

THE LAW OF GOD
GOD THE REVEALER

3
Bible-Reading Series No. 10



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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

2344.—The New Covenant Promised. Jer. 31: 33.

Will the promise of the new covenant be fulfilled at a certain time in the world's history or at a time in the life of each person? Will it come to one person at one time and to another person later, or to all at the same time? H.

It is true in both respects. In Jeremiah 31 the new covenant is set over in contrast to the old covenant, a national covenant, made with Israel thru the elders of the people. God's true Israel are those who are His thru the everlasting covenant, the Abrahamic covenant, the new covenant. The thought of the prophet is that there was coming a time when only that relationship would be recognized, and that was true after Christ was crucified. No other nation was recognized then as God's people, save those who had come into relationship with Him thru the new covenant. See 1 Peter 2:9 compared with Ex. 19:4, 5. But to each individual who came into that relationship there came the experience outlined in Jer. 31:33; when God's law is written in the heart, and they know that they are His children. The very fullest sense, of course, in which all that will be accomplished will be when God's children are called home and the earth is made new.

2345.—The Law of Acts 15: 24.

What is meant by the expression "the law"? E. R.

It is worthy of note, if our inquirer will look it up, to see that the expression, "Ye must be circumcised, and keep the law," is omitted from the Revised Version and the better Greek texts. Evidently the law under discussion in the fifteenth chapter of Acts includes the whole Mosaic code which the Lord did not impose on the Gentiles. Every moral element in that law remained. But every moral element of the law is included in the Ten-Commandment law. When Christ came, the ritual law expired by limitation. The great vine which had twined around the great trunk of the moral law dropped off, but the tree stood,—the Ten Commandments remained,—impaired in no part of its life. There will be no trouble to our inquirer whatever, or to any other who earnestly desires to know the truth, if he will keep in mind that God's government is one, eternal, unchangeable; necessarily so from His own perfect, holy, just, loving character. His law is as His government, and that law is summarized in the great Ten Words spoken from Mount Sinai.

In order to win the transgressors back to that law and teach them His character and hold them to Himself, God devised the ceremonial law by which His children could from the very beginning express their faith in Him. In the patriarchal age it was very simple. In the Mosaic age it was very complex, but every act that was performed had its lesson respecting sin and salvation; and sin is, ever has been, and ever will be, the transgression of the moral law of Ten Commandments. Sometimes this ceremonial law has been so intertwined in its moral aspects with the moral law that to the casual observer they have seemed almost the same. It is like a strong, growing green vine on an oak. When the vine is cut it falls and dies, but the oak stands just the same. The life of each is different. So it is with the two laws. We have a ceremonial law in this dispensation, God's simple regulations regarding baptism and the Lord's Supper. The four things imposed on the Gentiles in Acts 15 were things of moral bearing, things which these Gentile converts did not consider were part of the moral law because their minds had been blinded by generations of practise. They were imposed by the apostles because they did have a moral basis.

2346.—Beginning of the Sabbath.

If the Sabbath begins at the setting of the sun, should it not close at the rising? I have been taught that the Sabbath begins with the rising of the sun and closes with the setting, when Sabbath night begins. F. R.

The definition of a day which God has given in the first chapter of Genesis, repeated over and over, is that the evening and the morning constitute the day, that is, the dark and the light. Day is sometimes used in the sense of the light part, but the whole day is expressed by "evening-morning," the night and day, the day beginning with the evening. "From even unto even shall ye celebrate your Sabbath." Lev. 23:32. Our inquirer would have only a part of the day in this way. God's Sabbath day covers one rotation of the earth.

2347.—Christ's Age at Baptism.

Please explain Luke 3:23 in Revised Version. Jesus was baptized at the age of thirty. His ministry began A.D. 27. Did His ministry begin three years before His baptism? E. F.

Our inquirer has confounded the beginning of the Christian era with Christ's birth. The beginning of the Christian era is four years this side of the real birth of Christ. It was not placed there until the thirteenth century, by Roger Bacon. He found that the paschal full moon A.D. 30 fell on Friday, and this circumstance led him and several others, as Scaliger, Usher, Pierson, to conclude that this was the year of the crucifixion; but Dr. Hale's Chronology shows rather that it was not the year of the crucifixion, but four years before. Christ began His ministry when He was thirty years of age in the autumn of the year 27 A.D. He closed it in the spring, A.D. 31, three and one-half years later.

2348.—Baptism for the Dead. 1 Cor. 15: 29.

The Mormon elders claim that this verse means a future probation for those that lived before the Flood, also the heathen who have not had the light of the Gospel in its fulness. H.

The whole meaning of the chapter is not with the thought of saving somebody who is dead or being baptized in their behalf. The meaning of all of Paul's argument is that Christ died and rose again, and in that rising is our hope. If that were not true, then even those that had fallen asleep in Christ are perished. It is His death and resurrection that avail, but if He has not risen from the dead, what shall they do who have been baptized with that very thing in view? With certain death facing them, and their only hope in Christ and His resurrection, their faith has led them to believe in Him and believe Him to be the resurrection and the life. So they have been baptized in faith in that thought. Read the entire chapter, letting emphasis rest where the apostle has placed it, on the death and resurrection of Jesus Christ, dying for our sins, rising for our justification; connecting with it such passages as Rom. 6:3, "Are ye ignorant that all we who were baptized into Christ Jesus were baptized into His death?" and then see how forcible is Paul's argument—of what use is it to be baptized with all that in view, if there is no resurrection, if Christ is not risen again?

2349.—Lost Tribes of Israel.

A Latter-Day Saint said not long ago that the Indians were the lost tribes of Israel. Now I never heard before that there was a lost tribe of Israel. If there is, would you be so kind as to tell me, and where in the Bible it is? L.

We know of no place in the Bible where it speaks of a lost tribe of Israel. The ten tribes were split from the two tribes; the ten tribes went into cap-

tivity. Numbers of them came back and joined the two tribes at different times. The Bible often speaks of them as in captivity, but it does not speak of them as lost tribes; that is an invention of man. It speaks of the lost sheep of the house of Israel, and that is true of all those who have wandered away in sin.

2350.—Bazaars, Fairs, etc.

In view of God's plan of the tithe, enjoined in Leviticus and Malachi, is there any authority in the Scriptures for bazaars, fairs, etc., for raising money in churches? Is there any connection between these things and the Jewish customs when our Saviour cleansed the temple in Jerusalem? L. C. C.

The exercise of pure benevolence is not for show, not to get something out of it ourselves, not to plan it so that it will cost us nothing. We will give from a sense of duty, from a sense of the need of the cause for which we give; from the love of God and humanity. All artificial means for benevolent or Christian purposes have a downward tendency always, and eat out the spirit of pure benevolence. The temple of old became a regular market, in which men sought to make gains in the sacrifices and oblations offered to God. In many of the makeshift ways of raising money to-day people hope to give without sacrifice, and to be compensated in pleasure for all they give.

2351.—I. B. F.—No, Isa. 26:9 does not in anywise indicate an immortal, immaterial or conscious soul apart from the body. Isaiah simply uses a form of expression that is very common to-day, "With my soul have I desired thee in the night." We would say, With our thoughts we desired the Lord in the night, with our minds we longed for Him; simply the inward powers of his being were reaching out after God. We have no record whatever in God's word that the spirit or soul of man is capable of doing anything whatsoever apart from the body. Neither Gen. 41:8 nor Job 4:15 is any proof whatsoever, nor have these texts ever been so considered by Biblical scholars, so far as we know. The one simply declares that Pharaoh's spirit was troubled, just as the spirits of thousands and millions are troubled to-day. In Job 4:15 the term spirit is doubtless an angel, a spiritual being.

2352.—W. W. P.—Capital Punishment.—The New Testament is not a book of civil laws, but a book of soul-saving, character-building, Gospel truths. It takes government as it is and exhorts the believers in Christ to "submit yourselves to every ordinance of man for the Lord's sake" (1 Peter 2:13, 14), unless these human ordinances interfere with our duty to God. Then "we ought to obey God rather than men." Acts 5:29. The Bible declares as a prediction that "whoso sheddeth man's blood, by man shall his blood be shed." Gen. 9:6. And most nations have fulfilled the prophecy. There is much to be said on both sides of the question.

2353.—E. L. D.—2300 Days.—For the beginning of the 2300 days of Dan. 8:14 see Bible-reading in the Signs of Jan. 8, 1908. The beginning of that period of time is shown in Dan. 9:25. The commandment to restore and build Jerusalem went forth in B.C. 457. Ezra 7:7. It is impossible to tell within a few days of the very date of the beginning. It came somewhere in the seventh month, about the time of the day of atonement.

2354.—J. M. K.—1 Cor. 15: 51.—The correct reading of this text is that given in our Common Version, as well as the Revised Versions, "We all shall not sleep, but we shall all be changed." The "we" refers to believers. Those who live till Christ comes will not sleep in death; but they, with those raised from the dead, will be changed. Verse 40 is a general statement of conditions always true. There were bodies earthly and bodies heavenly then; there are now.

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

"Go, and Sin No More."

THE Feast of Tabernacles had just ended. The priests and rabbis at Jerusalem had been defeated in their plottings against Jesus, and as evening fell, "every man went unto his own house, Jesus went unto the mount of Olives."

From the excitement and confusion of the city, from the eager crowds and the treacherous rabbis, Jesus turned away to the quiet of the olive groves, where He could be alone with God. But in the early morning He returned to the temple; and as the people gathered about Him, He sat down and taught them.

He was soon interrupted. A group of Pharisees and scribes approached Him, dragging with them a terror-stricken woman, whom with hard, eager voices they accused of having violated the seventh commandment. Pushing her into the presence of Jesus, they said, with a hypocritical display of respect, "Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned; but what sayest Thou?"

Their pretended reverence veiled a deep-laid plot for His ruin. Should Jesus acquit the woman, He might be charged with despising the law

of Moses. Should He declare her worthy of death, He could be accused to the

Romans as one who assumed authority belonging only to them.

Jesus looked upon the scene—the trembling victim in her shame, the hard-faced dignitaries, devoid of even human pity. His spirit of stainless purity shrank from the spectacle. Giving no sign that He had heard the question, He stooped, and fixing His eyes upon the ground, began to write in the dust.

Impatient at His delay and apparent indifference, the accusers drew nearer, urging the matter upon His attention. But as their eyes, following those of Jesus, fell upon the pavement at His feet, their voices were silenced. There, traced before them, were the guilty secrets of their own lives.

Rising, and fixing His eyes upon the plotting elders, Jesus said, "He that is without sin among you, let him first cast a stone at her." And stooping down, He continued writing.

He had not set aside the Mosaic law, nor infringed upon the authority of Rome. The accusers were defeated. Now, their robes of pretended holiness torn from them, they stood, guilty and condemned, in the presence of infinite purity. Trembling lest the hidden iniquity of their lives should be laid open to the multitude, with bowed heads and down-cast eyes they stole away, leaving their victim with the pitying Saviour.

Jesus arose, and looking upon the woman, said, "Where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more."

The woman had stood before Jesus, cowering with fear. His words, "He that is without sin among you, let him first cast a stone," had come to her as

a death sentence. She dared not lift her eyes to the Saviour's face, but silently awaited her doom. In astonishment she saw her accusers depart speechless and confounded; then those words of hope fell upon her ear, "Neither do I condemn thee: go, and sin no more." Her heart was melted, and casting herself at the feet of Jesus, she sobbed out her grateful love, and with bitter tears confessed her sins.

This was to her the beginning of a new life, a life of purity and peace, devoted to

God. In the uplifting of this fallen soul, Jesus performed a greater miracle than in healing the most grievous physical disease; He cured the spiritual malady which is unto death everlasting. This penitent woman became one of His most steadfast followers. With self-sacrificing love and devotion, she showed her gratitude for His forgiving mercy. For this erring woman the world had only contempt and scorn; but the Sinless One pitied her weakness, and reached to her a helping hand. While the hypocritical Pharisees denounced, Jesus bade her, "Go, and sin no more." He relieved her from condemnation by freeing her from sin.

Jesus knows the circumstances of every soul. The greater the sinner's guilt, the more he needs the Saviour. His heart of divine love and sympathy is drawn out most of all for the one who is the most hopelessly entangled in the snares of the enemy. With His own blood He has signed the emancipation papers of the race.

Jesus does not desire those who have been purchased at such a cost to become the sport of the enemy's temptations. He does not desire us to be overcome and perish. He who curbed the lions in their den, and walked with His faithful witnesses amid the fiery flames, is just as ready to work in our behalf to subdue every evil in our nature. To-day He is standing at the altar of mercy, presenting before God the prayers of those who desire His help. He turns no weeping, contrite one away. Freely will He pardon all who come to Him for forgiveness and restoration. He does not tell to any one all that He might reveal, but He bids every trembling soul take courage. Whosoever will, may take hold of God's strength, and make peace with Him, and He will make peace.

The souls that turn to Him for refuge, Jesus lifts above the accusing and the strife of tongues. No man or evil angel can impeach these souls. Christ unites them to His own divine-human nature. They stand beside the great Sin-bearer in the light proceeding from the throne of God.

The blood of Jesus Christ cleanses "from all sin."

"Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."



"A group of Pharisees and scribes approached Him, dragging with them a terror-stricken woman."

Christian Science in the Light of Reason and Revelation

By R. A. Underwood

IV. New Thought, Healing.

THEY shall turn away their ears from the truth, and shall be turned unto fables," or falsehoods. 2 Tim. 4:4.

Many are accepting the new pantheism who do not claim to be Christian Scientists. It makes little difference as to the baneful results whether it is called Christian Science, New Thought, New Theology, Pantheism, or some other name, so long as its fundamental teaching is that man is his own saviour, and it thereby makes void the Gospel of Christ.

Ralph Waldo Trine, author of "In Tune with the Infinite," expresses the doctrine in these words: "All is He, since He is all, . . . and if all, then each individual, you and I, must be a vital part of that all. . . . Man is God incarnate. . . . The moment, however, we recognize our divinity, our higher, our God-selves, and the fact that we are the saviours of our fellow men, we become saviours, and stand and move in the midst of a majesty and beauty and power that proclaims us as such."

The reader may be ready to inquire, What about the many reported cures that are testified to among the followers of Christian Science? Is this all a delusion, or are persons actually cured of disease by this system of faith? These are natural questions that arise, and are worthy of consideration. There are many that are supposed to be healed. I will endeavor to consider these cases in a candid and fair manner according to the facts which have come before me.

Before doing this, let me call attention to one most important factor of this faith; namely, that nobody is sick, nobody is old, or has decrepitude. All that is called sickness or pain is an illusion or a deception. So, according to the doctrine of Christian Science, to say the least, no one is healed, or cured, of pain, or can be; because all sickness is simply imaginary, and not real. So, if the Christian Scientist believes what he claims, all their boasted work of healing the sick is a fake, and not true.

But let us notice the classes who claim to be healed.

1. I well remember a case in our neighborhood some years ago. The afflicted lady was my wife's cousin, and an intimate friend. She was dying with a cancer. She and the family had accepted the faith of Christian Scientists. When the physician told the woman that she had a cancer, her first step was to send for a Christian Science healer, who came from Cleveland, Ohio. On arrival, the first thing the woman said was, "You are not sick, madam; you have no cancer. All that tell you that you are sick, or have a cancer, are under a delusion. Now, Mrs. ———, repeat what I say: 'I am not sick; I am perfectly well.'" And so the lady repeated over and over again what the

pretended healer said. This was all that the healer did. She carried out Mrs. Eddy's instruction to an iota, as follows: "Expose and denounce the claims of evil and disease in all their forms, but acknowledge no reality in them."—"Science and Health with Key to the Scriptures," edition 1905, page 447.

Now, if what she claimed were true, she could justly take no credit for healing a perfectly well person. On the other hand, if Mrs. ——— was sick, and not a perfectly well woman, as the healer had claimed, then she was simply teaching the woman a lie; and so it proved. However, Mrs. ——— and the whole family were so hypnotized by this healer, and the spirit that goes with the doctrine, that they repeated the falsehood as long as breath was left in the body of the poor woman. My wife, on other occasions when members of the family had been sick, had ministered to their comfort, but now she was forbidden to do anything to relieve the pain and suffering of her dying cousin, because it was inconsistent to do anything for the relief of pain when there was nothing of the kind that existed. The healer and all the family declared she was well till the agonies of death forced the breath of life from her body.

This is a case illustrative of thousands. But a lady said to me, "I was healed." Well, if you believe the doctrine, you should say, "I thought I was sick, but found out I was not." That is all that the logic of Christian Science will permit you to claim, so far as being healed is concerned. I have no doubt that there are many who do think they are sick when nothing is in reality the matter with them. Others may have a mind-sickness, or the hypo, and Christian Science may cure this kind of sickness.

Disease is often due to mental causes, such as anxiety and worryment of mind. The expression, "Trust, rest, and live," contains a truth essential to the health of both the body and soul of man. Christ says, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Matt. 11:28, 29. Man is invited to cast all his care upon Christ, and to "rest in the Lord." Ps. 37:7. This rest of faith is essential to man's physical well-being; therefore it is a natural result of law that disease produced by worry is cured by removing the unrest that produced it, even tho the individual's mind is led to trust in a false hope. When the cause of the disease is removed, nature soon rallies from its effect. Had Christian Scientists recognized this simple, scientific fact, they might have been saved from many disappointments and much reproach.

2. Another class who testify to being healed

—and many they are—are either hypnotized, or led by the power attending this movement to claim to be well and healed, the same as my wife's cousin, who died with a cancer. She said more than five hundred times, "I am well; I am healed," and kept on saying this till she breathed her last; but it was an untruth. So with thousands who testify to healing. The first step in this system of healing is to declare one is well regardless of all facts in the case. They are asked to tell an untruth, if they are really sick, as the first step in being healed. They must say, "I am well," and continue to repeat it. It is nothing strange that persons who become hypnotized by this power should continue to declare an untruth for years while suffering more or less from the disease, till they finally go down to death.

The first Christian Scientist I ever had any particular conversation with was in the state of California some twenty-five years ago. The lady was a professional healer and a teacher. She wanted to make a healer and a teacher of me. I asked her to give me a few samples of what I would teach. She answered, "Whatever you believe is, is so," and made the statement, as an illustration, "I am a girl only sixteen years old." I said, "Madam, those stooped shoulders, gray hairs, that wrinkled brow, and your dimmed eyes, tell me you have passed three-score years or more of life's journey." But she insisted she was only a girl of sixteen summers. Her falsehood did not make it a truth, even tho she kept on telling it till she went down to the grave a few years later.

3. We might admit more than the logic of Christian Science will grant; namely, that some are actually healed who have suffered with disease. This I do not doubt. If this is so, is it not a good work? "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20. We have seen that from this standard of measurement, Christian Science has no light in it, and only darkness. It is weighed in the balances and found wanting.

Then from what source must this healing power come? The Bible presents two sources capable of performing wonders and even miracles. God is able, and often does, heal the sick and afflicted in a miraculous manner. See Mark 16:15-18; Acts 3:2-16. Another source of miracle working is revealed in doing great wonders for the specific purpose of turning men away from the truth of God unto a false hope. The Lord warned His people anciently against this power in these words: "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not harken unto the words of that prophet, or that dreamer of dreams; for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." Deut. 13:1-3.

In the last days, miracles will be wrought to deceive, if it were possible, the very elect. We have a description of this power given in the following warnings: "Even Him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved." 2 Thess. 2:9, 10. "For there shall arise false Christs, and false prophets, and shall show great signs and wonders, inasmuch that, if it were possible, they shall deceive the very elect." Matt. 24:24.

A power is brought to view in Revelation 13, of which it is said, "And deceiveth them that dwell on the earth by the means of those miracles which he had power to do." Verse 14. In chapter 16:14, this same wonder-working power is said to be "the spirits of devils, working miracles," for the purpose of deceiving all that may be ensnared.

Some question whether the devil has power to heal the sick. It is certain that Christ says he has power to bind men with disease. The Saviour describes, in Luke 13, a poor woman that had been bound by Satan for eighteen years with an infirmity. The Saviour healed this woman upon the Sabbath day, and was accused by the Pharisees of breaking the Sabbath in doing so. Listen to Christ's answer to their charge. Verses 15, 16: "Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?"

Christ's mission to this world is to ultimately "destroy him that had the power of death, that is, the devil; and deliver them who thru fear of death, were all their lifetime subject to bondage." Heb. 2:14, 15. If Satan can bind a man, he certainly has power to loose him. If, then, men are all their lifetime subject to the bondage of disease, thru the power of Satan, and if he can deceive them by healing them, and lead them to reject the Gospel of Christ, he has thereby gained his object.

So it is in the healing work of Christian Science. As already seen by the plainest repeated statements from the prime promoter of this delusion, it rejects, denies, and wrests the truth of the Bible, and destroys, as far as its influence goes, the Gospel of the Son of God by denying the fundamental principles underlying the whole plan of redemption.

May God save the honest seeker after truth and light from the fables and delusions that await those deceived by the false claims of Christian Science.

[Mr. Underwood's article next week will consider "The Lord's Prayer; the Ego," from the standpoint of Christian Science.]

WHEN I read the life of such a man as Paul, how I blush to think how sickly and dwarfed Christianity is at the present time, and how many hundreds there are who never think of working for the Son of God and honoring Christ.—D. L. Moody.

Christ and the Law.

[From Wesley's Sermon XXVII, Discourse V on the Sermon on the Mount.]

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." Matt. 5:17, 18.

IT is not improbable, some might hope it was so, that He was abolishing the old religion and bringing in another; one which, they might flatter themselves, would be an easier way to heaven. But our Lord refutes in these words both the vain hopes of the one, and the groundless calumnies of the other.

I shall consider them in the same order as they lie, taking each verse for a distinct head of discourse.

Not to Destroy.

1. And, first, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil."

Human Life.

How few and evil are thy days,
Man, of a woman born!
Trouble and peril haunt thy ways:
Forth like a flower at morn,
The tender infant springs to light,
Youth blossoms with the breeze,
Age, withering age, is e'er ere night;
Man like a shadow flees.

And dost Thou look on such a one?
Will God to judgment call
A worm, for what a worm hath done
Against the Lord of all?
As fail the waters from the deep,
As summer brooks run dry,
Man lieth down in dreamless sleep;
Our life is vanity.

Man lieth down, no more to wake,
Till yonder arching sphere
Shall with a roll of thunder break,
And nature disappear.
O hide me till Thy wrath be past,
Thou who canst kill or save;
Hide me, where hope may anchor fast
In my Redeemer's grave.

—James Montgomery.

The ritual of ceremonial law delivered by Moses to the children of Israel, containing all the injunctions and ordinances which related to the old sacrifices and service of the temple, our Lord indeed did come to destroy, to dissolve and utterly abolish. To this bear all the apostles witness; not only Barnabas and Paul, who vehemently withstood those who taught that Christians ought "to keep the law of Moses" (Acts 15:5); not only Peter, who termed the insisting on this, on the observance of the ritual law, a tempting God and putting "a yoke upon the neck of the disciples, which neither our fathers," saith he, "nor we were able to bear;" but all "the apostles, elders, and brethren," "being assembled with one accord" (Acts 15:25), declared that to command them to keep this law was to subvert their souls; and that it seemed good to the Holy Ghost and to them to lay no such burden upon them. This handwriting of ordinances our Lord did blot out, take away, and nail to His cross. Col. 2:14.

2. But the MORAL LAW, CONTAINED IN THE TEN COMMANDMENTS, and enforced by the prophets, He did not take away. It was not the design of His coming to revoke any part of this. This is a law which never can be broken, which "stands fast as the faithful witness in heaven." The moral stands on an entirely different foundation from the ceremonial, ritual law; which was only designed for a temporary restraint upon a disobedient and stiff-necked people; whereas this was from the beginning of the world; being "written not on tables of stone," but on the hearts of all the children of men, when they came out of the hands of the Creator. And however the letters once wrote by the finger of God are now in a great measure defaced by sin, yet can they not wholly be blotted out while we have any consciousness of good and evil. Every part of the law must remain in force, upon all mankind, and in all ages; as not depending either on time or place, or any other circumstances liable to change; but on the nature of God, and the nature of man, and their unchangeable relation to each other.

To Fulfil.

3. "I am not come to destroy, but to fulfil." Some have conceived our Lord to mean, I am come to fulfil this, by My entire and perfect obedience to it. And it can not be doubted but He did, in this sense, fulfil every part of it. But this does not appear to be what He intends here, being foreign to the scope of His present discourse. Without question, His meaning in this place is (consistently with all that goes before and follows after), I *am come* to establish it in its fulness in spite of all the glosses of men. I am come to place in a full and clear view whatsoever was dark or obscure therein. I am come to declare the true and full import of every part of it; to show the length and breadth, the entire extent of every commandment contained therein; and the height and depth, the inconceivable purity and spirituality of it in all its branches.

4. And this our Lord hath abundantly performed in the preceding and subsequent parts of the discourse before us in which He has *not introduced* a new religion into the world, but *the same which was from the beginning*—a religion the substance of which is, without question, "as old as the creation;" being coeval with man, and having proceeded from God at the very time when "man became a living soul" (the *substance*, I say, for some circumstances of it now relate to man as a fallen creature), a religion *witnessed* to both by *the law* and by *the prophets* in all succeeding generations. Yet was it never so fully explained, nor so thoroly understood, till the great Author of it Himself condescended to give mankind this authentic comment on all the essential branches of it; at the same time declaring it should never be changed, but remain in force to the end of the world.

[In our next issue will be given the second part of Wesley's unanswerable discourse on the law.]

THE end of man is in an action, and not a thought, tho it were the noblest.—Thomas Carlyle.

The Immutable, Eternal Law of God

1. What is said of God's government?

"The Lord hath prepared HIS THRONE in the heavens; and HIS KINGDOM RULETH OVER ALL." Ps. 103:19.

2. What shows that His law is the same in all places of His dominion?

The prayer that Jesus taught: "Thy will be done IN EARTH, as it is IN HEAVEN." Matt. 6:10.

3. How do we know that His will is expressed in His law?

to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said [margin, "that law which said"], Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:8-12.

NOTE.—There can be no question as to

8. After Moses had broken these tables (Ex. 32:19), what did the Lord write upon the second tables?

"At that time the Lord said, . . . I will write on the tables the words that were in the first tables." Deut. 10:1, 2.

9. What did the Lord write upon the tables?

"And He wrote on the tables, according to the first writing, the TEN COMMANDMENTS, which the Lord spake unto you in the mount out of the midst of the fire in the day of the assembly: and the Lord gave them unto me." Verse 4.



J. R. Herbert, R. A.

Moses Descending from Mount Sinai.

"I delight to do Thy will, O My God; yea, thy law is within My heart." Ps. 40:8.

"And knowest His will, . . . being instructed out of the law." Rom. 2:18.

4. How much is expressed in this law?

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments; for this is THE WHOLE DUTY OF MAN." Eccl. 12:13.

5. Where will we meet this law again?

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Verse 14.

"As many as have sinned in the law shall be judged by the law." Rom. 2:12.

6. What law is this which is the rule of human conduct and by which we must be judged?

"If ye fulfil THE ROYAL LAW according to the SCRIPTURE, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect

the law here meant. (1) It is the royal law of the great King whose "kingdom ruleth over all." (2) It is not a new law, but the law according to the Scripture,—a law found in the Old Testament. (3) It is the law which contains the precepts: "Do not kill;" "Do not commit adultery." This is the Ten-Commandment law. See opposite page. (4) It is the same law to which the wise man refers by which we must be judged.

7. How does the Lord refer to this law?

"And the Lord said unto Moses, Come up to Me into the mount, and be there; and I will give thee TABLES OF STONE, and a law, and commandments which I have written." Ex. 24:12.

"And He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Ex. 31:18.

"And the tables were the work of God, and the writing was the writing of God, graven upon the tables." Ex. 32:16.

10. Where is the record of this law?

In Ex. 20:1-17. See center of opposite page. Read Exodus 19.

11. What shows the completeness of this law?

"These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and HE ADDED NO MORE. And He wrote them in two tables of stone, and delivered them unto me." Deut. 5:22.

NOTE.—There can be no question on the part of him who with unprejudiced heart reads the record of the giving of the law of Ten Commandments. It was spoken amid unearthly grandeur by the voice of God, engraved by the finger of God upon tables of enduring stone, placed in a holy receptacle made expressly for it, and over it was placed the mercy-seat, in the most holy place of the sanctuary or house of God. Around it all the worship and service of God revolved. By

(Continued on Page 14.)



The Law of Jehovah

And the Witness of Prophet, Apostle, and Jesus Christ

"The Law of the Lord is perfect." Ps. 19:7

"Jehovah came from Sinai; . . . from His right hand went a fiery law for them. Yea, He loved the people." Deut. 33:2, 3

"Hear, O Israel; the Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart." Deut. 6:4-6

"Thou shalt love thy neighbor as thyself." Lev. 19:18

"Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22:36-40

"The works of His hands are verity and judgment; all His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111:7, 8

"Harken unto Me, ye that know righteousness, the people in whose heart is My law: fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool; but My righteousness shall be forever, and My salvation from generation to generation." Isa. 51:6-8

"Thy righteousness is an everlasting righteousness, and Thy law is the truth." Ps. 119:142

"Concerning Thy testimonies, I have known of old that Thou hast founded them forever." Ps. 119:152

"For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life." Prov. 6:23

"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." Eccl. 12:13, 14

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in thru the gates into the city." Rev. 22:14

"He that saith he abideth in Him [Christ] ought himself also so to walk, even as He walked." 1 John 2:6

"It is time for Thee, Lord, to work; for they have made void Thy law. Therefore I love Thy commandments above gold; yea, above fine gold." Ps. 119:126, 127

THE TEN WORDS

Exodus 20:1-17

And God spake all these words, saying:

I

I am Jehovah thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me.

II

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments.

III

Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh His name in vain.

IV

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the Sabbath day, and hallowed it.

V

Honor thy father and thy mother; that thy days may be long upon the land which Jehovah thy God giveth thee.

VI

Thou shalt not kill.

VII

Thou shalt not commit adultery.

VIII

Thou shalt not steal.

IX

Thou shalt not bear false witness against thy neighbor.

X

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Of Christ: "I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40:7, 8

"Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you I speak not of Myself; but the Father that dwelleth in Me, He doeth the works." John 14:10

"And it is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17

"If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love." John 15:10

"If ye love Me, keep My commandments." John 14:15

"Ye are My friends, if ye do whatsoever I command you." John 15:14

"Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. And ye know that He was manifested to take away our sins; and in Him is no sin." 1 John 3:4, 5

"Do we then make void the law thru faith? God forbid; yea, we establish the law." Rom. 3:31

"Thou shalt call His name JESUS; for He shall save His people from their sins." Matt. 1:21

"Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus 2:13

"If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:8-12



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For further information see page 15.

MILTON C. WILCOX

A. O. TAIT

EDITORS.

Let Him In.

IT is a striking picture that Mr. Mente has given us for our first page. In its background lies the great dark world, with its troubles, its strife, its calamities, its sins, its crimes, its perils. It is not an enticing picture. It does not invite the hunted heart to refuge nor the troubled soul to rest.

Yet how true to life is the picture. War or preparations for war is a business of the nations. Crime in a thousand Protean forms stalks boldly from the slums and dark alleys of the city to the great highways of commerce, industry, and government. Gaunt famine devours her victims in the great populous countries of earth. Manifold diseases prey upon the inhabitants of earth. Fire and tempest, flood and earthquake, calamity and disaster, help to swell the death-roll of earth's morgue. Religion, which ought to be the stay, the hope, the power of the soul in times like these is weak and listless, or hopelessly apostate.

Yet is there hope. God lives and reigns. Jesus Christ is a risen Saviour, a pitiful, loving, merciful Redeemer, a strong, true, and helpful Friend. Therefore down into the dark world He comes, seeks out the clouded homes, the closed hearts, the gloomy lives; yea, all needy ones; and knocks at the door for entrance. Down into lukewarm, careless Laodicea He comes, and knocks for admittance. In words of infinite love He pleads: "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3: 20.

He knows before He knocks the condition within. He knows how unswept, unclean are the rooms; He knows the trash of sensuousness piled within; He knows how the selfish, pleasure-loving, avaricious heart has heaped up rubbish till the door is blocked. Yet He knocks. He would come in and give infinite help in the cleansing and renovation of the rooms. Open the door.

He knows how bare is the cupboard of all that would minister to human need; knows that there is nothing to set before Him but human weakness, and misery, and wretchedness, and sorrow, and wo. Yet would He come in. He would cleanse the heart and heal by the Balm of Heaven every bruise of sin. He would sit down with you, dear soul, at the miserable board you would spread for Him. Seeing it in all its poverty, in all its lack of every good quality, yet would He sit down with you and partake, heartily, helpfully, blessedly. Then *you* would sup with *Him*. He would open His treasures and load the table yielded to Him. Then from that board to which you had invited the

King, the King would serve you. What delectable food does heaven furnish that He would not set before you in that royal feast? What life-giving viands would be displayed, potent with all the blessings of strength and gladness and rest and joy and blessedness—fruits from the tree of life; draughts from the river of life.

O, let the Royal Pilgrim into the heart

and life. Let Him in, not as a wayfaring man who tarries only for a night, but as an abiding Guest, a life Companion.

"Open now to Him your heart,
Let Him in;
If you wait He will depart,
Let Him in;
Let Him in, He is your Friend,
And your soul He will defend,
He will keep you to the end,
Let Him in."

Studies in Romans

Rom. 2: 17-29.

THE study in Romans last week dealt with those scriptures that show that our heavenly Father can and does reach those who are in the darkest night of heathenism. The next verses to be considered are the following:

"But if thou bearest the name of a Jew, and retest upon the law, and gloriest in God, and knowest His will, and approvest the things that are excellent, being instructed out of the law, and art confident that thou thyself art a guide of the blind, a light of them that are in darkness, a corrector of the foolish, a teacher of babes, having in the law the form of knowledge and of the truth; thou therefore that teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou rob temples? thou who gloriest in the law, thru thy transgression of the law dishonorest thou God? For the name of God is blasphemed among the Gentiles because of you, even as it is written. For circumcision indeed profiteth, if thou be a doer of the law; but if thou be a transgressor of the law, thy circumcision is become uncircumcision. If therefore the uncircumcision keep the ordinances of the law, shall not his uncircumcision be reckoned for circumcision? and shall not the uncircumcision which is by nature, if it fulfil the law, judge thee, who with the letter and circumcision art a transgressor of the law? For he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit not in the letter; whose praise is not of men, but of God." Rom. 2: 17-29.

In the apostle Paul's time, the Jews were the professed church of God in the earth. They made great pretensions to piety. They would not deign to mingle with the nations about them because of the superiority that they claimed.

But the apostle shows in the first part of the foregoing quotation that bearing "the name of a Jew," and resting upon "the law," and glorying in God, and approving excellent things, are not sufficient. Professing all these high forms of morality and righteousness, while at the same time every principle of them is being violated and trampled upon, is nothing but hypocrisy.

The Jews placed great stress upon circumcision. They had the idea that if they were only circumcised it was equivalent to a passport into heaven. Circumcision, according to their notions, made them the children of Abraham, and if they were his children they were safe. But the apostle makes it plain that they were altogether wrong. "Circumcision indeed profiteth, if thou be a doer of the law." The doing of the law, then, is the objective point toward which we are directed. The doing of the law is righteousness. Any amount of professions, any amount of outward ceremonies, even tho

these ceremonies may be instituted by the Lord Himself, will not take the place of right-doing, which right-doing is the keeping of God's law.

"If thou be a transgressor of the law, thy circumcision is become uncircumcision." The Jew to whom these words were addressed was trusting in his circumcision to save him. And the Jew who is trusting in any such a form or ceremony represents any individual in any time of the world's history who trusts to the *formalities* of service and who does not give attention to the plan that God has given whereby men may attain to righteousness and keep the law of Jehovah.

Many persons seem to think that if they only have their membership with some church they will be all right; or if they cling to some of the forms of religion that God will save them. But any one who stops to consider the matter closely will readily understand that God can not save any one who is not right. To bring that which is wrong into heaven would mean to ruin the eternal happiness of every righteous person who would enter there. Only the right can stand with God. Only the righteous can enter His eternal abode. The mere formalities of circumcision, or of any other like ceremony, must be swept aside as of no consequence apart from God's great object of leading men to keep His law.

The apostle Paul expresses this truth in another place in this language:

"Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God." 1 Cor. 7: 19.

It is so easy for men to get their minds fixed upon some kind of formality, some kind of a ritual, some particular outward performance, and depend upon these things to the neglect of real deeds of righteousness, hence the apostles and teachers and prophets of the Bible have made it very plain that keeping God's commandments is the object to be sought above everything else.

And in view of the importance of commandment-keeping the Lord has made abundant provision for man's salvation from sin so that he can keep the righteous requirements of the divine Father. This point is particularly dwelt upon in the next chapter of Romans, so we will pass it for the present.

"He is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh." The outward life does not make the real revelation of what the man actually is. To be a Jew in reality would mean to possess the faith and the righteousness of Abraham. And it takes this faith and righteousness that was so conspicuous in

Abraham to truly represent the keeping of the law of God.

"He is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit not in the letter; whose praise is not of men, but of God." Inward righteousness is the only true righteousness. Men may make a fair exterior. They may appear, on a superficial acquaintance, to be all right. This outward appearance is all that men have to judge by in estimating the work and the characters of their fellows, but God looks at the man as he really is. God looks at the heart; He looks at the motives; He considers the meditations and thoughts; He goes into the citadel of the soul where none but He can enter, and measures the real man.

Thus being able to measure the man as he really is, and not looking upon him merely as he outwardly appears, when God pronounces him good he is good indeed. And

thus may the lesson be impressed on our minds that even the outward observance of some of the precepts of the law of God may be as hollow a formality as the circumcision that was practised by the Jews long after they had ceased to possess the righteousness for which that ceremonial stood. The true keeping of the law of God must be a matter in which the individual meets the careful scrutiny of Him who knows every motive, every thought, and every impulse of the heart. The true keeping of the law of God begins with the innermost part of the man's private life and shows a perfectly clean record clear to the surface.

With the knowledge of God's actual requirements before us should we not at all times breathe the prayer, "Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Jehovah, my Rock, and my Redeemer." Ps. 19:14.

further slumber, and troubled his spirit greatly.

A Vain Quest.

He sought for the meaning of the dream, so unlike any others of which he had ever heard, and naturally to the wise men of his council—the magicians, enchanters, sorcerers and Chaldeans. But that he might be assured of the true interpretation, he



Babylonian Horses and Men, from the Monuments.

demanding that they should first tell his dream. The youthful Judean students had caused him to doubt the great teachers of his realm, and he thought it wise to demand more than the ambiguous replies of the scholars of mysticism, the school-men, or the priests. More than this, he demanded a satisfactory reply to his request under the penalty of destruction of property and loss of life. "If ye make not known unto me the dream and the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill." Dan. 2:5. On the other hand, if they would make known the dream and its interpretation, they should be loaded with gifts and honor. Dan. 2:6. The king thus placed before these worldly wise men the strongest incentives to reveal their right to be regarded as counselors in his realm. They again ask that the dream be made known.¹

But the requirement is beyond their wisdom. No philosophy they possess, no science of which they are masters, no process of reasoning, no authority of masters or tradition, no incantation or spell, can reveal the dream or its meaning. They know this; and in the light of the king's sentence they confess the futility of their knowledge, and seek to excuse themselves and to persuade the king by precedent. The record tells us:

"The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter; forasmuch as no king, lord, or ruler hath asked such a thing of any magician, or enchanter, or Chaldean. And it is a rare thing that the king requireth, and there is no other that can show it before the king, except the gods, whose dwelling is not with flesh. For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon." Dan. 2:10-12, A.R.V.

Viewed from the ground of their great claims and pretensions, the king's decree was not unjust. Here were men who boasted

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¹ It will be noted that in verse 4 the wise men ask for the dream. In verse 5 the king says, "The thing is gone from me." That the word "thing" does not refer to the dream is evident, (1) from their asking the second time: "Let the king tell his servants the dream," which would have been a reflection on the king's word. Verse 7. (2) The word translated "thing" in verses 4 and 6 is the Aramaic *millaw*, from *mawlal*, to speak or say. It is rendered "thing" in Dan. 2:5, 11, 15, 17; 4:33; 5:15, 26; "matter" in Dan. 2:10; 7:1; "word" in Dan. 3:28; 4:31; "commandment" in Dan. 3:22. The A.R.V. margin of Dan. 2:5, 8, is, "The word is gone forth from me." By Prof. C. H. H. Wright, of Oxford, "From me firm is the word."

Studies in the Book of Daniel

God the Revealer

Daniel Two—The Alphabet of Symbolic Prophecy. The Dream.

THERE was a troubled king in the ancient and mighty empire of Chaldea—not a strange thing. This one, however, was troubled for cause. As he had looked backward over the kaleidoscopic history of the earth to his time, as he had viewed the rise and fall of empire, the exaltation and abasement of men, his mind had turned to his own mighty, growing, world-renowned, world-governing empire. Would it fall into decay and perish as had others? Would it in turn be subjected by some mighty conqueror, even as Babylon had brought other nations under her iron yoke? Or would Babylon, glorious above all her predecessors, stand forever?

The great God is interested in the affairs of men. He has a purpose in this world which He is working out despite sin and rebellion. In the working out of this purpose He seeks to use for His own eternal glory and the everlasting good of all His creatures, every human soul, to the fullest extent of that soul's capability. He will use every soul which will respond to Him. He will enter every avenue to heart or mind which may be left open to Him, in order to seek the salvation and cooperation of that soul. God has not *revealed* His working in behalf of all, but He works in behalf of all; and He leaves on record typical cases for the encouragement and instruction of those who come after.

Among the kings of earth, Pharaoh was one of such who rejected God's revelation, hardened himself against God's mercy, and defied God's power. Nebuchadnezzar was another ruler who at last yielded to the Divine Goodness. Thru both of these kings God showed His power and glory; thru the one despite his hardness and rebellion; thru the other by blessed final cooperation. The

one hardened under reproof and instruction; the other yielded.

The Second Lesson.

God had showed the proud king of Babylon that the educational system of Babylon at its best was not to be compared with the divine system at the worst; but Nebuchadnezzar had not heeded the first lesson. Now the king's desire to know the future was the channel by which the second time God sought to teach Nebuchadnezzar the folly of all human wisdom, and the only true source of knowledge. He therefore came to the idolatrous king in the most impressive possible way—in a strange and startling dream which roused the king from his sleep, prevented



The Image of Nebuchadnezzar's Dream.



THE OUTLOOK

"Watchman,
what of
the night?"

Earthquakes in Calabria, Italy

(From Our Own Correspondent)

A WRITER of the sixteenth century in the vigorous style of that period described Calabria as "the trembling land." This province forms the toe of the Italian boot and there very often the shoe pinches. In fact all of Southern Italy is more or less subject to the dangerous caprices of nature. One moment the country is heaving to and fro like a ship at sea, in the iron grasp of the earthquake giant, and in another, smoke, fire, and lava are being belched forth from the bowels of the earth thru the mighty crater of Vesuvius.

Only two years ago Calabria passed thru a fearful earthquake experience which left a large part of the province devastated and desolate. But the people are courageous and the work of restoring the towns and villages destroyed by the earthquake was soon begun. From all Italy came contributions of money and provisions. The city of Milan alone helped to erect two new towns near the site of the ones that had been shaken down by the earthquake.

Just as the Minister of Finance and other governmental and provincial officials were on the point of inaugurating some of these new towns, the earthquake giant again arose in his might and shook violently that section of the province adjoining the one previously devastated.

It has been said that during the interval from the earthquake in 1905 to the present one, the earth has been in a continual tremor, as shown by the seismographic instruments, but not sensible enough to be felt by the people. The seismograph registered from the time of the earthquake of 1905 to July, 1906, the space of about a year, as many as 300 distinct shocks in this region.

This last earthquake, it is claimed, came as a culmination of the uncertain state in which Calabria has found itself ever since the previous great scourge. But be that as it may, yet we see that the old earth, as a man at advanced age, is becoming unsteady in its gait and is in a state of tremor because it also is approaching the end of its days.

The towns and villages that suffered the heaviest in this last earthquake were for the most part situated high up among the mountains, overlooking the blue waters of the

Ionian, the sea of Pythagoras and Praxiteles. The well-cultivated vineyards and groves of orange and olive trees that clothe the mountainside indicate that the people are thrifty and industrious.

Calabria formed a part of the ancient Magna Grecia, which derived its name from the powerful Greek colonies that in very early times studded this part of Italy. Pythagoras here founded a school of philosophy to which even the great Plato came to cultivate his mighty genius. And also in its magnificent scenery Calabria partakes much of the nature of Greece. The oranges of Calabria are among the finest to be had anywhere.

The people of the stricken districts, living mostly among the mountains, were accustomed to retire early and were therefore wrapped in deep sleep on the evening of October 23, the fatal night that marked the death knell for many of them.

About nine o'clock that evening the earth

while wrapped in slumber. Some, as if by miracle, escaped; others ran out into the open country, while some badly wounded perished during the night for lack of assistance.

The earthquake throwing down the homes of the people and spreading death and distress everywhere was assisted in its destructive work, as if by the cruel irony of nature, by the blackened skies that poured down their abundant stores of rain in drenching torrents. In that terrible moment those that had escaped with their lives, terrified beyond measure, sought refuge in the open fields, where the rain beat mercilessly down upon them. With the clayey constituency of the soil we can well imagine that there must have been desolation personified.

When the morning dawn shed forth its gleams upon the gruesome spectacle, crowds of pale, terrorized people could be seen thoroly drenched from the rain and trembling from the cold, as these towns are situated high up among the mountains. Almost all the houses were razed to the ground while the few that remained standing were in danger of falling at any moment. Pieces of walls and roofs were balanced in air as if by a miracle of equilibrium. The town was literally deserted. On the heaps of ruins some old women were endeavoring to gather up a few of their scanty belongings. One old lady sat on a desolate pile that once represented her home crying, "My poor boy, my poor boy!" Entire families were wiped out, and in some instances there were children left orphans or a lone father wandering about deprived of his entire family.

As the work of rescue began the people crowded upon the spot, each anxious to find a lost relative or friend. One man that had been for some time buried under the ruins was pulled out by the soldiers and found to be alive. He looked about him for a moment and then ran down the street crying for joy. One can hardly imagine the touching scenes that took place when some one that was thought to be lost was found safe and sound and joyfully embraced by his dear ones.

In one town called Gerace Marina four-fifths of the houses are down, while Brancaleone was almost entirely destroyed. With-



Hunting for Their Scanty Belongings after the Calabrian Earthquake.

began to rock to and fro and play havoc with its slumbering children. There was first a slight shock which was quickly followed by a very severe one. And in ten seconds the earthquake had transformed flourishing towns and villages into cemeteries and heaps of ruins.

Upon the town of Ferrazzano, with its 2,500 inhabitants, the earthquake struck in all its fury. Many of the inhabitants were buried under the roofs and walls of their own houses,



A Section of Ferrazzano as It Appeared after the Earthquake.



In the Wake of the Earthquake: Not a House Left Intact.

out going into detail on the extent to which the different places suffered, suffice it to say that twenty-seven towns and villages suffered heavily in the earthquake while there were twenty-eight others that were less severely damaged.

At first the number of those that perished in the earthquake was reported to surpass five hundred. But an accurate and careful examination revealed that the death-list is not much over 200. However, besides these, many were wounded, hundreds of houses have been destroyed, and thousands are camping in the open air.

The government immediately despatched a war-ship and a large number of soldiers to the scene of the disaster. Thus was quickly begun the work of rescuing those buried under the ruins, and giving aid to the wounded and suffering. Lumber was also sent from northern Italy which was accorded free transportation by the railroads, to be used for building temporary huts for sheltering the homeless people from the storms.

The different cities of Italy contributed liberally to aid the inhabitants of the earthquake-stricken districts. The king of Italy immediately sent \$20,000 to alleviate the suffering of his afflicted subjects. The students of the

pily unconscious in its innocence that it was alone in the world. On the evening of the earthquake the father, mother, two brothers, and a gardener were crushed by the house falling upon them. But the mother by the maternal instinct of her nature bent herself over her babe and in that position perished. The babe was found the next morning, alive and unhurt, lying between the right hand and body of its dead mother.

A boy was deprived of his parents and all his relatives by the earthquake. The small

savings of his people were lost; the home was carried away and dashed into an abyss, 1,300 feet below, and even the ground upon which it stood was altered beyond recognition.

These momentary tremors of the earth involving but a corner of its surface can give us some slight idea of what that day will be of which it says, "And EVERY mountain and island were moved out of their places." These are forerunners of that time, announcing in no uncertain tones that that day hasteneth greatly.

C. E. MILTON.

The Recrudescence of Evil Days

NEVER perhaps since the days of the Reformation was there a time of such wide-spread agitation for what will ultimately mean the union of church and state. We are living in the later American Republic the life of the Roman Republic over again. As men lost faith in God's word in the early centuries of Christendom, as the state, influenced by the wealthy and luxurious, sunk more and more deeply into iniquity and manifold crimes of every sort, the apostate church

keeping open of any place of business or the maintaining of any stand for the sale of any article or articles of profit during Sunday, except venders of books and newspapers, and apothecaries for the dispensing of medicine, undertaking establishments and other things for the purpose of charity or necessity. Football and baseball, all other kinds of playing, sports or pastimes or diversions disturbing the peace and keeping of the day prohibited in the District of Columbia on Sunday; build-



Victims Extracted from the Ruins.



A Forlorn Family Rendered Homeless by the Earthquake.

different large universities of Italy went thru the streets of their respective towns soliciting money, provisions, and clothing for the homeless of Calabria. In Milan alone they gathered about \$7,000.

The Catholic Church came forward and loudly lamented the sad fate that had overtaken the poor inhabitants of Calabria. It generously offered its aid; however, in caring for the dead rather than the living. So solemn masses were proclaimed for the suffrage of the souls of those that perished in the earthquake. The emissaries of the church went around from house to house collecting money to pay for these masses. A goodly sum was thus gotten together. The masses were celebrated with much pomp and ceremony, and the money collected went to pay for the same and consequently safely found its way into the coffers of the church. Thus the church helped the victims of the earthquake by helping itself. But I might add that something was done by the Catholic Church toward collecting money also to help rebuild its churches that were destroyed or damaged by the earthquake. The church of Rome knows how to turn ever the calamities of the people to its profit.

Also in Italy the earthquake played its caprices. In one place it left the upper half of the town untouched, while in the lower half not a house was left intact.

On the morning following the earthquake a reporter met a lady carrying a nine-months-old baby in her arms. The babe opened its bright eyes and smiled sweetly at him, hap-

and the weakened state naturally came together,—ambitious men in the state to secure the power of the church for the furtherance of their aims, and ambitious men of the church to secure the power of the state for the enforcement of so-called Christian dogmas. We are living in principle that time over today.

And, saddest of all, it is manifest in what was once, at least, "the land of the free and the home of the brave," a nation that had nailed to its standard banners bearing the inscription, "Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof." Yet there lie before us at the present writing not less than four bills at present before Congress, every one of which if enacted into law will be an advance step to the fuller union of church and state.

1. H. R. Bill No. 327, introduced by Mr. Ollie M. Jones, referred to the Committee on Coinage, Weights, and Measures, to restore the inscription, "In God We Trust," upon the coins of the United States of America. It is very brief, as follows: "Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, that all coins of the United States of America hereafter minted or coined shall bear the inscription, 'In God We Trust.'"

2. H. R. Bill 4897, introduced by Mr. Allen, referred to the Committee on the District of Columbia, entitled "A Bill to Further Protect the First Day of the Week as a Day of Rest in the District of Columbia;" prohibiting the

ing operations and railway construction made unlawful. Violation of the law is subject to a penalty of not less than \$5.00 nor more than \$50.00; in cases of corporations a light fine for every person employed in violation of this act. Those who uniformly keep another day of the week as a day of rest are exempt from prosecution.

3. H. R. Bill 4929, introduced by Mr. Heflin, referred to the Committee on District of Columbia, entitled "A Bill Prohibiting Labor on Buildings, etc., in the District of Columbia on the Sabbath Day."

4. S. Bill 1519, introduced by Mr. Penrose, referred to the Committee on Post-offices and Post-roads, entitled "A Bill to Prevent Sunday Banking in Post-offices in the Handling of Money-orders and Registered Letters."

Of the first of these we are glad to see that some of the great journals of the United States, like the "Independent," and some of the devoted religionists of the United States, are not in anywise troubled over the irreligion of leaving off the words "In God We Trust." Of what importance are they anyway? How do they bring the nation or the individual nearer God? It was said of Israel of old the more they increased the more they sinned against God; yet they multiplied to themselves altars, increased their prayers, kept their feasts at the new moon, and made high profession. Whether our coinage shall bear the inscription or not will make or break no true character. If the dishonesty which has been revealed in almost every phase of life, and

country-wide, continues, the inscription will be a hollow mockery.

As to the bills which follow, no human law can make a Sabbath, protect a Sabbath, or make Sabbath-keepers acceptable in God's sight. Presumably the men behind these are professed Christians; they believe neither in the Jewish nor the Mohammedan religion, yet they would forbid men proper physical exercise who believe in Christ, while at the same time they would allow religious teaching and public worship of the most antichristian character. Of course the Mohammedan or any other religious person has the right so far as man is concerned to worship what he will and as he will. But the facts show how utterly inconsistent is every attempt to control worship and regulate religious institutions or dogmas by law. Why not TRUST God to care for His own Sabbath? The Religious Liberty Society will make a strong fight in the District of Columbia to enlighten the people. We earnestly hope that our readers will study the question and be found on the right side.

The seriousness of the bubonic plague in San Francisco is to be realized in the fact that up to the first of the month there had been 111 definite cases, with sixty-six deaths, thirty-two recoveries, and thirteen under treatment; and there are now fifty suspected cases under observation. The local health office reports that since the middle of September 25,333 rats have been taken to the bacteriological laboratory for examination. Of the 7,897 rats last examined, only sixty-four were found to be infected with the plague, and this is looked upon as a most encouraging record. It appears that the average number of cases reported weekly has decreased over seventy-five per cent since the middle of September, as the result of the campaign of sanitation conducted by the United States marine hospital corps, under the command of Dr. Rupert Blue, assisted by Dr. W. C. Rucker. In this connection the city council of Portland, Ore., recently passed an anti-rat ordinance, which requires the use of wire screens or netting in all basements, warehouses, grain elevators, docks, and packing-houses for the protection of all foodstuffs from rats. It is the purpose of the ordinance to starve these animals by shutting off their food supplies as much as possible, and at the same time prevent foodstuffs from being infected with bubonic plague germs. This is the same ordinance that was enacted by the councils of San Francisco and Seattle on the recommendation of the federal authorities as the most effective means of guarding against a possible invasion of the plague.—*Springfield Republican*, Dec. 14, 1907.

Our National Shame.—The *Constitution*, of Atlanta, Ga., in its issue of December 20 calls crime our national shame, and says, "Statistics upon statistics have been quoted showing impressively an increase in criminal activity proportionally greater than the increase of population, and in all these figures crimes involving the taking of, or the attempt to take, human life predominate." The *Constitution* declares that three-fourths of all the prisoners in Georgia penitentiaries are there for crimes against human life, while the penitentiary records make no mention of the many murderers or would-be murderers who escape detection or arrest. The *Constitution* further declares: "The truth is, if such conditions are to continue, life is nowhere safe. No citizen can know at what moment he will become the victim of the pistol 'toter' or the assassin." This from a secular paper. How truly it accords with the word of God which declares that the latter days will be as the days of Noah; and in the days of Noah, we are told, the earth was filled with violence.

We neglected to report the death, November 30, of Dr. George Schrady, for many years the able editor of the *New York Medical Journal*. He was the attending physician during the illness of Grant, and was called into consultation in the case of President Garfield; and also investigated plague conditions in San Francisco.

The state of Georgia has begun upon its prohibition era, and we have not as yet heard that there has any great calamity occurred in the state, nor is it deserted of its inhabitants. We think it will endure it all right, as would every other state that would take the same course.

Some of the daily papers are making considerable of what is said to be an addition to the Gospel of Mark in an old manuscript which an Arab dealer in manuscripts in Cairo is said to have brought "from the interior." The new verse is to be inserted between the fourteenth and fifteenth verses of Mark 10. One who is familiar with his Bible, its style and its diction, needs only to read this clumsy forgery to know that it has no place in the Gospel; it does not ring true.

Poverty in London.—A despatch of December 14 from London declares that the poverty in that city is fearful. One man was arrested for eating oats dropped from a horse's nosebag in the street. The prisoner showed a letter proving fourteen years of good character, and that his dismissal was due entirely to lack of work. He declared that he had not tasted food except oats for thirty hours.

According to the "*Springfield Republican*," Sunday baseball in the army is going to continue. The War Department has taken a firm stand in the matter, in spite of the strong protest from religious circles. The government's position is that the soldiers must have some innocent amusement if there is to be any army in this country. The feeling is that there is too little to induce men to enlist, and if all the harmless amusements are thrown out it would make it still harder.

A despatch from Laibach, Austria-Hungary, dated December 30, states that a series of earthquake shocks of great violence were recorded at that observatory that morning, having according to the estimation of scientists their center on the mainland between Mexico and Colombia. Isle of Wight recorded the same strong convulsions. Prof. John Milne believes such a disturbance must have been destructive unless marine. The same morning a heavy earthquake was recorded at Cheltenham, Md., lasting two hours. At Laibach it lasted four.

We are glad to see the widespread agitation of the Sabbath question. Let it be agitated. Let men investigate it to its fullest. Not all papers will admit both sides of the question. We are glad to see articles, however, in the *N. E. Argus*, of Minneapolis, and the *Trenton Times*, of New Jersey. The first of these shows what true Christianity was from the Bible standpoint, and how human laws exalt themselves above the law of God, written by Mr. H. F. Phelps; while the other squarely and frankly takes issue with the Sunday-Sabbath idea, and proves both by history and the Bible that Sunday is not the Sabbath. This is written by Mr. B. F. Kneeland.

Flesh-Eating.—Every now and then we read in the newspapers an item like this, "November 30. Masons Eat Tainted Oysters; Three Dead." Here is another, "An Inquest Held over a Citizen in Canada, Who Died from Ptomain Poison from Eating Sausages." And the whole of one page of a Sunday paper is devoted to the oyster and clam beds of New York, and how they are fattened and polluted by the half billion barrels of sewage poured over them every day. And there are many other oysters and clams, besides those gathered in New York, from the mouth of the harbors of the big cities. It is on just such things as sewage and the offal of the ocean that the "delicious bivalves" fatten. Yet men will eat them, and still continue to eat flesh, notwithstanding ptomain poisoning. We believe in a grain, fruit, and vegetable diet because it is better. Many of the ills that are sweeping thousands away do not trouble the vegetarian.

Wild Beasts.—A report from Calcutta declares that wild beasts killed in India in 1906, 2,081 persons, while 22,844 natives died as a result of snake bites, 1,000 more than the year previous. See Rev. 6:8.

A cable despatch from Berlin, Germany, December 23, states that there are thousands of school children in that city near to starvation. In 245 out of 285 primary schools no fewer than 11,947 children attended school, in most cases without breakfast, and in all cases without the prospect of obtaining a midday meal at home.

We are asked to make a special call for the United Christian Party, which meets in convention May 1, 1908, at Rock Island, Ill. Mr. Benkert, its leader, has for his aim the making of the Ten Commandments, the moral law of God, the foundation of his party platform. It sounds good, but never can such a regime as that obtain in this world of sin. The attempt to put such things into politics would not help politics, and it would only bring dishonor to God's law.

Notice.

Will the persons named below, or any one knowing the whereabouts of any of them, kindly write to the undersigned, and give post-office address:

A. E. Axtel, Mrs. Alice Thomas, Mrs. E. Wilson, L. B. Whitney, James Adamson, Mrs. M. J. Cullum, Miss Clara Worth, E. C. Burnham, C. M. Nichols, Mrs. E. M. Smily, Mrs. C. J. Goodman, Mr. and Mrs. Wm. Linvendell, Mrs. M. J. Wood, Mrs. J. Pearson, Abel Striplin, G. A. Brandstater, Fredric M. Rodman, and C. W. Wentworth.

H. A. St. John.

Sanitarium, Napa Co., Cal.

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*.



The Building of a Home

By Mrs. L. D. Avery-Stuttle

The Part of the Wife.

(Concluded from Last Week.)

I USED to count among my most pleasant acquaintances a lady whose cup was certainly filled to the brim with the waters of affliction. She was never for an hour free from nerve-racking pain. Well, what about her voice? Surely, if peevish, whining tones are the necessary accompaniment of pain, hers would have borne testimony to the fact. But not only was her voice soft and sweet, but her face wore the calm, beautiful expression of a soul at peace with its God.

O, I thought as I looked upon her, what a victory to gain! What a conquest of the spirit over the flesh! greater indeed than "he that taketh a city."

Another thing: Cultivate a quick sense of appreciation. Don't find fault when the husband attempts to please you; then, my friend, *do you be pleased*. Show some sense of gratitude.

"But how can I act pleased when I'm not pleased?"

You can be tactful. You can express your pleasure at his thoughtfulness.

"Well, when Henry brought home that fright of a dress the other day, I was so exasperated that I just called him a stupid fellow before I thought. I couldn't help it. Now that I think of it, I believe he *did* look sort of sad, and I remember he turned away and sighed a little, and only said he was sorry it didn't please me."

Well, I dare say he'll not try it again right away. Perhaps he'd like to, but he's so afraid of that faultfinding tongue of yours that he resists many an impulse to bring home little presents occasionally, and perhaps you have cheated yourself of many a pleasant little treat.

Said one woman to another the other day: "My Jim never brings me anything. He works over at Coulter's ten-cent counter, you know, and there are so many nice little knick-knacks there; I thought sure he'd bring me something once in awhile, but Jim never seems to think of *me*, and yet he often makes his mother and sister presents."

Ah, my friend, you pity yourself, but I pity Jim! He remembers well enough the last present he brought you, and he doesn't forget that he went without a new overcoat that he needed badly, that he might bring that present home to you. He could hardly wait to surprise you, and pictured to himself all day how pleased and delighted you would be. But there happened to be something about it that you didn't quite like. So you pouted over it like a silly child.

Yes, I dare say you have forgotten all about it—but Jim hasn't.

Again, I say, You pity yourself, but I pity Jim.

One thing more: It is not, and ought not to be, the part of the wife to contradict her husband. Men don't like to be contradicted. But if you are certain your husband is mistaken, and has made a wrong statement, if you feel that it is really necessary that he should know it, don't, *don't* call his attention to the fact in the presence of company; wait till you are all alone with him, and you will be much more likely to convince him of his error. You owe this consideration not only to your husband and to yourself, but to your guests. Who has not been sadly embarrassed many times by the thoughtlessness of a hostess who stupidly *insists* upon carrying her point, even tho it matters not a whit either way, and tho she force her unfor-

What One Word Did.

My neighbor met me on the street,
She dropped a word of greeting gay;
Her look so bright, her tone so sweet,
I stepped to music all that day.
The cares that tugged at heart and brain,
The work too heavy for my hand,
The ceaseless underbeat of pain,
The tasks I could not understand,
Grew lighter as I walked along,
With air and step of liberty,
Freed by the sudden lilt of song
That filled the world with cheer for me.
Yet was this all? A woman wise,
Her life enriched by many a year,
Had faced me with her brave, true eyes,
Passed on and said, "Good morning,
dear!"

—Word and Way.

fortunate guest to give unwilling ear to a foolish and senseless dispute over a trifle.

O, it is a great thing, it is a blessed thing to be a loved and honored wife like her of whom the inspired singer declared: "She will do him good and not evil all the days of her life."

"O dear!" sighs some meek little woman, "I'd only be too thankful if my husband brought me home anything at all. I'd never find fault, I'm sure. But I never have a cent I can call my own. It isn't that I don't work—there's seven in the family, and I do the work alone only for what help the children can give."

Ah, this is a pitiful case, indeed; I hope it isn't a typical one. The day ought to have long since gone by when a spool of thread or paper of pins is grudgingly bought by the head of the house for the meek little

wife who does the work of three women.

But it seems to me that even here, genuine love and tactfulness on the part of the wife may win many a victory. The trouble is, we forget to tell our sorrows to Him who is great in counsel. We are too busy to go to the Strong for strength.

Men generally love to see women neat and trim, and are usually willing to contribute their share toward attaining this desirable result. But I am pretty sure that most of us give less care and attention to personal neatness than we should, especially while we are at work in our own homes. Are you not likely to think, if you do not say, "O, it's only John, he doesn't care, and I'm too tired to slip on a fresh dress or even a clean collar"?

But you did not say that years ago, my lady; then you used to dress on purpose for John. Why don't you *now*? Do you love him any less? You would resent the insinuation—at least, I hope you would. You are inclined to forget that cleanliness is next to godliness. And let me tell you, my untidy sister, John *does* care. You just try the effect of a bright ribbon, or a clean, becoming gown, the very next time you sit down to dinner. See if John's eyes will not sparkle. See if he doesn't show some of the admiration he used to, in the old days of which you still love to dream. Try it; and, too, let the table linen be clean and tasty. You can afford better to allow the piano to gather dust than to ask your husband to sit down to a table with soiled napkins—or none at all—and a table-cloth that has done duty a week too long.

Again: The wife should be able and willing to give good counsel to her husband. Many women give a great deal of counsel—sometimes they give too much. The wife of Job counseled him; but she might far better have kept quiet. The wife of Hamon counseled her husband; but the son of Hammedatha might better have sunk in the depth of the sea than to have listened to her. So let us be able to give good counsel, or none at all.

Some women imagine themselves much better managers than their husbands, and assume lordly airs, and talk about "my" farm, and "my" house, and "my" property. Too bad! Masculine, swaggering airs become no woman. It matters not how much better education the wife may have than her husband, she certainly lacks refinement if she makes ostentatious display of her fancied superiority. She would better heed the words of inspiration; they are needed to-day as much as they were 1900 years ago:

"And [let] the wife see that she reverence her husband."

"Say to mothers, What a holy charge is theirs!"

The Immutable, Eternal Law of God.

(Continued from Page 6.)

every possible way God showed the holiness, the perfection, the completeness, of this great summary of all morality, the Decalogue.

12. What does the psalmist say of that law?

"The law of the Lord is perfect." Ps. 19:7.

"All His commandments are sure. They stand fast forever and ever." Ps. 111:7, 8.

"All Thy commandments are righteousness." Ps. 119:172.

"Thy righteousness is an everlasting righteousness, and Thy law is the truth." Ps. 119:142.

NOTE.—Surely a perfect law, a law of truth and righteousness, admits of no change. It is the reflect of God's holy character; it can not change. It hangs upon the two great principles of love to God and love to our neighbor, as declared in both Old and New Testaments. Deut. 6:4-6; Lev. 19:18; Matt. 22:36-40.

13. What does Jesus say of that law?

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." Matt. 5:17, 18.

14. What is the transgression of this law called?

"Sin is the transgression of the law." 1 John 3:4.

15. How many are condemned by it?

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

"Now we know that what things soever the law saith, it saith to them who are under [within, subject to] the law; that every mouth may be stopped, and all the world may become guilty before God." Rom. 3:19.

16. For what did the Son of God give Himself?

"Who gave Himself for us, that He might redeem us FROM ALL INIQUITY [law-breaking], and purify unto Himself a peculiar people, zealous of good works." Titus 2:14.

17. What, then, will faith do for us?

"Do we then make void the law thru faith? God forbid; yea, we ESTABLISH THE LAW." Rom. 3:31.

18. Will rites or ceremonies avail us?

"For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a NEW CREATURE." Gal. 6:15.

19. What will faith in Christ lead us to do?

"For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but FAITH WHICH WORKETH BY LOVE." Gal. 5:6.

"Circumcision is nothing, and uncircumcision is nothing, but the KEEPING OF THE COMMANDMENTS OF GOD." 1 Cor. 7:19.

20. How is the love of God manifested?

"For this is the love of God, that we KEEP HIS COMMANDMENTS; and His commandments are not grievous." 1 John 5:3.

21. In so doing whom will we follow?

"He that saith he abideth in Him OUGHT HIMSELF ALSO SO TO WALK, EVEN AS HE WALKED." 1 John 2:6.

What the Methodist Episcopal Church Teaches.

(From Catechism No. 2. Articles 5 and 6 are substantially the same.)

"86. What is the rule of our obedience?"

"The moral law. 'If thou wilt enter into life, keep the Commandments.' Matt. 19:17.

"87. Where is the moral law given?"

"In the Ten Commandments. Ex. 20:1-17."

The Teaching of Albert Barnes.

(On Matt. 5:17-19.)

"We learn, hence, (1) that all the law of God is binding on Christians (compare James 2:10); (2) that all the commands of God should be preached, in their proper place, by Christian ministers; (3) that they who pretend that there are any laws of God so small that they need not obey them, are unworthy of His kingdom; and (4) that true piety has respect to all the commandments of God. Compare Ps. 119:6."

What Presbyterians Declare.

(From the Confession of Faith.)

"The Bible contains the whole counsel of God concerning all things necessary for His own glory, or man's salvation, faith, and life.

"The moral law doth forever bind all, as well justified persons as others, to the obedience thereof; and that not only in regard to the matter contained in it, but also in respect of the authority of God, the Creator who gave it. Neither doth Christ in the Gospel any way dissolve, but much strengthen, this obligation."—Article 5.

"Neither are the aforementioned uses of the law contrary to the grace of the Gospel, but do sweetly comply with it, the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God, revealed in the law, requireth to be done."—Article 7.

Studies in the Book of Daniel.

(Continued from Page 9.)

that they were keepers of the gate of heaven; that with them was the fulness of knowledge; and yet they were deceivers of men and destroyers of nations. Their lying interpretations and flattering counsel would lull a ruler to ease when he ought to be stirred to repentance and action. They were brought to a test, and were found wanting.

When the wise men were called before a king who had honors to bestow, the unpopular worshipers of Jehovah were not invited; but when the decree went forth that the wise men should be slain, "they sought Daniel and his companions." Dan. 2:13.

Prudently and wisely Daniel inquires of Arioch, the executioner, "Wherefore is the decree so urgent from the king?" Arioch tells him. Daniel goes to the king, and asks, not for the dream, not for time to escape, but for time to make known the interpretation. Then follows a prayer-meeting. Daniel tells his godly companions, and they seek God together, that He, the only

Revealer of the veiled future, should make known the mystery. They make no demands on their merits, or because of their faithfulness; but desire "mercies of the God of heaven." Here is the result with Daniel's thanksgiving:

"Then was THE SECRET REVEALED unto Daniel in a vision of the night. Then Daniel . . . said, Blessed be the name of God forever and ever; for wisdom and might are His. And He changeth the times and the seasons; He removeth kings, and setteth up kings; He giveth wisdom unto the wise, and knowledge to them that have understanding; He REVEALETH THE DEEP AND SECRET THINGS; He knoweth what is in the darkness, and THE LIGHT DWELLETH WITH HIM. I thank Thee, and praise Thee, O Thou God of my fathers, who hast given me wisdom and might, and hast now made known unto me what we desired of Thee; for Thou hast made known unto us the king's matter." Dan. 2:19-23, A.R.V.

Daniel tells Arioch, Arioch tells the king, the king sends for Daniel; and here is Daniel's message to that king, and all other kings who desire to know the future:

"The secret which the king hath demanded can neither wise men, enchanters, magicians, nor soothsayers show unto the king; but THERE IS A GOD IN HEAVEN THAT REVEALETH SECRETS, and He hath made known to the king Nebuchadnezzar WHAT SHALL BE IN THE LATTER DAYS." Verses 27, 28, A.R.V.

God is the Revealer of the mysteries of the future. He "is Light, and in Him is no darkness at all." 1 John 1:5. He desires that men shall be His sons, "children of light," knowing of the evil to come, and the sure refuge—Christ Jesus. 1 Thess. 5:4-6. He would not have kings or rulers or presidents or statesmen blinded to these things; and His revelation to Nebuchadnezzar is left on record to all who live afterward. It is recorded in order that rulers now may know "what shall be in the latter days," "what shall come to pass hereafter; and He that revealeth secrets hath made known to thee [whomsoever you are] what shall come to pass." Dan. 2:29.

The Dream.

Daniel then tells the dream. It is neither guesswork nor conjecture nor mediumship nor mind-reading. It is the revelation of God, told with the conviction of truth:

"Thou, O king, sawest, and, behold, a great image. This image, which was mighty, and whose brightness was excellent, stood before thee; and the aspect thereof was terrible. As for this image, its head was of fine gold, its breast and its arms of silver, its belly and its thighs of brass, its legs of iron, its feet part of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold broken in pieces together, and became like the chaff of the summer thrashing-floors; and the wind carried them away, so that no place was found for them; and the stone that smote the image became a great mountain [margin, "rock"], and filled the whole earth." Verses 31 to 35, A.R.V.

In these five verses of less than one hundred and fifty words is given in epitome the history of the world in time, and the outlook of eternity. It is the alphabet of all symbolic prophecy. From that kingdom of earth, most far-reaching in its influence, with its evanescent splendor, it sweeps forward to the eternally glorious kingdom of Jesus Christ.

[The second part of this article, "The Interpretation of the Dream," will be given in our next. It should be of great interest, as it is of vital importance to study these lessons which God has given us.]

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

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Our next Bible-reading is the Everlasting Gospel and Covenant.

Fifteen cities in Massachusetts, ranging from Worcester, with its 135,000 inhabitants, to Melrose with 14,000, have voted no license. Of course there are many smaller places. Let the good work go on!

The article on page four by R. A. Underwood on the subject of "Christian Science" will be found especially helpful. We bespeak for it most careful study. We have still two articles from Mr. Underwood on this subject.

The special issue of the "Watchman" has come to hand. It is an excellent number, filled full of present truth, printed in four colors, nicely illustrated, twenty-four pages. The price is ten cents. It is certainly worthy of a very large circulation. Address the Watchman, Nashville, Tenn.

The special Bible subject presented in this issue of the SIGNS is that of the law of God. We entreat our readers to study pages 6 and 7 of the journal. Read not only the law but the texts from the Old and the New Testaments which speak on that subject. Think what this world would be deprived of law; when on the other hand what a blessed world it would be if the law were wholly kept. Thinking thus, then why not come to the conclusion that for your part, whatever others may do, you thru Christ will be a loyal, law-abiding subject of the kingdom of heaven. In this issue, too, is the first article on the dream of Nebuchadnezzar, a dream given not for the benefit of that earthly king, but for all kingdoms that should come later. Tremendous are the lessons of this number, not simply for ordinary people as individuals, but for states as well.

The "Youth's Instructor" comes to us with a new cover page and a new form. Certainly the new form will be much more convenient, and the paper itself will be of still greater usefulness to the young people in the year to come. We wish it abundant blessing and success.

The "Burning Bush," of Waukesha, Wis., sends us a very neat, pretty calendar. The New Year is represented as a young boy standing under an old and gnarled tree at the foot of a waterfall, while in the far distance the dial of a great clock is sinking beneath the water with the hands pointing at twelve. At the bottom of each month is a comforting Scripture text.

A daily paper recently had a most striking cartoon in which a man was represented as resting securely upon the top of a broad-based rock, with the storm elements raging round him on every side; but that rock was character. The inscription underneath was, "Character,—that is the man." And so it is in God's sight. It is not birth or station, race or nation or wealth, which commends man to the Infinite, but character; and it is the names of character that God has written in the Lamb's book of life. To those characters He is calling the people of earth, and He will do everything that Infinity can do consistent with man's free will to enable us to attain to the character to which He calls.

Our Bible Band.

Schedule for the Week Ending Jan. 25, 1908.

Sunday	January 19	Genesis 43, 44	Psalms 19
Monday	" 20	" 45, 46	" 20
Tuesday	" 21	" 47, 48	" 21
Wednesday	" 22	" 49, 50	" 22
Thursday	" 23	Exodus 1, 2	" 23
Friday	" 24	" 3, 4	" 24
Sabbath	" 25	" 5-8	" 25

Suggestions and Notes.

To those who have not learned to persevere, especially to the young, the following of this Bible course day by day, week by week, thruout the year, will be of great value apart from the Bible knowledge gained. No one can persevere in a good course day after day, despite hindrances, no one can bring himself to a useful task and do it each day as the days go by, and not be greatly benefited. It will strengthen purpose, it will strengthen will, it will make moral fiber. It may cost self-denial; but settle this, it will more than repay all labor and effort in the discipline of the mind and the regulation of the life. If possible, have a stated time for reading, the greater part of it in the morning. The reading will give you good thoughts for the entire day.

The first four days of this week finish the last chapters of Genesis, the "Book of Beginnings." It records the rest of the interesting, helpful story of Joseph and his brethren, full of lessons which lie on the surface, as well as deeper ones. Judah's plea for Benjamin (chapter 44:18-34) is pronounced to be one of the most eloquent passages in the English language. Chapters 46 to 50 are an account of Israel's journey to Egypt; their reception by Joseph and Pharaoh, Jacob's prophetic blessing upon Joseph's sons and his own, and Jacob's death and burial. Note in it all God's care for the preservation of the progenitors of the Seed.

January 23 brings us to the "Book of Going Out," or the Departure from Egypt, for such is the meaning of Exodus. It covers much more than this; but this is the great feature of the historical part of the book. It is called the second book of Moses and was doubtless written by him. It is replete with records of God's marvelous, miraculous doings.

The first and second chapters of Exodus are an account of Satan's effort to destroy "the seed" by oppression and the destruction of the male children, and how God overruled for their preservation. The early life of Moses, educated in all the learning of the Egyptians, is related, and his human plan for delivering Israel is hinted at. It became necessary for God to give him a postgraduate course

in keeping sheep in Midian, in order that Moses might be fitted to lead God's flock out into Canaan. Chapters 3 and 4 are God's call to Moses, who feels self-sufficient no longer. Chapters 5 to 8 are an account of their first appearance before Pharaoh, resulting in severer oppression of the children of Israel, God's repetition of His promises, and the plagues of the waters turned to blood, the frogs, the lice, the flies. All these were worshiped or connected with the worship of Egypt. God would show Pharaoh and the people that their gods were vanity, and that the God of Israel was the true God. Note in the American Revised Version that it is "Pharaoh's heart was hardened," or Pharaoh "hardened his heart."

God wished to convert Pharaoh from his idolatry to the worship of the true God, and so get glory to His name. Pharaoh would then herald it thru all the earth. There was the mercy of God in sending the plagues, that Pharaoh might see the baselessness of his hopes. If Pharaoh would not yield to do the right, God would still get glory to His name in the necessary humiliation of the haughty oppressor.

Note the name of God—Jehovah—the self-existent God, the great I AM, whose covenant name is a pledge in blank for faith to fill out according to promise and need.

Wherever the word "Lord" is printed in small capitals, thus, "LORD," it comes from the Hebrew "Jehovah," or as transliterated by some scholars, "Yaweh," God's covenant name. There are gods many and lords many. Moses' demand to Pharaoh was, "Thus saith Jehovah, the God of Israel, Let My people go." But "Pharaoh said, Who is Jehovah? . . . I know not Jehovah, and moreover I will not let Israel go." The American Standard Revised Version helps much in its clearer, more uniform rendering.

Psalms 19 to 25 sing for themselves. Why not learn the nineteenth, the twenty-third, and the twenty-fourth? They are always helpful. The fullness of the nineteenth is marvelous. And the "Shepherd Psalm" ought to be known by all.

An open letter has been sent to the churches and Sunday-schools of America asking that a Bible be supplied to every one in the Sunday-schools, and that the very best version, as generally conceded, is the American Standard Bible. This version is recommended by the editors of the S. S. periodicals of all the great denominations of the country, including the editor of the *Sunday School Times*. We can only wish that the American Standard Bible could be placed in every home and in the hands of every one. It is worthy. Whether it would be best to ask the Sunday-schools to purchase all these is a question, but the Bible itself would be a blessing.

One of the neat things of the new year which has come to us is a Missionary Calendar, compiled by Mr. A. W. Roffe, published by the Christian Worker Publishing House, 274 Bathurst St., Toronto, Canada. There are twelve pages, bound together by a brass band, attached to which is a silk cord for hanging. Aside from the calendar, for each day is some noted fact or text of Scripture pertaining to missionary work. The collection is worth many times the price that is asked for it, 25 cents.

"The Truth" number of the *Youth's Instructor* is an excellent number, and we are glad to learn that it is having a large circulation. It covers in short, concise articles and Bible-readings some of the great, strong, last-day doctrines of the word of God. It certainly should have a large circulation among young people.

France, it seems, is troubled in the same way that America is over high prices in the necessities of life. They have risen to an alarming degree during the last five years, while wages have not gone up in proportion. This makes it very hard for the poorer classes.