

SIGNS OF THE TIMES



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CASTING AWAY THE COMPASS

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—*God's Apostle to the Christian Minister.*

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

2336.—Beer-Drinking; Slang Terms.

Not for faultfinding do I ask these questions, but for information and help to all. (1) Is it pleasing in God's sight to use the word "kids" in speaking to or of children? Is the Lord pleased to have His children use it? (2) Is it pleasing in the Lord's sight to see one of His children go into a saloon and drink a glass of beer with others or alone? (3) How should we treat the game laws? E. A. B.

These are certainly all practical questions of life which all Christians should regard, not simply for their own soul's sake, but for others' sake. Replying categorically, we would say, first, it never is good to use terms that do not express just what we mean. It has come to be quite common for people of various classes in life to call children "kids." Logically it would be just as proper to call their parents goats, and it would be no more disrespectful on the part of the children to call their parents goats than for the parents to call the children kids. And yet it probably would be much more strongly resented. There is one expression which the Bible uses where terms of that kind are applied to the Lord's people. He calls His people by the term sheep, to illustrate His care over them as the great Shepherd. Yet His design is not that they should be called sheep each by the other, or that the children should be called by any kindred term, as individuals, or in a slangy way. His use is to set forth the tender love and sacrifice of Christ, even as was manifest in the ancient shepherd. Set over opposite His own flock is that of the goats. He uses this as an illustration of the wicked. The Shepherd gathers the sheep on His right hand and the goats on the left. It certainly would be much better for Christians, much better, if such terms as these never found place on their lips.

2. Beer-drinking and whisky-drinking of all kinds is bad, bad for the individual who does it, bad in the example which it sets, bad in the effect and influence which it has; physically, morally, spiritually, always bad. Of course there are some who do not see this. Let us pray that the Lord may enlighten their minds and open their hearts to receive His instruction.

3. We should treat game laws as we would treat every other law of the land, save those laws which conflict with our duties to God. The instruction of the word is, "Submit yourselves to every ordinance of man for the Lord's sake." 1 Peter 2:13. The reason for this is given in verse 15, "For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men." The law may have no sense in it at all; it may be a law in which no moral principle is involved; yet Christians above all others ought to stand on the side of law and the integrity of the government. If the law conflicts with our duty to God, then we can say as did the apostles of old, "We ought to obey God rather than men."

2337.—"A Great People and a Strong." Joel 2:2.

To whom does this mighty people refer?
J. T.

Verses 2-11, 18-20, 25 of Joel 2 very clearly show what is meant—great hordes of devastating insects which sweep over the agricultural world in the last days. Where insects have committed their devastations in limited territories, a more accurate description could not be given than in the third verse: "The land is as the Garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them." This is God's army of which He speaks in the twentieth verse: "But I will remove far off from you the northern army, and will drive it into a land barren and desolate, its forepart into the eastern sea, and its hinder part into the western sea; and its stench shall

come up, and its ill savor shall come up." Twenty-fifth verse, "And I will restore to you the years that the locust hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, My great army which I sent among you." These four expressions are used to denote the whole array of devouring insect plagues. We see no appropriateness whatever in referring them to the angels.

2338.—The Altar of Incense.

Will you kindly explain the apparent discrepancy between Heb. 9:4 and Ex. 30:6-8? The first seems to indicate that the altar of incense was in the most holy place, while the second places it in the holy place.
W. O.

Heb. 9:4, in the Common Version, places in the most holy place the golden censer, the ark of the covenant, the golden pot of manna, and Aaron's rod that budded, and the tables of the covenant. The Revised Version reads, "having a golden altar of incense;" but you will see by the margin that *censer* is given instead of *incense*, depending doubtless on the difference in Greek copies. "Wherein" is thought by some to refer to the most holy place rather than to the ark. The scriptures about which there is no question seem very clear and decided as to where the furniture was placed in the sanctuary, "and he put the golden altar in the tent of the congregation before the veil; and he burnt sweet incense thereon." Ex. 40:26, 27.

2339.—Knowledge of Adam and Eve.

1. Did Adam and Eve have any knowledge of sin previous to their partaking of the fruit of the tree of the knowledge of good and evil? 2. Could they have been tempted on any other point than on that which they yielded? 3. Were the Ten Commandments as given to Moses on the mount given to Adam and Eve previous to their fall? If so, did they not impute to them a knowledge of sin? Does it seem that God would give them such commands as the fifth, seventh, and tenth, when at that time there was nothing to tempt them in that direction?
A. W.

1. Our first parents had no *experience* in sin until they sinned. They did know, however, from God's word, by faith in that word, that it was sin to disobey. That is the only true knowledge that any soul can have. If we are content with that knowledge, we shall have strength to resist sin. If we desire the knowledge that comes by experience, we shall always fall with the knowledge. That is not the knowledge which saves.

2. Their temptation involved several points. The manifest means which the enemy used was the forbidden fruit, but underlying that was the disbelief in God, having other gods before the Lord, taking that which did not belong to them, spiritual fornication, and bringing death to the race; consequently the transgression of several of the principles of the Lord's law. Satan evidently attacked the most vulnerable point in their defense.

3. The Ten Commandments were not given them on tables of stone. The word expressly declares that they were not given in that form until the time of Moses. That does not mean that the law did not exist, because it is the very reflection of God's character, and is as eternal as God. They were children before God and He taught them just as they needed. Sometimes we are asked why it is that such commands as the seventh are found in an eternal law which the angels knew. Those who ask such questions fail to take this great thought into account, that God's government is eternal and universal, and every condition of life, every temptation to sin, every provision to save from sin, are all comprehended in God's law and Gospel. There is no surprise in God's government, no change needed to meet the exigencies which may arise.

When the first man was created, there came into the purview of his life the principles of the first table of the commandments, honor to his God. When more than one being was created, there came into the operations of their life the principles of the second table. It was their duty to honor father and mother and regard each other according as the law indicates. Every one of these commandments grew out of man's relationship to God or man's relationship to his fellows. Adam and Eve were not babies. Man's mind was sufficient to comprehend God's creation. He understood the prohibitions which God gave him against sin, and had understanding to know that contrary to God's will was sin; harmony with His will, righteousness.

2340.—Other Sheep. Eze. 37:16; John 10:16.

The Mormons tell us, referring to the prophecy of Ezekiel, that the stick of Judah applied to the Jews, but that the stick of Joseph applied to the American continent, Joseph Smith being that stick.
H.

The thirty-sixth and thirty-seventh chapters of Ezekiel are God's promises to Israel then and there, if Israel would but comply with the conditions. They were at that time divided and scattered. If they had returned to God with all their heart, the Lord would have restored them to their own land, would have brought back all those of the scattered tribes who would come, would have brought from the dead those who were sleeping in Him, would have established them in their own land with the sanctuary and under the wonderful glories referred to in the last chapters of Ezekiel; but they were not ashamed of their doings. Therefore, according to the conditions which the Lord laid down in Jer. 18:7-10, Israel was rejected. But God's plan will not fail, He will still have all of Israel, all of those who, like Israel, prevail by faith, not of the Jews only but also of the Gentiles, the "other sheep" whom He would bring to His fold. This is the concurrent testimony of all the Scriptures. The whole Mormon scheme is utterly unscriptural, and if tested alone by the Scriptures would have no standing whatever. It is only by faith in a so-called revelation that it is made to stand.

2341.—Are the Dead Conscious? Job 14:21, 22; Isa. 66:24.

Do these scriptures teach that the dead are conscious and that they know what is going on upon the earth?
A. L. M.

It seems as tho a reading of Job 14:20, 21 would be sufficient to answer this question of the death of man, "Thou prevailest forever against him, and he passeth; thou changest his countenance, and sendest him away. His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." The twenty-second verse refers to man's condition before that change comes, "His flesh upon him shall have pain, and his soul within him shall mourn;" that is, during this time and this life. But when the change comes he knows nothing of what takes place here upon earth, as expressed in another scripture, "the dead know not anything." Isa. 66:24 is answered in another question on Mark 9:43-48.

2342.—"A Regular Subscriber."—We know no passage "where it reads that Ethiopia shall rise up and be a nation, or words to that effect," nor recall one to which you could have reference. The following are the only places in the Bible where the word Ethiopia occurs: Gen. 2:13; 2 Kings 19:9; Esther 1:1; 8:9; Job 28:19; Ps. 68:31; 87:4; Isa. 18:1; 20:3, 5; 37:9; 43:3; 45:14; Eze. 29:10; 30:4, 5; 38:5; Nahum 3:9; Zeph. 3:10; Acts 8:27.

2343.—C. W.—Matt. 8:22 reads, "But Jesus saith unto him, Follow Me; and leave the dead to bury their own dead." It was an answer to a request from a disciple, "Lord, suffer me first to go and bury my father." What Jesus evidently meant was to let those who are dead to the purposes of His mission in their spiritual life bury the dead. That was work which was suitable, which they could do, but the time had come for the disciples to follow Him.

Signs of the Times.

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

For Terms, See Page 15
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Christ the Teacher and Healer

By Mrs. E. G. White

Object-Lessons in Nature.

THE Saviour's life on earth was a life of communion with nature and with God. In this communion He revealed for us the secret of a life of power.

Jesus was an earnest, constant worker. Never lived there among men another so weighted with responsibilities. Never another carried so heavy a burden of the world's sorrow and sin. Never another toiled with such self-consuming zeal for the good of men. Yet His was a life of health. Physically as well as spiritually He was represented by the sacrificial lamb, "without blemish and without spot." In body as in soul He was an example of what God designed all humanity to be thru obedience to His laws.

The childhood of Jesus, spent in poverty, had been uncorrupted by the artificial habits of a corrupt age. Working at the carpenter's bench, bearing the burdens of home life, learning the lessons of obedience and toil, He found recreation amidst the scenes of nature, gathering knowledge as He sought to understand nature's mysteries. He studied the word of God, and His hours of greatest happiness were found when He could turn

aside from the scene of His labors to go into the fields, to meditate in the quiet valleys, to hold communion with God on the mountainside, or amid the trees of the forest. The early morning often found Him in some secluded place, meditating, searching the Scriptures, or in prayer. With the voice of singing He welcomed the morning light. With songs of thanksgiving He cheered His hours of labor, and brought heaven's gladness to the toil-worn and disheartened.

During His ministry Jesus lived to a great degree an outdoor life. His journeys from place to place were made on foot, and much of His teaching was given in the open air. In training His disciples He often withdrew from the confusion of the city to the quiet of the fields, as more in harmony with the lessons of simplicity, faith, and self-abnegation He desired to teach them. It was beneath the sheltering trees of the mountainside, but a little distance from the Sea of Galilee, that the twelve were called to the apostolate, and the sermon on the mount was given.

Christ loved to gather the people about Him under the blue heavens, on some grassy hillside, or on the beach beside the lake. Here, surrounded by the works of His own creation, He could turn their thoughts from the artificial to the natural. In the growth and development of nature were revealed the principles of His kingdom. As men should lift their eyes to the hills of God, and behold the wonderful works of His hand, they could learn precious lessons of divine truth. In future days the lessons of the divine Teacher would thus be repeated to them by the things of nature. The mind would be uplifted and the heart would find rest.

The disciples who were associated with Him in His work, Jesus often released for a season, that they might visit their homes and

rest; but in vain were their efforts to draw Him away from His labors. All day He ministered to the throngs that came to Him, and at eventide, or in the early morning, He went away to the sanctuary of the mountains for communion with His father.

Often His incessant labor and the conflict with the enmity and false teaching of the rabbis left Him so utterly wearied that His mother and brothers, and even His disciples, feared that His life would be sacrificed. But as He returned from the hours of prayer that closed the toilsome day, they marked the look of peace upon His face, the freshness and life and power that seemed to pervade His whole being. From hours spent alone with God He came forth, morning by morning, to bring the light of heaven to men.

A Season of Rest.

It was just after the return from their first missionary tour that Jesus bade His disciples, Come apart, and rest a while. The disciples had returned, filled with the joy of their success as heralds of the Gospel, when the tidings reached them of the death of

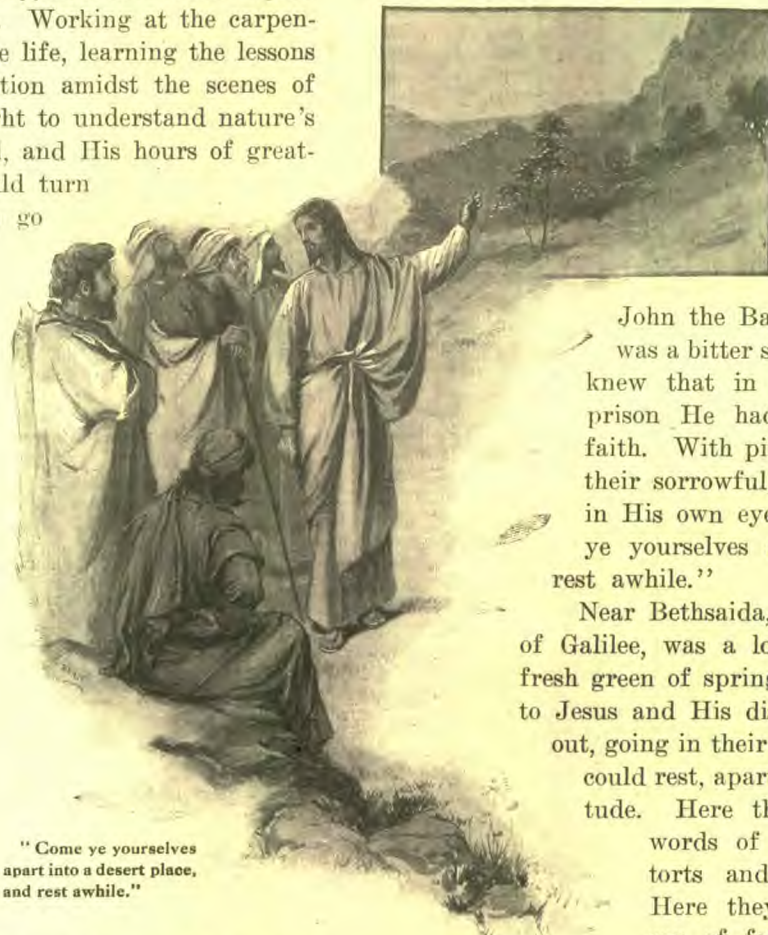
John the Baptist at the hand of Herod. It was a bitter sorrow and disappointment. Jesus knew that in leaving the Baptist to die in prison He had severely tested the disciples' faith. With pitying tenderness He looked upon their sorrowful, tear-stained faces. Tears were in His own eyes and voice as He said, "Come ye yourselves apart into a desert place, and rest awhile."

Near Bethsaida, at the northern end of the sea of Galilee, was a lonely region, beautiful with the fresh green of spring, that offered a welcome retreat to Jesus and His disciples. For this place they set out, going in their boats across the lake. Here they could rest, apart from the confusion of the multitude. Here the disciples could listen to the words of Christ, undisturbed by the reports and accusations of the Pharisees. Here they hoped to enjoy a short season of fellowship in the society of their Lord.

Only a short time did Jesus have alone with His beloved ones, but how precious to them were the moments. They talked together regarding the work of the Gospel and the possibility of making their labor more effective in reaching the people. As Jesus opened to them the treasures of truth, they were vitalized by divine power, and inspired with hope and courage.

But soon He was again sought for by the multitude. Supposing that He had gone to His usual place of retirement, the people followed Him thither. His hope to gain even one hour of rest was frustrated. But in the depths of His pure, compassionate heart, the good Shepherd of the sheep had only love and pity for these restless, thirsting souls. All day He ministered to their needs, and at evening dismissed them to go to their homes and rest.

In a life wholly devoted to the good of others, the Saviour found it necessary to turn aside from ceaseless activity and



"Come ye yourselves apart into a desert place, and rest awhile."

contact with human needs, to seek retirement and unbroken communion with His Father. As the throng that had followed Him depart, He goes into the mountains, and there, alone with God, pours out His soul in prayer for these suffering, sinful, needy ones.

When Jesus said to His disciples that the harvest was great, and the laborers were few, He did not urge upon them the necessity of ceaseless toil, but bade them, "Pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest." To His toil-worn workers to-day as really as to His first disciples He speaks these words of compassion, "Come ye yourselves apart . . . and rest awhile."

All who are under the training of God need the quiet hour for communion with their own hearts, with nature, and with God.

In them is to be revealed a life that is not in harmony with the world, its customs, or its practises; and they need to have a personal experience in obtaining a knowledge of the will of God. We must individually hear Him speaking to the heart. When every other voice is hushed, and in quietness we wait before Him, the silence of the soul makes more distinct the voice of God. He bids us, "Be still, and know that I am God." This is the effectual preparation for all labor for God. Amidst the hurrying throng and the strain of life's intense activities, he who is thus refreshed will be surrounded with an atmosphere of light and peace. He will receive a new endowment of both physical and mental strength. His life will breathe out a fragrance, and will reveal a divine power that will reach men's hearts.

the eternal home of the redeemed.

"In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:2, 3.

"Heaven is not a locality, but a divine state of mind." Page 291.

17. The Gospel of Christ is to save the soul from eternal loss.

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. 16:26.

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

17. Christian Science denies that the soul can be lost.

"It is the sense of sin, and not a sinful soul, which must be lost." Page 311.

18. The Gospel of Christ appeals to man's senses.

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." Rev. 1:3.

"He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. 2:7.

"O taste and see that the Lord is good." Ps. 34:8.

18. Christian Science denies the evidence of the five senses.

"Christian Science teaches that matter is the falsity, not the fact, of existence, that nerve, brain, stomach, lungs, etc., have, as matter, no intelligence, life, or sensation." Page 127.

"The five corporeal senses afford no evidence to the grand facts of being." Page 471.

"To the five corporeal senses man appears to be matter and mind united, but Christian Science reveals him as the idea of God, and declares the corporeal senses to be mortal and erring illusions." Page 477.

Christian Science in the Light of Reason and Revelation

By R. A. Underwood

III. Spirits, the Holy Spirit, Heaven.

As already seen, the Christian Science gospel is a repudiation of the Gospel of Christ in all the essential facts of revelation and human experience. It builds its foundation for faith upon a denial of great fundamental truths of the word of God. Such a foundation, built of hay, wood, and stubble, will quickly perish in the day when every man's work shall be tried by fire. Christian Science, as it is falsely named, will prove to be like a rope of sand in the day of trial to every one who has trusted in this delusion. Christ, the Rock of Ages, is the only Foundation that will prove to be safe in the coming storm.

We continue the contrast, as in previous articles, between the claims of Christian Science and the teaching of the Bible, quoting, as before, from the 1905 edition of "Science and Health with Key to the Scriptures."

12. The Gospel of Christ recognizes evil spirits.

"And in that same hour He cured many of corporeal beings are spirits, their infirmities and its or that there are good plagues, and of evil spirits, and evil spirits, is a mis- its; and unto many that take." Page 70.

were blind He gave sight." Luke 7:21.

13. The Gospel of Christ presents the benefits of prayer.

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made as one pleads with a known unto God." Phil. 4:6.

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him." Matt. 7:11.

"And whatsoever ye shall ask in My name, into these things, we find

that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it." John 14:13, 14.

14. The Gospel of Christ is given to save men from death.

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

"I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. 14:13.

"Then said Jesus unto them plainly, Lazarus is dead." "And he that was dead came forth, bound hand and foot with grave-clothes." John 11:14, 44.

15. The Gospel of Christ brings the Holy Spirit to the believer.

"For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts 1:5.

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:38, 39.

"But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26.

16. The Gospel of Christ offers a definite and literal place for

that a zeal not according to knowledge gives occasion for reaction unfavorable to spiritual growth." Page 7.

14. Christian Science denies the existence of death.

"Death, an illusion, the lie of life in matter, the unreal and untrue. . . . Any material evidence of death is false, for it contradicts the spiritual facts of being." Page 584.

"To the real man and the real universe there is no death process. . . . Matter and death are but mortal illusions." Page 289.

15. Christian Science arrogates to itself the fulfilment of the coming of the Comforter, the Holy Spirit.

"In the words of St. John, 'He shall give you another Comforter, that He may abide with you forever.' This Comforter I understand to be divine science." Page 55.

16. Christian Science denies that heaven is a locality.

Satan would be pleased to have men believe that there are no such things as the five senses, for it is by means of the senses of hearing, seeing, tasting, and feeling that Satan appeals to man in momentary pleasure and captures him. Of the tree of good and evil, the Lord said to man, "Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die. . . . And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Gen. 3:3-6.

It is thru these corporeal senses that the Spirit of God also appeals to man's power of choice in accepting the good and rejecting the evil. Christian Science seeks to destroy in man all consciousness of sin. It would not have man recognize the still, small voice of the Spirit of God, who comes as the representative of Christ to reprove and also to comfort. In the place of the Holy Spirit we are asked to accept Christian Science as the Comforter.

If there is no such thing as matter, and the only thing that exists is mind, which is affirmed over and over again by Mrs. Eddy's book, and if the five senses are "erring illusions," or all myths without any reality of being except as they exist in our imaginations, then we need make no distinction in the taste of food or drink. In fact, we need neither food, drink, nor clothing to wear. If man is only mind, a beautiful thought, when any one calls for material substance to

satisfy hunger, or to keep him warm, all that is necessary to do is to simply say, "You are warm, you are fed, mind needs no food nor raiment. Your wants are unreal." Methinks the answer to such a response would be, "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" James 2:15, 16.

19. The Gospel of Christ presents the most complete system of sanitary laws in the world.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1.

"But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself." Dan. 1:8.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

Christian Science counts as naught all the scientific and successful measures of recent years adopted by medical boards and societies all over the world to prevent the ravages of plagues by means of sanitary measures in removing the cause of disease, as well as treating the same. These sanitary methods and rational means of treating disease have nearly removed the plague-spot from Europe, and greatly lessened it in the Orient. But all this successful movement is denounced as folly by this science (?) of Mrs. Eddy's.

This doctrine, put into practise, would dry up every particle of the milk of human sympathy, kindness, and effort to help suffering humanity. When the needy, suffering, or dying appeal for help, the only logical, consistent response the man or woman who believes the doctrine can give is to say, "You are laboring under an illusion or deception. You need no food, no clothing. You are not sick or in distress."

This kind of blind faith is strikingly pictured by the pen of Inspiration in Rev. 3:16, 17, as follows: "I will spew thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

CHRISTIAN life is action: not a speculating, not a debating, but a doing. One thing, and only one, in this world has eternity stamped upon it. Feelings pass; resolves and thoughts pass; opinions change. What you have done lasts—lasts in you. Thru ages, thru eternity, what you have done for Christ, that, and only that, you are.—F. W. Robertson.

Whole Duty of Man.

THE law of God is the righteousness of God, and is also a transcript of His character, and the whole duty of man is to fear God and keep His commandments. This truth is found in the following scripture: "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

It is here taught in plain language that the judgment passes upon every secret thing; and it is just as plainly taught that the law of God is the standard used in the judgment. This standard determines accurately the quality of every act, whether good or evil,

The Two Angels.

God has two angels whom He sends
Amongst His children here,
They come, as all His angels come,
To strengthen and to cheer.

But they seem often stern and cold,
We think them cruel foes,
And turn away and strive to hide,
Or shrink beneath their blows.

That dark, grim form and piercing glance—
I tremble and I cry,
"Withhold thy hand so pitiless,
O strike not, lest I die."

And thou, so grave and full of care,
No brightness gilds thy brow,
Wilt thou not bid me rest awhile?
Let joy possess me now.

They will not heed, but calmly take
My trembling hands, and press
Upon my lips a kiss so soft
It has no bitterness.

Tearful and faint I, yielding, trust,
And trusting, learn to see
Those dreaded forms hide God Himself,
Grace veiled in mystery.

Would'st know what are these spirits' names
Whose ministry we prove?
Patience and Pain we call them now,
God calls them PEACE and LOVE.
—Christian World.

therefore the law of God forbids evil in thought as well as in deed.

So the conclusion that one must come to is that the commandments of God contain the whole duty of man. But the trouble with some individuals is that they do not want to see their duty. I would not make this remark if I had not heard a goodly number of people say in substance the following: "If you should convince me that it was right to keep the seventh day for the Sabbath instead of the first day, I would not keep it." Such persons are sinners without a doubt, for they refuse to do what is right, and James says this is sin. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." The persons who talk as stated above do not want to open their eyes, nor allow the Lord to open them for them, that they may see the binding force of the fourth commandment.

David was not of that class, as a quotation from him will show: "Open Thou mine eyes, that I may behold wondrous things out of Thy law." I would be exceedingly glad if this were the sincere prayer of all of the people on our earth, and I make an appeal to all who may read these lines to let David's

prayer be their most earnest supplication that God anoint their eyes with eye-salve that they may see what that perfect law requires of them.

We will imagine that some of you who read this article need to have your eyes opened to see the binding force of God's law upon you. Suppose that you should make this prayer, and the Lord should open your eyes, and by showing you wondrous things out of His law should thereby show you that you were violating the fourth commandment of His law, what then ought you to do? Let us see what David did and it will be well for you to follow his course. David says: "I made haste, and delayed not to keep Thy commandments."

When any man finds himself breaking the commandments of God, then is the time when he should make haste, and delay not to keep them. Dear reader, do you not think such a course to be a wise and safe one? Let us all fear God and keep His commandments, for this is our whole duty.

H. W. REED.

The Gospel Not Compulsory.

THE Gospel of God is not of this world, even as Christ and His servants are not of this world. Christ's kingdom and theirs is therefore not of this world. John 17:14; 18:36. They therefore have no right to use earthly methods or means for its advancement. Matt. 20:25-28. The greatest is the humblest, and the one who will be chief must best serve.

The officers in Christ's church were not to be those who had the right either to condemn or discipline those without the church (1 Cor. 5:12, 13), nor to lord it over the faith of those within (2 Cor. 1:24), but to be helpers of their joy. In this they have the example and words of the Master: "And if any man hear My words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth Me, and receiveth not My words, hath One that judgeth him: the word that I have spoken, the same shall judge him in the last day." John 12:47, 48.

To His disciples who thought it was their duty to execute the judgment of God upon those who rejected Christ, He said: "Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them." Luke 9:55, 56. To-day we have proud and pompous lord bishops and spiritual lords, but the apostle declares of the ministers of Christ that they are not to be "lords over God's heritage," but "ensamples to the flock." 1 Peter 5:3. The weapons of the Christian are not carnal, but nevertheless mighty thru God to the pulling down of strongholds. 2 Cor. 10:4, 5. The outward act of man is to rule by regenerating and ruling the inward thought. The whole panoply of the Christian warrior is wrought in the fire and forge of God. Eph. 6:13-18. Men are not to be compelled or coerced, but besought and persuaded. 2 Cor. 5:11.

Home Bible Studies

The 2300 Days

1. What vision was given Daniel in the third year of Belshazzar?

The vision of the ram, the goat, the division of the goat's kingdom, and a little horn which waxed greater than all. See Daniel 8.

2. What is said of the ram?

He "had two horns; and the two horns were high; but one was higher than the other, and the higher came up last. . . . He did according to his will, and became great." Dan. 8:3, 4.

3. What did this ram with its two horns represent?

"The ram which thou sawest having two horns are the **KINGS OF MEDIA AND PERSIA.**" Verse 20.

NOTE.—In the first year of Belshazzar Daniel (chapter 7) was given a vision of four beasts, representing so many great dynasties, beginning with the winged lion, Babylon, and ending with Rome. In the vision of the eighth chapter Babylon's career was run, and Medo-Persia was about to take her place, hence Babylon is not mentioned. Medo-Persia succeeded to Babylon in world-empire in B.C. 538.

4. What symbol succeeded and overcame the ram?

"An he-goat came from the west; . . .



and the goat had a notable horn between his eyes; . . . and [he] smote the ram, and break his two horns; and there was no power in the ram to stand before him; . . . and there was none that could deliver the ram out of his hand." Dan. 8:5-7.

5. What empire does the goat symbolize?

"And the rough goat is the king of **Grecia**; and the great horn that is between his eyes is the first king." Verse 21.

6. In comparison with the ram what did the goat become?

"The he-goat waxed **VERY GREAT.**" Verse 8.

7. What change took place in the goat?

"When he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven." Verse 8.

NOTE.—The angel declares that "the great horn . . . is the first king." Verse 21. "That being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power." Verse 22. Alexander conquered Medo-Persia, and reigned

gloriously for eight years. Within a few years after his death in B.C. 323, the Grecian empire was divided into four parts, **Macedon, Asia Minor, Syria, and Egypt**, ruled over respectively by Cassander, Lysimachus, Seleucus, and Ptolemy.



8. What change did the prophet see take place among the horns?

"And out of one of them came forth a little horn, which waxed **EXCEEDING GREAT**, toward the south, and toward the east, and toward the pleasant land." Dan. 8:9.

NOTE.—The ram became "**GREAT**," the goat "**VERY GREAT**," and the little horn "**EXCEEDING GREAT**." It must therefore symbolize a power greater even than Medo-Persia or Grecia. This in the very nature of the case could not be one of the divisions of the Grecian empire, but must be a power which becomes greater than all parts of the Grecian empire. But one power answers this; namely, Rome, which beginning small, conquered the Macedonian horn of the goat, gaining its prestige from that victory which it could not have had without it, and seeming to the prophet's vision to come out of one of the horns. This occurred in B.C. 168, and Rome came into connection with the people of God in 161, seven years later.

9. What specifications are given of the little-horn power?

It would oppose God and His work, would magnify itself against the Prince of Princes, Christ, would pervert the continual service of God, would be mighty, would destroy wonderfully the holy people, and should prosper thru craft. All this was true of Rome in her various phases. See Dan. 8:10-12, 23-25.

10. What question did the prophet hear one holy being ask another?

"How long shall be the vision concerning the daily sacrifice, and the transgression of desolation to give both the sanctuary and the host to be trodden underfoot?" Verse 13.



NOTE.—That is, How long shall this oppressive power pervert God's service and truth and oppress His people? The word "sacrifice" is supplied by the translators. The word "daily" is applied to various parts of the service of God, and evidently stands for the continual, living, connecting service between God and His people. How long shall that true service be obscured and the truth hidden?

11. What answer did the holy one give to Daniel?

"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Verse 14.

12. What instruction was given the angel after Daniel had seen the vision?

"Gabriel, make this man to understand the vision." Verse 16.

13. Did Gabriel respond to this?

"He said unto me, Understand, O son of man; for at the time of the end shall be the vision." "Behold, I will make thee know." Verses 17, 19.

14. What did the angel then explain?

The ram, the rough goat, the horn which waxed greater than both ram or goat. Verses 20-26.

15. What did Daniel say at the end of this explanation?

"I Daniel fainted, and was sick certain days; . . . and I was astonished at the vision, but none understood it." Verse 27.

NOTE.—This must have had reference to the **TIME** of the vision, as the symbols had been explained. Therefore we would expect that when Daniel was able to endure the rest of the explanation, Gabriel would explain the time. This came a few months later. In this little space of time Belshazzar had passed



away with the Babylonian empire and Darius the Mede was beginning his reign in Babylon. chapter opens with prayer on Daniel's God's blessing upon

The ninth an earnest part for His sanctuary.

16. While he was praying, who came to him?

"Gabriel, whom I had seen in the vision at the beginning." Dan. 9:21.

17. What did he say to Daniel?

"I am now come forth to give thee skill and understanding. . . . Therefore understand the matter, and consider the vision." Verse 23.

18. What did he first declare?

"**SEVENTY WEEKS ARE DETERMINED UPON THY PEOPLE** and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." Dan. 9:24.

NOTE.—The verb "determined" is from the Hebrew *chathak*, meaning to "cut off," to mark off. The conclusion is inevitable that the seventy weeks are cut off from the time left unexplained, the 2,300 days of the beginning of the vision. As the short-lived ram and goat

For Winter Evenings

represent long-existing empires, so the short period of time, a day, represents a longer period, a year. That is the rule which God Himself has given,—“I have appointed thee each day for a year.” Eze. 4:4-6; Num. 14:34. The seventy weeks are therefore seventy weeks of years, or 490 years, cut off upon the Jewish people, during which time they would fill up their cup of iniquity, and Christ Jesus should be manifest to make reconciliation for iniquity and bring in everlasting righteousness. This seventy weeks would also seal up, or make sure, demonstrate, the vision and the prophecy. As the events of seventy weeks were fulfilled, so may we know that all will be.

19. Where do the seventy weeks, and

cause the sacrifice and the oblation to cease.” Dan. 9:26, 27.

NOTE.—For one week Jesus would confirm the covenant with many of the Jews. This He did by His own ministry for three and one-half years. In the midst of that week, A.D. 31, He was crucified, causing effectual sacrifice and oblation to cease; invisible hands rent the veil which screened the holy things of the sanctuary from the multitude, showing that the earthly temple had served its purpose; the shadow had reached the substance. Hale’s Chronology, on thirteen creditable authorities, places the death of Christ in A.D. 31.

For the last half week of the 490 years

we have left 1,810 years, which added to A.D. 34 brings us to 1844. Then our Lord entered upon the last stage of His ministry in the sanctuary on high. That work is the finishing of the mystery of God (Rev. 10:7); the examination of all the cases of those whose names are written in the Lamb’s book of life (Dan. 7:9, 10; Matt. 22:11; Luke 20:35); the blotting out of all remembrance of sin recorded on the books of heaven against those who have proved faithful (Acts 3:19); and the blotting out of the names of those who have proved faithless (Rev. 3:5). In 1844 ends the longest

The Two Thousand Three Hundred Days of Dan. 8:14.

457	BC		AD		34			1844
408	Seventy Weeks				31	1810 - Years -		
7 Weeks	Sixty-two Weeks				1 Week			
49 Years	434 Years				3½ Years	3½ Years		
490 Years				-		-		
						70 × 7 = 490		
						2300 - 490 = 1810		
						7 + 62 + 1 = 70		
						49 + 434 + 3½ + 3½ = 490 + 1810 = 2300		

therefore the 2,300 days begin? and what subdivisions were there in the seventy weeks?

“Know therefore and understand, that FROM THE GOING FORTH OF THE COMMANDMENT to restore and to build Jerusalem, unto the Messiah the Prince, shall be SEVEN weeks, and THRESCORE AND TWO WEEKS: the street shall be built again, and the wall, even in troublous times.” Verse 25.

20. When did this “commandment” go forth?

“In the seventh year of Artaxerxes the king.” Ezra 7:7.

NOTE.—There is one decree given by Artaxerxes Longimanus (Ezra 7) which meets all the requirements of the prophecy in the restoration of Jerusalem with its civil polity and complete government, even to the extent of administering capital punishment. That decree went forth in the seventh year of Artaxerxes Longimanus, who began his reign in B.C. 464. The seventh year of his reign fell, therefore, in B.C. 457. Seven weeks of years, or forty-nine years, ended in 408, in the last act of reformation under Nehemiah. From B.C. 408 to Messiah the Prince is sixty-two weeks, or 434 years, or 483 years from B.C. 457. Messiah means anointed, and Jesus was anointed with the Holy Spirit at the time of His baptism, and was thus manifested as the Messiah, or Christ. See Matt. 3:16, 17; Luke 4:18; Acts 10:38. His baptism occurred in the autumn of A.D. 27; 483 years beginning in the autumn of B.C. 457 would extend to the autumn of A.D. 27.

21. What occurred in the last week of the seventy?

“And AFTER threescore and two weeks shall MESSIAH BE CUT OFF, but not for Himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And He shall confirm the covenant with many for ONE WEEK: and in the MIDST of the WEEK He shall

the apostles continued their ministration to the Jews. Heb. 2:3, 4. Then came the second rejection of Christ in the martyrdom of Stephen, the scattering of the disciples to all



Dresses of the priest, the high priest, and the Levite, reading from left to right.

parts in the persecution which followed, and the raising up of Paul the apostle to the Gentiles. See Acts 7, 8, 9. Thus are we brought to A.D. 34, the end of the 490 years. See the diagram.

22. How much remained?

If we deduct 490 years from 2,300 years,



The ark of the covenant, called also the ark of His testament, and the ark of the testimony. The very center of God’s worship, containing His own transcript of His holy law, the transgression of which is sin, overshadowed by His mercy-seat.

and last prophetic period of the Bible in probationary times. In the full light of this prophecy, one can never set times for the Lord to come.

23. When that work is finished, what decree will go forth?

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

24. What will be done with the antitypical scape-goat (“Azazel,” the strong one who revolted)?

“And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him.” Rev. 20:1-3; see Lev. 16:21.

25. What will then take place?

“And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be.” Rev. 22:12.

Search the Scriptures.

THERE is a ship at sea. A heavy fog has come on; there is nothing to be seen all round about; the very stars are shut out of view, and no longer serve to guide the vessel’s course; and as the man at the masthead hoarsely cries out, “Breakers ahead!” and the crew furl the sails and the helmsman turns the wheel, what is the captain about, old sailor as he is, now poring over his charts, and now glancing at the compass, and now loudly giving his orders? What can he mean by looking so often and so eagerly at that map-looking thing of his?

That is his chart by which his course is guided; and he is searching it to find where he is, and how he may steer his ship in safety, to keep clear of a rock here, and a shallow there, and make a good passage thru the channel, and to save his crew and his cargo, and at length gain the harbor. So says the great Teacher, “Search the Scriptures.” —J. H. Wilson.



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Manuscripts should be addressed to the Editor.

For further information see page 15.

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

How Are You Treating the Word?

WOULD we have faith? It is not based on imagination, or feeling, or experience. "Faith cometh by hearing, and hearing by the word of God." Rom. 10:17. Hope is based on God's immutable promise. Heb. 6:17, 18. God's promises of eternal salvation are based on conditions, that is, we must comply with certain conditions if we would

inherit them. We can not receive the blessing unless we comply with the requirement. All this is revealed in the word of God.

But it is a sad fact that many, yes, even the majority of professed Christians, not only do not study the word of God, but show a positive disinclination to do so. Men of intelligence, who know all about farming, mining, politics, and many other matters, know little, so little, about the word of God. Thousands from week to week sit under so-called expositions of the Scriptures, or what are called Bible sermons, and which consist either of perversions of Scripture texts and doctrines, or the mere opinions of man upon some passage, and call it all good doctrine, simply because they are ignorant of the Bible. And if they have doubts of what they hear, they are too indolent or indifferent to look the matter up. They would treat no worldly matter of importance in that way.

lieve" (Rom. 4:11), or, as is often expressed, "the father of the faithful."

No religious character among all the children of men in all times and in all ages has exerted so wide an influence as "faithful Abraham." The Jews with great pride point to the fact that they are the literal descendants of Abraham. The Christian world accepts Abraham as the spiritual father of all who have been adopted into the great family of Jehovah. And even the Mohammedan has been so impressed by the character of the "friend of God" that he lays superstitious claim to the benefits that come to the children of men thru the "father of the faithful."

But after we have acknowledged all these facts in regard to the wonderful height of spiritual power that Abraham reached, we should recur to the further fact that he was born of a heathen father; his childhood was spent under the mythical influences and amid the degenerating surroundings of idolatry. And right in the midst of these untoward environments he heard the gentle, entreating, and winsome voice of his heavenly Father; he heard the same voice and had the same evidences that come to every man that is born into the world. No matter how deeply the individual may be sunken into the idolatrous worship of those who bow before the man-made shrines of heathen lands, yet does the Lord call to him and seek to draw him into the ways of righteousness.

Thus does the Lord set before the world a towering monument of what His grace will do for even those who may be born amid the uninviting conditions of darkened heathendom. By studying the life of Abraham we learn that he was not a well-rounded-out Christian as soon as he commenced to believe. He had to meet the same trials that we meet. He had to have his faith tested at every step. In passing thru this trial we find that he failed at various points as men fail to-day. But he pressed on and on in the conquests of faith. He reached height after height until the Lord's own record tells of him that he "believed God." He learned to take God's word for just what it said, and to rest upon it fully. Thru thus learning to trust in the promises of our Father he became intimate with the Lord; he became His friend.

The Lord has given us this object-lesson of what He can and will do for a man born in heathenism; the Father in heaven certainly would not do less for those who are born under more favorable conditions. "For there is no respect of persons with God." Then is it not plain that Jehovah is fair and just when He says, "As many as have sinned without the law shall also perish without the law: and as many as have sinned under the law shall be judged by the law; for not the hearers of the law are just before God, but the doers of the law shall be justified . . . in the day when God shall judge the secrets of men, according to my Gospel, by Jesus Christ."

God's dealings with the children of men, as expressed in His word, are so sensible and fair that they should appeal to every one.

T.

Studies in Romans

Rom. 2:11-16.

OUR study in Romans last week closed with the eleventh verse of the second chapter. The lesson presented was the testimony of the scripture text concerning the source of life and immortality. Those who are to have the eternal life that brings the joys of immortality in the eternal world can not secure it unless they "seek" for it. Eternal life is not bestowed unconditionally upon all regardless of their own desires. Such is the plain lesson of the verses that were quoted from the book of Romans a week ago.

The next verses to be considered are the following:

"For there is no respect of persons with God. For as many as have sinned without the law shall also perish without the law: and as many as have sinned under the law shall be judged by the law; for not the hearers of the law are just before God, but the doers of the law shall be justified (for when Gentiles that have not the law do by nature the things of the law, these, not having the law, are the law unto themselves; in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them); in the day when God shall judge the secrets of men, according to my Gospel, by Jesus Christ." Rom. 2:11-16.

"There is no respect of persons with God." As expressed on the occasion of some of the first Gentile conversions that took place under the apostles' ministry, "God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is acceptable to Him." Acts 10:34. God is seeking to implant righteousness in men. He desires to find men who will come to the right and stand for the right. It is only when men do right that they can have true joys, and hence our heavenly Father's solicitation for us to come to Him for His righteousness.

Says the text quoted above, "As many as have sinned without the law shall also perish without the law," and then follows the further statement that "as many as have sinned under the law shall be judged by the law; for not the hearers of the law are just before God, but the doers of the law shall be justified." The second of these

statements is clear and reasonable to every one, but some have thought that the first one was not so reasonable, neither was it so clear. But if the statement is studied in the light of what is thrown into the text in parenthesis the reasonableness of it will become apparent.

"As many as have sinned without the law shall also perish without the law," is the statement of the text in question. The parenthetical statement explains this by saying, "For when Gentiles that have not the law do by nature the things of the law, these, not having the law, are the law unto themselves; in that they show the work of the law written in their hearts." In other words, the heathen nations that do not have the written law of God as we have it in our Bibles have enough light on what is right and wrong to lead them into right-doing if they would only follow the light which they have.

There is a very notable example of what a heathen may do who follows the light that comes to every one, even in the remotest intellectual and spiritual darkness. Reference is made to the case of Abraham. Any one who has studied the life of Abraham knows that his father Terah was an idolater, and consequently he was born and had his early life and training amid heathen surroundings. We read:

"And Joshua said unto all the people, Thus saith Jehovah, the God of Israel, Your fathers dwelt of old time beyond the river, even Terah, the father of Abraham, and the father of Nahor: and they served other gods. And I took your father Abraham from beyond the river, and led him thruout all the land of Canaan, and multiplied his seed, and gave him Isaac." Joshua 24:2, 3.

"Patience in well-doing" was shown by the study in Romans last week to be the plan upon which God gives eternal life to men. And a study of the life of Abraham shows very clearly that God made no exception in his case while his character was being developed. So persevering was Abraham in his work of well-doing that he reached the point that "he was called the friend of God." James 2:23. He also became the "father of all them that be-

Studies in the Book of Daniel

The Lesson of Daniel One

[The first part of this article presented the contrast between the Babylonian and the Biblical systems of education, and the results of each. It notes the likeness of present-day systems to the Babylonian, and points out four great defects in modern education. This article continues that subject further and points out the remedy.]

Defects in Education.

THE remedy for these deplorable results is a properly balanced education—a religious education which shall take into account the self-evident fact that a religion, to be of worth, must possess the whole man and be a motive power in every act of his life.

All this, in a dim sort of way, is recognized by many. In an editorial on the "Sources of Corruption," the *Independent* of Jan. 17, 1901, declares that—

"The wickedness and bribery and wholesale stealing from taxpayers for the benefit of the few lies almost wholly at the doors of men who move in what are called the 'well-to-do' or 'exclusive' circles. It lies at their doors to-day, and it has lain there from the beginning of human government."

These men are those who have received education in the schools of their country—an education lacking in what the *Independent* calls "the training of the satisfactions." It further says:

"Who will show us how to make children learn from actual experience that duty, truth, and honor yield the only satisfactions that stay with us? His will be an educational philosophy worth talking about. When its clear, dry light arises in the moral firmament, the paths of wisdom will be easier to follow than they are at present, under the dancing will-o'-the-wisps of 'free election,' and the moonshine of 'pedagogy,' both of which too often make worldly success look like the only thing worth living for."

In its issue of May 30, 1901, the same journal, under the heading of "Gospel of Wealth," refers to the address of Mr. Charles M. Schwab, president of the United States Steel Corporation, before 200 boys in a trade school in New York City, and who sets forth himself as "an example of the rewards of right living;" to the address of John D. Rockefeller, the Standard Oil magnate, to a Bible class of young men, in

which he lauded his pleasure of doing good in employing 70,000 men; to Mr. Andrew Carnegie's book, "The Gospel of Wealth," and asks:

"What is the effect on the public of this 'Gospel of Wealth'? What is the influence of these men of vast fortunes, who, on several occasions, have stood forth as examples of right living?"

Apart from the means of getting this wealth, assuming them to be entirely legitimate, the *Independent* answers:

"This influence tends strongly to degrade the common morals. Let them amass their wealth; let them enjoy all the material good this earth permits; let them exert their power for weal or for woe in the markets of the world; but in the name of all that is good and

precious to the human heart and imagination, let them not be set up before our young men as the great models of conduct to be imitated. . . . There has been wealth in the land before now; but the riches of these men is so colossal as to obtain an entirely new force. It acts with hypnotic influence on the imagination; it benumbs the senses; and in its vast glitter the eyes are blinded to all the simpler and purer attainments of life. . . . We are stricken down by these men with a delirium of material drunkenness, and they allow us no escape from its fascination."

It is all true, and its spirit dominates popular education everywhere. The education of the world has not protected us from wealth's engulfing tide; and now that it has assumed the throne, it will not save us from slavery to its imperial demands.

A Sense of Need.

The remedy, the only remedy, is right education and training in religious lines from infancy. As one has expressed it, "The whole man must be educated; the whole man must be trained." This training must be from the Bible. And men feel this.

In arabic numerals the above may be expressed as follows:

Soss	Units	Value
43	21	equals 51 ²
45	4	" 52 ²
46	49	" 53 ²
48	36	" 54 ²
50	25	" 55 ²
52	15	" 56 ²
54	9	" 57 ²
56	4	" 58 ²
58	1	" 59 ²
60	0	" 60 ²

Extracts from a table of Squares found at Senkareh, Chaldea. Berosus says that in computing time, the Chaldeans used an alternate sexagesimal and decimal notation, reckoning the years by the "soss" (60 years), the "ner" (600 years), and the "sar" (3,600 years). The calculations in every case, Rawlinson tells us, have been proved to be correct.

lack life and color, and even the noble stoic Marcus Antonius is too high and refined for an ordinary child. . . . By the study of what other book could the children be so much humanized and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between two eternities, and earns the blessings or the curses of all time, according to its effort to do good and hate evil, even as they also are earning their payment for their work?"

Dr. Lyman Abbott has voiced the same thing in the *Outlook* recently, and declares that the state should teach the Bible as the history of a people and a religion. But this will not do. It must be taught as it was taught to Daniel and his fellows—as the eternal living truth. Taught in this way, souls will see its glorious beauty. They will see God's hand in history, molding and shaping the nations of earth, despite of sin. They will see God working in nature despite the curse. They will long for His creative and regenerative power in them. They will

learn how to obtain it. They will see true worth to be more than wealth, faithfulness more than fame, ingenuousness more than ingenuity, purity more than mere power, character more than coin, the service of God and to mankind more than to be served of Him and to rule His creatures. And O, how minds wide open on the Godward side will expand. In every branch of true science, in every useful occupation, they will excel; and this world will see again, in modern Babylon as in Babylon of old, that those taught of God in "every matter of wisdom and understanding," are "ten times better" than mere secular teaching can produce. Men are needed. This is the education which will make men. It made one man then that served grandly as



Babylonian Landmark; inscribed with the purchase-deed of a plot of ground, about B.C. 1100. (British Museum.)

prime minister under Babylon's greatest monarch, and was called to the same post and as effectually served under the succeeding Medo-Persia dynasty, because he served his God; and if parents will return to God's method of education, trusting in that alone, unwarped, unpermeated by heathen or medieval tradition, or by an infidel science, it will again make men more precious than the golden wedge of Ophir, or the combined wealth of the world.

The first chapter of Daniel is God's object-lesson in education, with the world's education at its best and His education at the worst, with the comparative results. Who will heed the instruction and be taught of God?

[The next article will be entitled, "God the Revealer," an exposition of Daniel 2.]

The pope has issued a further interdict condemning those who will not accept his Encyclical on Modernism. He earnestly exhorts those in official positions in congregations and seminaries that should they find any employees in these institutions who are "imbued with the errors of the modernists, and eager for what is new and noxious, or lacking in docility to the prescriptions of the Apostolic See, no matter how they may be published, let them absolutely forbid the teaching office to such; so, too, let them exclude from sacred orders those young men who give the faintest reason for doubt that they hold the condemned doctrines and the pernicious novelties." He exhorts them also to "take diligent care to put an end to those books and other writings now growing exceedingly numerous which contain opinions or tendencies of the kind condemned in the encyclical letters and decree above mentioned; let them see to it that these publications are removed from Catholic publishing houses, and especially from the hands of students and the clergy." Surely this is sweeping enough to suit the most orthodox.



A Social Tree, a symbol of the feminine principle in nature-worship.



THE OUTLOOK

"Watchman,
what of
the night?"



Westminster Abbey.

The Religious Situation



Temple Beth-el (Hebrew), New York.

The General Outlook.

NEVER before in the history of Christendom were more souls in doubt and perplexity than now. The prophet truly described the situation when he declared as a part of his vision of the last days, "Multitudes, multitudes in the valley of decision! for the day of Jehovah is near in the valley of decision." Joel 3:14. **WHAT IS THE REAL SITUATION?**

Not in Numbers.

Shall we depend upon numerical statistics? If so, there is evidence of mighty progress, for the membership **INCREASE** to Christendom during the last century was more than the entire aggregate at the close of eighteen centuries.

This means the rapid spread of the Gospel thruout the world. Praise God for that. But may it not also mean, in the language of Dr. Burrell of New York, that "the church has possibly been cultivating hospitality at the expense of some other and more heroic graces"? The Scriptures clearly intimate that strength is not in numbers, and speak of times when the more the Lord's people increase the more they sin against Him. Hosea 4:7; 10:1-3. Numbers are therefore no evidence of spirituality.

Three Divisions in Christendom.

The so-called Christian world is divided into three general classes, the Roman Catholic, the Greek, or Orthodox Church, and the Protestant.

The first of these, the Roman Catholic, is strong, vigorous, aggressive, waging stronger propaganda among all outside peoples, and wielding an ever-growing political influence.

The Greek Church is practically dead, dro-

ning her ancient forms, bowing before her icons, with but little to separate her from her ancient Roman sister.

The Protestant church, notwithstanding congresses and federations and great display, is hopelessly divided into numerous sects, many of which have no reason for existence save the maintenance of their name and organization. And there is no prospect of life-union. Worse than all, the basic principles of Protestantism—the Bible as the word of God and that word as a guide—are repudiated by large numbers in Protestant communions, so that many indeed are living on compromises.

What a Noted Preacher and Author Says.

The Condition of a large section of the Protestant church is well set forth by the Presbyterian preacher and author, David James Burrell, D.D., LL.D., of New York, in the "Homiletic Review" of July, under the heading, "The Tendency of Current Theological Thought." Dr. Burrell says:

"The examination for church-membership is, as a rule, far less searching in these times than that to which candidates for Free Masonry are subjected. The 'fencing of the tables' is quite out of fashion; and there is practically no such thing as church discipline.

"And men are received into the ministry in the same loose way. No matter what they believe, gather them in! The process known as 'The Examination of Candidates for the Ministry' in ecclesiastical courts is usually a diaphanous farce. A theologian who is prepared to say that he is more than half inclined to believe that two and two make four or that a straight line is the shortest distance between two points is morally certain to get in. And once in, nothing but death or adultery (and this only when the public detect him in *flagrant delictu*) can put him out. Heresy-hunting is as preposterous as hunting the dodo. In many quarters church symbols are a dead letter; and ordination vows are trifles light as air.

"What is the result? The Trojan horse is lodged within the gates. There are no notable and avowed infidels in the outside world to-day. The last of the old guard were Bradlaugh and Ingersoll. Brave men, they! On the heights above Elah they took their stand, brandishing spears like weavers' beams and shouting, 'We defy the armies of the living God.' **TO-DAY THE ONLY INFIDELITY WORTH RECKONING IS THAT WHICH MASQUERADES IN THE LIVERY OF HEAVEN.** Out of the belly of the Trojan horse come men in canonicals, regardless of oaths, laughing at creeds, explaining away the supernatural, flouting the ordinances of Zion, and demanding the right to be let alone while they unbolt the gates."

Three Classes in Protestantism.

This is the true situation set before us by an honored minister of Christ. He divides the church into three classes, the liberals, the conservatives, and a "middle-of-the-road" class. Of the first he says:

"First, as to the 'liberals' of our time. Whither are they drifting? When a fragment of a heavenly body leaves its orbit the possibility of its return is infinitesimal; it wanders lawlessly evermore in boundless space. Truth is a circle; error is a tangent; wherefore, as Paul says, it increases unto

more unrighteousness, it waxes worse and worse. This is one of the planetary laws.

"The course of liberal thought is in evidence. It seems but yesterday when the boldest of free-thinking clergymen in evangelical pulpits could scarcely summon courage to deny the entire truth of any portion whatsoever of the Scriptures; to-day there are many who flout in *toto* the three miracles on which Christianity rests, to-wit, the Incarnation, the Atonement, and the Resurrection of Christ. There is nothing strange in the denial; the strange thing is that the deniers are ministers of Christ, under oath to preach and maintain the very doctrines which they deny. This is not 'liberalism'; it is infidelity. It is not merely infidelity; it is mendacity. It is not mere mendacity; it is a **FLAGRANT VIOLATION OF COMMON HONESTY**, and would be instantly branded as such in any of the common walks of life.

"The pastor of the City Temple in London recently said: 'We believe that Jesus is and was divine; but so are we. His mission was to make us realize our divinity and our oneness with God.'

"The virgin-birth story has a beautiful meaning in it. It showed the action of the divine spirit on humanity; but to say that Jesus was born without a human father is untrue. . . . Sin is simply selfishness—an offense against the God within. We reject wholly the common interpretation of the Atonement, that another is beaten for our fault. . . . Every sin involves suffering, suffering which can not be remitted by any work of another."

"The man who uttered those words is the successor of Dr. Joseph Parker, who, not long before his death, said to the congregation of the City Temple: 'We have had our opportunities of meeting God here, of reading the holy word, and besieging, as an army might besiege a fortress, the altar, known by its crimson hue; and yet some day a man may arise who will deny the Lord that bought him, who will preach a Gospel without a Saviour, a salvation without a Cross; then write "Ichabod" upon the portals of this place, and let it be forgotten as a thing of shame, a memorial of unpardonable treason against the throne of God.'

"It is clear that the 'liberals' have been moving rapidly. Their watchword is 'The New Theology'; but it would take an expert microscopist to detect the difference between this New Theology and the old infidelity. To-day Thomas Paine would find himself at home beside the occupant of the pulpit of the City Temple, London. His denials of Christian doctrine were scarcely so extensive as those which are advanced in some of our theological seminaries. But in the interest of common morals it



David James Burrell, D.D., LL.D.



Rev. R. J. Campbell of City Temple, London.

should be added that Thomas Paine, were he to return, would have the advantage over many of our preachers and theological professors in one particular; namely, he would frankly acknowledge himself an infidel. And all of us, whether admitting the truth of Scripture or not, will probably agree that 'an honest man's the noblest work of God.'

Referring again to the ministry in particular, Dr. Burrell says:

"It is matter of common fame among ministers that some are accustomed to make statements *sub rosa* which they never make and probably never

hand, and that the sooner people realized it the better."

The same day Rev. Artemas J. Haynes, pastor of the United Congregational Church of the same city, declared "that neither he nor his church would take any part in the coming \$6,000 a week revival by J. Wilbur Chapman. These two sermons, and Rev. Thomas McKay's trial, have shaken New Haven, the stronghold of Congregationalism in New England, to its depths."

sumption of endeavoring to crystallize God's warm, living truth in a cold, rigid, dead, human creed, or attempts to enforce that creed by civil law;

Which bears the marks of God's own designation, "the commandments of God and the faith of Jesus." Rev. 14: 12.

To this religion we invite you. It will stand.

Union Against Union.

IN putting up one of the large business buildings in San Francisco a dispute has arisen over which of two classes of workmen are to put in the steam-pipes that belong to the elevators. One of the leading union-labor men claims that the job should be done only by members of the steam-fitters union; and the firm that has the contract for putting in the elevators claims that its elevator constructors should do the work. All the men working on the job are "union" men. All are agreed in regard to the wages being paid and the hours of labor and such like things.

There is no dispute between the owner, who is furnishing the money for the construction of the building, and the men who are doing the work for him. The dispute is between two of the unions that are engaged on the job. And the men who are working on the building from these two unions have no disagreement; they would all like to work, but the man who is at the head of the unions in San Francisco thinks that the work of putting in these pipes should be done by another class from the one that the contractors have employed. As a result of the dispute, 463 men are thrown out of employment till it is settled.

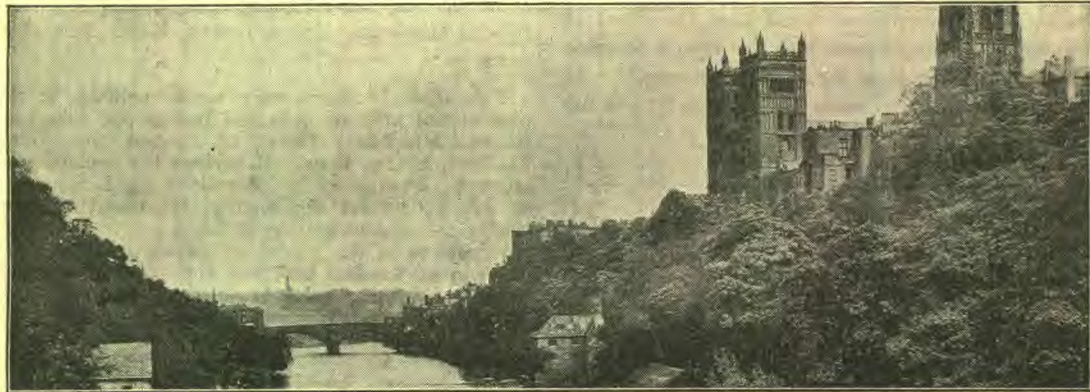
The men that are thus thrown out of work assemble each morning at the building, hoping to find that the difference is over with and that they can resume their occupation to earn the money that they need for the support of themselves and families. The men who have taken the contracts have agreed to have the building done within a certain time, and this delay is causing them much uneasiness.

The owner of the building, and the men who have taken the contracts for the construction of the various parts of it, agree to the demands of the union laborer; they have agreed to employ none but union men on the job. But two sets of men representing two different unions, yet men that affiliate with each other, have a difference of opinion, and not only are the owners and contractors put to great inconvenience and loss, but the whole of the 463 men employed are distressed by being thrown out of work. And this fact is further emphasized when it is known that there were only four men employed in the fitting of the steam-pipes for the elevator, and over which all the other 463 are made to quit work.

The purpose in giving the foregoing statement is to call attention to the fine distinctions that are being drawn in regard to how and by whom work shall be done. And the men who are making these distinctions claim that they are doing so because capital has such a strong disposition to grind down the laborer that they find it necessary in order to protect the working man. And while the laborer sets forth these claims, the capitalist on the other hand thinks that they are unreasonable. And so the conflict is on, and is becoming more and more bitter and determined on both sides.

It is not the work of this paper to take sides with either party in this controversy; neither is it our duty to inquire into the merits of the case to see which side is the greater offender. But in view of the conditions that exist in the world to-day we feel constrained to earnestly ask the reader to consider these conditions in connection with the following scripture:

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries



Durham Cathedral.

would make in the presence of those who furnish the loaves and fishes. Is it possible to imagine a blacker form of turpitude than this? Welcome the day when the drawing of the lines shall force all such from cover! For there is really no neutral ground in the territory of truth and righteousness."

He refers to the conservatives as those who are dwelling on "the rudimental facts" of the Gospel and less and less upon the non-essentials. But aiming to do this very thing is what has brought many into the "liberal" fold. When men assume to judge in God's revelation what is and what is not essential, they place themselves upon the ground of the "higher critic," and will sooner or later be forced by the inevitable logic of the situation to reject the word. Dr. Albert Barnes well said that there is no command of God so small that we may ignore it, and he who does this is unworthy of God's kingdom.

Referring to the efforts at union, Dr. Burrell remarks:

"The one great obstacle to such unity is unbelief within the church, unbelief in the pulpit, unbelief forcing its uncongenial presence into the fellowship of believers: for 'what concord hath Christ with Belial? or what part hath he that believeth with an infidel?'"

The Third Class.

The middle-of-the-road class are a very numerous class. They generally do not have knowledge enough of God's truth to enable them to decide among the rival standards floating, flaring, or hanging limp from the flagstaves in the religious field.

Whatever may be said to the contrary, every one who observes knows that the great drift in Protestant churches is toward "liberalism," infidelity. There once was decided and country-wide protest at the utterances of the noted liberals; now they are tolerated by nearly all, regarded favorably by many, and acquiesced in silently or espoused and defended openly by others. The church is honey-combed with infidelity till many see no steady, abiding, religious home save in the Roman Catholic Church. For instance, the Rev. Newman Smyth, D.D., pastor First Congregational Church of New Haven, Conn., author of several works on Christianity, and a member of Yale corporation, in his Christmas sermon, Sunday morning, December 22, declared, as reported in the San Francisco "Call" of December 23, "that THE AGE OF PROTESTANTISM WAS PAST and that it was NO LONGER NEEDED. He said the churches were split up and were becoming more so every day. THEY NO LONGER HAD POWER OVER THE PEOPLE or the state. He said that the time for a new Catholicism was at

But Congregationalism or Protestantism ought not to be shaken at all by such utterances as these, nor would either be shaken if they had not lost faith in God's word, the only true foundation of Protestantism. Roman Catholicism STANDS FOR SOMETHING; and that is praiseworthy. Professedly she believes God's word, and holds to its integrity; but she makes it void by exalting human tradition above it. Tradition in her creed interprets the word rather than the word shedding light on tradition. But many in Protestantism have utterly repudiated the word, and are left drifting derelicts, each trusting in himself alone, or in some one else who is equally adrift upon an uncharted sea. Better is Roman Catholicism with a positive SOMETHING, than such a jelly-fish religion as the



Choir, Westminster Abbey.

higher critics, the New Thought, and the New Theology offer us.

But, reader, there is still a Biblical religion, a Christian religion, a Protestant religion, Which anchors in God's promises; Which believes and obeys God's precepts; Which holds that Jesus Christ, the Way, the Truth, and the Life, is our only hope;

Which is broad-based on the great, eternal, unchangeable government of God with its immutable law, and on the great facts of redemption,—the Incarnation, the Atonement, the Resurrection of Jesus Christ;

Which protests against the human as-

of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord." James 5:1-7.

The foregoing scripture plainly tells of a heaping together of wealth; it just as plainly tells us that this is for the last days; it tells of the cries of the laborers; and it also tells of the wanton, luxurious living of those who make a wrong use of their wealth. And this all occurs at a time when the coming of the Lord is drawing near, for we are exhorted to be patient till that time.

The coming of the Lord, then, is the one hope that is before the world. The coming of the Lord is the one thing, and the only thing, that can or will settle these disputes. For any one can see that the strife is growing deeper and more and more bitter. And once the conflict begins in earnest there will be such scenes of bitter strife stirred up that no power this side of the power displayed by the coming of the Lord can put an end to it. The sensible thing to do now is to prepare for the coming of the Lord, and keep clear of being a partisan to the strife and turmoil that is rising higher and higher in the world. For this strife will continue to get worse and worse till the end of time is reached. T.

War-Talk and War-Scares.

NOTWITHSTANDING all that is being said in favor of peace, and notwithstanding the fact that so many people are declaring that there will never be any more war, yet we find the question of war continually to the front.

For quite a time past the papers of this country, and of the Old World too, for that matter, have been discussing the probability of a war with Japan. The movement of the fleet from the Atlantic to the Pacific has been seized upon by many as a sure evidence that a war with Japan was more than a probability. The possibility that such a war is imminent has been denied again and again, and then in a little while there is some fresh evidence brought out by some one, and so the discussion is gone all over again.

But now the scene of discussion has shifted to England. According to the despatches, Count Okuma made a speech a few days ago in London before the Kobe Chamber of Commerce. In that speech he spoke of the "European oppression of India," and said that the natives are now "looking to Japan for protection."

This statement has caused a good deal of newspaper comment in England under startling display headings. We, of course, may always expect the newspapers to make out things fully as bad as they are. But the point we desire to make is that there is serious discussion over the matter, and, as stated in the London despatch, "the Japanese question is quite as acute with the British as it is with the Americans."

We do not pretend to know whether or not there is any danger of war between either of these countries and Japan. That is a question that is not particularly in our line of discussion. But we do know this, that there is a constant uneasiness among the nations, and that they feel that there is danger of war. And we know also that the prophecy points out that when the judgment day is imminent the nations of earth will be in an angry condition. Keep your eye on passing events and your mind on the prophecy and see how literally the one is fulfilling the other.

Diet.—The Sunnyvale *Standard*, a bright, local paper of California, says editorially, "While Mohammedans and the true Buddhists observe strict rules of diet, chiefly relating to the eating of animal flesh, there is practically but one Christian denomination which has gone into the subject in a strictly religious sense; namely, the Seventh-day Adventists." In a way this is true, and yet it is likely to be misunderstood. Seventh-day Adventists impose no test upon their members as to what food they shall or shall not eat. They do, however, be-

lieve in the principle laid down by the apostle Paul that "whether therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God." They hold that man has a threefold nature, body, soul, and spirit; that the condition of the body itself has a great effect upon the man; that he who is truly a Christian gives not simply his soul to God, but his body as well; and that it is his duty to maintain his body in the very best condition for the very best service of the Master. This seems to be the way the *Standard* looks at the matter, for it truly says, "When it is considered that at least two-thirds of the ills of the human race come from the abuse of the stomach, it would seem that this should be made a most important topic for Sunday sermons." It certainly ought to be made an important topic for individual consideration.

Magor-missabib.

Jer. 20: 3, 4.

Mrs L. D. Avery-Stuttle.

At midnight was I filled with pain;
A vision robbed my soul of rest:
Methought I gazed on heaps of slain,
While nameless terror thrilled my breast.
I saw the nations of the earth
Preparing for the bloody fray,
And marked the flaming skies which told
The dawn of Armageddon's day.

I heard, in clarion tones, a Voice
Which shook the sky and earth below:
"Ye mighty angels, loose your hold,
And let the winds of heaven blow."
Then desolation filled the earth,
Her cities fell mid smoke and flame,
While awful streams of crimson blood
Unto the horses' bridles came.

And quick the avenging angels haste
To pour upon earth's withering sod,
Unmixed with mercy, fierce, and swift,
The vials of the wrath of God.
Then not alone on Egypt's land,
As in the wondrous days of yore,
The vengeance of the Almighty's hand
Is felt by men from shore to shore.

And croaking spirits, dread and vile,
Held carnival by night and day,
And hasted to the kings of earth
To gather them in fierce array.
The sun poured out a fiery flame,
The seas and rivers rolled with blood,
Till earth one charnel-house became,
Encompassed with her ghastly flood.

And every island fled away,
The hoary mountains were not found,
And heaven's hosts in dread array
Poured awful hail upon the ground.
Then from the darkening heavens afar,
Beyond the fierce and fiery sun,
I heard a mighty Voice proclaim
The thrilling sentence: "IT IS DONE!"

I turned and cried: "O angel guide,
Pray when shall all these wonders be?"
And quick a Voice from heaven replied:
"Go bid My people, far and wide,
From pole to pole, from sea to sea,
Haste; warn earth's nations of their doom;
Behold, behold, I quickly come."

A New Box Material.—According to Eastern despatches cardboard cases are taking the place of wooden boxes for freighting purposes. Cardboard is made from heavy jute and said to embrace all the qualities of wooden cases, at an approximate saving of 50 per cent in the manufacture of the cases, besides weighing much less.

Kansas City is still in the agony of the Sunday law. Judge Wallace has indicted 1,100 violators, and seemingly lifted up with his great importance, preaches in connection with his work as judge, tells us that it is a mistake to suppose that the Sabbath is purely a religious institution, and that its enforcement is for the benefit of the church, the Sabbath was ordained before man had fallen or there was a church or the need of a Redeemer. And all that is true, but at that time man was wholly a religious man; and never has it been God's design since man fell to enforce the Sabbath for the benefit of either the church or the

world, for the very simple reason which a man in Judge Wallace's position ought to understand, that God is a spiritual Being, and that His law, as He has declared in His word, is also spiritual; and no civil statute can enforce spiritual law. At best it will but result in trouble, as Kansas City and the whole United States will find.

Literary Notices.

"The Service of Missions to Science and to Society." By M. W. Keen, M.D., LL.D., American Baptist Missionary Union, Boston, Mass. Price, ten cents.

This little brochure, very neatly printed, is the presidential address delivered before the American Baptist Missionary Union, at Dayton, Ohio, May 21, 1906, by Dr. Keen. It reviews the evolution of missions, demanding in later days trained experts as well as earnest Christianity, the manifold services of the missionary, the development of the medical missionary, the gospel of cleanliness, the vices common on heathen soil, and the effect of mission work in changing these conditions. This thoughtful address certainly presents facts that are worthy of the consideration of him who is interested in missions.

"Class Struggles in America." By A. M. Simons, editor of the *International Socialistic Review*, third edition, revised and enlarged, with notes and references. Chas. H. Kerr & Co., Chicago.

The author frankly tells us that he writes from the point of view of the working classes, because he believes that the Socialistic philosophy of history offers the true key to the progress of events. He discusses class struggles in America, in the Colonies, Causes of the Revolution, Condition of the Working Classes under "Independence," Conquest of Power by Planter and Pioneer, The Industrial Revolution, Wage versus Chattel Slavery, Rise of the Capitalist Class, The Civil War, Effects of the War on Industries and Men, The Rise of Plutocracy to Power, Organization of Labor Classes, and so on. It probably is one of the best little works from the Socialist standpoint.

"Looking Forward." A treatise on the status of woman and the origin and growth of the family and the state. By Philip Rappaport, 234 pages, Charles H. Kerr & Company, Chicago.

The author traces the history of woman thru various barbarous lands and times, and gives to evolution the credit for all the benefits that the women of this time enjoy over what their sisters enjoyed in other times. He is evidently at outs with the Bible, for he claims that the privileges that women now enjoy are theirs in spite of what the apostles and church fathers taught. He thinks that the economic system advocated by Socialism is the one and only thing that will help women in particular and the world in general to a higher plane of civilization. It is very evident that his close study of the doctrine of Socialism has kept him from seeing that the Bible is not responsible for what many men called "church fathers" have taught in the name of the Bible. Despite all the hypocrisies and superstitions that have been practised and enforced in the name of the religion of Jesus Christ, yet has that religion gone right on with its uplifting power; and none have had greater benefits from it than the women who have been ground down by the slaveries practised by the men in so many countries at different periods of the world's history.

"101 Desserts." Compiled by May E. Southworth. Paul Elder & Co., San Francisco and New York. Price 50 cents, net.

For those who live and fare sumptuously every day we should judge that this would contain the very recipes which they need. They certainly present to one whose chief delight is to dine some very attractive dishes. Very nice print, in two colors, in very convenient form, with blank pages for manuscript recipes; but the true Christian or temperance worker could not approve of many of the recipes, which minister to intemperance.

"How to Tell the Birds from the Flowers." "A manual of florithology for beginners." Verses and illustrations by Robert Williams Wood, published by Paul Elder & Co., San Francisco and New York.

A queer, curious, and unique little book, in which various plants are likened to birds, with the distinctive points brought out in a very unique way.

The drawings are decidedly grotesque. There is information given with the misinformation. As a child's book it is a long, long way ahead of the Old Mother Goose Melodies.

"Science in the Bible." By Prof. M. E. Cady, author of "Bible Nature Studies." Can be obtained of the Pacific Press, Mountain View, Cal. Cloth, 30 cents.

This is a compilation of Scripture passages under topics alphabetically arranged, designed to help the student of nature to perceive that all true science has for its foundation the word of God, the Bible.

Some of Our Exchanges.

"THE CARIBBEAN WATCHMAN," published at Port-of-Spain, Trinidad, is a live, twelve-page journal, with cover. The November issue is a special treating on the Sabbath question, with several strong articles on the subject, and with others on present truth. The subscription price is fifty cents a year. Address Caribbean Watchman, Port-of-Spain, Trinidad, B. W. I.

"THE EDUCATIONAL MESSENGER," published by the Central Union Conference, College View, Neb., now appears weekly instead of semi-monthly as before the college press burned. Its four pages are devoted to the advancement of the cause, especially as concerns students of Union College, who labor in all parts of the harvest field. The subscription price is fifty cents a year. Address as above.

"PROGRESS" is a little paper issued in the interests of the education of colored youth in the South, now a regular publication by the Oakwood Manual Training School, Huntsville, Ala. The subscription price will not exceed twenty-five cents a year. Subscribers will be helping a worthy cause, and will thus be kept in touch with the work in that field.

Annual Meeting of the Pacific Press Publishing Association.

THE fourth annual meeting of the members of the Pacific Press Publishing Association will be held at the office of the Pacific Press Publishing Company, in Mountain View, Cal., Monday, Jan. 27, 1908, at 11:00 o'clock A.M.

This meeting is called for the purpose of electing a board of seven directors and transacting such other business as may properly and legally come before the meeting.

M. C. Wilcox, *President.*
E. A. Chapman, *Secretary.*

Notice of the Annual Meeting of the Stockholders of the Pacific Press Publishing Company.

NOTICE is hereby given to all whom it may concern, that the annual meeting of the stockholders of the Pacific Press Publishing Company, a corporation, organized, and existing under, and by virtue of, the laws of the State of California, will be held at the office of the company, on Villa Street, in the town of Mountain View, County of Santa Clara, state of California, on Monday, the 27th day of January, A.D., 1908, at 9:30 o'clock A.M.

The election of directors for the ensuing year, the advisability of amending, repealing, or adopting new by-laws, and such other business as may be necessary or proper to be transacted will come before the meeting. By order of the directors.

H. W. Cottrell, *President.*
H. G. Childs, *Secretary.*

Annual Meeting of the California Conference Association.

THE twelfth annual meeting of the California Conference Association of Seventh-day Adventists will be held in connection with the thirty-seventh annual session of the California Conference of Seventh-day Adventists, at Fresno, Cal., January 31 to February 5, 1908, for the purpose of electing a board of seven directors and transacting any other business that may come before the meeting.

W. T. Knox, *President.*
E. A. Chapman, *Secretary.*

Annual Meeting of the California Conference.

THE thirty-seventh annual meeting of the California Conference will convene at Fresno, Cal., Jan. 31, 1908, at 7:30 P.M., continuing until February 5.

Each church is entitled to one delegate for the church, and one additional delegate for every twenty members.

A full delegation is earnestly desired.

W. T. Knox, *President.*
E. A. Chapman, *Secretary.*

North Pacific Union Conference.

NOTICE is hereby given that the first biennial session of the North Pacific Union Conference will be held at College Place, Wash., Jan. 31 to Feb. 9, 1908. The first meeting of this session will take place at 9:00 A.M. January 31. All accredited delegates are requested to be present, if possible, at the first meeting.

W. B. WHITE, *President.*

True Education Readers, The. This series consists of seven books, designed for use in the corresponding first seven grades, or years, of school work. Book Seven will also be found suitable for advanced reading in intermediate and higher schools.

The subject-matter in books Nos. 1, 2, and 3 has been so carefully selected and prepared that no other text-book is required by the child in those grades. For example: These Readers while giving excellent drill in reading, present in printed form truths from the child's oral lessons in Bible, nature study, physiology, etc., and from these subjects the spelling and language lessons are carefully developed. They follow the course of study as outlined and adopted by the General Conference Educational Convention, the subject-matter being based upon, and developed from, the regular Bible and nature lessons that are used in grades 1, 2, and 3. Thus they include not only the reading lessons, but language, spelling, Bible, nature study, physiology, etc.

Careful attention has been given to the illustrations, as it is well known that a child's character is molded by that which appeals to the eye. Many of the illustrations used have been especially prepared for these books. Others are copies from famous paintings by the great masters.

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The Building of a Home

By Mrs. L. D. Avery-Stuttle

The Part of the Wife.

THERE!" exclaims Mrs. Nagging. "Good enough! I'm glad some one has the courage to arise and tell these men what's what!"

But, my good woman, not so fast. There are always two sides to every question; and the part which the wife should act in the home life is as difficult, perhaps, as that of the husband, and perfection is as rarely attained by her as by him. We must be careful. Possibly our clear eyesight may be blinded by something almost as large and as opaque as the proverbial "beam."

"But," continues Mrs. Nagging,—now Mrs. Nagging is very prone to continue a conversation when once begun, especially if it will reflect blame on some one else,—“but I never spend money on horse-races or games or anything at all questionable—not even theaters. I'm almost always at home evenings. I try to attend to the needs of my family, I am kind and thoughtful of the comfort of my loved ones, I never scold—that is, I don't call it scolding when I am obliged to remind my husband of his shortcomings—I never even —”

Negative virtues, all of them. Do you remember the admonition of the good Book, to “let another man praise thee and not thine own mouth, a stranger and not thine own lips”?

You remind me very much of a lady I met a number of years ago, a professed Christian, by the way, who actually assured me with the utmost earnestness and gravity, that she didn't believe that she had a single selfish hair in her head! You may not be greatly surprised when I tell you that this paragon of unselfishness very shortly afterward gave up even a profession of Christianity. O there is nothing so utterly blinding to the spiritual eyesight as selfishness; and the saddest feature of the case is the poor victims themselves think they can see perfectly well.

“But, pray tell us, what are some of the most important duties of a wife?” exclaim a multitude of earnest young matrons, anxious, I am sure, to live up to their high privilege.

My friends, let me whisper a secret in your ear—the true key to the whole situation: Sincere and perfect love is the best teacher in the world. Circumstances differ

so widely in the lives of all that it is quite impossible to lay down any cast-iron rules which must be followed upon all occasions and by all women. But true love makes few mistakes. Let this be your guide, your director, your teacher, your mentor.

But there are some general principles which it is always safe to follow. One of these is this: Confide in your husband,—give him your perfect confidence. Allow no secrecy to come between you; hearts are easily sundered, sometimes, and if we would be of the class of whom it is written, “The heart of her husband doth safely trust in her,” we must avoid anything like under-



Happy as the Day Is Long.

Thos. Ford.

hand deceit. Be frank, loyal, truthful. If a lapse is sometimes made,—for we all of us are but dust,—be quick to admit your fault. “Let not the sun go down upon your wrath;” sometimes a few words of candid explanation will clear a cloudy sky in a moment.

Then, avoid the disagreeable traits of Mrs. Nagging. Don't nag. The nagging habit will do more to ruin the happiness of an otherwise pleasant home than almost anything else. When you have quietly and pleasantly spoken your mind, **LET THAT END IT.** Don't keep referring to the same

unpleasantness. The first thing you know, you will talk about it until somebody loses his temper.

As a rule, men like their wives to study their little likes and dislikes,—especially in the matter of their food. We all remember the old saying: “The easiest way to a man's heart is thru his stomach.” If John doesn't like salt, *do* be careful not to put so much into the beans that he pushes back his plate, with a wry face,—but if you *do* happen to make such a blunder, *don't* cry because he tells you, without mincing the matter, that “these beans are too salt!” It will be more sensible to agree with him, and tell him you will do better next time.

And O! I wish I could be heard and heeded by all the women in all the world, young and old. I would say to them, Cultivate a pleasing, soft voice. Don't whine—DON'T! and never, never raise your voice, no matter how much in earnest you are. It *sounds* as if you were angry, whether you are or not.

“Well, but”—you hasten to explain that you are sick so much that it seems impossible to avoid whining. But it is possible. Your voice may be weak and faint, but you need not whine. To most men, I'll venture to say, there is nothing more irritating than to hear the whining voice of the wife from morning till night. So, if you feel that as soon as you open your lips you *must* whine, keep them fast shut until you are brave enough to speak in quiet, pleasant tones.

It was said of the Empress Josephine, of France, that altho her face and features were not beautiful, she was possessed of such a sweet disposition and such wonderfully pleasing tones (they generally go together), that she was accounted one of the most lovely women in Europe. Her biographer says: “Like the harp of David to the troubled breast of Israel's king, this charm is known to have wrought profoundly upon Napoleon. His own admission was: ‘The first applause of the French people sounded to my ear sweet as the voice of Josephine.’”

[This article on the part of the wife concluded next week.]

I HAVE never heard anything about the *resolutions* of the disciples, but a great deal about the *Acts of the Apostles*.—*Horace Mann*.

I HAVE lived to know that the secret of happiness is never to allow your energies to stagnate.—*Adam Clarke*.

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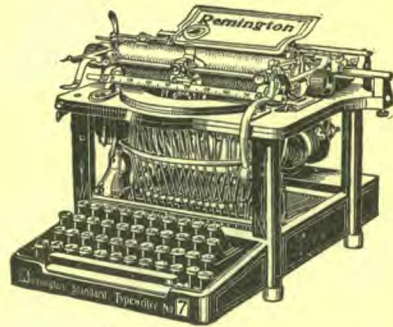
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We call attention to the advertisement of the Standard Dictionaries in another column. In our opinion the Standard is the completest and best dictionary in the world.

The Earthquake in Italy.—We have received an article from our correspondent in Italy on the great Calabrian earthquake, with photos of scenes after the awful temblor. This will appear next week.

Lord Kelvin, the great physicist, electrician, mathematician, inventor, and teacher, died December 17, at Glasgow, Scotland, at the age of eighty-three, of heart failure, superinduced by old age. He stands at the head of those who claim the earth's interior to be a solid instead of a liquid mass. He held the chair of natural philosophy, at Glasgow University, unbrokenly for fifty years.

One of the President's Rough-Rider friends, according to the *Springfield Republican* of December 5, himself a Protestant, wanted to marry a Catholic. His name is John A. McIlhenny. Her name was Miss Louise Stauffer, of New Orleans. Of course the church forbids such unions, but the pope granted a dispensation at the request of Mr. Roosevelt, which permitted the marriage in the Catholic cathedral of New Orleans. We regret that the President could even be induced to ask for this.

Rights of the State.—The *Catholic Mirror* condemns France because she is endeavoring to prevent the church from teaching in public schools. But why should the Roman Catholic be permitted to teach his religion in the state schools any more than the Protestant should be allowed to teach his? It is not the duty or province of the civil power to teach religion, or to use the public moneys for that purpose. The fact that the church has held sway so long in France is not a reason why such a regime should continue. We believe in religious instruction, believe it to be necessary to the individual, and even to the safety of the state, but it does not belong to the state to give it, or to the state thru the church.

Why Not Restore the Borrowed Clothing?

A RELIGIOUS contemporary, in an "Easter" lesson, presents for daily readings the following:

"MON., Keep Sunday by resting, Ex. 16:5, 22-30.
TUES., By worship Ps. 92:1-15.
WED., Polluting the Sabbath Isa. 56:2-7.
THURS., The reward of keeping Isa. 58:8-14.
FRI., Jesus kept the Sabbath .. Luke 13:10-17.
SAT., Hearing and teaching, Acts 13:27, 42-52."

Now every one of the scripture texts here cited are injunctions and promises with which God has invested one day and one day only; namely, the seventh day, the Sabbath. They have no application in any way to the first day of the week. They are stolen in toto to garb a day having no claim save erring tradition, which stands as a scripture day entirely naked of a shred of sanctity or holiness. Why not restore the divine garments to the rightful owner.

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The Eternal Law of Right.

The curse, the greatest curse, of a land is lawlessness—law dishonored, violated. In the wake of lawlessness follow benumbed conscience, betrayal of trust, crime of every sort. Neither property, reputation, chastity, nor life is safe in such a land.

On the contrary, the greatest blessing to a government is respect for law, regard for law, love for the true, the good, the just. In such a land all may rest in peace. Property and reputation are safe. Virtue and life are guarded. The integrity of the ruling head is respected.

But a land with poor laws, inadequate laws, oppressive laws, is better than anarchy. When the unregenerate human is left to himself, to follow his own way and will, he has left a sadder record than the worst of governments.

In our next issue we wish to study with our readers a better law; aye, even the best law—the rule of God's government.

God has a government. His people are His subjects. What is His law? We may know. His word reveals it. Next week let us study it together.

Mr. Roosevelt when first elected stated that he considered the three and one-half years which he filled out of Mr. McKinley's term as one term, and he should retire at the end of his second term. "Under no circumstances will I be a candidate for or accept another nomination," were his words, and just recently he declared again, having repeated those words, "I have not changed and shall not change the decision thus announced." And there are many candidates in the field as a result.

Land Fraud.—The *Independent* of December 19 mentions many land-fraud cases in the West, notes the fact that one secret service agent, Joseph Walker, was killed while collecting evidence of the land-fraud cases which involved at least ten men of some local prominence. Two men of note, State Senator Williams and his brother George B. Williams, have pleaded guilty at Carson City, Nev. Two guilty ranchmen have been indicted in that state for similar offenses. Another has pleaded guilty in Omaha. And so the thing runs; wherever there is government land, greedy men are working every plan to secure it for little or nothing.

The famous grand jury of San Francisco which indicted Mayor Schmitz and so many of the graft fraternity makes a notable report. It returned 441 indictments, involving forty-seven persons. Among other things it says, "We can not even outline the vast amount of evidence received

by us showing corruption and vice of the lowest kind, involving the greatest moral turpitude, such as the participation of the former mayor of our city in the profits earned by the prostitution of the lowest of fallen women, which constitutes a recital of seemingly inconceivable sin, shame, and violation of the law." In a speech which Mr. Langdon recently made in the East he declared that two hours after his arrival in New York he discovered that two private detectives were at his heels and were in the hall the night he was speaking.

God asks nothing of any soul of us which He will not enable that soul to give. All God's requirements or commands are enabling acts if we will with the spirit of true obedience yield to them. Is the command, "Go forward"? Let us go as far as the sea, let the water lap our feet; then He will open the way thru its dark waters.

Our Bible Band.

Schedule for the Week Ending Jan. 18, 1908.

Sunday	January 12	Genesis 27, 28	Psalms 12
Monday	" 13	" 29, 30	" 13
Tuesday	" 14	" 31, 32	" 14
Wednesday	" 15	" 33, 34	" 15
Thursday	" 16	" 35, 36	" 16
Friday	" 17	" 37, 38	" 17
Sabbath	" 18	" 39-42	" 18

Notes.

Keep ever in mind the Promised Seed, and the channels thru which that Seed should come.

Chapter 27 is the record of human interference in God's plans. Rebekah and Jacob thought God could not fulfil His promises unless they took a hand in it, a clear lack of faith, manifest at first also in Abraham, and nearly always found at the basis of all union of church and state. The human scheming resulted in life-long separation of mother and son, and great hardship to Jacob.

Chapters 28 to 32 are the records of Jacob's trials and victories, resulting at last in complete change of heart, placing Jacob the supplanter among the Israel of God.

Chapters 33 to 35, 37, 38 present some of the sad fruits of Jacob's mistakes in having more than one wife, resulting in partiality, jealousy, envy, and low standards of morality, and crime. Chapter 36 is a brief story of Esau's descendants.

Chapters 39 to 42 are a part of the beautiful story of Joseph in Egypt; of faithfulness, conscientiousness, integrity, and the fulfilment of his dreams, for which his brothers hated him.

Read prayerfully, thoughtfully, undisturbed, and undistracted by other things. Note that God uses no partiality. The sin of Jacob, or of Judah, is plainly told, with no excuse for their wickedness. The cause and punishment are not always nor generally stated, but if we read carefully we will be sure to find them. They knew the cause of some of their trouble when they were imprisoned in Egypt. See Gen. 42:21, 22. See Ps. 105:1-22 as a comment on the above chapters.

These lessons assume that our Bible-Band readers believe in the inspiration of the Bible; that the same Spirit inspired all its writers; that it is its own best interpreter; and that God is more than willing to illuminate our mind by His Spirit as we read its sacred story. That Record tells us of horrible things sometimes, like the sin of Judah, in chapter 38, but it does it in no way to pander to human lust or to excuse sin. It reveals the sin that we may shun it, and at the same time it reveals the remedy in God's love, mercy, and power.

There is yet opportunity to join the Bible Band, even if a little late. One would not have to work very hard to catch up with the regulars.

The real question for the believer in God's word to decide is not as to what the various schools or theologians teach, but what does God's word declare, what was the example of Jesus Christ?