew the longing of that burdened soul. It was Christ who had brought conviction to his conscience when he was yet at home. When he repented of his sins, and believed in the power of Jesus to make him whole, the mercy of the Saviour had blessed his heart. Jesus had watched the first glimmer of faith grow into a conviction that He

was the sinner's only helper, and had seen it grow stronger with every effort to come into His presence. It was Christ who had drawn the sufferer to Himself. Now, in words that fell like music on the listener's ear, the Saviour said, "Son, be of good cheer; thy sins be forgiven thee."

The burden of guilt rolls from the sick man's soul. He can not doubt. Christ's words reveal His power to read the heart. Who can deny His power to forgive sins? Hope takes the place of despair, and joy of oppressive gloom. The man's physical pain is gone, and his whole being is transformed. Making no further request, he lay in peaceful silence, too happy for words.

Many were watching with breathless interest every movement in this strange transaction. Many felt that Christ's words were an invitation to them. Were they not soul-sick because of sin? Were they not anxious to be freed from this burden?

But the Pharisees, fearful of losing their influence with the multitude, said in their hearts, "He blasphemeth; who can forgive sins but One, even God?"

Fixing His glance upon them, beneath which they cowered, and drew back, Jesus said, "Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of Man hath power on earth to forgive sins," He said, turning to the paralytic, "Arise, take up thy bed, and go unto thine house."

Then he who had been borne on a litter to Jesus rose to his feet with the elasticity and strength of youth. And immediately he "took up the bed, and went forth

before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion."

#### Creative Power.

It required nothing less than creative power to restore health to that decaying body. The same voice that spoke life to man created from the dust of the earth, had spoken life to the dying paralytic. And the same power that gave life to the body, had renewed the heart. He who at creation "spoke, and it was," who "commanded, and it stood fast," had spoken life to the soul dead in trespasses and sins. The healing of the body was an evidence of the power that had renewed the heart. Christ bade the paralytic arise and walk, "that ye may know," He said, "that the Son of Man hath power on earth to forgive sins."



The paralytic found in Christ healing for both the soul and the body. He needed health of soul before he could appreciate health of body. Before the physical malady could be healed, Christ must bring relief to the mind, and cleanse the soul from sin. This lesson should not be overlooked. There are to-day thousands suffering from physical disease, who, like the paralytic, are longing for the message, "Thy sins be forgiven." The burden of sin, with its unrest and unsatisfied desires, is the foundation of their maladies. They can find no relief until they come to the Healer of the soul. The peace which He alone can impart, would restore vigor to the mind, and health to the body.

The effect produced upon the people by the healing of the paralytic was as if heaven had opened, and revealed the glories of the better world. As the man who had been cured passed thru the throng, blessing God at every step and bearing his burden as if it were a feather's weight, the people fell back to give him room, and with awestricken faces gazed upon him, whispering softly

among themselves, "We have seen strange things to-day."

In the home of the paralytic there was great rejoicing when he returned to his family, carrying with ease the couch upon which he had been slowly borne from their presence but a short time before. They gathered round with tears of joy, hardly daring to believe their eyes. He stood before them in the full vigor of manhood. Those arms that they had seen lifeless were quick to obey his will. The flesh that had been shrunken and leaden-hued was now fresh and ruddy. He walked with a firm, free step. Joy and hope were written in every lineament of his countenance; and an expression of purity and peace had taken the place of the marks of sin and suffering. Glad thanksgiving went up from that home, and God was glorified thru His Son, who had restored hope to the hopeless, and strength to the stricken one. This man and his family were ready to lay down their lives for Jesus. No doubt dimmed their faith, no unbelief marred their fealty to Him who had brought light into their darkened home.

To substantiate further this view of Christian Science, I quote an extract as reported by Rev. A. C. Dixon, D.D., of a statement made by Pandita Ramabai, a native of India, who says:

"On my arrival in New York, I was told that a new philosophy was being taught in the United States, and that it had won many disciples. The philosophy was called Christian Science, and when I asked what its teaching was, I recognized it as being the same philosophy that has been taught among my people four thousand years. It has wrecked millions of lives, caused immeasurable suffering and sorrow in my land, for it is based on selfishness, and knows no sympathy or compassion. It means just this, the philosophy of nothingness. You are to view the whole universe as nothing but falsehood. You are to think it does not exist. You do not exist. I do not exist. The birds and the beasts that you see do not exist. When you realize that you have no personality whatever, then you will have attained the highest perfection of what is called 'Yoga,' and that gives you liberation, and you are liberated from your body, and you become like him, without any personality."

As I shall continue to compare statements in Mrs. Eddy's book, "Science and Health with Key to the Scriptures," edition 1905, the reader must judge as to the correctness of the statement that this cult is the revival of pantheism under a more taking name.

## Christian Science in the Light of Reason and Revelation

By R. A. Underwood

### II. Christian Science and Pantheism.

THE basis of the doctrine which Christian Science is promulgating as the Gospel rests upon the assumption that matter has no existence, and further, that nothing exists but mind. Mrs. Eddy defines mind as God. Man is said to be mind, and man is also said to be God. Mind—that is, God—can not sin; hence there is no sin. God can not die nor suffer. Hence there is no sickness, pain, decay, or death. This is all an illusion of mortal mind.

Mortal mind is defined to be simply the illusion or deception that sin, pain, sickness, death, and matter have a reality. This mortal mind, or the deception about the reality of material things, must give way to mind. Then all that will be left of man will be a beautiful thought.

This is the theory Christian Science presents to do away with all the evils of a sin-cursed earth. This is accepted by the followers of Mrs. Eddy as a new revelation to man, first announced by the author of "Science and Health with Key to the Scriptures," as she claims in her book. But this is not a new doctrine discovered by Mrs. Eddy. She is not its founder or author, as she claims to be. The fact is that Mrs. Eddy has only revived the old spiritualistic and pantheistic doctrine of ages past, with slight modifications or additions under the false name of "Christian Science."

The reader will readily recognize that Christian Science is practically the same doctrine as pantheism, revived under a more taking name than the old doctrine of the

Hindu, as the following definitions and statements of pantheism clearly show:

#### The Doctrine of Pantheism Defined.

"Pantheism is absolute monism, maintaining that the entire phenomenal universe is the ever-changing existence—form of the one single universal substance, which is God. Thus God is all, and all is God."—"Hodges' Outlines of Theology," quoted in "Standard Dictionary."

The New International Encyclopedia says in part:

"Pantheism, the name given, usually by its opponents, . . . to any system of speculation which identifies the universe with God, or God with the universe. . . . The Hindu thinker regards man as born into a world of illusions and entanglements, from which his great aim should be to deliver himself." And further, the hope is entertained that man is finally to become "emancipated from the deceptive influence of phenomena and fit to apprehend that he and they are alike but evanescent modes of existence assumed by that infinite, eternal, and unchangeable being who is all in all."

Chambers' Encyclopedia says in part:

"Pantheism, the name given to that system of speculation which in its spiritual form identifies the universe with God, or God with the universe, . . . a profound and mystic religiosity. The antiquity of pantheism is undoubtedly great, for it is prevalent in the oldest known civilization in the world, the Hindu. . . . The Hindu thinker regards man as born into a world of illusions and entanglements, from which his great aim should be to deliver himself. Neither sense nor reason, however, is capable of helping him. . . . He becomes emancipated from the deceptive influence of phenomena, and fit to apprehend that he and they are alike but evanescent modes of existence assumed by that infinite, eternal, and unchangeable spirit who is all in all. . . . Denying the possibility of creation, he argues that there exists only an eternal, infinite one or all, of which individual objects and existences are merely illusory modes of representation. . . . To see God everywhere, to realize that He alone is, and that all else is but a perishable phenomenon or passing illusion."

7. The Gospel of Christ affirms the material man.

7. Christian Science denies the existence of matter.

"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.

"Matter and death are mortal illusions." Page 289.

"Spirit and matter can not coexist or cooperate." Page 279.

"Matter is unknown in the infinitude of mind." Page 280.

"Spirit and matter no more commingle than light and darkness. . . . The mind supposed to exist in matter, or beneath a skull-bone is a myth, a misconceived sense, a false conception of man and mind." Page 281.

"All must be mind, or else all must be matter." Page 551.

"Question.—What is the scientific statement of being? Answer.—There is no life, truth, intelligence, nor substance in matter. All is infinite mind and its infinite manifestation, for God is all in all." Page 468.

8. The Gospel of Christ recognizes the fact of sickness and suffering.

8. Christian Science denies the existence of sickness or suffering.

"Man is never sick, for mind is not sick, and matter can not be." Page 393.

"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." Page 472.

"Decrepitude is not according to law, nor is it a necessity of nature, but an illusion which may be avoided." Page 245.

"The prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." James 5:15.

9. The Gospel of Christ acknowledges that men are born and that they grow old.

9. Christian Science denies birth or old age.

"Man in science is neither young nor old. He has neither birth nor death." Page 244.

"Decrepitude is not according to law, nor is it a necessity of nature, but he fleeth also as a shadow, an illusion which may be



and continueth not." Job avoided." Page 245.

14:1, 2. (Notwithstanding the above statement, Mrs. Eddy, Aug. 17, 1907, God, forsake me not." when she was before the Federal court, and questioned by the Hon. J. E. Aldridge, made this action; and if by reason of knowledge, as reported in the daily papers: "I beg pardon, my only difficulty is a slight deafness. I can see to read common pica, but I can't hear distinctly without some difficulty." This was injected into her testimony after saying, "What did you say?" several times. Possibly Mrs. Eddy's old "belief" is troubling her.)

"The days of our years are threescore and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away." Ps. 90:10.

"Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God: I am the Lord." Lev. 19:32.

"The hoary head is a crown of glory, if it be found in the way of righteousness." Prov. 16:31.

10. The Gospel of Christ presents man as mortal, in contrast with God as the one who only has immortality.

"Shall mortal man be more just than God? shall a man be more pure than his Maker?" Job 4:17.

"Man is like to vanity; his days are as a shadow that passeth away." Ps. 144:4.

"Which in His times He shall show, who is the blessed and only Potentate, the King of Kings, and Lord of Lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting." 1 Tim. 6:15, 16.

11. The Gospel of Christ is authority for a future judgment.

"As it is appointed unto men once to die, but after this the judgment." Heb. 9:27.

"Because He hath appointed a day in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." Acts 17:31.

The above statements in Mrs. Eddy's book are so contrary to human experience, revelation, and all the facts of science, that it is astonishing that any person of sane mind could be led to accept such views as true.

Christian Science disposes of sin by denying its existence. It makes void the Bible doctrine of repentance and conversion. It removes all responsibility from the individual, and makes him responsible to no tribunal or judgment. It relieves man of all moral responsibility, and makes him amenable to no being higher than himself. It seeks to destroy in the mind of man any conviction of sin or wrong-doing by denying its verity. It repudiates the record of creation and the fall of man. But, saddest of all, Christian Science is a religion without a Saviour. It takes away our Lord, and presents etherealized nothing in His place.

The fact that all this is offered under the name "Christian Science" ought to open the eyes of the people to the falsity of its claims, and lead them to see that it is only the old doctrine of pantheism under a new garb more pleasing to modern society.

## The Sabbath.

THE Sabbath is one question that is much agitated among nearly all classes of people in this present day. Some believe that the seventh day is the Sabbath; some believe that the first day is the Sabbath. It is treated somewhat like a pain in some part of the body. Men try to relieve the pain without removing the cause of the pain. In treating it in this way the pain is liable to return again at any time. So to discuss this question without going to the foundation leaves it still unsettled.

The only knowledge that we have of a Sabbath and how a Sabbath was made is that found in the Holy Scriptures. Outside of the Scriptures we find no record of a Sabbath made by the God of heaven. In the Scriptures, however, we read that in the beginning God made the Sabbath out of the seventh day; and that it required Him to rest upon that day; to bless the day, after He had rested on it; and to sanctify it. It took all of this work to make the Sabbath

### Sunbeams.

THE sky was dark and cloudy,  
The snow-blown fields were drear;  
And trees stood like gaunt specters,  
No bird-song gave us cheer.

But struggling thru the shadows,  
The sun at last made way;  
And rolled his wreath of splendor  
Across the darkened day.

The fields were plains of glory,  
Adorned with jewels bright,  
The scene was changed to beauty  
By one grand wave of light.

The burdens I was bearing  
Seemed like a crushing load,  
The life that lay before me,  
A long and weary road.

Then, cheering words were spoken  
In hope and faith sincere;  
A hand clasped mine in greeting  
From fellow travelers near.

And, lo, my cares were lightened,  
The dark thoughts fled away  
As tho, they too, were scattered  
By sunshine's brightest ray.

NELIA SNOW.

Blaine, Me.

out of the seventh day. And God considered it of sufficient importance to place on record how He had made the Sabbath, and of which day He made it.

When man sinned he transgressed God's law. He fell by that transgression, because man can not sin without transgressing God's law; "for sin is the transgression of the law." The law of God is as eternal as God Himself. God is "from everlasting to everlasting." So is His law. "God is love," and love on our part is the fulfilling of that law. As God is eternal, because He is love, so, as the law of God is love, it is eternal also. And as the Sabbath is a part of that law it is as eternal as the law is. And God tells us that in the new earth it is to be kept. Isa. 66:22. And when we enter into that kingdom it is for eternity. When God spoke His law at Mount Sinai it was only a repetition of the law that all of His prophets had been keeping all the way down to the days of Moses. God said of Abraham that he had kept His laws and His statutes and His commandments; and we also find in the six-

teenth chapter of Exodus that Moses told the children of Israel as they gathered the manna on the sixth day, that the morrow was the Sabbath day. They were to gather on the sixth day twice as much; for on the seventh day, which was the Sabbath, there would be none. This was about a month before the law was spoken from the mount.

Again, the Scriptures tell us that Christ was the Creator of this world. As the Creator of the world, He also was the One who made the Sabbath. And He said that He made it for man, not for the Jew-man only; for if He had made it for the Jews only, then the Gentiles would not have had a Sabbath to keep. Why?—Because if the seventh day was to be kept by the Jews only, and not by the Gentiles, there can not be found in Holy Writ another weekly sabbath. And no Christian is under any obligation to observe any day or law or any institution that is not fully recognized and sanctioned by the Holy Scriptures. The word of God is what we will all have to meet in the judgment; and as that is so, let us live as that word tells us to live. By so doing we will be able to stand in the judgment. It will not do to try to pass the judgment by what men say.

W. H. ARMSTRONG.

### Sensitive to a Fault.

SO often we hear such remarks as these: "He is sensitive to a fault;" "She is so easily hurt;" "I know I am thin-skinned;" "He is so quick to take offense." Sometimes these remarks come from and about Christians. Christians, that means Christlike. Let us note the parallel. Of Him we read, "He was oppressed, and He was afflicted, yet He opened not His mouth." He taught, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." In the last agonizing hour of the Saviour's life on earth, as He suffered the tortures of His persecutors, no thought of His own rights or privileges, no thought of His own pain and insult, no thought of retaliation or revenge, came to Him. Instead that great heart of love went out to the very ones who took His life, "Father, forgive them; for they know not what they do."

And Christians, Christ-followers, are "thin-skinned," "easily offended," "hurt"! Where is the parallel? Professing to follow His example, they fail in the real test. It is no credit to a man that he does not fall when no temptations come; it is no credit to him that he is sweet and pleasant when not a cross or unkind or untrue word has been said to him or about him; it is no credit to him that he is meek and lowly when no one has abused him; indeed, all these virtues are virtues only when the trials come. Then is the time to be Christlike.

It is weak, babyish, to whine because some one has mistreated you. Think of Paul as complaining of the injustice of his fellows, and then read his beautiful words on the charity which "beareth all things, believeth all things, hopeth all things, endureth all things." No real martyr ever poses as such.

MAX HILL.



## Our Great High Priest

1. *Of what was the ancient sanctuary with its holy places and priests (described last week) a type?*

"Now of the things which we have spoken this is the sum: We have such an **HIGH PRIEST**, who is set on the right hand of the throne of the Majesty in the heavens; a **MINISTER OF THE SANCTUARY**, AND OF THE **TRUE TABERNACLE**, which the Lord **PITCHED**, and not man." Heb. 8:1, 2.

2. *After what was the earthly sanctuary made?*

"See, saith He, that thou make all things according to the **PATTERN SHOWED TO THEE IN THE MOUNT.**" Heb. 8:5; Ex. 25:40.

3. *What was this pattern which was showed to Moses in the mount?*

"For Christ is not entered into the **HOLY PLACES** MADE WITH **HANDS**, which are the **FIGURES** of the **TRUE**; but INTO **HEAVEN ITSELF**, now to appear in the presence of God for us." Heb. 9:24.

**NOTE.**—There were two holy places in the earthly sanctuary. These are expressly declared to be the "patterns of things in the heavens" the "holy places" of earth, "the figures [plural] of the true." Heb. 9:24. The same thought is expressed in the original of verses 8 and 12, and of 10:19, where they should read "holy places." The holy places of the earthly sanctuary are typical of the **HOLY PLACES** of the heavenly sanctuary.

4. *What furniture was found in the earthly sanctuary?*

The candlestick, the table of showbread, the altar of incense; and in the most holy place, the ark of the covenant, testament, or testimony.

**NOTE.**—See last week's Bible study and the scriptures referred to, also Heb. 9:1-5.

5. *Which of these did John see in heaven?*  
"A door was opened in heaven; . . .



The table of showbread, or bread of the Presence, typical of the word of God, thru Christ, upon which the believers feed. Jer. 15:16; John 6:33, 63.

and there were **SEVEN LAMPS OF FIRE** burning before the throne, which are the seven spirits of God." Rev. 4:1-5.

"And another angel came and stood at **THE ALTAR**, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." Rev. 8:3.

6. *At a later time in earth's history, after the opening of a door in the heavenly temple, what did John see?*

"And the temple of God was opened in

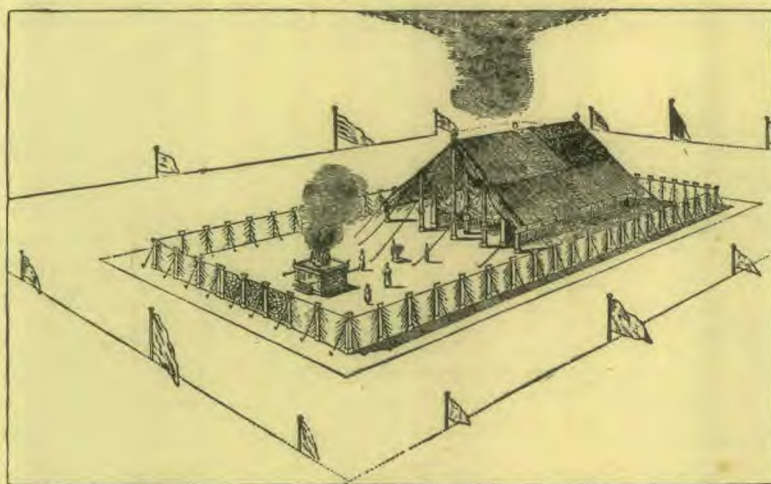


Diagram of the sanctuary and its tent, the court, and the standards of the tribes, whose tents were pitched around the tabernacle. The four larger, central standards represent those of Judah, Reuben, Ephraim and Dan. See Numbers 2. In front of the tabernacle note the altar of burnt-offering where the sacrifices were slain, and the laver where the priests washed.

heaven, and there was seen in His temple **THE ARK OF HIS TESTAMENT.**" Rev. 11:19.

7. *To what then did the earthly priests serve in the earthly sanctuary?*

"Who serve unto the **EXAMPLE AND SHADOW OF HEAVENLY THINGS.**" Heb. 8:5.

8. *Why were there many priests?*

"They were not suffered to continue by reason of **DEATH.**" Heb. 7:23.

9. *How does Christ's priesthood differ?*

"But this Man, because He **CONTINUETH EVER**, hath an **UNCHANGABLE PRIESTHOOD.**" Verse 24.

10. *How often did they officiate in their round of service?*

"Once every year." Heb. 9:7.

**NOTE.**—"The priests went always [continually, daily] into the first tabernacle," or holy place (Heb. 9:6), relates to their regular, daily service, of one lamb in the morning and one in the evening, with such other offerings as individuals and special times might call for. The regular daily offerings and Sabbath offerings are described in Num. 28:3-10. These were offered daily thruout the year in the holy place.

11. *How often did the priest minister in the most holy place?*

"Into the second [apartment, the most holy] went the high priest, alone **ONCE EVERY YEAR.**" Heb. 9:7.

12. *What was the character of this yearly service?*

To cleanse the sanctuary "because of the uncleanness of the children of Israel, and because of their transgressions in all their sins." Lev. 16:16.

13. *Why was this necessary? and how was it carried out?*

See the following note.

**NOTE.**—Every individual offering (described in the first seven chapters of Leviticus) offered in faith by the sinner, together with the daily offering, transferred in figure thru the blood of the sacrifice or the person of the priest the sins of the penitent to the sanctuary. When the priest sprinkled the blood upon the altar before the ark, he there left, so to speak, in figure, the forgiven sins of the people of God. This work went on for the year. On the last day of that year, the tenth day of the seventh month, the high priest, after offering for himself, took two goats, over which he cast lots, one for Jehovah, one for the scape-goat, or better, the proper Hebrew noun Azazel, "the strong one who revolted," or Satan. See Lev. 16:8, margin. The Lord's goat was slain, its blood taken into the most holy place and sprinkled upon the mercy-seat, all the sins of Israel were confessed, taken by the priest, brought out, and laid upon the head of the goat "for Azazel," confessing "over him **ALL THE INIQUITIES OF THE CHILDREN OF ISRAEL** and all their transgressions in all their sins." Then this scape-goat was sent away by a fit

man into the wilderness, and tradition tells us was there destroyed with all the sins. Israel then stood free from sin. Every soul who in faith availed himself of these provisions of the Lord for putting away of sin stood free before God; but every person who did not afflict his soul was "cut off from among his people." Lev. 23:29. That day, therefore, the tenth day of the seventh month, became a day of judgment to that people, the completion of a round of service, typical of Christ's entire priesthood.



The seven-branched candlestick, a symbol of the fulness of the Spirit of God. Rev. 4:5; Isa. 11:2.



# For Winter Evenings

14. *When and where did Christ enter upon His work?*

"For the law [the ceremonial law of priesthood] maketh men high priests which have infirmity; but the WORD OF THE OATH, WHICH WAS SINCE THE LAW, maketh the Son, who is consecrated forevermore." Heb. 7:28.

"Which He wrought in Christ, WHEN HE RAISED HIM FROM THE DEAD, AND SET HIM AT HIS OWN RIGHT HAND in the heavenly places." Eph. 1:20.

15. *What is He here?*

"HEAD over all things TO THE CHURCH." Eph. 1:22.

16. *What and where did Christ first minister?*

"Neither by the blood of goats and calves, but by His own blood He entered in once ["for all," A.R.V.] into the holy place [literally, holy places], having obtained eternal redemption for us." Heb. 9:12.

**NOTE.**—All of Christ's ministry was ever with the ultimate view of putting away sin. When He began His ministry in the heavenly places, that sanctuary and priesthood were consecrated for the good of His creatures to that work, even as was the first sanctuary, the "figure of the true." This dedication included both places. Ex. 40:9-15; Dan. 9:24; Heb. 1:9. As the priest in the earthly sanctuary ministered ever in view of the day of atonement, the yearly judgment, so Christ has ministered in the holy place above in view of the work of judgment in the end of His ministry. He began in the sanctuary above where are the seven lamps and altar of incense (Rev. 4:5; 8:3), in the end of His ministry He will enter the most holy place before the ark for his last act of service in the judgment (Rev. 11:19).

17. *What will be done in His closing work and why?*

"It was therefore necessary that the patterns of things in the heavens [the earthly sanctuary] should be purified with these; but the HEAVENLY THINGS THEMSELVES with better sacrifices than these." Heb. 9:23.

**NOTE.**—This purification, or cleansing, is not from physical defilement, but from the remembrance of sin. During the centuries since Jesus entered upon His priesthood the sins of those who have professed His name have been recorded on high. In the end of His ministry, the time of the judgment, all cases will come before the throne for examination and judgment.

18. *What will then take place for those who have been faithful?*

"Repent ye therefore, and be converted, THAT YOUR SINS MAY BE BLOTTED OUT, when the times of refreshing shall come from the presence of the Lord; and He SHALL SEND JESUS CHRIST." Acts 3:19, 20.

**NOTE.**—The blotting out of sin, the purification of the heavenly sanctuary, will occur during the time of the outpouring of the Spirit, just before Jesus shall come.

19. *What will take place concerning those who have been unfaithful?*

Their names will evidently be blotted out of the book of life, and their sins retained, inasmuch as the Lord declares of the overcomer, "I will NOT blot out his name out of the book of life." Rev. 3:5.

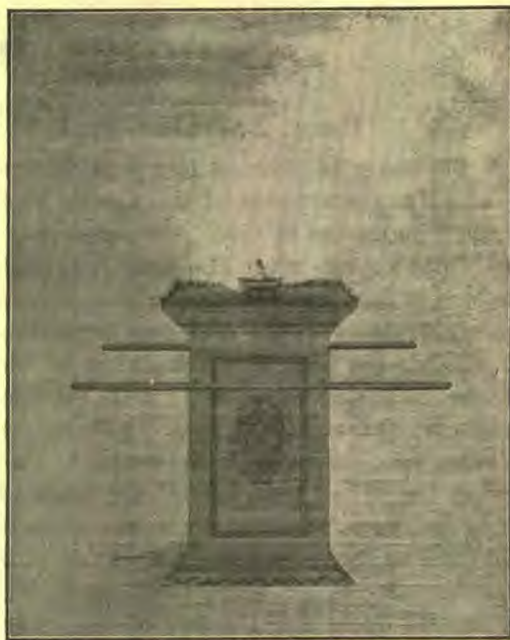
20. *What sad statement will be made in heaven when Christ's work is finished for all who will receive Him?*

"He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. 22:11.

21. *What is the next great event?*

"And, behold, I [Jesus] come quickly; and My reward is with Me, to give every man according as his work shall be." Verse 12.

[See also books advertised in other columns on this subject. The next reading will be on the **TIME OF THE CLOSING WORK OF CHRIST AND THE JUDGMENT.**]



Altar of incense, the incense representing God's effectual grace, making acceptable the prayers of imperfect mortals. Rev. 8:3.

## Greater Reformation to Come.

Our fathers did in their due time acknowledge there were many defects and imperfections in our way, and yet we believe they did as much as could be expected from learned and godly men in their circumstances, and we, their successors, are far short of them in many respects. . . . And yet in the multitude of our thoughts and fears the consolations of God refresh our souls, that all those that in simplicity and godly sincerity do serve the Lord and His people in their generation (tho they should miss it in some things), they shall deliver their own souls, they are accepted of the Lord, and their reward is with Him; and in the **APPROACHING DAYS OF A BETTER REFORMATION**, the sincere, tho weak, endeavors of the servants of God who went before them, will be also accepted of the saints in those times of greater light and holiness that are to come. —*Mather in his Magnalia, Vol. 1.*

There is no time better than just now to enlist in the service of God. He is waiting to receive you.

## Our Bible Band.

**I**N order to bring our readings to the even week we give eleven days' reading for the first instalment, after this giving the scriptures for the even week following.

Two historical chapters are given for each week day, four for each Sabbath, and a psalm for more purely devotional reading every day.

### Suggestions for Reading.

Wednesday, January	1	Genesis	1, 2	Psalm	1
Thursday	2	"	3, 4	"	2
Friday	3	"	5, 6	"	3
Sabbath	4	"	7-10	"	4
Sunday	5	"	11, 12	"	5
Monday	6	"	13, 14	"	6
Tuesday	7	"	15, 16	"	7
Wednesday	8	"	17, 18	"	8
Thursday	9	"	19, 20	"	9
Friday	10	"	21, 22	"	10
Sabbath	11	"	23-26	"	11

### Notes.

The first five divisions of the Bible are called the Pentateuch, a Greek word meaning five volumes. They are also called "the books of Moses," and "the Law," because it is believed that Moses wrote or compiled them. They were written in Hebrew, and are also found in the ancient Greek (Septuagint), Samaritan, Syriac, and Latin versions.

**Genesis**, the name of the first book of the Bible, is so-called from its first words "In the beginning." It presents before us the story of Creation, the fitting of the earth for man's home, the Fall, the promise of the Seed, the Deluge, the repeopling of the world, and God's providential dealing with His children for more than 2,500 years.

It is not a book of law, tho it can clearly be seen that God's law was in force. It is not a gospel message, tho it shines with Gospel promises and prophecies which God made to His chosen. It is (1) a history of the beginning of things; and (2) a story of God's dealing with the Seed, and the attempts of the enemy to thwart God's plan. It is important to keep these thoughts in mind, not only as we read this book, but in reading all subsequent books; for the great facts of Creation, the Fall, the Seed, the Deluge, run all thru the Bible, and if disregarded the rest of the Bible becomes a tangled mass of sinful humanity, precept, and promise.

From Gen. 1:1 to 2:3 we have a general account of creation, the fitting of the earth for man's home, the creation of man upon it, and the institution of the week and the Sabbath. In chapter 2 we have a more particular account of the creation of the first pair, the institution of marriage, the Eden home. These accounts are different, but not contradictory.

Then follow the Fall, the promise of the Seed, Satan's efforts to destroy the seed (in Abel), to corrupt (as with the mingling of the seed of godly men with women of the world); the destruction of the nation of the Seed (as in Egypt). Chapters 6 to 9 give an account of the Deluge; 10 and 11 the scattering of the people and the descendants of Noah; 12 to 26, God's providential dealings with the family of Abraham, the chosen progenitor of the Seed.

The psalms to be read will sing for themselves of every phase of human experience and of God's goodness, love, power, and watchcare.

If any of our Bible-Band members have no objection we shall sign to each of the questions they may ask, their card numbers.

Now that we start with the year let us persevere to the end; let none fall out by the way. May God bless to each one the reading of His word.





MOUNTAIN VIEW, CAL., JANUARY 1, 1908

Manuscripts should be addressed to the Editor.

For further information see page 15.

MILTON C. WILCOX

A. O. TAIT

EDITORS.

## 1907—1908.

1907.

WHEN this article reaches the eyes of our readers the last few sands of 1907 will be swiftly running out, and the year will be gone forever. Yet not wholly so. The year will forever live with many in the seeds they have sown, in the habits they have formed, in the purposes wrought into their lives. Its golden moments are gone, never to return; yet Memory will recall them again and again. We will mourn again its sorrows and weep by its buried dead. We will regret its mistakes and bemoan its failures. We shall long for a continuance of its blessings and joys, and rejoice over its triumphs.

To many indeed who stood upon the threshold of the opening year twelve months ago, endeavoring to pierce the clouds which veiled its unfolding portals and read its yet hidden secrets, the year has not been a happy one. They saw in their dreams many bright visions of glory. They painted on the clouds in rainbow hues magnificent palaces, filled with rare and costly creations of ingenious mind and deft hand, of factory and mill and loom; they wove into the misty haze which overhung the open portals bright visions of prosperity and great wealth and happiness. All this and more they saw in the changing, hazy twilight of the New Year's morning.

But their bright dreams changed to dark and impenetrable clouds which the eye could not pierce. The visions of glory fell in tears of sorrow. The stately palaces of hoped-for repose and enjoyment crumbled to ashes, or revealed in their cold and cheerless rooms the ghastly skeletons of unhappiness and misery. Many homes have lost sunshine by the vacant chair. Sickness and death have blasted high hopes, removed loved ones, and written deep lines of care and sorrow on the faces of those left behind. The year 1907 will to them never bring pleasant memories.

To others the year has been beautiful. New associations have brought happiness. Prosperity in business has brought joy to him who seeks the gold that perishes. Well has it been for him if the sordid gold has not hardened his heart against the miseries and wants of others to whom each day of the year brought barely sufficient means to maintain existence. Others have found in other spheres the growing fame and applause for which their hearts have hungered. The world's many-sided picture presents sad contrasts of poverty and riches, of age and youth, of misery and happiness, of sorrow

and joy. It is an earth-year—filled with its mighty burdens of human wo.

Among the nations it has been a year of perplexity, developing in its closing month into an almost financial panic, the suffering from which will be felt by the poor. Greed still feeds fat at the public cribs, while honesty and frugality barely exist. Disintegration of government still goes on. Europe slumbers on a volcano of war, which may break out at any time. Famine in China and Russia has left millions pinched and pale. Earthquakes have destroyed millions in property and thousands of lives; and thousands more have perished in famine and flood, in war and pestilence.

The wave of "liberalism" in religion has rolled on in ever-increasing volume, undermining the faith of many and sweeping them out into the great sea of doubt or infidelity. As the churches have lost faith in God, they have sought the power of civil authority to enforce religious dogmas, and, more and more, as in the fourth century, the governments are yielding to ecclesiastical influence. The end will be the persecution of man for conscience' sake and the ruin of both church and state. Even so has the more sure word of prophecy predicted, and this paper has pro-

claimed the warning message for more than thirty years.

1908,

with its fair and white pages, lies before. The old world will go on much the same. It is the lesson of all history that no people or nation ever reformed itself from sources of power within itself. Thruout the world, there are many portions of the church seeking reform; but they will never find it where they are seeking it; and the tide of evil will roll on, as God has declared, to the night of despair and utter darkness.

Yet the year 1908 has within its unrolling days happiness for every soul. That happiness will come in seeking God's glory and others' good. There is no other way. Seeking happiness for ourselves, we shall never find it. The selfishness in the seeking will corrupt all we grasp and poison the cup of pleasure we press to our lips. But forgetting self in seeking others' good, finding and doing duty to God, our hearts will enlarge, and every blessing we bestow upon others will bring greater gladness to our own lives. Such happiness as this—the only true happiness—we wish our readers in the year 1908.

## Studies in Romans

Rom. 2:7-11.

IN the study in Romans last week it was seen from the words of the apostle that the "judgment of God" is "righteous," and, furthermore, when His final judgment decision is rendered mankind will concur in the rightfulness of it; and this regardless of whether the man is a lost sinner or one of the redeemed in glory. And in that judgment the righteous God "will render to every man according to his works." Following the verses that formed the basis of study last week, the apostle proceeds to show what will be the reward of those who do well. And in order to get the connection, it will be well to quote again a few of the verses that were presented a week ago, together with the verses that contain the promises to those who stand for the right.

"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: to them that by patience in well-doing seek for glory and honor and incorruption, eternal life: but unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and also of the Greek; but glory and honor and peace to every man that worketh good, to the Jew first, and also to the Greek: for there is no respect of persons with God." Rom. 2:3-11, A.R.V.

The Lord "will render to every man according to his works." When the judgment sentence is passed it will be based on what the man himself has done. It will not be on what some one led him to do, or on what his ancestors may have done, but it will

be on what he has done. The Lord has given light to each one, and he is judged according to the use he has made of that light.

"To them that by patience in well-doing seek for glory and honor and incorruption" the reward is "eternal life." "Eternal life," then, according to this text, is given as a reward to those who "seek" for it. And since it comes to those who seek for it, in the very nature of things it could not be given to those who do not seek for it; it could not come to those who, as presented in the first chapter of Romans, "refused to have God in their knowledge;" "unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil."

Thus do we see that the clear teaching of this text is that man does not possess eternal life naturally. If he desires to come in possession of the great gift of immortality he must "seek" for it. Another very clear scripture upon this point is the following:

"If we receive the witness of men, the witness of God is greater: for the witness of God is this, that He hath borne witness concerning His Son. He that believeth on the Son of God hath the witness in him: he that believeth not God hath made Him a liar; because he hath not believed in the witness that God hath borne concerning His Son. And the witness is this, that God gave unto us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son of God hath not life." 1 John 5:9-12.

"God gave unto us eternal life," but do not fail to observe that "this life is in His Son." And, furthermore, "he that hath the Son hath the life." But "he that hath not the Son of God hath not the life." Nothing could be made plainer than the words of



this scripture. Life, eternal life, belongs only to those who have the Son of God. And those who do not have the Son of God do not have the life. In harmony with the foregoing is the statement elsewhere made by Paul:

"If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth. For ye died, and your life is hid with Christ in God. When Christ, who is our life, shall be manifested, then shall ye also with Him be manifested in glory." Col. 3:1-4.

The Christian has life given to him; but that life "is hid with Christ in God." It is not till Christ is manifested, it is not till Christ is seen coming again in the clouds of heaven at His second advent that the child of God is fully manifested. In this life his connection with Christ fills him with the power of an endless life. This power of the endless life, of the life eternal, is in Christ and therefore is sure. It comes into the life of the individual thru that individual allowing Christ to enter his life. This is the secret of the power that the Christian has to overcome sin. And when he finds this overcoming power acting and working in his life he has an evidence for himself that outweighs all the cavils that carping men can invent to the contrary. He knows that the very powers of eternity have laid hold upon him, else he could not successfully resist the sins that are so natural to his human fleshly life.

Then following this life of the successful overcoming of sin is the glorious climax presented by Paul in his letter to the Corinthians:

"Behold, I tell you a mystery: We all shall not sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:51-53.

The trumpet sounds and raises the dead, and then the apostle assures us that "this corruptible" shall put on "incorruption;" then it is that "this mortal must put on immortality."

Thus do the Scriptures unite in teaching that man does not by nature possess an "immortal soul that can not die." The man must first seek for glory and honor thru patience in well-doing, and in thus seeking he must have in his life the infinite power of the Christ in order to overcome. Then at the end of the journey he receives immortality as the finishing, crowning touch to the work that has been wrought.

Men in all the ages have tried "to solve the problem of immortality." Men in all times have tried to prove that by nature we are possessed of immortal souls. But none of the theories ever evolved have brought satisfaction to the soul. None of these theories make the individual perfectly happy and content in the assurance of an eternal existence beyond this life. Degenerate mankind would like to be assured that it is in natural possession of immortality, and therefore it can get on without God. But no matter how much men may be taught and assured in such a theory, yet they will

always speak of the time after death as the "dark beyond." The tomb is dark to them; the future is a mystery. But it is not so with the one who knows the Lord in his own experience.

The one who has actually tasted of the real experiences of the Gospel's saving power knows "our Saviour Christ Jesus, who abolished death, and brought life and immortality to light thru the Gospel." 2 Tim. 1:10. The "light" of immortality is in

the Gospel, as every one knows who has tasted of the real experiences of the Christian. The Christian knows that he will receive immortality from his Lord and Master. There is no doubt about it. He knows it for himself and he knows it for sure.

Reader, are you seeking for the glory and the honor and the incorruption that the apostle tells us will bring the prize of immortality from the hand of the infinite Father? T.

## Studies in the Book of Daniel

### The Lesson of Daniel One

#### The Results of Two Systems of Education.

FOR three weeks we have had before us the study of the first chapter of Daniel. What is its lesson to us? for in behalf of us it is written. "For whatsoever things were written aforetime were written for our learning, that thru patience and comfort of the Scriptures we might have hope." Rom. 15:4. The facts of the lesson were lived in the days of Daniel; they were recorded for the benefit of those who should come after; for those who live in "the time of the end." Dan. 2:28, 29; 12:4, 9, 10.

But what is the lesson? It was not written as a mere matter of history to satisfy the curious regarding Daniel's early life; of the early life of the great Elijah we know nothing. It is not recorded for the mere temperance lesson and a record of a noble purpose. These are instructive. They are, in fact, about all the instruction which the chapter has yet furnished, and the lesson in this respect is precious.

But the lesson is larger than these. *It is the contrast between the results of two great systems of education.* The one system,—the worldly, the Babylonian,—showing at its best in the very height of Babylon's prosperity, with the learning, the opulence, the resources of a mighty empire at its back; the other, God's plan of education,—a life rather than a system,—manifested in seemingly one of the most discouraging times of earth's history. The people who had upheld that system were apostate and in captivity to an imperious, haughty nation; the system (if so we may call it) was handicapped by its perversions in backslidden Israel, and hindered by the limitations and barriers of apostate, rebellious, and ubiquitously idolatrous Babylon. The Babylonian education was manifested under the best conditions. The Biblical education was manifested in what to all human judgment were as low and mean conditions as would be possible in order that it exist at all.

But behold the results: Four youth, whose early years were spent in war-ravaged and famine-stricken and utterly-defeated Judah, surrounded on every hand by corruption and forbidden idolatry, yet doubtless having godly mothers and hearing the prophet Jeremiah, are placed in competition, so to speak, with the brightest and best young men from Babylon and surrounding coun-

tries. The Babylonian youths, many in number, were fed at the king's table, cared for by the king's most trusted servants. The young Hebrews lived in a strange land, were environed by the most untoward circumstances, cared for themselves, subsisted on a simple vegetarian fare of pulse and water ("starvation diet," it would be called by many), yet they surpassed all other students in knowledge and learning, and excelled all the king's counselors in wisdom and understanding. Is there not in this a lesson for the present?

#### Education To-day.

For what is the worldly educational system of to-day but Babylonian in principle? Let us note some of its most striking defects, recognized by many of the world's best and most earnest educators.

1. It is a one-sided education, in that it aims largely to develop the mental at the expense (not purposely or objectively) of the physical and spiritual. The " cramming " process is in vogue everywhere. Said Mr. Edward Bok, editor of the *Ladies' Home Journal*, after careful investigation:

"Do American men and women realize that in five cities of our country alone, there were, during the last school term, over sixteen thousand children between the ages of eight and fourteen taken out of the public schools because their nervous systems were wrecked, and their minds were incapable of going any further in the infernal cramming system which exists to-day in our schools? And these sixteen thousand helpless little wrecks are simply the children we know about. Conservative medical men who have given their lives to the study of children, place the number whose health is shattered by overstudy at more than fifty thousand each year. It is putting the truth mildly to state that of all American institutions, that which deals with the public education of our children is at once the most faulty, the most unintelligent, and the most cruel."—*Ladies' Home Journal*, January, 1900.

Dr. George H. Martin, of San Francisco, appeared before a joint session committee of the Senate and Assembly Committees on Education, Jan. 23, 1900, and spoke emphatically against the evils of home study. Among other things he said:

"Every physician has many children under his care, and how many times little ones are brought to us who are beginning to have restless nights, are losing their appetites, growing haggard and old in appearance, with loss of energy and ambition. Upon investigation

(Continued on Page 13.)





# THE OUTLOOK

"Watchman,  
what of  
the night?"



Admiral George Dewey.

## The Great Voyage of a Great Battle-ship Fleet

tions that any one can glean who is following what the papers are saying. But there is another side to this question that should be of interest to every one. Men have claimed that we have reached an era of peace. They have also affirmed that this era of peace is to grow more and more peaceful until there will be no further use for any of the implements of war. The same men have also told us that this is a "Christian nation," and yet we find this same nation sending out one of the most powerful battle-ship fleets that the world has ever seen assembled.

There is another interesting thing in connection with this fleet and that is that all of these ships have been built since the close of the Spanish-American War less than ten years ago. When the war with Spain closed, the United States had but four first-class battle-ships: the Oregon, Indiana, Massachusetts, and Idaho. When war was declared with Spain the Oregon was in San Francisco Bay, and was ordered to proceed at once to the Atlantic Coast to assist in the battle with Admiral Cervera's fleet. The vessel made herself famous by the work she did in passing clear around South America and reaching Santiago in time to do some of the hardest fighting in the battle that destroyed and captured the Spanish ships.

But the last seven years have placed the Oregon, with all her glorious record, where she is only considered worthy to act as a "coast defense" ship. She is too antiquated to go out to battle with her modern sisters that have just left the East on their cruise to the Pacific. The Oregon was in the very front ranks of



Rear-Admiral Robley D. Evans.

**D**ECEMBER 16 the greatest and most powerful fleet of battle-ships ever assembled under one command left Hampton Roads, Va., on its long cruise to the Pacific Coast. There has been and still is a great deal of speculation in regard to the possible meaning of this maneuver of the battle-ship squadron of the American navy. But the administration affirms that the only purpose is to test the strength of the war-ships and to give the men the needed drill in maneuvering and the general duties incident to the sea voyage.

President Roosevelt has the very strong personal opinion that the only way to keep the peace is to keep the nation in constant readiness for the most vigorous war; this being done, the other nations will be more than likely to let you alone. And in harmony with this view he thinks it necessary to give the officers and men of the navy the great test of bringing the battle-ship squadron to the Pacific Coast, and immediately on arriving here to go into target practise. If the men are able to perform this feat they will be able to show that they could go from the Atlantic to the Pacific to meet an enemy. Any defects in the strength of the ships or in the skill or abilities of the men will thus be brought out and can be corrected. From the statesman's standpoint it would be hard to combat, successfully, the theories of the President.

It was while President Roosevelt was Assistant Secretary of the Navy that he made his demands upon Congress for a large appropriation with which the navy could engage in target practise. And while at the time no one had any intimation that the nation would later go to war with Spain, yet the marksmanship of the naval gunners that was developed under Mr. Roosevelt's leadership made itself very manifest and effective in the two brief engagements with the Spanish navy in Manila Bay and at Santiago. It is probable that the lesson thus learned is what has led the President to disregard the criticisms that so many are making and send the fleet on this long and expensive voyage.

The foregoing are simple facts and sugges-

just started for the Pacific may be judged from the results of a recent target practise of the flag-ship of the squadron, the Connecticut. Steaming at ten knots an hour, she commenced firing at two targets, both of the same size, thirty feet high and fifty feet long, when she was distant four and one-half miles. She kept up her fire for eight minutes, firing at one of the targets for the first part of the time and then turned her guns on the other one. Her last shots were fired at a distance of five and one-half miles. When the targets were examined it was found that in the brief space of the eight minutes she had put thru them four 12-inch, nine 8-inch, and seventeen 7-inch shells. The targets were only about one-eighth the length of a modern battle-ship. This gives an idea of what modern battles will mean.

It is true that men have been talking about the coming peace of the world. But while men have been talking thus the prophecies of the Bible have been telling of what we may expect. They tell of the peace that men will be talking and at the same time they tell us of the great preparation for war that will be going on. The culmination of this war tragedy will be on the most bloody battle-field of which the world has ever dreamed. The like of it has never been seen.

Viewing this time the prophet exclaims:

"My anguish, my anguish! I am pained at my very heart; my heart is disquieted in me; I can not hold my peace; because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is laid waste." Jer. 4:19, 20.

In harmony with the foregoing striking prophecy the apostle John speaks of his vision of the great war of

the "great day" in the following words:

"And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs; for they are spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war



FLAG-SHIP OF REAR-ADMIRAL ROBLEY D. EVANS; COMMANDER OF THE FLEET.

United States Battle-ship Connecticut, displacement, 16,000 tons; speed, 18 knots; coal supply, 2,200; armor: belt, 11 inches to 4 inches; casemates, 7 inches; main turrets, 12 inches; secondary turrets, 8 inches; deck, 3 inches. Armament: four 12-inch, eight 8-inch, twelve 7-inch, twelve 3-inch rapid-fire guns, 26 smaller guns. Torpedo tubes, 4 submerged. Complement of men, 803.

battle-ships seven years ago, but the furious pace at which the war-gods are driving men have in this brief span of time put her in the museum of antiquity. And altho she is a great ship, and could work awful havoc, yet the ships of recent days are so much more powerful that she is completely outclassed.

The efficiency of these battle-ships that have



of the great day of God, the Almighty." Rev. 16: 13, 14.

The "great day of God" is to be marked by a most furious war. The elements are preparing for it in the world to-day. Are you a careful student of these prophecies? Are you watching the trend of events in the world and do you know what they signify?

T.

## The Peanut Fad.

THE newspapers for some weeks have been giving more or less attention to claims that have been made by certain "professors" and "chemists" as to the wonderful food values of the peanut. Some of them claim that it is a perfect food, and that a person can live indefinitely on the peanut alone. A college professor in Illinois, so the papers say, has gone so far in meeting the challenges against the "goober," as it is called thru the South, as to start in for a three-months' diet on the peanut. The professor claims that he will come forth from the test stronger and in better flesh than when he started in. Another in Illinois has just completed a forty-day diet on peanuts and others in different places are following the same diet for various lengths of time.

Sensible people will not run off after fads. They will not indulge extremes that can only result from unbalanced minds, neither will they jump into things without giving them consideration. Therefore sensible people will certainly not be guilty of making the mistake of trying to depend on any one article of diet. To try to live for a long period on just one article of food is enough to give a sane person dyspepsia just to think of it. God has given infinite variety in this world, and it is plainly His design that man shall properly and lawfully enjoy the multitude of good things bestowed by the Father rather than try to find some one food and confine himself to the monotony of that.

And besides, there can be no disputing the fact that to use the peanut in large quantities is injurious to the system, no matter how some professor may have figured it out in his laboratory. A few years ago some of the scientific men claimed to have discovered that they could make a butter out of peanuts that was not only cheaper than the dairy product, but it was much more wholesome. This butter was manufactured and placed on the market, and many people were led to use it. In a little while they began to have trouble with their stomachs, and especially with their kidneys. And this trouble was traced directly to the peanut products that were being eaten by them; for those who discontinued the use of the stuff before permanently undermining their constitutions were soon back to their normal selves again.

We give our readers the foregoing bit of personal experience and observation in regard to the peanut as an article of diet with the suggestion that no one allow any of these statements that are going the rounds of the press to influence them in making the peanut a very large part of their diet, nor that it be used for any prolonged period of time. A few peanuts, if properly prepared, may be harmless, and possibly wholesome, but their extensive and continuous use should be avoided. T.

On Sunday, December 8, all the theaters and other places of amusement in New York City were closed. A decision of United States Justice O'Gorman was the occasion for so rigidly enforcing a law that has been carried as a dead letter among the ordinances of the city. It is stated that the aldermen have called a meeting, and will do what they can to abrogate the law so that they will not have to do without their theaters again on Sunday. The history of Sunday closing of places of amusement is that the first step is to shut out the amusements on Sunday; and then the next step is to get a law compelling everybody to attend church on that day. The Lord does not attempt to compel men to observe the forms of religion, then why should men undertake what the Lord does not assume to do? The activity of those who would compel the observance of Sunday by law should be closely watched.

For no matter how impossible it may seem to us, yet it is nevertheless a truth that one of the clearest prophecies of the book of Revelation foretells the fact that there will be a universal movement in favor of Sunday to secure its observance under the pains and penalties of civil law. This movement will bring about world-wide persecution against those who refuse to surrender their right to worship God without any such intervention from the state. We may have nursed the hope that the days of religious bigotry and religious intolerance are in the past; but the prophecy puts a contrary view upon the subject.

When about one hundred miles out to sea the steamer Kroonland broke her shaft. The fact was immediately telegraphed back to England by the wireless instrument that she had on board. One of the great wonders of this time is the development of wireless telegraphy to the point where any ship at sea may make known her position, and if she is in distress let that matter be known also. There is a time just before the world when the vital truths of the Gospel for this age will be brought to the front and become the theme of rigid and scrutinizing observation. These truths will be made an issue the same as great national or international questions of state have been so often made issues, and thus become the theme of world-wide discussion. God is preparing against that time, so that even the mariner at sea will not be shut out from the privilege of having the burning truth for this day so that he can study it as closely as his fellow man who is on the land. When that time arrives, the discussion will be keen, and soon men will range themselves on one side or the other, the great Gospel of the kingdom will do its work in all the world, and then, according to the promise of the Master, the end will come.

One hundred and sixty-four persons died from heart disease during a recent week in New York City. It is explained by some that the remarkable death-rate from this one malady is greatly accentuated by the financial panic thru which the country is passing. But people would not have so much heart disease if they were not living so fast. The stimulants and drugs that are being used in such large quantities, and the unnatural demands of society place so much extra work upon the heart that it can not stand the strain when extra burdens are thrown upon the system, and this is especially true if the extra burdens come particularly upon the nerves.

Chicago has three thousand three hundred deaths a year from the "great white plague," consumption. That city has recently provided hospital accommodations at which all who have the disease may have the benefit of the most modern fresh-air treatments. The poorest as well as the most wealthy can have the very best that medical skill has to offer. Such philanthropies are among the bright things that are left in this old, selfish, and sin-cursed earth to chase away the gloom that would otherwise settle over it completely.

Reports tell of heavy storms that are sweeping various parts of the East. And not only is the eastern part of this country being visited, but steamships crossing the Atlantic report very heavy storms at sea. Gales of hurricane violence have raged along the shores of France and considerable damage has been done to ships.

The police department of New York recently took five thousand revolvers and eight hundred dirks, daggers, knives, and poniards on a boat, went out to the deep water of the ocean, and threw them overboard. The weapons are the accumulation of what has been taken from the criminals they have arrested.

The recent storms on the Black Sea have resulted in great loss of life and property. The steamship Kaplan was among the vessels to go down, and all of her passengers and crew were lost. There were known to be 110 souls on board.

## Literary Notices.

"In Scripture Lands; New Views of Sacred Places." By Edward L. Wilson, 150 illustrations from photographs by the author, 386 pages, price \$1.50. Chas. Scribner's Sons, New York.

This book was the outcome of a very earnest desire on the part of the author to see these places himself as they were; therefore with the Bible as his guide-book, with careful art training, love of nature, splendid health, and well-fitted camera, he began the work. It certainly is a book of real worth to the student of Biblical lands. The popular edition is not as fine as the one first issued by the author, but contains all the matter, and its illustrations are helpful.

"The Ministry of Beauty." By Stanton Davis Kirkham. Paul Elder & Co., San Francisco and New York.

A beautifully made, beautifully printed book, and it is, too, filled with beautiful language. It is, however, a New Thought production, almost at times reaching the source of truth, but falling short, and hoping to find in man his own salvation.

"Of Such Is the Kingdom; and Other Stories from Life." By Richard L. Metcalfe, second edition. 210 pages; cloth, price \$1.00. The Woodruff-Collins Press. Address William B. Metcalfe, Box 28, Lincoln, Neb.

The whole thought of the book is the lessons that we can get from the lives of children, the sweet simplicity of the childlike faith of the little ones. There are some excellent things in the little book, many of which will lighten hearts and bring good thoughts to those who read. One may not agree with all of it, nor with all of its theology, but it has many little touches of nature that make the whole world kin and will help the reader.

"Redemption Completed." A treatise on the work of redemption, by Rev. Jasper Abraham Huffman. Fifth edition, revised, published by the J. A. Huffman Book and Bible House, New Carlyle, Ohio.

The book is written with the earnest, loyal plea for Bible religion. We frankly state that we can not agree with the author in regard to belief in the immortality of the soul which creeps in, a doctrine which has no support in the Bible, nor his view of the millennium, and what he sets forth as sanctification. And yet we are in sympathy with the plea for the integrity of the Old Book, the redemption of the earth, the redemption of the body, the restoration of man's inheritance, the earth made new, and the plea for a religion which grasps by faith character-perfection. But this religion must ever result in obedience to all the commandments of God.

"The Physical Basis of Mind and Morals." By M. H. Fitch, International Library of Social Science; ten chapters, 266 pages, with index. Chas. H. Kerr & Co., Chicago.

The author presents "phenomonism" as "the relation all things hold to each other;" he does not seem to "know the real meaning" of things which come to our consciousness, as "they can not be comprehended by the human brain;" and "wisdom teaches us to waste no time in conjecture about the ultimate reality." The book is entirely based on evolution, and presents no more hope to the poor sinner of this world than any other evolutionary idea. It extols Darwinism, and yet of what benefit has Darwinism been to the race? How much more does the race know of righteousness or helpfulness in moral life since Darwin gave his products to the world?

"Nineveh, and Other Poems." By George Sylvester Viereck. Moffat, Yard & Co., New York.

There is real poetical genius in the author. The sad thing is that it has been put to so depraved a use. The chief poem is New York presented as Nineveh in all her wild wickedness, but the very wickedness in which the author has seemed to revel has debased his own morals, and recalls a stanza from Whittier—

"For whoso strives with wrong may find  
Its touch pollute, its darkness blind!"

The author seems not so much to have striven with wrong as to have joined its ranks, "heel and wimple."

One stanza of his poem on the modern Nineveh is—

"Sit not too proudly on thy throne;  
Think on thy sisters, them that fell;  
Not all the host of Babylon  
Could save thee from the jaws of hell."

It is a sad thing that the gift of poesy should be used for so base a purpose.





## Somabula Mission, Gwelo, Rhodesia, S. A.

By Joel C. Rogers

THIS mission is now nearly six years old. Elder F. B. Armitage had been at the old Matabele Mission, now called Solusi Station, four years. He desired to open another mission farther north, so he obtained ten donkeys, and a big emigrant wagon. Then, like Abraham, he took his journey toward a land which the Lord would show him. After eight days of steady travel, partly by day and partly by night, over sand and stones, often with no roads, or but a cow-path, a suitable place was found among *kraals* of the Shuna tribe. The mission site is 150 miles northeast of Solusi, in the Somabula Forest. Gwelo, on the Beira-Mashonaland Railway, thirty miles away, is the nearest station and post-office. Gwelo resembles one of the frontier towns of the West, set in the open country, and bounded only by space. Its people number about fifty white and two hundred black.

The "forest" mentioned above is so unlike those of the States you would not recognize it as such. The average height of the trees is twenty feet. One scarcely ever reaches thirty feet. Eighteen inches is the maximum diameter, and many of the trees have flat, spreading tops. The soil is sandy, and very little underbrush grows here, so with the trees growing far apart, the forest looks considerably like an orchard when seen from a distance. Most trees here are deciduous, the leaves falling in June. The boards used for seats in the school are sawn by hand from the *mtetindaba* tree. These boards are one foot wide, fourteen feet long, and one inch thick. The wood is hard, very heavy, and resembles walnut somewhat. The *impaca* is a more common tree, the wood of which is very hard, and is used for repairing wagons



On the Move in Rhodesia, Africa. Pastor Armitage Driving.

and things requiring great strength. The *mangwe* tree is used for making ox-yokes.

No land is sold here, so Elder Armitage rents as much as he desires to cultivate. The rental is fifty cents an acre a year. This Somabula district is a native reserve, which is the reason land will not be sold. The British South Africa Company governs the

vast territory named Rhodesia under charter from the king of England. This company reserves certain regions where minerals are supposed to exist in which mining rights are sold for revenue, besides the native and game reserves.

Much complaint is heard from all classes against government injustice. You will notice on the stamp of this letter the motto, "Justice, Commerce, Freedom." The people of the country would render the motto thus: "Injustice, Extortion in Trade, Bondage." One complaint of the natives is against the poll-tax. Each man and each boy above a certain size must pay five dollars tax yearly. The size of boys is the standard, because neither the boy nor his parents know his age. No record is kept of the time of birth nor of any event whatever. The tax is excessive, being double that in most parts of South Africa. Besides this poll-tax on men, those having more than one wife must pay \$2.50 on each one besides the first. So a man having ten wives and ten boys over about twelve years of age must pay \$77.50 taxes.

District

### CERTIFICATE OF NATIVE MARRIAGE.

Under Ordinance No. 2, 1901.

No. 84.	Date 16th August, 1905.
Name of Husband	Warbaga
Kraal	Warbaga's
Chief	Mpabangi
Name of Wife	Malalu
Wife's Father or Guardian	Movelepi
Chief	Washiya
No. of Wife	Fifth
Name of Deputed Headman (if any)	Goboba
No. of cattle or other consideration paid	Three head of cattle.

Whether wife freely consented to marriage Yes

Signature

Native Commissioner or Marriage Officer.

Few men here are able to afford more than five wives, and the average is probably three. Girls are practically auctioned off to the highest bidder. When a girl arrives at a marriageable age,—which is very young, only fourteen or fifteen, and often younger,—a man who wants her goes to her father and offers what he can afford, called *lobolo*. It may be three cows, worth \$25 each. The father puts him off. Soon another suitor comes with an offer of four cows, and the girl becomes his property. Usually the girl is agreeable to the arrangement, but if not, the father's will rules. It is the ruling desire among native girls to marry at the earliest possible age. Many native young men find it quite a hardship to get means for even one wife. A man can earn only \$3.50 to \$5.00 and food a month for his work. A young man must pay his taxes, clothe himself, buy wedding-clothes for his bride (in case they wear clothes), build a house, buy pots, etc., besides paying *lobolo*. One maiden at this mission objects to being sold. Her intended has a house built and all is ready for the marriage when some relative

of the girl informs them that *lobolo* must be paid. I am told the government has a law requiring its payment. So the couple are waiting.

The writer knows the chief named herein and saw the original legal certificate of which the above is an exact copy. But the natives seldom report marriages until discovered by infrequent visits of the police, thus avoiding the wife's tax.

Marriage customs in this country tend to-



Mission Houses. Teachers Starting to Their Village Schools with Mules Laden with Supplies.

ward degeneracy of the race. As a rule, agreement of the parties is the only ceremony required, civil or moral. It is thought by some writers that since tribal wars and the slave trade have been stopped by European influence, there will be a great increase in population. While this may be the case, with the increase of population comes an increase of physical and moral weakness. Morality is at a low ebb and chastity almost unknown.

In the Somabula (Rhodesia) Mission, there are seven or eight young men who are to go out as teachers. I want to tell you the conditions under which they must work. The native *kraals* where they start schools are altogether heathen. Nearly all the people are unclothed. They know almost nothing of God and His salvation. They do not even know enough about education to understand the value of a school. I was greatly surprised to learn that these teachers sent out from our mission must provide their own food, buy school supplies, and teach for nothing. They receive no pay whatever from the natives. They even put up their own schoolhouses. Fortunately, this is not a very difficult or expensive affair, as it is a building of poles. It is made of "mud and wattle," with a thatch roof and no floor. So you see that our native teachers have very little to encourage them. They are paid a small wage by our mission, which is just enough to supply them with clothing; their food is also furnished by the mission, the teachers themselves being obliged to grind this grain for their own use while out teaching. I am told that the natives in some places provide the food for the teachers. You see, we must first teach these native people the value of learning to read the



Bible. They can not appreciate what learning will do for them. It is our plan to train a few young men in the common branches and the Bible, and send them out to teach their own people. These teachers are taught to read English, so they may read our books, and thus be learning more and more of the truth.

Yet out of these unpromising conditions some bright, beautiful characters are formed. The transformation seen in some boys and girls is marvelous. Within a mile of this mission are many *kraals* where unclothed natives live in all the degradation of heathenism. Beer drinks, with drunken quarrels, are periodical. Killing of infants is a common practise. But from these same *kraals* boys and girls are now in the mission, clothed plainly but cleanly. They read and

speak English, in which they are rapidly improving. And best of all, they are converted members of the church. Some have already held successful schools in the native *kraals*, and after further training they are to be sent out as evangelists. Native young men conduct regular services here at the mission and preach creditably in their language. This is our hope of quickly carrying the message to Africa—to train native evangelists in our mission schools. But carrying this everlasting Gospel to the heathen world is a mighty problem to be solved. It will exhaust all our resources, and happy we are in having the resources of the Infinite at our demand. Shall we bend to the task, and put our all into accomplishing our God-given commission?

Cholo, B. C. A., July 15, 1907.

## Lessons from the Book of Daniel

(Continued from Page 9.)

we find that they go to school at nine in the morning, stay there until 2:30 or 3:00 in the afternoon, have numberless exercises and recitations, go home, and at once go to their books and study a good part of the afternoon, then eat their dinner and have more study at night until bedtime. By that time they are feverish and excited; and when they go to sleep they are muttering over their lessons, showing very plainly the trouble that is on their minds. Is it any wonder that they soon break down and have to be taken from school, when they can not sleep or eat properly, and have no time for play? This is all during the formative period of life, when the child is growing, and should be storing up energy, instead of using up all that it gains, and even more."—S. F. "Examiner," Jan. 24, 1900.

Many others—physicians, teachers, and parents—could be quoted to the same effect.

2. It is, to a great extent, an unwise education from a purely worldly point of view. Of what earthly use, to mention but one item, is the effort to fill a child's mind with the tales of myths? Children labor for years to obtain a knowledge of that which is of no benefit in youth, and which at a later date, if it were ever needed, could be learned in a short time from a cyclopedia or a dictionary. Frequently the myths themselves are greatly perverted in adapting them to the child-mind and in omitting the salaciousness and obscenity of their characters; and even then the little one gets very deformed ideas of what is left. Fiction falls in the same category, perverting the judgment of the child with distorted and false views of life, unfitting him to discriminate between the false and the true, and fitting him to be one of those who make up the army of the worthless or to fall among life's pitiful tragedies.

It is conceded that there are many who think that the study of fiction with other things of use will assist in developing imagination and discriminating judgment on the part of the child, but the conception is false. The same ones would not, in educating their children in art, continually keep before them a mixture or blending of the beautiful and ugly. They would not, in their musical education, continually have sounded into their ears a jargon of concord and discord. Eye and ear in such an education would lose the power to discriminate. Even

so the child-mind, with its fertile imagination (which needs no feeder), needs to be educated in absolute truthfulness, as far as its parents or guardians can conceive. Let the standards of judgment, of taste, and of morals, be of the highest. The man who discerns the counterfeit is the one who knows the ring and the features of the genuine.

3. The education of the day is wrong in that it does not develop the *individual*. As



Babylonian Vase and Drinking Vessels.

Harold E. Gorst expresses it in the "Nineteenth Century and After:"

"Thousands of young men and women are turned out every year by our schools and universities upon an exact pattern, like sausages from a Chicago factory. Each is provided with precisely the same stock of knowledge, and consequently the market becomes overcrowded with an enormous number of workers, all trained to perform the same set of functions."

Mr. Gorst speaks truly; and the effects of the education are seen in the multitude of graduates from one school or another who are utter failures. But in God's method of education there will be developed in the individual all the possibilities of his received talents and ability. The boy will not be considered as a fraction of a class, but an individual soul, having before himself alone in this sphere the complex problem of life to solve—not alone for the present, but for eternity. And the educational effort will be, not to pass "courses," not to obtain certain meaningless letters to attach to one's name, but to develop men and women, sons and daughters of the Most High, here and hereafter.

4. The worldly system of education leaves the moral and religious side of the child's

nature untrained. We presume that the great majority of the readers of this article believe in a hereafter. This life is temporal. Beyond it lies eternity. Whatever that eternity is to be to us depends on the characters we form here. The majority of those who will read this are doubtless believers in the Bible as containing the revealed will of God, the Guide-book to the better world. And yet the sad fact is that almost no attention is given in present-day education to the training for that life that measures with the life of God; and ignorance of the Bible is well-nigh universal. The child's body is fed and clothed. His mind is crammed with every dish of the mental menu of our wonderful school system; but the spiritual faculties, which equally need and demand instruction, are left to starve and die; and the result is the present conscienceless immorality of commercialism and the wide-spread skepticism of the day.

[This article will conclude next week. It gives some strong recognition of the needs in public education and presents the only true remedy to meet the existing ills.]

A clear, the brief setting forth of the Bible types and symbols, the services in connection with the earthly sanctuary, the effectual sacrifice and priesthood of our Lord, to which all these types pointed, and the great prophetic period of Dan. 8:14. Contains 112 pages and is illustrated. Price ten cents.

### CHRIST OUR ADVOCATE

PACIFIC PRESS  
Mountain View, Cal.

**Drunkenness and Crime.**—What are the reasons for such an alarming increase in the nation's drink bill? "The relation of crime to intemperance is well understood by men who have to deal with those who transgress the laws of the land. In the words of a Philadelphia judge, 'Rum and blood, I mean the shedding of blood, go hand in hand.'"

"A district attorney in the city of Boston is reported as declaring that 'Ninety-nine out of every hundred of the crimes in our commonwealth are produced by intoxicating liquors.'"

"Let those in positions of public trust take heed lest thru wine and strong drink they forget the law, and pervert judgment."

"Wo unto him that buildeth his house by unrighteousness, and his chambers by wrong." "Behind the liquor-dealer stands the mighty destroyer of souls."

"Often he is forbidden to sell intoxicants to one who is drunk, or who is known to be a confirmed drunkard; but the work of making drunkards of the youth goes steadily forward. Upon the creating of the liquor appetite in the youth the very life of the traffic depends."

"Should not the liquor-saloons that have wrought so much evil, be entirely abolished?"

"Let the voices of the nation demand of its lawmakers that a stop be put to this infamous traffic."

These startling sentences have been selected from a new sixteen-page tract just received from the press. They call attention in a marked way to the evils of the liquor traffic; and the responsibility for the continuance of this awful crime-producing agency is clearly indicated.

We believe that our readers will be well repaid for a careful perusal of this tract. And you have friends who should receive the light contained in its truth-filled pages. Bible Students' Library, No. 196, price only \$1.00 per 100.

Order from the Pacific Press Publishing Co., Mountain View, Cal.; 285 Salmon St., Portland, Ore.; 1109 E. 12th St., Kansas City, Mo.; or from your local tract society.

**Colds.**—By G. H. Heald, M.D. A treatise on the causes, prevention, and cure of colds. White leatherette binding. 58 pages, 25c.

Address this office.





## The Model Husband

By Mrs. L. D. Avery-Stuttle

O WHERE are the husbands, as good as gold,  
Who will carry the baby and never scold?  
Who find no fault with the food they eat,  
Whether the sauce is too sour or sweet,  
And who never yet were known to say  
Their mother cooked in a different way?

O where are the husbands, as good as gold,  
Be they rich or poor, be they young or old,  
Who never forget the vow they took,  
Nor count the change in the pocket-book  
In selfish fear lest a single cent  
By the brave little, good little wife be spent?

O where are the husbands, as good as gold,  
Who smile all day, and who never scold,  
Whose own dear girls are their pride and joy,

And who play "all fours" with the baby boy?  
Who keep a bridle on lip and tongue,  
And never forget that they were young?

O where are these husbands—tell me where,  
Whose lives are pure as the morning air?  
Whose eyes are bright as the twinkling star,  
And whose breath smells not of the foul cigar;  
Who join the boys in their childish mirth  
And who think *their* wives are the best on earth?

There is plenty of room for men like this,  
Who know the joy of a loving kiss;  
Who do not wait till the heart's at rest  
To tell the love that was never guessed.  
I care not a whit, be they young or old,—  
God bless these men, they are good as gold.

## The Building of a Home

By Mrs. L. D. Avery-Stuttle

### The Part of the Husband.

HAVING laid the foundations of a happy and true marriage, perhaps it will do to venture further, and name at least some of the more prominent duties of the husband.

It is quite obvious that no man should assume the duties and responsibilities of married life until he is old enough not only to comprehend what these responsibilities mean, but to be able, physically, mentally, and spiritually, to accept them.

It seems to have been the Creator's plan from the beginning that man should go before and ahead of woman in the matter of aggressiveness,—for Adam was first formed, then Eve.

From time immemorial, custom has assigned him the right of first choice in the business of securing a life partner. But having done this, upon him must fall at least the greater share of the responsibility of supporting his household. Indeed, this could not justly fall to the lot of the woman, who is generally fully occupied with the thousand and one duties and cares of the home, and the necessary training of the little ones.

Then, the part of the husband is, first, to provide liberally for his household. But this can not be done, under ordinary circumstances, unless every selfish and expensive habit be entirely abandoned; and so this implies a clean life. It implies a closed purse to the tobacconist and liquor dealer and an open purse to the miller and the grocer. It implies a strict attention to business, and little knowledge of the ball game, the horse-race, the vaudeville, or the theater.

"But," says some young benedict whose conscience is already at work, "you don't expect a man to give up all the little pleasures of life, do you, just because he is married?"

Indeed I would have you dispense with all those so-called "pleasures" of life which

may not be shared and enjoyed by wife and children.

"But Mary doesn't care for the theater, and,—well, a man must have some recreation. She doesn't care for the ball games nor the races either,—she can't take the children, so she says," you add, with an injured air.

Yes, and if you were one-half as loyal as she, you would invent some form of recreation in which she could participate, and the children, too, instead of selfishly going away alone, or in questionable company.

A few years ago you thought yourself very happy in her society. In fact, you seemed not to care very much for any other. Strange, isn't it?—Yes, it is strange indeed that some men seem so soon to tire of those very joys which so lately appeared to make up the sum total of their happiness.

But let us be devoutly thankful that this state of things is by no means universal. Some men are so constituted that a quiet evening at home after the rush and worry of the day is very grateful. Some men can find more music in the soft and gentle tones of wife or daughter at the piano, or singing a lullaby to the baby, or reading some interesting volume, while they stretch their weary limbs on the sofa, after a hard day's work, than in the noisy shouts of the ball game or in the clamorous encores of the theater.

Some husbands there are, who, tho the years have left their mark on brow and form, have still the same tender, loving hearts as when they wooed and won the simple maiden who has only grown dearer as the years have passed by,—there are a few left, God bless them!

"But," you say, "I think these women are queer creatures; awfully unreasonable, you see. Now, there's my Mollie,—sensible about most things, but she acts as if she expected me to play the lover, same as I used to. Why, she puts her lips up for a kiss every morn-

ing when I leave the house. Now this seems extremely childish and downright silly to me. As long as a woman is well provided for, that ought to be enough; and just because I ventured to say so in plain words, that foolish woman actually turned away with tears in her eyes; and I found out afterward that she cried about it all day. Now I don't know why, but that only just made me sort of angry."

I dare say. Tears affect some men that way—after marriage! But, my friend, you have seen the day, and not so very long ago, either, when those very tears would have gratified your vanity more than they anger you now. You would have read their true meaning. You would have seen love in those tears,—love tender, pure, sincere.

O how blind you are! "Blind?"—Yes, sir; selfishness has made you so blind that it will require a greater miracle of divine grace to restore your sight than it did to heal blind Bartimeus. Ah, providing for the daily physical needs of your wife is *not all*,—this does not comprise your whole duty. Your wife has a soul as well as a body. She has spiritual needs. She has a tender and loving nature that must starve and die unless it receives nourishment,—and there is no other such pathetic and pitiable sight as a dead soul in a living body,—a woman whose tender and loving nature has been killed, murdered by him who has sworn to love, to cherish, and to protect.

O, if there is on earth a man to be shunned and dreaded, it is he who doles out his love and his kindly words and his tender smiles as grudgingly as a miser does his gold!

I tell you I know many a woman who would much prefer a loving kiss from her husband to a new dress or a pair of gloves. O, this old world would be a brighter place if all the men who have taken upon themselves the marriage vow would read and forever heed the Scriptural injunction: "Husbands, love your wives, and be not bitter against them."

### Do It Now.

DO NOT keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and made happier by them; the kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffin, send to brighten and sweeten their homes before they leave them.

If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours, and open them, that I may be



refreshed and cheered by them while I need them. I would rather have a plain coffin without a flower, a funeral without a eulogy, than a life without the sweetness of love and sympathy.

Let us learn to anoint our friends beforehand for their burial. Post-mortem kindness does not cheer the troubled spirit. Flowers on the coffin cast no fragrance backward over life's weary way.—*Boyce.*

## The Samoan Volcano.

**W**HILE making a missionary tour of the South Pacific, I was privileged to behold the active volcano on Savaii, an island of the Samoan group. Before obtaining a near-by view, we were at anchor at Apia, some thirty miles distant from the crater, but even so far away the heavens were lighted up at night with a singular hue by the burning mountain. It was nearest like a red sunset. But on the last night spent in the group, our steamer passed close by the island where the burning mountain is, giving us a good view of the volcano. The scene was awful, weird, and picturesque. The mountain under description is ten miles inland from the sea, yet the burning lava rushes all those miles a raging river till it reaches the mighty billows of the sea. It is like the meeting of two mighty foes. Altho the molten mass belched from the distant mountain had come so far, it was still red hot, and our steamer passing near shore, we could see it madly rushing to meet the mighty billows of the deep, into which it plunged, hissing and boiling, causing the vapor and smoke to arise in a mighty column till lost in the clouds above. Never have I seen anything like it, and to me it was a picture of the great day which shall "burn as an oven." As we rounded the island the wind wafted to us a strong sulfurous smell. I thought of the text which says, "The streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch." Isa. 34:9.

As we passed along in the steamer, the distant lava flowing into the sea gave the appearance of a burning city, and as the volcano has been active for nearly two years, the smoke seems to be ascending "forever and ever," and the fire to "never be quenched." It was awful in the extreme. A bright gleam shone on the dark waters and came against our ship. Shafts of fiery red pierced the darkness of the night and flung their radiance o'er both land and sea. To me the effect was strangely solemnizing. Long into the night the awful glare of the unearthly light could be seen on the eastern horizon as our ship was on her westward course.

It all speaks of an eternal strength, and in no uncertain tone tells of the mighty arsenal from which God will some day draw forth His weapons of wrath with which to punish a disobedient and ungodly world. What a terrible day that will be! The terror of that day will be multiplied ten thousand times ten thousand over the scene I

describe, which after all was but a faint picture of that awful day.

As we neared the island, a passing storm arose and for a few moments obscured our view. Upon the mountain-top near the crater, the shafts of lightning played and the thunder crashed, revealing another weapon in His hand. The scene mingled with an occasional view of the volcano was one of exceptional grandeur. This was just before sunset. And as for a few minutes the rain descended, a rainbow appeared as a reminder of the covenant-keeping God. It spoke of the "world that then was" which was overthrown by a flood, but which would not again take place, while this engulfing lava which had destroyed a village seemed to say in awful tones "the heavens and the earth which are now" will be overthrown in a mighty lake of fire.

J. E. FULTON.

**"Story of Pitcairn Island."**—By Rosalind Amelia Young, a native daughter. Pitcairn Island, one of the volcanic gems of the Pacific, has been heard of wherever the English language has been spoken. The story of the working out of the problem of human life on its limited territory reads stranger and more thrilling in many respects than a romance. But most, if not all, of the tales told and the books printed have been too fragmentary, or incorrect and misleading. It will be interesting to the friends of that miniature world to know that an authentic history has been written, and that by a native of the island, one to the manor born.

Miss Rosa Young is one of the direct descendants of the mutineers of the Bounty. The book is a plain, unvarnished tale of Pitcairn and its inhabitants from its settlement to the year 1894. It is written with charming simplicity of style, which refreshes the reader and invites continued perusal. Illustrated with 26 engravings. Fourth edition, with appendix. Cloth, \$1.00. Address this office.

**Daniel and the Revelation.**—Revised edition. By U. Smith. A history of the rise and fall of nations, being an exposition, verse by verse, of the important prophecies of Daniel and John, comparing Scripture predictions with historical facts. It follows in the track of no other commentary; but, guided by the obvious rule that the Bible should be its own interpreter, it aims to arrive at the exact meaning of the sacred writers in harmony with the great plan of redemption as presented thruout the Scriptures. The author has devoted over thirty years to the study of the Bible, and believes that the prophecies of Daniel and John were written for our admonition, and that the subjects they unfold are the coming themes for the religious world, destined to engage the attention of all thoughtful minds. 754 pages, with illustrations, beautifully bound. Cloth, marbled edges, \$2.50. Address this office.

### A GREAT WINTER RESORT.

Do you know that Colorado, and especially the valley in which is situated the Boulder-Colorado Sanitarium, is a most delightful winter climate, equal in every respect to that of California or the sunny South?

The Boulder-Colorado Sanitarium is a well-equipped medical institution, employing the very best and most approved methods of treatment.

The medical staff comprises four physicians—two men and two women—graduates of leading medical schools, together with a large corps of nurses of both sexes.

No tubercular or consumptive patients received. Special reduced rates are afforded during the winter months. Write to-day for large illustrated catalog, with card of rates. Address, Boulder-Colorado Sanitarium, Boulder, Colorado.

**Wanted.**—A man who wants a good home, with small pay, to assist in milking cows, etc. Swedish or Danish bachelor preferred, as we have several of that class as company. Address Garden City Sanitarium, San Jose, Cal.



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.
  3. Three new yearly subscriptions and one renewal, or four new yearly subscriptions, sent at one time, \$4.00.
- Sample copies sent on application.

### DATE OF EXPIRATION.

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

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

### BOOKS FOR EVERYBODY.

Abiding Spirit, By Mrs. Henry, cloth .....	\$0.40
Best Stories from the Best Book, board .....	.50
Bible Nature Studies, By M. E. Cady, cloth ..	1.00
Bible Object Lessons for Kindergarten, cloth .	2.00
Bible Readings for the Home Circle, plain, ..	1.00
Bible Text Book, cloth, 30 cents; leather .....	.50
Chinese Shorthand .....	.50
Christian Patriotism, cloth .....	.50
Christ Our Saviour, board, 50; cloth .....	.75
Colds, Cause and Cure .....	.25
Coming King, the, cloth, plain .....	1.00
Daniel and the Revelation, cloth, plain .....	1.00
Desire of Ages, small type, cloth .....	1.50
Early Writings of Mrs. E. G. White, cloth ...	.75
Education, By Mrs. E. G. White, cloth .....	1.25
Empires of the Bible, By A. T. Jones .....	1.50
Empires of Prophecy, By A. T. Jones .....	2.00
Fathers of the Catholic Church .....	1.00
Friend in the Kitchen, cook book, cloth .....	.25
Good Form and Etiquette, paper .....	.25
Gospel in Creation, board .....	.25
Great Second Advent Movement .....	1.50
Gospel Primer, board, 35; cloth .....	.60
Helps to Bible Study, paper, 25; cloth, .....	.50
Heralds of the Morning .....	2.00
Here and Hereafter, Cloth .....	1.00
His Glorious Appearing, board, 25; cloth ....	.50
History of the Sabbath, cloth .....	1.00
House We Live In, cloth .....	1.00
How a Little Girl Went to Africa .....	1.00
Home and Health, cloth .....	3.00
New Testament Primer, board, 35; cloth ....	.60
Our Paradise Home, board, 25; cloth .....	.50
Left with a Trust, cloth .....	.50
Looking unto Jesus, paper .....	.25
Making Home Happy, cloth .....	.50
The Marvel of Nations, cloth .....	1.25
Making Home Peaceful, cloth .....	.75
Our Little Folks' Bible Nature, cloth .....	.50
Place of the Bible in Education, paper .....	.25
Power for Witnessing, cloth .....	.75
Prophetic Lights, cloth .....	1.00
Steps to Christ, paper, 25; cloth .....	.50
Story of Daniel the Prophet .....	1.00
Story of the Seer of Patmos .....	1.00
Story of Joseph, board, 25; cloth .....	.40
Testimonies for the Church, Vols. 7 and 8, each	.75
Thoughts from the Mount of Blessing, cloth ..	.60
The Vegetarian Cook Book, cloth .....	.75
Uncle Ben's Cobblestones, board .....	1.00
Webster's Pocket Dictionary, cloth .....	.25

Address your state tract society, or

PACIFIC PRESS PUBLISHING CO.

Mountain View - - - California



## Next Week—The Religious Situation



MOUNTAIN VIEW, CAL., JANUARY 1, 1908

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.

A score of persons were killed and about 100 wounded in an explosion of dynamite at the military powder magazine at Palermo, Italy, on December 19.

We appeal to the students of our Bible-reading department to invest ten cents in "Christ Our Advocate," advertised in another column, and study the subject of Christ's priesthood further.

In the year 1908 the SIGNS OF THE TIMES will tell to the world more of the blessed truth of the everlasting Gospel than in any year of its existence. Its message is truth for this time,—God's truth for this time.

"The Signs of the Times" believes in the NOW; in the God of the NOW, the great I AM of the Scriptures, whose name is a blessed note in blank to be filled in by every believer in His everlasting promises according to his need; and that note will always be honored at the Bank of Heaven if lawfully presented.

The God of the Bible is the ever-present God. In every age He had a message for that age. He was the ever-present One then. He is still. To the antediluvian world He sent His message. It was rejected and believed, proving a savor of death and of life. The same sun which ripens the wheat ripens also the tares. He had a message for the Pharaoh of the oppression and for the oppressed. Again the message meant death and life; death to the rejecter, life to the receiver. He had a message for the people to prepare the way for the first advent of Jesus, and He sent it by John the Baptizer. Again its rejection meant death, its acceptance meant life.

Even so hath God a message for THIS TIME, for this very age; a message against its sins and crimes, against its shams and traditions which murder truth, against its false doctrines and false worship of Mammon and Mars and Moloch and Fashion and Folly and Bacchus and Venus. That message proclaims the great everlasting Evangel, with all its healing, life-giving power for all the ills of this age; its truth instead of error, its righteousness instead of sin, its worship of the Creator instead of the creature, its living word instead of tradition, its reality instead of sham, its living truth instead of "ethical" theory. And, as of old, men may not dally with the message. He who rejects its life-invitation rejects it to his death; he who receives it receives it unto life. And this is the message which in the goodness of God the SIGNS OF THE TIMES is permitted and commissioned to give during 1908. It must give that message. It would be false to its trust should it do otherwise. And therefore, according to its motto, "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." May many thousands yield to its blessed power.

## Contained in This Issue.

With Our Inquirers		Page
Questions Nos. 2330 to 2335	- - - - -	2
General		
Christ the Teacher and Healer	- - - - -	3
Christian Science in the Light of Reason and Revelation	- - - - -	4
The Sabbath	- - - - -	5
Sensitive to a Fault	- - - - -	5
Home Bible Studies		
Our Great High Priest	- - - - -	6
Our Bible Band	- - - - -	7
Editorial		
1907—1908	- - - - -	8
Studies in Romans	- - - - -	8
Studies in the Book of Daniel	- - - - -	9
Outlook		
The Great Voyage of a Great Battle-ship Fleet	- - - - -	10
The Peanut Fad	- - - - -	11
Missions		
Somabula Mission, Gwelo, Rhodesia, S. A.	- - - - -	12
The Home		
The Part of the Husband	- - - - -	14
Do It Now	- - - - -	14
The Samoan Volcano	- - - - -	15
Poetry		
Not Gold Nor Years	- - - - -	1
Sunbeams	- - - - -	5
The Model Husband	- - - - -	14

## Our Next Bible-Reading.

THE longest prophetic period in the Bible is the 2300 days of Dan. 8:14. It is but little understood, and yet there is none more important. Our next Bible-reading will be a study with special diagram of that great period: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

We have learned the meaning of the sanctuary on high where Christ ministers. We have learned that its cleansing—a work of judgment—comes in the very close of Christ's work. In our next we will learn the beginning of that great antitypical day of atonement.

## The Name of the Church.

A LITTLE tract comes to us the writer of which is greatly troubled because some one does not agree with him as to the name of a religious body; therefore it condemns the name Seventh-day Adventist and tells us that the only name whatsoever that is at all legitimate is the Church of God. The term church of God, in the singular and plural, occurs something like ten times in the New Testament. The word church or churches occurs a great many times, half a hundred or more. We read of the church of the first-born, the church of Ephesus, of Smyrna, of Pergamos, churches of the Gentiles, churches of Christ, churches of Asia, and simply the church. We do not know that there is a single place in the New Testament where it can be regarded as a name of God's people. God's people are referred to as to their character rather than as belonging to any particular organization.

If the Greek word had been properly translated from the very beginning we would not have the discussion now on the part of some who pride themselves upon what they call the Scriptural name. The word "church" is from the Greek word *ekklesia*, which means "the called-out ones," those legitimately called out. Therefore His children are called the church of God and the churches of God simply and solely because they are those whom God has called out, just as it is said to be the churches of Macedonia because they were the ones who were called out who lived in Macedonia. The term is used to designate who it is that are called out, but is not designed as a title.

If there is any name which should cling to God's children at all, it is the name indicative of their faith and power, and that is Israel. Israel existed from the beginning. The true Israel of God continues to the end, and it will be the Israel of God who will enter the holy city at last.

To condemn a denomination because they call themselves by some other name, and to arrogate to one's self greater superiority and piety because he belongs to a body self-designated the Church of God is ridiculous on the face of it. There are three or four organizations of that kind in America at the present time. One of them lives largely on negatives; its chief capital stock is opposing the body out of which many of its members came. Another is a follower of one whose chief distinction was that he led men after himself. Another, a sect sometimes called Winebrennerians. The main thing above all to be troubled about is not as to what mere religious name we may be called, but are we honoring God and doing His will?

This is a time when class hatreds are manifesting themselves in a most marked manner. A system of education has been going on for years that is making the poorer class hate the rich; the laboring man is in arms against the capitalist, as is abundantly shown in the bitterness of so many of the strikes; the union laborer is bitterly opposed to the non-union man, and has declared relentless war upon him; and not only is the union man opposed to those who refuse to join the unions, but some of the bitterest wars are waged between some of the unions themselves. One union will declare another union "unfair" and as bitter a struggle will be waged as ever exists between union and non-union men. Any one should be able to see that these contending factions are becoming more and more bitter toward each other, and soon the crash must come. And when it does finally come there is no power on earth that is strong enough to stop it. It can only be stopped by the power of the second coming of Christ. The logic of the situation is confirmatory of the prophecy, all of which shows that the second coming of the Lord and Saviour Jesus Christ is even at the doors.

The Times and the Law.—Some are perplexed over the word "times" in Dan. 7:25. The little-horn power thinks to change times and law. "The times and the law" the American Standard Revision reads. Other translations read, "The appointed times and the law," that is, the times appointed of God and the law of God. The word "times" is translated from *zeman*, defined by Strong "an appointed occasion, times." It comes from *zamaw*, "to fix," rendered "appoint." Every instance where it occurs in Scripture is as follows: rendered "season" in Eccl. 3:1; Dan. 2:21; 7:12; rendered "time," Ezra 5:8; Neh. 2:6; Esther 9:27, 31; Dan. 2:16; 6:10, 13; 7:25. It will be seen from its use in these texts that it has no definite reference to feast, but definite times appointed by either man or God. In Dan. 7:25 it refers to times appointed of God that apostasy could only "think" to change. The two earliest appointed times of God are the day and its place in the week.

On December 19 there occurred another terrible mine explosion at Jacob's Creek, Pa. It is feared that 200 men have met their death by the disaster. This is the third calamity of the kind during the first nineteen days of December that has come to the bituminous coal mines in the veins underlying western Pennsylvania and West Virginia.

Investigation of the affairs of the California Safe Deposit and Trust Company, which failed recently in San Francisco, bringing loss to many and the suicide of one, clearly shows that the cause of the failure was the wholesale looting of the bank by its trusted officials.