

Signs of the Times.

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

For Terms, See Page 15
Vol. 34, Number 5

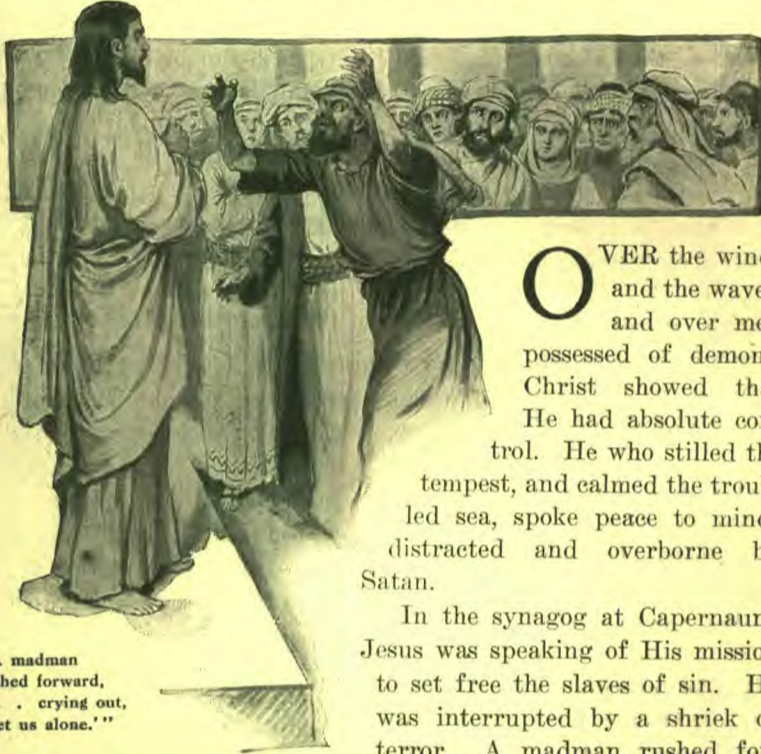
Mountain View, California, January 29, 1908.

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

Christ the Teacher and Healer

By Mrs. E. G. White

Delivered from the Power of Satan.



"A madman
rushed forward,
... crying out,
'Let us alone.'"

forward from among the people, crying out, "Let us alone; what have we to do with Thee, Thou Jesus of Nazareth? art Thou come to destroy us? I know Thee who Thou art, the Holy One of God."

Jesus rebuked the demon, saying, "Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him and hurt him not."

The cause of this man's affliction also was in his own life. He had been fascinated with the pleasures of sin, and had thought to make life a grand carnival. Intemperance and frivolity perverted the noble attributes of his nature, and Satan took entire control of him. Remorse came too late. When he would have sacrificed wealth and pleasure to regain his lost manhood, he had become helpless in the grasp of the evil one.

In the Saviour's presence he was roused to long for freedom; but the demon resisted the power of Christ. When the man tried to appeal to Jesus for help, the evil spirit put words into his mouth, and he cried out in an agony of fear. The demoniac partially comprehended that he was in the presence of One who could set him free; but when he tried to come within reach of that mighty hand, another's will held him; another's words found utterance thru him.

The conflict between the power of Satan and his own desire for freedom was terrible. It seemed that the tortured man must lose his life in the struggle with the foe that had been the ruin of his manhood. But the Saviour spoke with authority and set the captive free. The man who had been possessed stood before the wondering people in the freedom of self-possession.

With glad voice he praised God for deliverance. The eye that had so lately glared with the fire of insanity now beamed with intelligence, and overflowed with grateful tears. The people were

OVER the winds and the waves, and over men possessed of demons, Christ showed that He had absolute control. He who stilled the tempest, and calmed the troubled sea, spoke peace to minds distracted and overborne by Satan.

In the synagog at Capernaum, Jesus was speaking of His mission to set free the slaves of sin. He was interrupted by a shriek of terror. A madman rushed forward

dumb with amazement. As soon as they recovered speech they exclaimed one to another, "What is this? a new teaching! with authority He commandeth even the unclean spirits, and they obey Him."

There are multitudes to-day as truly under the power of evil spirits as was the demoniac of Capernaum. All who wilfully depart from God's commandments are placing themselves under the control of Satan. Many a man tampers with evil, thinking that he can break away at pleasure; but he is lured on and on, until he finds himself controlled by a will stronger than his own. He can not escape its mysterious power. Secret sin or master passion may hold him a captive as helpless as was the demoniac of Capernaum.

Yet his condition is not hopeless. God does not control our minds without our consent; but every man is free to choose what power he will have to rule over him. None have fallen so low, none are so vile, but that they may find deliverance in Christ. The demoniac, in place of prayer, could utter only the words of Satan; yet the heart's unspoken appeal was heard. No cry from a soul in need, tho it fail of utterance in words, will be unheeded. Those who consent to enter into covenant with God are not left to the power of Satan or to the infirmity of their own nature.

"Shall the prey be taken from the mighty, or the lawful captive delivered? . . . Thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and I will save thy children."

Marvelous will be the transformation wrought in him who by faith opens the door of the heart to the Saviour.

The twelve apostles, and the seventy disciples whom Christ sent forth later, received supernatural endowments as a seal of their mission. When the work of the seventy was completed, they returned with joy, saying, "Lord, even the devils are subject unto us thru Thy name."

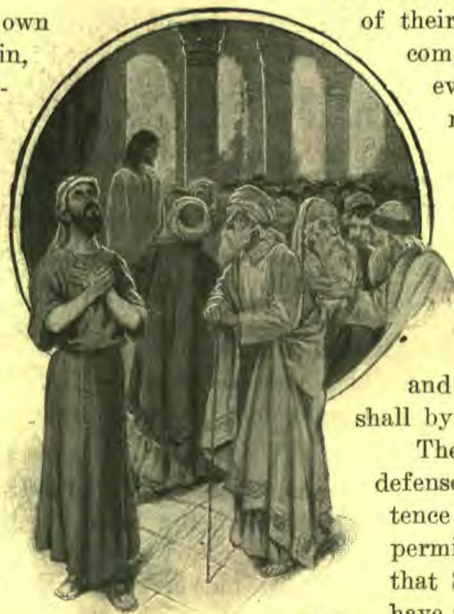
Jesus answered, "I beheld Satan as lightning fall from heaven."

Henceforth Christ's followers are to look upon Satan as a conquered foe. Upon the cross, Jesus was to gain the victory for them; that victory He desired them to accept as their own. "Behold," He said, "I give unto you power to tread on serpents and scorpions,

and over all the power of the enemy; and nothing shall by any means hurt you."

The omnipotent power of the Holy Spirit is the defense of every contrite soul. No one who in penitence and faith has claimed His protection will Christ permit to pass under the enemy's power. It is true that Satan is a powerful being; but, thank God, we have a mighty Saviour, who cast out the evil one from heaven. Satan is pleased when we magnify his power. Why not talk of Jesus? Why not magnify His power and His love?

The rainbow of promise encircling His throne is an everlasting testimony that "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." It testifies to the universe that God will never forsake His children in the struggle with evil. It is an assurance of strength and protection while the throne itself endures.



"With
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for deliverance."

Christian Science in the Light of Reason and Revelation

By R. A. Underwood

VI. Christian Science, Pantheism, and Spiritualism Compared.

CHRISTIAN Science is pantheism and Spiritualism combined under a new name. A careful study of pantheism, Spiritualism, and Christian Science shows a marked similarity. The principal doctrines are about the same, with slight modifications. When any of these are tested by the word of God, it will be seen that they all emanate from the same source of darkness, and are all under the control and guidance of fallen angels. In this article I will note a few of the doctrines taught by Spiritualists, and the reader will readily recognize the similarity in their fundamental teachings to that of Christian Scientists.

A Power above the Natural.

There is a power attending all these movements beyond and above the natural power of man. Dr. W. F. Barrett, professor of Experimental Physics in the Royal College of Dublin, says of Spiritualism: "It is well known to those who have made the phenomena of Spiritualism the subject of long and careful inquiry in the spirit of exact and unimpassioned scientific research, that beneath a repellent mass of imposture and delusion, there remain certain inexplicable and startling facts, which science can neither explain away nor deny."—*Automatic or Spirit Writing*, page 11.

Again, in "Automatic Writing," page 14, he says, "I am in possession of a respectable body of facts that I do not know how to explain except on the theory that I am dealing with some invisible intelligence."

The Bible does not leave us in doubt with reference to what this intelligence is. We are admonished, "There shall not be found among you any one that maketh his son or his daughter to pass thru the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer; for all that do these things are an abomination unto the Lord." Deut. 18:10-12. "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God." Lev. 19:31. "A familiar spirit is one that comes at a call."—*Webster*.

Of this ancient Spiritualism, which is only another form of pantheism, the apostle Paul gives warning concerning its reappearance in the last days in these words: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." I Tim. 4:1. Of this same power and working, John on the Isle of Patmos says: "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:14.

These are evil spirits, fallen angels, who disguise themselves, claiming to be the spirits of dead persons. Many are entrapped and thereby deceived, and led to deny their hope in Christ.

Some of the Leading Doctrines of Spiritualists.

The following statements, showing some of the leading doctrines of Spiritualists, will be of interest in connection with the study of Christian Science. Spiritualists deny the Christian doctrine of salvation thru Jesus Christ. "What is the meaning of the word 'Christ'?—It is not, as is generally supposed, the Son of the Creator of all things. Any just and perfect being is Christ. The miraculous conception of Christ is merely a fabulous tale."—*Spiritual Telegram*, No. 37.

Another authority among Spiritualists says: "Man is his own saviour, his own redeemer. He is his own judge, in his own scales weighed."—*Healing of the Nations*, page 74.

The *Banner of Light*, of Oct. 9, 1886, a Spiritualist paper, says: "Spirits do not accept the theory of the divinity of Jesus Christ. They do not believe that He was crucified for mankind in the accepted understanding of that term."

W. F. Jamieson, a Spiritualist medium, in *Banner of Light*, April 12, 1871, says: "I do not believe in a personal God." A. J. Davis, medium and writer, in "Nature's Divine Revelation," page 521, says: "Sin, indeed, in the common acceptance of that term, does not really exist." Again, J. S. Loveland (Ex-M. E. minister), in *Banner of Light*, says: "Crime does not displease God. God is in the darkest crime as in the highest holiness. He is equally pleased in either case."

A. J. Davis, Spiritualist medium, in a lecture on philosophy of reform given in New York City, makes the following statement: "In the Hebrew and Christian Scriptures, it is affirmed that sin is the transgression of the law, but by an examination of nature, the true and only Bible, it will be seen that this statement is erroneous. It gives a wrong idea of both man and law. . . . It will be found impossible for man to transgress a law of God."

The Doctrine Founded on the Immortality of the Soul.

It is hardly necessary for me to quote from Spiritualist authors or other sources to show that they found their teaching upon the doctrine of the natural or inherent immortality of the soul. Spiritualists, as well as Christian Scientists, regard man as a part of God. Hence they reason that he can not sin. If the opinion of John Milton, the celebrated author of "Paradise Lost," as expressed in his treatise on "Christian Doctrine," vol. 1, pages 250, 251, were

accepted, it would be a cure, not only to the doctrines of Spiritualism, but also to those of Christian Science. He says: "Man is a living being, intrinsically and properly one individual, not compound and separable, not, according to the common opinion, made up and formed of two distinct and different natures, as of body and soul; but the whole man is soul, and the soul man. That is to say, a body or substance, individual, animated, sensitive, and rational."

While the Bible uses the terms "soul" and "spirit" in the aggregate seventeen hundred times, it does not affirm in any instance that either the soul or the spirit is immortal, does not ever apply to them the terms "eternal," "deathless," "never-dying," or any word that bears the meaning of possessing immortality. However, it does say that God "only hath immortality." I Tim. 1:17; 6:16. Man is exhorted to earnestly seek for immortality thru Christ, and is promised, if faithful, that he shall receive this boon of an endless life when "this corruptible must put on incorruption, and this mortal must put on immortality" at the resurrection of the just. Rom. 2:7; 6:23; I Cor. 15:51-54; Luke 14:14.

The Similarity to Christian Science.

To show the reader the similarity of the teaching of Christian Science to the doctrines of Spiritualism, I will again quote from "Science and Health with Key to the Scriptures," edition 1905, by Mrs. Mary Baker G. Eddy, touching the question of salvation thru Jesus Christ. "One sacrifice, however great, is insufficient to pay the debt of sin. The atonement requires constant self-immolation on the sinner's part. That God's wrath should be vented upon His beloved Son is divinely unnatural. Such a theory is man-made." Page 23.

"Jesus' students, not sufficiently advanced to fully understand their Master's triumph, did not perform many wonderful works until they saw Him after His crucifixion, and learned that He had not died." Pages 45, 46.

"Science and Health," page 115, giving the scientific translation of *immortal mind*, defines it as follows: "God; Divinity; Principle; Life; Truth; Love; Soul; Spirit; Mind." These are all used as synonyms. Again it says: "Continuing our definition of man, let us remember that the harmonious and immortal man has existed forever. . . . The soul, the mind, of man is God." Page 302. "The immortal soul makes man immortal." Page 306. "Two essential points of Christian Science are that neither life nor man dies." Page 349.

Again the reader will note a striking similarity in the teaching of Christian Science to that of Spiritualism with reference to sin. "To get rid of sin thru science is to divest sin of any supposed mind or reality, and never to admit that sin can have intelligence, power, pain, or pleasure. You conquer error by denying its verity." Page 339. "All that mind, God, is, or hath made, is good, and He made all. Hence in reality there is no evil. . . . It exists only so long as the material illusion of mind in matter remains. It is the sense of sin, and not sinful soul,

which must be lost." Page 311. "Soul can not sin, for sin is not eternal verity of being." Page 468.

Christian Scientists may deny any connection with Spiritualism or pantheism. However this may be, the facts remain unchanged that ancient Spiritualism or necromancy, pantheism, modern Spiritualism, and Christian Science are all off-shoots of the old philosophy and doctrine first advocated in Eden by the serpent; namely, *that man can not die*. Gen. 3:4. It was belief in this doctrine that led to the ancient pretended communications with the departed dead. It also developed the doctrine of pantheism.

The same old doctrine was revived under the name of modern Spiritualism, which found millions of followers in the years 1844 to 1865. During this time of the rapid growth of Spiritualism, some of the leading Spiritualists advocated "free love," which led to the breaking up of many families, and brought the doctrines of Spiritualism under great reproach.

At that time (1866) the master of deception changed his tactics, and with slight modifications, under a new and taking name, launched anew his old doctrine in the present movement of Christian Science. Millions from all classes of people to-day are accepting this same old doctrine, which denies the existence of sin and death, and thereby deceives man and destroys his only hope of salvation thru the Gospel of Christ.

Dear reader, stop and consider well before you abandon your only hope of salvation thru the death of the Son of God.

"Wicked spirits gather round thee,
Legions of those foes to God,
Principalities most mighty
Walk unseen the earth abroad.
They are gathering for the battle,
Strengthened for the last great strife.
Christian, arm! Be watchful, ready;
Struggle manfully for life."

The Rule of Faith and Practise.

"THE Scriptures of the Old and New Testaments, having been given by inspiration of God, are the all-sufficient and only rule of faith and practise, and judge of controversies.

"1. *What is meant by saying that the Scriptures are the only infallible rule of faith and practise?*

"Whatever God teaches or commands is of sovereign authority. Whatever conveys to us an infallible knowledge of His teachings and commands is an infallible rule. The Scriptures of the Old and New Testaments are the only organs thru which, during the present dispensation, God conveys to us a knowledge of His will about what we are to believe concerning Himself, and what duties He requires of us.

"7. *In what sense is the completeness of the Scripture as a rule of faith asserted?*

"It is not meant that the Scriptures contain every revelation which God has ever made to man, but that their contents are the only supernatural revelation that God does now make to man, and that this revelation is abundantly sufficient for man's guidance in all questions of faith, practise, and modes of worship, and excludes the ne-

cessity and the right of any human inventions."—*Rev. A. Alexander Hodge, in his "Outlines of Theology."*

The Hidden Spring.

A TRAVELER, in telling the tales of his adventures, mentions among the high mountains of a certain range a tiny, hidden spring. Altho many visitors to that place seek for this spring, it is only after diligent search that they find it and drink of its sparkling waters. They know it is there, for the results of its silent work are evident in the greensward and the freshness of the vegetation.

So in this world there is a hidden spring, at which all may be refreshed. Not one, whatever his lineage, whatever his station, is debarred from drinking at this fountain of life-giving water. New streams run from it in many directions, quietly making the ground green and reviving the drooping and withering flowers.

Many have sought in vain, not so much for the one true spring as for the results which obtain from the pure, sparkling water found therein.

Have you guessed the name of this hidden fountain? Yes, it is that for which man has been seeking thruout the ages—the spring of happiness, which finds its source in the great Master Mind of the universe.

For centuries man has been trying to create a spring of happiness which might center in himself. He has tried science, philosophy, psychology, metaphysics, pantheism, new thought, Christian Science, higher criticism, hypnotism, and a score of others—but all in vain. Real, true happiness is not to be found in these. Knowledge, wisdom, learning, are well and good, and we pity the man who has little or no desire to possess them, who has not the laudable ambition to become a scholar of worth and ability—but all the knowledge this world can give is vain if not directed in the right channels.

Is happiness of heart or peace of mind to be found in self? Is it to be found in science? in philosophy?—Never. In vain has man endeavored to find it there. "Vanity of vanities," says the wisest human preacher this world has ever known, "all is vanity and vexation of spirit," unless—unless we have found the true joy which comes by drinking at the life-giving spring of happiness, the great fountain of living water, and letting that life, that happiness, flow out to water and refresh the hearts and souls of those about us.

Are you happy? Then make others so. Are you unhappy? You need not be. It is your privilege to be happy whatever your circumstances. Forget self, live for others, draw long, deep drafts from the great Fountain of living truth, that your own soul may be watered and in turn water others.

Of all persons in this dark world, Christians should be most happy. They should carry the light of a beautiful soul upon their countenances, a radiance shining from within. It would banish the darkness and dispel the gloom from the faces and hearts of others. Such a happiness ennoble, puri-

fies, and uplifts the character, and helps to make the lives of those around us brighter and sweeter and nobler.

KATHRINA BLOSSOM WILCOX.

Obedience Entire.

[The following excellent paragraphs are selected from Rev. Charles G. Finney's lecture on "Obedience Entire." We regret that our space will not permit the publishing of the lecture in full, for the paragraphs that we quote are but a sample of the excellence of the whole production.]

THE government of God accepts nothing as virtue but obedience to the law of God.

But it may be asked, Why state this proposition? Was this truth ever called in question? I answer that the truth of this proposition, tho apparently so self-evident that to raise the question may reasonably excite astonishment, is generally denied. Indeed, probably nine-tenths of the nominal church deny it. They tenaciously hold sentiments that are entirely contrary to it and amount to a direct denial of it. They maintain that there is much true virtue in the world, and yet that there is no one who ever for a moment obeys the law of God; that all Christians are virtuous, and that they are truly religious, and yet not one of earth obeys the moral law of God; in short, that God accepts as virtue that which, in every instance, comes short of obedience to His law. And yet it is generally asserted in their articles of faith that obedience to moral law is the only proper evidence of a change of heart. With this sentiment in their creed, they will brand as a heretic, or as a hypocrite, any one who professes to obey the law, and maintain that men may be, and are pious, and eminently so, who do not obey the law of God. This sentiment, which every one knows to be generally held by those who are styled orthodox Christians, must assume that there is some rule of right, or of duty, besides the moral law; or that virtue, or true religion, does not imply obedience to any law.

God has never proclaimed any other rule of duty, and should He do it, it could not be obligatory. The moral law did not originate in His arbitrary will. He did not create it, nor can He alter it, or introduce any other rule of right among moral agents. Can God make anything else right than to love Him with all the heart, and our neighbor as ourselves?—Surely not. Some have strangely dreamed that the law of faith has superseded the moral law. But we shall see that moral law is not made void, but is established by the law of faith. True faith, from its very nature, always implies love or obedience to the moral law; and love or obedience to the moral law always implies faith. As has been said on a former occasion, no being can create law. Nothing is, or can be, obligatory on a moral agent but the course of conduct suited to his nature and relations. No being can set aside the obligation to do this. Nor can any being render anything more than this obligatory. Indeed, there can not possibly be any other rule of duty than the moral law. There can be no other standard with which to compare our actions, and in the light of which to decide their moral character.



The Everlasting Covenant

Created in Christ Jesus.

1. *When the earth was prepared for the home of man, what did Jehovah say?*

“Let US make man in OUR image, after Our likeness.” Gen. 1:26.

2. *To whom did the Creator speak?*

“In the beginning was the Word, and the Word was with God, and the Word was God.” John 1:1.

“But to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him.” 1 Cor. 8:6.

3. *In whom then was man chosen even before sin entered?*

“Who hath blessed us with all spiritual blessing in heavenly places IN CHRIST; according as He hath CHOSEN US IN HIM BEFORE THE FOUNDATION OF THE WORLD.” Eph. 1:3, 4.

4. *When man sinned, what did God do?*

“For God so loved the world, that HE GAVE HIS ONLY-BEGOTTEN SON, that whosoever believeth in Him should not perish, but have everlasting life.” John 3:16.

5. *What part had the Son in this?*

“Who GAVE HIMSELF FOR US, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.” Titus 2:14.

6. *Has God changed in His purpose respecting man?*

“I am the Lord, I CHANGE NOT.” Mal. 3:6.

“With whom is no variableness, NEITHER SHADOW OF TURNING.” James 1:17.

Freedom of Choice—Faith.

7. *What awful power does He give man?*

“I have set before you life and death, blessing and cursing; therefore CHOOSE life, that both thou and thy seed may live.” Deut. 30:19.

NOTE.—The awful responsibility of freedom of choice God gives to all His reasoning creatures, and God Himself will not enter that sacred circle of personal responsibility and free choice without the consent of man’s free will. And this is most reasonable; for God demands of man righteous character; but righteous character demands freedom of choice. Compulsory righteousness is a contradiction of terms. God demands love, but love must render willing service.

8. *How alone could man choose character, life, and salvation?*

“But WITHOUT FAITH it is IMPOSSIBLE to please Him.” Heb. 11:6.

NOTE.—Faith is not a power to be exercised by man since sin entered only. It is a foundation of character in all ages of human history and conditions. Man had no power to please God apart from faith before he sinned. Had he been able to lead a righteous

life of himself, he would have given himself all the glory, and so a race of selfish, differing ones would have been developed. But faith in the Infinite would have developed truest love for the ways of the Infinite. The finite creature would have ever developed toward the infinite God, and would thus progress as in no other way. All would seek God’s glory and all would be bound by the law of His life. So life and right-living and character can only be perpetuated by faith, the open channel between the soul and God.

The Everlasting Covenant. The Father of the Faithful.

9. *By what term has the Lord expressed His pledge and purpose of saving men?*

“My covenant;” “the everlasting covenant.” See Gen. 6:18; 9:9, 16; 17:7, 19; 1 Chron. 16:16, 17; Heb. 13:20.

10. *With what typical person was this covenant established in his age?*

“And I [Jehovah] will establish My covenant between Me and thee [Abraham] and thy seed after thee in their generations for an everlasting covenant, to be a God unto them, and to thy seed after thee.” Gen. 17:7.

11. *How much did God’s covenant to Abraham include?*

“By Myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and THY SEED shall possess the gate of His enemies; and in thy SEED shall all the nations of the earth be blessed; because thou hast obeyed My voice.” Gen. 22:16-18.

12. *By what means did Abraham come into this covenant relationship?*

“He believed the Lord; and He counted it unto him for righteousness.” Gen. 15:6; Gal. 3:6; James 2:23.

13. *What did it lead Abraham to do?*

“Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws.” Gen. 26:5.

“Faith wrought with his works, and by works was faith made perfect.” James 2:22.

14. *How much is embraced in the inheritance promised?*

“The promise that he [Abraham] should be the HEIR OF THE WORLD, was . . . thru the righteousness of faith.” Rom. 4:11.

“Thy Seed shall possess the gate of His enemies.” Gen. 22:17.

15. *Who is this Seed thru whom all the covenant blessings come?*

“Now to Abraham and his Seed [pos-

terity] were the promises made. He saith not, And to seeds [posterities] as of many; but as of one, and to thy Seed, which is CHRIST.” Gal. 3:16.

“And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” Gal. 3:29.

Establishing the Covenant.

16. *How was the covenant established to Noah?*

By promise and covenant token: “I establish My covenant with you, and with your seed after you.” “And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant.” Gen. 9:9, 16.

17. *How was it established to Abraham?*

By promise and oath: “For when God made PROMISE to Abraham, because He could SWEAR by no greater, He swore by Himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of PROMISE the immutability of His counsel, confirmed it by an OATH: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.” Heb. 6:13-18.

18. *When was that everlasting covenant forever confirmed or ratified?*

“For this is My blood of the new testament [“covenant,” the same word in the Greek], which is shed for many for the remission of sins.” Matt. 26:28. See also Heb. 9:14, 15.

NOTE.—The covenant is also called a testament, or will, because it is expressive of God’s great loving purpose for His children. It is called the “new” covenant, because it was confirmed later by the death of Christ. All God’s blessings of all the ages were the blessings of the covenant. As before a man’s death he can give of his estate to his children, in harmony with his general purpose, so God, by virtue of Christ’s offering and His own love, has ever bestowed His covenant blessings upon His children in harmony with His great and everlasting purpose. When Christ died upon the cross that unchangeable purpose was ratified by His blood for the benefit of His children forever, that they might know the surety of His promises. Unchangeable in love and wisdom was God’s purpose before its confirmation by the death of Christ; that death fixes it unchangeable forevermore. When Christ died, that man might never question God’s covenant of justice, mercy, wisdom, and love, it was sealed forever by the death of Christ. Heb. 9:16, 17. “Tho it be but a man’s covenant, yet if it be confirmed, no man disannulleth or addeth thereto.” Gal. 3:15. Whatever was in that covenant prior to Christ’s death abides forever. Whatsoever man has endeavored to introduce into that covenant, even tho it be but a second



For Winter Evenings

this side of His death, is false and fraudulent, whether it be called "Lord's day," or infant baptism, or any other perversion of truth. Christ on the cross forever fixed God's immutable law and Gospel.

The Old Covenant.

19. *How is this "new covenant" contrasted with the "old covenant"?*

"But now hath He obtained a more excellent ministry, by how much also He is the Mediator of a BETTER COVENANT, which was established upon BETTER PROMISES. For if that first covenant had been faultless, then should no place have been sought for the second. For FINDING FAULT WITH THEM, He saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: NOT ACCORDING TO THE COVENANT that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in My covenant, and I regarded them not, saith the Lord." Heb. 8:6-9.

NOTE.—The making of the "old covenant" between God and Israel is recorded in Ex. 19:3-8. In it God declared that if they would obey HIS VOICE and keep HIS COVENANT (See Deut. 4:13), by faith, of course, they would then be His peculiar treasure, a kingdom of priests, and a holy nation. These things were told to the elders of the people, and they declared: "All that the Lord hath spoken we will do."

Then God came down upon Mount Sinai, spoke to them His voice, declared His law, His will, and their sin-filled hearts trembled; but instead of pleading that God would come in and take away their sin, they pleaded that He would not speak to them any more. Ex. 20:19. Yet when they again had heard the conditions of the covenant, after Moses had written them all out in a book, and read them to the people, they declared, "All that the Lord hath said will we do, and be obedient." Then the book and the people were sprinkled with blood and Moses said, "Behold the blood of the covenant, which the Lord hath made with you CONCERNING ALL THESE WORDS," that is, the words of God's voice which they promised to obey. Ex. 24:3-8.

We know the sequel: Israel failed. They SHOULD have learned—and we MAY learn—two great lessons: (1) That man is utterly powerless to do God's will in his own strength, or apart from faith. (2) That a covenant made with a whole people can not save individuals. Those apart from Christ, trusting in their own righteousness, are still striving and failing as did Israel; and every attempt to make righteousness by vote or promise is a demonstration that the world has not learned the second lesson. Used in either way, it "gendereth to bondage." Gal. 4:24.

Yet in God's providence it did serve a purpose; it helped to hold together that people in one nation till Christ came according to the flesh; but it saved no one.

20. *Wherein lay the fault of the first covenant?*

"Finding fault WITH THEM." Heb. 8:8.

21. *Wherein is the everlasting covenant superior to the old?*

It "was established upon BETTER promises." Heb. 8:6.

NOTE.—The difference between the two covenants is the difference between the weak, puny promises of sinful men, trusting in their own strength, afraid of God's voice, and the infinite promises of God, asking only simple faith and submission on the part of His children.

What the New Covenant Does for Man.

22. *What will the new covenant do for him who by faith yields to its claims?*

"For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put MY LAWS INTO THEIR MIND, and WRITE THEM IN THEIR HEARTS: and I will be to them a God, and they shall be to Me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know Me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. 8:10-12; Jer. 31:31-34.

23. *What would the life of this covenant relation cause man to do?*

"A new heart also will I give you, and a new spirit will I put within you: and I

What John Wesley Taught.

(On Matt. 5:17.)

"It was not the design of Christ to revoke any part of the law. It can not be broken. Every part of it remains in force upon all men in all ages. Neither time, place, nor circumstances make it liable to change."

will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put My Spirit within you, and CAUSE YOU TO WALK IN MY STATUTES, and ye shall keep My judgments, and do them." Eze. 36:26, 27.

24. *In what condition does that covenant relation place the sinner?*

"There is therefore now NO CONDEMNATION to them which are in Christ Jesus." Rom. 8:1.

25. *What sets us free?*

"For the LAW OF THE SPIRIT OF LIFE IN CHRIST JESUS hath made ME FREE from the law of sin and death." Verse 2.

26. *Why could not the law alone do this?*

"It was weak thru the flesh." Verse 3.

27. *What does the new covenant do?*

"God [saved by] sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the RIGHTEOUSNESS OF THE LAW ["the requirement of the law," A.R.V.] MIGHT BE FULFILLED in us, who walk not after the flesh, but after the Spirit." Verses 3, 4.

28. *What mind only hates God's law?*

"Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Verse 7.

29. *How does the new-covenant mind regard God's law?*

"For this is the LOVE OF GOD, that we KEEP HIS COMMANDMENTS; and His commandments are NOT GRIEVOUS." 1 John 5:3.

30. *With whom is the new covenant made and confirmed?*

"The house of Israel." Heb. 8:10.

"Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Rom. 9:4.

31. *What do those Gentiles become who embrace Christ?*

"Now therefore ye are no more strangers ["from the covenants of promise," v. 12] and foreigners ["from the commonwealth of Israel," "having no hope, and without God in the world," v. 12], but fellow citizens with the saints, and of the household of God." Eph. 2:19.

32. *What is one of the covenant blessings which God gives to Israel?*

"Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath thruout their generations, for a perpetual covenant." Ex. 31:16.

33. *What is said of God's remnant people of "the everlasting covenant" brought into covenant relationship thru "the everlasting Gospel"?*

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

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

Truth and Error.

TRUTH is consistent; it runs in parallel lines. Error is ever inconsistent. It can't help it. Its paths are bound to cross. Here is an example. A religious paper has the following on the resurrection: "There is no such thing as death for a Christian. . . . It is only going away from the old house to go to be with Christ. What we call dying is simply a process of living, as when a dragon-fly bursts away from its old husk, and its place at the bottom of the pond, comes out with beautiful wings, and flies aloft in the air."

But if so, what is the use of the resurrection? If at death the real person goes to Christ, what need of the resurrection or the judgment at Christ's coming? Yet this same paper says a little further on: "Christ in His resurrection is called the first-fruits of them that are asleep. This means that Christ's believing ones shall at length come also from their graves, the whole great harvest."

Now this last is true—"Christ the first-fruits; afterward they that are Christ's at His coming." 1 Cor. 15:23. For if the dead be not raised; "then they also which are fallen asleep in Christ are perished." 1 Cor. 15:18.



MOUNTAIN VIEW, CAL., JANUARY 29, 1908.

Manuscripts should be addressed to the Editor.

For further information see page 15.

MILTON C. WILCOX

EDITORS.

A. O. TAIT

The Everlasting Covenant.

THE great Bible facts concerning God's covenant, in which He brings His children home, is given in a Bible-reading on another page. We hope that our readers will study the words of the Book.

The question of the Everlasting Covenant, like that of the Everlasting Gospel, is great and all-inclusive, each in its scope. The Gospel is God's message of salvation to those out of Christ; the Covenant is expressive of their condition in Christ. It includes God's will, God's promise, God's provisions for bringing home all those who come into covenant relationship with Him by the acceptance of the Gospel. It presents before man God's great love and power exercised in his behalf, and assures him that he need have no fear if he will by faith yield to God's plan. The Master's promises will not, can not, fail, and the soul which rests upon them is secure.

In the study of this question, as in that of the Gospel, one must be struck with the great fact that it is God's purpose to bring man into harmony with Him and His government. Man by nature is a sinner; God would make him righteous. Man is carnal,

and has enmity against God's law; God would make him spiritual and a lover of His law. Man shutting the law without by the closed, selfish heart of unbelief, stands condemned; Christ would enter that heart, take away the condemnation, and write the law within, so that the erstwhile sinner would say, "O how love I Thy law! it is my meditation all the day."

Yet it is a strange, sad fact that many who profess the name of Christ chiefly use the covenant question to confuse minds over the duty of obedience to the law of the Most High. They confound the very heart of God's everlasting covenant, His holy law, with the agreement which God made with Israel at Sinai. The law was there made the *conditions* of the covenant, but it was not that covenant; and Israel's lamentable failure to keep the law—the condition—no more changed or affected in any way that law than the crimes of thieves, robbers, murderers, affect the laws of New York or California. God's law is as eternal as His throne. God's everlasting Gospel is to bring men back to Him, cover all past sins, and place them into covenant relationship with all the beneficent moral forces of the universe, in order that man may perfect a character which the law of Jehovah will not condemn, but upon which is written that law in ineffaceable letters by the Spirit of God. He who preaches a Gospel which does not include this does not preach the everlasting good tidings of God in Jesus Christ. He would lead men to hope for the blessings which the Gospel promises, while at the same time he crucifies afresh the Son of God by dishonoring the law Christ died to vindicate.

the charge both of Jews and Greeks, that they are all under sin."

Unregenerate humanity is the same in all nationalities. The Jew who held to the forms of Jehovah's worship, but who did not lay hold on its vitalizing power, worked himself up to the place in his own hypocritical imagination that he even dared to sit in judgment to condemn the perfect life of the Christ of God. The truth of God had been committed to that nation; they had been made the depositaries of the law of God; heaven's choicest blessings had been given to them; the very Old Testament Scriptures that we now possess, and from which we learn of the Messiah whom the Jews crucified, were given to us by them and thru their prophets. But possessing all that wealth of perfectly and clearly divine truth did not save them, for the simple reason that they rejected its life and power and held to its mere forms.

"There is none righteous, no, not one." "With their tongues they have used deceit: the poison of asps is under their lips." This statement is true of every individual who has not been cleansed by the blood of Christ, or who does not continue to live in the strength and power of Christ. And because all, both Jews and Gentiles, are in this condition, these important words are given:

"Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgment of God: because by the works of the law shall no flesh be justified in His sight; for thru the law cometh the knowledge of sin." Verses 19, 20.

The law of God, then, brings the "knowledge of sin." In the light of that righteous law "every mouth" is stopped and all the world is "brought under the judgment of God." "Because out of works of law [marginal reading, A.R.V.] shall no flesh be justified in His sight." In order for men to be found just by the law, they would have to be free from ever, in the slightest degree, transgressing that law. The law can not find a man just when he has violated its precepts. And since "there is none righteous, no, not one," it follows that the law must always hold the sinner under condemnation.

The very terms in which the law of God is expressed are so manifestly clear, and they show that law to be so perfectly just, that no sinner can stand before God and find fault with His law. But as has been shown, particularly in the verses from Romans that were studied last week, the danger is not so much to the sinner who feels and senses his guilt. Such a sinner will be more than likely to flee to the great Fountain that has been provided for the cleansing from sin, and thus have his life, by the power of God, brought into harmony with the law of God. But the nominal professor who holds to the forms of Christianity, yet who does not possess its life of power, is the one that is in great danger. He is the one who is liable to make the same fatal mistake now that the Jews made in the times of Christ and of Paul.

The readers of this journal who have been

Studies in Romans

Rom. 3: 9-20.

OUR study in Romans last week was on the first eight verses of chapter three.

From those verses it may be learned that God had set the Jewish nation to be the light of the world, but many of them were only hypocritical professors, and so dishonored the name of the Lord. But, regardless of their unfaithfulness, the Lord was ever faithful, and when the judgment is finally reached, the course that the Lord has pursued will be fully and clearly vindicated. The next verses in the chapter are the following:

"What then? are we better than they? No, in nowise: for we before laid to the charge both of Jews and Greeks, that they are all under sin; as it is written:

"There is none righteous, no, not one;
There is none that understandeth,
There is none that seeketh after God;
They have all turned aside, they are together become unprofitable;
There is none that doeth good, no, not so much as one:

Their throat is an open sepulcher;
With their tongues they have used deceit:
The poison of asps is under their lips:
Whose mouth is full of cursing and bitterness:
Their feet are swift to shed blood;
Destruction and misery are in their ways;
And the way of peace they have not known:
There is no fear of God before their eyes.

"Now we know that what things soever the law saith, it speaketh to them that are un-

der the law; that every mouth may be stopped, and all the world may be brought under the judgment of God: because by the works of the law shall no flesh be justified in His sight; for thru the law cometh the knowledge of sin." Rom. 3: 9-20.

Many of the Jews in Paul's time were mere whited sepulchers; they were by no means living up to their profession of godliness. And when the Lord gave the inspired words quoted above He knew that many in later times would become very hateful toward the Jewish people and that they would be looked down upon as inferior. They have been condemned all thru the ages, and are still condemned to-day, because they crucified the Christ. In condemning another there is always the implied, and often the expressed, thought that we hold ourselves above such things as we condemn. The persons condemning the Jews would have it understood that they would not reject and crucify the Lord if He were here to-day.

But those who condemn the Jews for rejecting Christ, and yet who do not do the things that Christ teaches, should note particularly the opening words of the apostle in the foregoing quotation. He says, "Are we better than they?" then he answers his own question with the unequivocal utterance, "No, in nowise: for we before laid to

studying the prophecies with us are aware of the fact that God has foretold the same conditions of formality and lack of living faith among the professors of Christianity in these last days that were so characteristic of the Jews in apostolic times. And hence there are many in these days who are making their boasts of being followers of the Lord, as did the Jews of old, but who are deceiving themselves; they will bring upon themselves the same judgment that they are now pronouncing upon the Jewish hypocrites of apostolic times.

Those Jews back there who rejected Christ were full of sins and hypocrisies; we can see that matter perfectly plain. But they did not see it with sufficient clearness to cause them to turn from it. And the reason they did not see it was because they did not carefully consider the law that they professed to keep. They were made the depositaries of God's law, and claimed great things for themselves in the doing of the law. They had the law bound about with much for-

mality and many ceremonies that they observed. But still they were gross sinners and base hypocrites. If they had studied closely the depth of the spirituality and the refinements of the pure life that were required by the law that God had committed to them, they could have seen their mistake, and the way of escape thru the Gospel would have set them free.

We may see and condemn the course that was pursued back there, but if we do the same thing now we are only condemning ourselves by condemning them. For what was wrong in them then is also wrong in us now. It was "thru the law" that the "knowledge of sin" came to them then; it is thru the same law that the knowledge of sin comes to us now. It was necessary then to look into the law so as to sense the guilt of sin and feel the need of the Gospel remedy; it is just as necessary now to look into the same law to reveal our sins so that the Gospel remedy may be applied to us.

prophet, "Thou art the head of gold," he arrogated to himself and Babylon, not only the whole world, but all time,—the whole image was of gold, for all the world to worship. This is the record:

"Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits; he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the satraps, the deputies, and the governors, the judges, the treasurers, and the counselors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the satraps, the deputies, and the governors, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. Then the herald cried aloud, To you it is commanded, O peoples, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up; and whoso falleth not down and worshipeth shall the same hour be cast into the midst of a burning fiery furnace. Therefore at that time, when all the peoples heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the peoples, the nations, and the languages, fell down and worshiped the golden image that Nebuchadnezzar the king had set up." Dan. 3: 1-7. A.R.V.

Studies in the Book of Daniel

God the Deliverer

NEBUCHADNEZZAR was on the throne of Babylon, the grandest ruler of the most glorious kingdom of earth. His reign had been prosperous. His martial triumphs had been great from the beginning, but of these he did not boast. His inscriptions, unlike those of the Assyrian kings, do not speak of war and conquest. They tell us of the great buildings of state erected, the great temples built to honor the gods; the temples restored, enlarged, and embellished; of the restoration of the tower of Babel;¹ of the great canals and reservoirs, regulating the water supply, and irrigating the otherwise barren land in the tropical valley; of the mighty walls and strong gates and hanging gardens,—of all these he has left us chronicles; in these the mighty emperor boasted, but not of war.

Sixteen years, according to the Septuagint and Arabic, had passed since the Divine Teacher, thru the dream and its interpretation by Daniel, had taught the proud king that God is the Revealer of secrets, the Ruler of kings, and that the dis-

¹ Nebuchadnezzar tells us in one of his inscriptions that he had repaired and completed "the Tower of the Seven Stages, the Eternal House, . . . to which is attached the most ancient legend of Borsippa (a suburb of Babylon), which the first king built, but without being able to finish. Men had abandoned it since the days of the Deluge, speaking their words in disorder. The earthquake and lightning had shaken the crude brickwork, and split the burnt brickwork of the revetment; the crude brick of the upper stories had crumpled down into mere piles." The inhabitants called the great mound of this tower "Birs Nimrod," "the Tower of Nimrod." The idolatrous name was "Bab-Ilu," "the gate of the god Ilu;" God called it "Babel," "confusion," because of its character. See Genesis 11. In the Assyrian tongue the name Borsippa meant "the tower of tongues." "Babylon is often designated in the cuneiform texts by a symbolic name, often ideographically written, meaning 'the tower of the root of languages;' Borsippa, by another meaning, 'the tower of the dispersion of tribes.'" *Lenormant's "Manual of the History of the East," vol. 5, pp. 23, 24, Asher & Co., London.* How all these confirm the Bible account of Genesis 11!

posal of the kingdoms of the world rests with Him. The Gospel thus preached had profoundly affected the king. He outwardly acknowledged the power of God to reveal the secrets of the mind, and greatly honored His prophet. But it did not wean Nebuchadnezzar from his own vainglory, nor



Birs-Nimrod, near Babylon. See Foot-note.

lead him to accept the converting, regenerating, creative power of God.

He has confidence in himself. Is he not great Nebo's son, who bears the exalted name of "the governor of the world," "the god of science," etc.? Does not his own name signify "Nebo-protects-the-crown"? Is there not joined with Nebo the father of Nebo, great Marduk,² the tutelary god of Babylon? Does he not honor Shamash, the great sun-god? "Surely," thought the proud king, "my kingdom shall stand forever."

Did he think this?—He did; and he demonstrated his thought by duplicating the image of his dream in excellent form and commanding height; but not of different metals. Remembering the words of the

² Merodach.

The image, covered with burnished gold, together with its pedestal over one hundred feet in height, over ten feet across its shoulders, doubtless erected on an eminence in the broad plain, must have been an imposing spectacle. In its glittering splendor it could easily be seen from all parts of the vast throng of the representatives of all nations, gathered at the summons of the king to its dedication. In that worship nothing is to be wanting to make it imposing. It was the worship of Babylon; it was the king and state deified; it was the expression of Chaldean patriotism; it was the exaltation of the creature to the throne of the Creator. Nebuchadnezzar was the one law; the image representing him and the kingdom, the one god for that occasion.

Like all the gods of man's devising, it was the god of force. Its form and splendor could compel admiration, but not love and devotion, which are always voluntary. These essential elements of true service and worship were wholly wanting. They are wholly wanting in the system of every false god. Their place must be supplied, and it was done, as ever before and since, by force-made fear. "Whoso falleth not down and worshipeth shall the same hour be cast into the midst of a burning fiery furnace."

Liberty versus Slavery.

It would seem that the king of great Babylon was free; he thought himself free to do as he chose. But he was a slave to self, to superstition, to folly, to the god of this world. No truly free man can ever seek to enslave others. Of that vast throng, nearly all those representative men were slaves to the same superstitions, or to slavish fear of consequences should they refuse to worship.

Yet the glorious freedom of the Gospel of God is not without its witnesses. Daniel is doubtless absent, but his three companions,

educated in God, are there. They obey the king's summons to be present. But when the vast throng prostrated themselves before the god of gold, the devotion of some was not so centered upon their affected worship that they could not watch the hated worshipers of the true God, the three noble young men who of all the multitude stood erect.

These false worshipers, less concerned over their own souls than the non-conformity of others, remind the king of his decree, and tell him of the "certain Jews" whom he has exalted to rule, yet who in ingratitude "have not regarded thee; they serve not thy gods, nor worship the golden image which thou hast set up." Verses 8-12.

The king, favorably disposed toward them, calls Shadrach, Meshach, and Abed-nego, and asks them, "Is it of purpose . . . that ye serve not my god, nor worship the golden image which I have set up?" He was willing to receive from them any apology or excuse, and he laid before them once more the opportunity. He would go thru the program a second time. He would again have his sacred concert of praise to his gods, at which time they could bow to the image. But if not, he warns them again that they should be cast "the same hour into the midst of a burning fiery furnace;" and then he throws out this challenge: "Who is that god that shall deliver you out of *my* hands?" Verses 13 to 15.

Not Expediency, but Principle.

The Hebrews might have reasoned, "Righteousness is not in form, but in heart; it is of the spirit, not the letter, the flesh, the body. Why should we bring a spirit of discord into this great congregation? Truly Babylon is great, and they are patriotic; why enrage the king and endanger our lives? We can bow with the throng, and at the same time worship God."

Thus many have reasoned in times of testing, but not these. They were in Babylon and amid that great congregation in the plain of Dura for a purpose. They had learned of God that purpose. They were there to witness for God and to preach the Gospel to Babylon and her subject nations. They were there because Israel had compromised truth and righteousness in the past; they now must not compromise it in mind or heart, or even seem to compromise it. They were there to lose their life, if need be, for truth's sake. Their Ruler was greater than the king of great Babylon, their mission incomparably greater than the herald of the king's worship. Moreover, God had chosen them to answer the king's challenge, and demonstrate His power to deliver. Their hearts, their lives, are devoted to His service; and therefore they reply:

"O Nebuchadnezzar, we have no need to answer thee in this matter. If it be so, our God whom we serve³ is able to deliver us from the burning fiery furnace; and He will deliver us out of thy hand, O king. But if not, be it known unto thee, O king; that we will not serve thy gods, nor worship the golden image which thou hast set up." Verses 16 to 18.

Words worthy of perpetuation thru the ages; worthy to be framed in letters of gold;

³The Septuagint adds, "is in the heavens."

aye, worthy to be—purposed of God to be—engraved in principle on every heart. They not only said, "As we believe God will deliver, we will serve God," but "If He does *not* deliver, if the furnace devours us, we will serve Him still. He is Lord of life; His power reaches beyond the furnace ashes."

We know the result. The infuriated king, feeling insulted and his favor rejected, commands the furnace to be heated equal to his sevenfold fury. He calls on his mightiest men to bind the unresisting Hebrews, and cast them into the heated mass. It is done.



Nebuchadnezzar's Image of Gold in the Plain of Dura.

The fierceness of the heat slays the strong slaves who cast the bound free men into the furnace. The men who serve the God whose power is over every element fall down bound in the fire. This is the extent of the king's power with the most destructive agent he can use.

But lo! there is a change in the scene. The king sees not, as he gazes, the blazing garments, and their burnt, shriveled forms. But one thing the fire devours—the bands of earth's bondage. Four beings appear, the fourth the shining Angel of Jehovah. Verses 19 to 28. The Septuagint reads of the chil-

dren of faith that they "walked in the midst of the flame, singing praises to God, and blessing the Lord. And Nebuchadnezzar heard them singing praises."

"Then Nebuchadnezzar the king was astonished, and rose up in haste: he spake and said unto his counselors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the aspect of the fourth is like a son of the gods." Verses 24, 25.

The king calls them forth from the furnace; they come, and, lo, upon them is found no evidence of fire in any way. Verses 26, 27. The God of heaven and earth is Himself "a devouring fire" (Ex. 24:17; Heb. 12:29); but His presence devours only sin and that which is identified with sin, thus becoming sin. When Israel's sin was confessed and placed upon the head of the burnt-offering, the people were free from sin,—the offering represented their sin. God's presence is manifested in fire that devours the offering, and the people praise their Saviour. Lev. 9:22-24. But when the priests, Nadab and Abihu, came into God's presence identified with unrighteousness, the fire of God's presence devoured them. Lev. 10:1, 2. Even so God's presence, which blessed Barnabas, separated from sin, slew Ananias and Sapphira, identified with sin. Acts 4:36, 37; 5:1-10. The men cast by the infuriated king into the fiery furnace were whole-hearted men, free in Christ Jesus, filled with the purifying presence of God. God dwelt in them. The Angel of the covenant, the Son of God⁴ was with them; how could the fire harm them?

The Result.

Unlike Pharaoh, the king received, in part at least, the lesson. His vain boasting in the challenge,—"*Who is that god that shall deliver you out of my hands?*"—had been strikingly answered, and to his complete satisfaction. Here are his words:

"Nebuchadnezzar spake and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent His Angel, and delivered His servants that trusted in Him, and have changed the king's word, and have yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore I make a decree, that every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other god that is able to deliver after this sort." Verses 28, 29.

He acknowledges God and the Messenger that He sent; he declares that faith in God's word on the part of His servants, who "delivered [Septuagint] their bodies, that they might not serve nor worship any god, except their own God," could change the king's word; and that there "is no other god that is able to deliver after this sort."

But the king, tho' convinced, was not converted. He supplements his knowledge with a foolish decree against all who speak anything amiss against God. "Christian rulers," so-called, have made similar decrees.

(Continued on page 12)

⁴From all the manifestations of God's power thru the Hebrews, from his conversations with the three young men, it seems reasonable enough to conclude that the king believed "the Fourth" to be the Son of God whom they served, instead of a mere son of the gods.



THE OUTLOOK

"Watchman,
what of
the night?"

"Shall Think That He Offereth Service unto God."

THE heading to this article is a part of a scripture that tells of a time when certain ones will think that they offer service to God when they kill certain other ones of their fellow men. The scripture verses giving the text and context are the following:

"These things have I spoken unto you, that ye should not be caused to stumble. They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. And these things will they do, because they have not known the Father, nor Me. But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you." John 16: 1-4.

The worst and the bitterest religious persecutions that the world has ever known are those of the "Christian era," and consequently after Christ had spoken the foregoing words. For when good things become perverted, the counterfeit is the worst that can be devised.

These words of the Teacher are both a warning and an encouragement. They warn us against being among those that will kill people, and still think that they are offering "service unto God." And on the other hand, if we find ourselves persecuted, and threatened with death, because of our faith in the God of the Bible, we may be assured that this is a part of the privilege that comes to the Christian.

It is generally considered that we have reached such an "advanced state of civilization" that we will never have any more religious persecution, and especially so in this country, "the land of the free and the home of the brave," "the land in which every man may worship God according to the dictates of his own conscience," or where he may refrain from any worship, just as he sees fit.

But the great civilization of the old Roman empire did not stop it from persecuting those who differed from it in matters of religion. And after the "civilization" of that empire had been nominally baptized into a profession of Christianity, it did not prevent it from plunging into the worst and the bloodiest persecutions of which history furnishes any records. Of course the worst of these persecutions occurred after the empire of Rome had been broken up into the kingdoms that succeeded it. But all the seeds for that persecution were sown during the time that Rome was a nation entire, and at the time when she was in the noonday of her civilization. Civilization alone is not enough to keep peoples from lapsing into the intolerance of persecution.

Trusting to the civilization of the time to protect us is the very thing that will prove the ruin of those who place their trust there, and who do not look continually to the principles that are the basis of all true civilization. The "fathers" of this republic laid down the foundation principle that "eternal vigilance is the price of safety." And while this phrase was uttered by Patrick Henry at the ushering in of the war of the Revolution, yet it was the foundation for the slogan that has been a principle with the nation, that "eternal vigilance is the price of freedom," as well as the price of safety.

This "eternal vigilance" must be exercised in keeping the real principles of freedom before the mind; because when these principles are lost sight of it is very easy to drift, amid all the glare of the light of civilization, into the worst forms of bigotry and persecution. Hence it is always proper to raise the ques-

tion as to whether or not there are any tendencies in our time looking toward the drifting away from the old principles of liberty that allow us the freedom of worship. For

of intensity it is clear that when a wrong movement is set in motion it will rapidly develop mighty results. Hence all the greater necessity of looking well to the ground on which we are standing.

A Most Perplexing Issue.

One of the most perplexing issues of this time is the conflict that is being waged between capital and labor. There is constant agitation everywhere, and strikes and rioting are very common in numerous places. It has been frequently suggested, and particularly by the heads of the Catholic Church, that religionists will have to step in to act as arbiters and guides before the social malady can be healed. This may seem like a small straw, but in the intensity of these times there is no telling what may come out of it in a very few months when once the thing is well started.

Most closely allied with this notion that religionists will have to intervene to settle the labor and capital difficulties, is the further contention that we must have strict Sunday laws in order "to give the laboring man his right to rest one day in seven." On this latter contention there has been the most persistent propaganda kept up for the last half century. Notwithstanding the fact that every state in the union except California has a Sunday law, we find that at the meeting of every legislature there are always those on hand who want still further legislation in favor of the observance of the day.

The national legislature at Washington has not had a session for years during which there have not been numerous bills presented, asking for legislation to enforce the observance of Sunday. The present Congress had but just convened when there were introduced three separate bills asking for Sunday legislation.

Widely Extended Sunday Ordinances.

Very many of the cities and towns of the country have their ordinances prohibiting Sunday labor, and providing penalties of fine and imprisonment for their violation. During the last few months there has been a big agitation in New York City because of the enforcement of one of these ordinances there. The decision of a district judge made it obligatory for the police to close all places of amusement in the city on that day. The order of the judge was rigidly enforced for a few Sundays, when the general clamor for amusement on Sunday rose so high that a way has been found by which the theaters, concert halls, etc., are again opened. But the agitation has developed the fact that there is a strong sentiment in favor of making strict Sunday observance obligatory under the pains and penalties of the civil law.

In Kansas City there was a similar agitation to the one in New York, for here, too, the judge of one of the courts lent his influence to the Sunday cause. He gave discourses upon the subject to the church people and told them that he was with them to make Sunday rest a rigid reality.

Then there has been the agitation of the subject in Chicago, Los Angeles, and many other large cities, during the very recent months. Disciples of the movement are already lecturing in different places in California, preparing the public, as they suggest, for some definite action at the meeting of the next legislature a year from now. They say that it is a shame to have California stand out alone without any law to enforce the observance of Sunday.



Statue of Jefferson at the Capitol, Washington, D. C.

"Equal and exact justice to all men, of whatever state or persuasion, religious or political. . . . Freedom of religion, freedom of the press, and freedom of person. . . . These principles form the bright constellation which has gone before us, and guided our steps thru an age of revolution and reformation. To the attainment of them have been devoted the wisdom of our sages and the blood of our heroes. They should be the creed of our political faith, the text of civic instruction, the touchstone by which to try the services of those we trust; and should we wander from them in moments of error or of alarm, let us hasten to retrace our steps, and to regain the road which alone leads to peace, liberty, and safety."—Extracts from Jefferson's first inaugural address.

freedom to worship, or not to worship, just as the individual may choose, is one of the dearest of our rights, and it is the one target at which all the artillery of intolerance is aimed.



Interior View of Supreme Court Room, Washington, D. C.

It is recognized that this is an age of intensity, and mighty issues are surging in the minds of the populace. And in this time

A Religious Question.

Superficial thought might not suggest anything significant in this Sunday-law agitation that is becoming stronger and stronger throuth the country. But closer thought should show any one that the whole history of Sunday is the history of a religious institution. It began its history as a pagan holiday dedicated to the worship of the sun. The first law in the Christian era proclaimed in its favor was the Sunday law of Constantine, who was called the first Christian emperor, but who was in fact never more than a nominal Christian, for many of the acts of his life show that he was not a follower of the Nazarene. It is said that he even postponed his baptism till he felt sure that he was on his death-bed, so that he might indulge freely in the excesses and ambitions that were his controlling power.

The whole history of the Sunday institution from that time to the present is associated with religion. And therefore when it is sought to secure Sunday legislation, the effort is wholly in behalf of religious legislation. The statement is frequently made by those in favor of it that they are not working for a religious Sunday; they say that they

they killed His followers. He did not say that His teaching would apply only in the middle ages; indeed He did not say when it would apply. He merely stated that the time would come when such persecutions would arise, and we know that all of it that does come will be brought into the world thru religious intolerance, and religious intolerance is usually based upon some form of religious legislation.

But There Is a Direct Prophecy

of the Lord that tells us specifically of religious persecution that will arise in this very generation in which we live. It would not be consistent with the length of this article to consider that prophecy in this connection, so we defer that part of the subject for next week. Let it be said in this connection, however, that there is an abundance of evidence to show, both in the prophecy and in the events of the time, that the work that was done by Madison and Jefferson and Washington and the rest of the founders of the republic is in great danger of being lost sight of thru the greed for gain and the lust for both civil and ecclesiastical power. And because of these things it is highly important

as could no other god, not even Nebo, the god of science, or great Marduk, Ea, or Shamash, the sun-god. He therefore exalts the three young Hebrews, and justly gives them rule, according to the Septuagint, "over all the Jews in his kingdom." Verse 30.

There is a lesson to us; for Daniel's prophecy, we must remember, was written for "the last days," "the time of the end."

In the last days great Babylon will rule over all the kings of the earth. All nations will be made drunken with "the wine of her fornication." See Rev. 14: 8; 17: 1-5, 18; 18: 2, 3. Thru her influence over the nations a last-day image is to be set up to the evil system of the beast power—a symbol of the organic union of church and state. Penalties even to death will be pronounced upon those who refuse to worship. Rev. 13: 11-18. On the other hand, God calls to His worship, and warns against the worship of the beast and its image. Rev. 14: 6-14. As truly as men were tested in the days of Baby-



A Unique View of the Capitol.

want a civil Sunday for the working man. But the mere calling of a religious institution by a civil name does not make it anything else but religious. It would be just as sensible for those who believe that sprinkling is the correct form of baptism to ask for a law that everybody should be sprinkled, and then say that they are not asking for a religious sprinkling; they only want a civil form of baptism. This may seem an absurd illustration, but if we yield to the Sunday law, then may not the next step be to get a law requiring everybody to be baptized? Nations have had such laws, and it is not out of the question to have them again. And as there is the same lack of agreement in regard to the correct mode of baptism that there is in regard to the day that should be observed as the Sabbath, it would be necessary for the state to make a law telling us how to be baptized. The same spirit that will make and enforce the Sunday law is the spirit that all thru the centuries has required whole multitudes of people to be baptized, or else suffer the penalties of the law of the state.

The Lord Jesus Christ, in the verses quoted at the beginning of this article, told us that the time would come when men would think that they were doing a service to God when

that we give close heed to the portents of the time.

As already suggested, the direct prophecy that bears upon the subject will be considered next week. T.

Studies in the Book of Daniel.

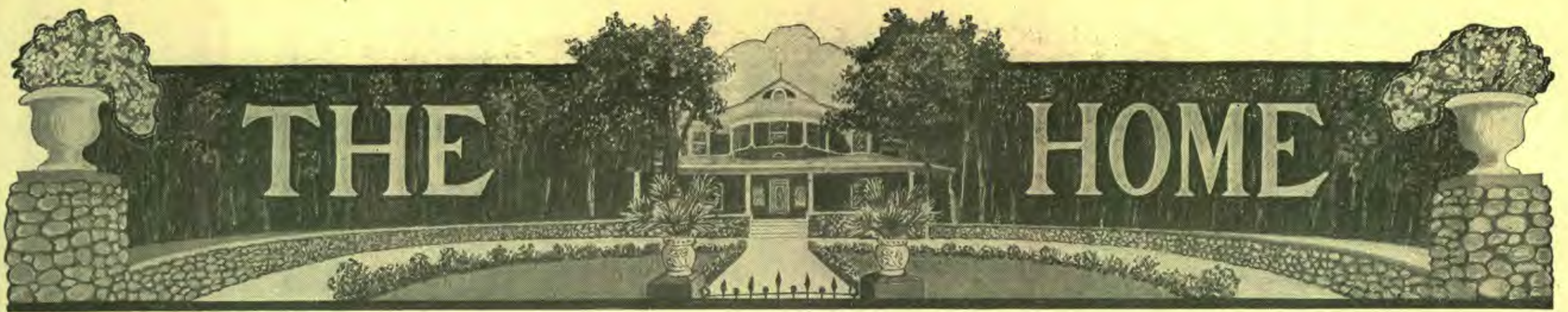
(Continued from Page 10)

"Christian churches," so-called, have clamored for them. Such ones have yet failed to learn the lesson that the service of God is heart-service, and that men can curse God in their hearts as well as by their lips. He seemed to think that such a decree would bring him favor with God. But God needs no supplementing decrees to preach His Gospel. He would not have carried to the world in teaching or law that His service is an enforced service. It must be voluntary, of choice, love-imbued.

Nevertheless, Nebuchadnezzar had taken another step in Gospel teaching. He had learned a third lesson. God could not only teach and impart knowledge and science; He could reveal secrets; He could deliver

lon of old, so surely will they be tested in these days of modern Babylon. It is the worship of the golden image representing tradition, popularity, expediency, wealth; or the worship of God in the face of death. And as truly as God delivered then so will He deliver now those who trust in Him. He is the great Deliverer, mighty to save, even to the uttermost. He delivers from the most cruel bondage of all—from the slavery of sin and self. This was the lesson to Nebuchadnezzar and every sinner: "Jesus saves." And all who are saved from sin will be saved from all sin's power to persecute, from all sin's consequences, to inherit forever His everlasting kingdom.

"GLORY to God in the highest," sings the celestial chorus, "and on earth peace, good-will toward men." You see how the carol met with its music the two kinds of fear under which men lay trembling. "Peace on earth," where men were sore afraid of men; and good-will from heaven that men may no longer be afraid of God.—George Hodges.



The Building of a Home

By Mrs. L. D. Avery-Stuttle

The Family Altar.

THE best medicine in all the world is prayer. I was reading the other day a prescription for insomnia by a famous physician. What was it?—Morphia, or opium, or patent medicine? Did he prescribe air, or sunshine, or electricity, or water?—No; something which he declared was better than all or any of these,—simple, earnest prayer. Prayer calms the nerves, rests the brain, invigorates the body, and elevates and strengthens the soul.

When everything else failed, prayer added fifteen years to the life of Hezekiah. There is nothing too hard for it to accomplish. Leprosy, that loathsome horror of the East, can not stand before it: "Lord, if Thou wilt, Thou canst make me clean." "I will; be thou clean."

Enough. No long, tedious convalescence after that. No feverish anxiety as to whether that prayer will avail. Prayer brings the almighty Spirit of the Eternal, the most tremendous agency in the universe. Before its all-prevailing power, empires and kingdoms submit themselves. Kings, lords, and potentates are as nothing, and even the very devils in their home of darkness tremble. Prayer has resisted the power of wild beasts; "chained the mouths of lions," stilled the raging waters of the deep, and robbed the fiery furnace of its prey. Even the monster Death has been forced to open his insatiate maw at the pleadings of the simple prayer of faith.

But I have only mentioned a few of the wonders which have been accomplished by the agency of prayer. There are no heights too vast for its voice to reach; there are no depths so abysmal, so unfathomable, that they can not be penetrated. Neither the boiling deep nor the belly of the whale prevented the prayer of the despairing and repentant prophet from reaching the ear of the Eternal.

Well, since prayer is such a mighty factor, since in the mouth of the righteous it is all-prevailing, would it not be a good thing if at the beginning and at the close of every day we should assemble our sons and our daughters, our man servants and our maid servants around the family altar to thank our heavenly Father for past blessings and to ask help for the future?

The influence of family prayer is greater and more enduring than can be calculated. Nothing will take its place with the same results. Not even secret prayer should supersede it. How many noble sons have been saved by the memory of the earnest fireside prayer from the lips of a godly father or a tender mother; how many promising daugh-

ters have been brought to repentance by the sweet remembrance of the morning and evening prayers of a Christian home, eternity alone will reveal.

The other day I saw a workman clinging fast to a long ladder firmly attached to the ridge-board of the house he was repairing.

"Aren't you afraid?" I asked.

"O no," came the confident reply, "O no; you need not be afraid as long as you have a firm hold above."

Tears came to my eyes as I replied: "That is right, my friend; if we only have a firm hold above, we have no need to fear." O how sad that so little time is spent in securing a firm hold on the Arm of strength that never fails! More hours spent in

Press the Battle.

ON, my brother, press the battle,
Press it sternly to the end!
By His Spirit God will help you,
And a glorious victory send.
E'en tho' forces strong and bitter
All your efforts may oppose,
They shall vanish like the shadows,
Ere the embattled day shall close.

See the fields all white to harvest!
Islands waiting at our door,
Nations pleading for our coming,
Pleading now as ne'er before;
Superstition's night is passing,
Barriers, weakened, now give way,
While the heathens' night of darkness
Breaks before the Gospel day.
—D. R. Lowell, D.D.

prayer, mean fewer hours and days in nerve-racking worry and feverish anxiety. The firm assurance that our anchor "within the veil" holds firmly is worth more than anything else in the world; that amid the worry and moil of this feverish life may come the blessed assurance like a benediction of peace, that, altho the bottom rung of the ladder may rest amid the slime and the mud of earth, the top reaches even to the throne of the Eternal.

"But," objects some busy, care-worn father or mother, "there are so many chores to do in the morning; the children must be washed and dressed and prepared for school as soon as breakfast is over; baby is peevish and takes extra care, and really it does seem as if the morning is the very busiest time of the whole day. If we attempt to have prayers before breakfast, the food becomes cold and not fit to eat, standing so long; while if we wait until after breakfast, it seems so hard to collect the family. So when our cares began to increase, we thought we would be entirely excusable to omit morning worship."

Ah, my poor friend; you stopped praying just when you most needed the strength and

help prayer would bring. The burden of care increased, and so you decided to bear the weary, crushing weight on your own weak shoulders. What worse than folly! Martin Luther used to say that whenever he had a hard day's work before him, he gave extra time to prayer.

I suppose, my brother, that on account of this lapse in the morning, you give all the more time to evening worship? When the cares of the day are all over, how fitting and how restful to commit the soul to the keeping of that Eye which neither slumbers nor sleeps.

"Yes, that's so. We used to have evening prayer always when we were first married, and we belong to the church now; but, you see, after supper, the children want to go to bed, wife is tired and nervous, and I feel actually too weary by the time I have finished the daily paper to lead in worship. I suppose we ought to, but we've excused ourselves, because——"

Ah, yes, I see. But I am afraid that some day the Master may excuse you, too,—excuse you from entering the city of gold; excuse the angel from writing your name in the Book of Life; excuse you from wearing a golden crown, and from joining in the song of Moses and the Lamb around the great white throne. Some day the Master, whom you have so neglected and whose proffered love and aid you have so scorned, may say to you, "Excused from heaven."

Ah, think of it! too tired to spend a few moments in prayer, but not too tired to spend an hour reading the appalling, sickening, disgusting records of crimes and sensationalism and folly with which the pages of the daily newspapers are defaced!

O, the saddest words which were ever spoken to mortal man were spoken to the professed people of God:

"Ephraim is joined to idols; let him alone."

Do It Now.

THESE words are conspicuously posted over the office table of one of my successful friends, and in his workroom adjoining, one may see another sign reading, "Do it Now Avenue."

No wonder this friend is prosperous, and no wonder he is crowded with all the business he can attend to. He knows very well the worth of that little word, "now." There are hundreds who are robbing themselves of a prosperous future because they have not learned the value of "Do it now."

An idle present makes an empty future; and he who hopes for a prosperous future should understand that he can have it only by a proper use of all the "nows." It was Cervantes who said, "By the street called By-and-by you reach the house called Never," and it might be better for all our work if we could always remember his words.

There are too many who intend to do good sometime, but are doing nothing toward it now. And he who fills his to-day with nothing but good intentions is in a fair way to do nothing all his life.—A. H. Lewis, D.D.

Children at the Table.

IT has been wisely said that children's conduct at the table reflects credit or condemnation upon their elders in an unmistakable manner. The child taking lunch with a neighbor shows just the degree of refinement to which he is accustomed. Children may early be taught that whatever refinement they possess is evident in the way they take their food. The correct way of eating may easily become a habit, and it is at the home table that dainty habits, or those quite the reverse, become settled.

Mothers should pay strict attention to this part of a child's education and start it in right habits. Above all, the little ones should not be snubbed for their attempts to add to the general conversation, neither should they be permitted to be so much in evidence that their friends and parents are forced to keep in the background.

If one takes pains to always have the table neat and clean, it teaches the children to be more particular at the table. A liberal use of small cloths not only adds to the appearance of the table but saves the tablecloth from such frequent washings. The napkins, tray cloths, and doilies can be kept soft and white by putting them to soak over night in a warm Pearline suds. When washed in this way they require very little rubbing, which is a genuine saving to the fabric.

Children have rights, and one of their rights is to be corrected in private. The wise mother never wounds her child by public reproof, nor embarrasses the rest of the family and sympathetic guests by nagging and fault-finding in their presence.

A. M. H.

The Shooting of the Young Idea.

A LITTLE girl who lives near me took her brand new hat and tore it into a thousand pieces and threw it into the fire the other day, because her mother couldn't find time to take her out just at the moment that the little girl felt inclined to go.

The mother smiled and said, "Poor child, she hasn't learned the lesson of meeting evil with good yet."

I'm going to watch that little girl.

I'm afraid she'll make very interesting copy for the newspapers some day. She'll be just the sort of person who will shoot some man for refusing to keep his promise and divorce his real wife and marry her.

I wonder how much of all these brand new theories about subduing evil with good and meeting enemies with a smile, and the development of the "ego" have to do with the epidemic of murder and all sorts of unhalloved crime in this country!

A woman shot a man in Arizona the other day.

She says she is glad she did it.

She was a trained nurse and when the man's wife was dying he promised her that as soon as the funeral was well over he would marry her.

Instead of which he took the first train out of town when the funeral was over, and the nurse had to track him a thousand miles to get close enough to teach him what she calls "a lesson."

I wonder why she didn't learn her own lesson early in life—the lesson that a woman who lets another woman's husband make love to her is both a fool and a wicked woman, and that she will have some little bills of her own to pay before she gets thru with the wretched business. . . .

Whenever a merely finite mind begins to argue that it is stronger and bigger and wiser than any set rule or command, look out for trouble. Now, if that little girl who threw her hat into the fire had been mine, I should

The Zeal of Former Days.

CALL to remembrance former days
When truth first reached thy sight,
How with a song of faith and praise
Ye bore affliction's fight.

While ye were made a gazing-stock,
Reproached, afflicted sore,
Still thou, tho men should jeer and mock,
Pressed on and praised the more.

A better, more enduring crown
For thee in heaven waits;
There ye may rest, the cross laid down,
Beyond the pearly gates.

So therefore cast not thou away
Thy ear'y confidence;
The sure reward in God's great day
Will be thy recompense.

And we have need of patience still
The while we yet remain,
For having done the Master's will
The promise we shall gain.

For yet a little while and He
Whose love our hearts have known
Will come, and on the glassy sea
He will reward His own.

MAX HILL.

have given her a good, old-fashioned spanking first of all, and then I should have made her go without a new hat for the rest of the season. Then when she was grown she'd know what the phrase "cause and effect" means and how to deal with that meaning.

I wonder if I'm a hopeless barbarian?—
Annie Laurie.

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

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

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

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

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

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

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

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

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

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

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

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Christian Science!

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As an indication of how this is done, we refer you to a portion of a poem found on pages 214 and 216 and reproduce the page in which the lesson study, based on this poem, is given.

GRANDMOTHER'S SERMON

- | | |
|--|---|
| <p>7. "Life is a stocking, grandma says,
"And yours is just begun;
But I am knitting the toe of mine,
And my work is almost done.</p> | <p>11. "But the saddest, happiest time is that
Which we court, and yet would shun,
When our heavenly Father breaks the thread,
And says that our work is done."</p> |
| <p>10. "There are long, plain spaces without a break,
That in youth are hard to bear;
And many a weary tear is dropped
As we fashion the heel with care.</p> | <p>12. The children come to say "Good night,"
With tears in their bright young eyes;
While in grandma's lap, with a broken thread,
The finished stocking lies.</p> |

—Selected.

217

must be ripped? the long, plain spaces? the fashioning of the heel?

Spelling

Why is the consonant doubled in these words: saddest, knitting, ribbing, ripped, dropped? Why is it not doubled in these words: sadly, golden, sweeter? Why is the y changed to i in "happiest"? Why is the e dropped in "wrinkled" and not in "scarcely"?

Word Study

Word Forms.—See, do, and go.

Give the four forms of see, do, and go. Insert saw, seen, did, done, went, or gone in each of these blanks:—

1. I know that he — it.
2. The day is —.
3. I have — no man wrong.
4. I — it.
5. Alice said that she had — it.
6. Do you know who has — away?
7. Have you — the picture?
8. Yes, I — it yesterday.
9. Mary thinks that I — it.
10. Do you know who — it?

Write three sentences using saw correctly; three using seen correctly; three using did correctly; three using done correctly; three using went correctly; three using gone correctly.

Homonyms.—Copy these sentences, using the right word:—

1. Be thou like a (roe, row) or a young hart.
2. Will you (row, roe) me across the water?
3. We set out a long (row, roe) of trees.
4. (Toe, tow) the disabled vessel into port.
5. This rope is made of (tow, toe).

Composition

Think of something else to which our lives might be compared; such as a tree, a day, the seasons, or a voyage, and write several paragraphs about it.

Please remember that this is one of the series of reading books recommended by the Educational Department for use in all our church schools. It is substantially bound in cloth. The price is \$1.00 post-paid.

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1109 E. 12th St. Kansas City, Mo.

SIGNS OF THE TIMES

PUBLISHED WEEKLY

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

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

Circulation Manager: C. H. JONES.

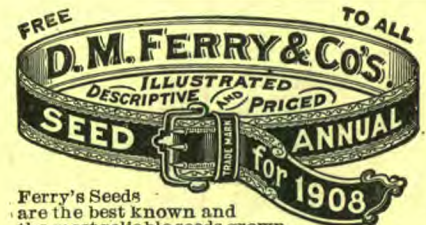
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MOUNTAIN VIEW, CAL., JANUARY 29, 1908.

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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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Read the extract from Charles G. Finney's good old orthodox theology on page 5. It is entitled, "Obedience Entire."

This issue contains the closing article of the series on Christian Science. They will be revised and put in pamphlet form. Read the articles which follow on "The Law of Rest in the Cure of Disease," noticed elsewhere.

Read the article on "God the Deliverer" and note another step in God's education of the great Babylonian king. Sad, isn't it, that men since that time have been so slow in learning the rights of other men. The third chapter of Daniel is a lesson for statesmen in these days.

There have just come to us two excellent songs, entitled, "Homeward," and "Footsteps That Never Come." The publisher is an evangelical singer in feeble health; and the authors of the songs have given them to the publisher, Brother C. W. Whitford, to assist him in his declining years. All orders will be promptly filled at the low price of twenty-five cents for the two. Published in folder form. Address, Charles P. Whitford, Orlando, Fla.

Smoking Women.—And now the smoking fad has struck San Francisco society women; and the report is that two wealthy leaders of society puffed their dainty cigarets in public in a prominent cafe in San Francisco. Following this will come the apes, the imitators, of the fashionable set. It is disgusting, unwomanly, degrading. Of course, it was to be expected that the private vices would sooner or later crop out in public, and following these things will be more shameless practises. No woman can pursue such a course and remain pure in mind and thought, and beyond that lies Sodom. These are among the curses of wealth; a curse to its possessors, and their follies a curse by example

to those who would imitate, and to the heritage they leave to the future. "Behold, this was the iniquity of thy sister Sodom: pride, fulness of bread, and prosperous ease was in her and in her daughters; neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before Me; therefore I took them away." Let the past teach thee.

Our Next Issue

Will begin a series of Bible-readings on the

GREAT THREEFOLD MESSAGE

of Rev. 14: 9-14, a clear, strong message of reform for the last days—for these times. Earnest reformers have many panaceas for the ills of our time. God has the only true remedy to meet earth's ills, and His remedy is comprehended in this message. The first of these readings covers Rev. 14: 6-8.

Following the articles on Christian Science will be two articles by Mr. G. D. Ballou on

"THE LAW OF REST IN THE HEALING OF DISEASE."

Christian Science, to put it broadly, does cure, and Mr. Ballou explains the secret, and the better way. Our readers will be glad to get these articles in this connection.

GOD THE RULER

will be the subject of the article in Daniel. This will be of interest now when the dominion of the world is so much the subject of discussion.

RELIGIOUS LIBERTY

as applied to present-day agitation will be prominent in our Outlook department.

In short, the next issue will be one of great value in Scripture exposition, in religious outlook, in practical Christian work.

Our Bible Band.

We are preparing a schedule of the whole year which can be slipped into the Bible, and thus ever furnish a ready reference to the Scripture reading of the day. This is more than we agreed to do; but we felt that many of our Band would send away their papers to friends, or mislay them, perhaps, and therefore we are preparing the whole year's schedule. Where clubs have been sent in we will mail a sufficient number to the sender. Others who desire it will please enclose stamp and one will be sent immediately.

Schedule for Week Ending Feb. 8, 1908.

Sunday	February 2,	Exodus 25, 26	Psalm 33
Monday	" 3	" 27, 28	" 34
Tuesday	" 4	" 29, 30	" 35
Wednesday	" 5	" 31, 32	" 36
Thursday	" 6	" 33, 34	" 37
Friday	" 7	" 35, 36	" 38
Sabbath	" 8	" 37 to 40	" 39

The following brief analysis and suggestions may be helpful to the readers:

Chapters 25 to 30 inclusive are a record of God's call to Moses to build Him a sanctuary, a center of worship, in which should abide God's manifest presence. The materials desired are given. We are told that this pattern of the sanctuary was God-given, and the sanctuary and its furniture is described, as well as the consecration of the priests.

Some Word-Thoughts.—"Cherubims"—"cherub" is the singular; "cherubim" is the proper plural. "Shittim wood" is better "acacia" wood "Cubit," for convenience' sake reckoned at eighteen inches, or one and one-half feet. The gold talent was worth \$32,805; and the gold shekel, \$10.93. The silver talent was worth \$1,883.25; the silver shekel, 62 cents. "Taches," better "clasps," as in the American Revised Version. "Badger" is better "sealskins," or "porpoise skins," as in the A.R.V. According to the A.R.V. the curtains of ramskins and sealskins were used to cover a tent which was over the sanctuary.

Chapter 29 is the ceremony of the consecration of the priests. The anointing of the right ear, the right thumb, and the right great toe showed that man should receive instruction from God, should have all his powers trained to do God's will, and should be willing to go where God sent him.

Chapter 31 shows how God fitted consecrated men to do His work, and is an assurance to us to-day. The last part of the chapter tells us how particular God is regarding His Sabbath. All this instruction (chapters 25 to 30 inclusive) was given to Moses on the mount. At the end of that time God fulfilled His promise to Moses when He called him up into the mount. Compare Ex. 24: 12, with Ex. 31: 18.

Chapter 32 is a fearful record of idolatry and backsliding so soon after that awful and glorious display at Sinai. The calf was the representative of the Egyptian sun-god Apis. Then follows the revelation of God's anger and the wonderful plea of Moses for Israel.

Chapters 33 and 34 are revelations of God's mercy, and His righteous name and character. See Ex. 33: 18, 19; 34: 5-7. It will be noted that Moses broke the first tables, and under God's direction prepared another set upon which God a second time wrote His holy law.

Chapters 35 to 40 describe the building and making of all the holy house, the paraphernalia connected with its service, its setting up and consecration, and its filling with God's presence.

In all these instructions note how particular God is; and as He is particular in precept so He is in promise.

The Psalms are excellent, full of cheer and promise to the pilgrims of earth. How the thirty-seventh Psalm contrasts the two classes of characters!

Wonderful things have been achieved in plant development, improvement, and transformation during the last few years. Notwithstanding the constant tendency of an imperfect and perverted nature to degenerate, experts and devoted students in agriculture, horticulture, and kindred pursuits have effected changes most marvelous. These beautiful and productive varieties of vegetables, plants, and flowers are very desirable, and unscrupulous dealers take advantage of this desire to palm off worthless seed upon the public, until many feel that it makes little difference. But it does. There are reliable houses, and the old seed house of D. M. Ferry & Co., of Detroit, Mich., is among them. They continually employ trained specialists, and keep their work up to date. Their agents destroy all seeds left in stores each year, and replace them by new, fresh, fertile seed. Their 1908 Seed Annual is a beautiful production, and will be sent free to all applicants.

The University Press of the University of California has just issued a very interesting volume on the life and habits of the star-fish, picturing the struggles of this lower animal in its relations to the other creatures, tells how it finds and captures its food, how it defends itself, how it avoids and repairs accidents; it is said to be the most thoro study which has ever been made. The book also relates how the star-fish has been known to form habits after a number of lessons.

According to reports from Europe, The Hague Conference spent in 317 banquets the sum of \$525,000. The expenditure borne by the various powers who sent delegates amounted to \$3,000,000. Mr. Choate of New York it is said made the longest speech, while Brazil's representative was the best entertainer; and these seem to be among the greatest incidents of the conference.