

# Signs of the Times



## Christianity Needs Not the Support of the State

*[The Following Paragraph Is from Lord Macaulay's Essay on "Southey's Colloquies," and Is Strikingly Applicable at the Present Time]*

**T**HE ark of God was never taken till it was surrounded by the arms of earthly defenders. In captivity, its sanctity was sufficient to vindicate it from insult, and to lay the hostile fiend prostrate on the threshold of his own temple. The real security of Christianity is to be found in its benevolent morality, in its exquisite adaptation to the human heart, in the facility with which its scheme accommodates itself to the capacity of every human intellect, in the consolation which it bears to the house of mourning, in the light with which it brightens the great mystery of the grave. To such a system it can bring no addition of dignity or of strength that it is part and parcel of the common law. It is not now for the first time left to rely on the force of its own evidences and the attractions of its own beauty. Its sublime theology confounded the Grecian schools in the fair conflict of reason with reason. The bravest and wisest of the Cæsars found their arms and their policy unavailing, when opposed to the weapons that were not carnal and the kingdom that was not of this world. The victory which Porphyry and Diocletian failed to gain is not, to all appearance, reserved for any of those who have, in this age, directed their attacks against the last restraint of the powerful and the last hope of the wretched. The whole history of Christianity shows that she is in far greater danger of being corrupted by the alliance of power, than of being crushed by its opposition. Those who thrust temporal sovereignty upon her treat her as their prototypes treated her Author. They bow the knee, and spit upon her; they cry "Hail!" and smite her on the cheek; they put a scepter in her hand, but it is a fragile reed; they crown her, but it is with thorns; they cover with purple the wounds which their own hands have inflicted on her; and inscribe magnificent titles over the cross on which they have fixed her to perish in ignominy and shame.



## With Our Inquirers

"If ye will inquire, inquire ye."

[All questions to this department will be answered which to the editors will seem to minister to the good of the readers and to the mission of the paper. The same question can not be answered repeatedly in the same volume. The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable. It is well always to enclose a stamp for reply.]

### 2372.—The Wife and Family Worship.

Please tell me what is a wife's duty regarding family worship where the husband is not a professed Christian. Should she conduct family worship if he is willing, and return thanks at meals if her husband wishes her so to do? Could you suggest a short form of blessing or thanks at table which would also be comprehensive or appropriate?

READER.

We certainly see no objection whatever to a wife's holding family prayers if her husband has no objection, or asking a blessing at the table if he so desires. We knew one woman who was converted while her husband was not. She took up family worship as a duty, to which he had no objection. By and by he joined her in the reading of the Bible, and a little later on prayed with her, and afterward became a Christian. No wife, however, ought to demand such things, and our correspondent seems to be the farthest from this. As to the duty, we must leave that with the individuals themselves. We see no sacrifice of propriety, however, when a wife does this. She might by request induce her husband to read the Scripture for her; one who believes in prayer in that way would, after awhile, if he had a consistent life before him, unite with her in the worship of God.

As to returning thanks at meals, it is the custom in England, and now and then we find it in the United States, for each member of the family to give thanks in turn; sometimes all join together in giving thanks at meals. Some of the old hymn-books give the song-prayers used on such occasions. We do not like to give a form of prayer; we would prefer the individuals to compose their own form. This, however, it seems to us ought to be comprehended in such an offering of the lips: Thanks to God for His fatherly kindness and care, for the provision which He makes for our maintenance of life, the food which He supplies from day to day, asking Him to sanctify that food to His glory and our good, and to remember with us, and give us hearts to remember, those who are deprived of such blessings; and all in the Master's name.

### 2373.—Departing and Being with Christ. Phil. 1: 23, 24.

The apostle talks of dying, and if so, how can he be with Christ?

H. D. L.

The passage is as follows: "For me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." It will be noticed that the apostle had three things in mind: the dying, the living in the flesh, and the departing and being with Christ. It would magnify Christ should he die or should he live (verse 20); therefore he could not decide between these two; but there was a thing which he preferred to either of the two, and that was to be with Christ.

The query then rises, when are the children of God with Christ? Let the same apostle speak. 1 Thess. 4: 16, "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." The words of Jesus are to the same import in Matt. 16: 27; 25: 31, that it is not until the second coming of Christ and the resurrection of the dead that the children of God go to be with Him.

For this the apostle longed. The word "de-

parting" may be applied to various things, for it is used in Luke 12: 36 of Christ's returning: "And ye yourselves like unto men that wait for their Lord, when He will return from the wedding." The word "return" comes from the same root as "depart." It was for the second coming of Christ, for the resurrection and the translation, that the apostle Paul longed, and which to him was preferable to either dying or living.

### 2374.—The First Peopling of the Earth. Gen. 2: 11-14.

Do you understand that the earth was first peopled between the Caspian and Black Seas to the south according to Holinan's Map No. 1? According to the A.R.V., it would seem that Havilah was Ethiopia, and that Pison was either one branch of the Nile or perhaps the whole river.

To our mind no one can tell from present conditions in this world where the Garden of Eden was located. True, there are the names of several streams which we find later on in the world's history. Those may have been the original names of those streams. They have meanings beyond the names. For instance, Pison means to spread, dispersive; Gihon, to issue, to gush forth; etc. Some of these same names may have been given to later streams, either on the supposition that they were the original ones or to perpetuate the names. The first names as given in Genesis were those of the characters of the streams; the names as applied to the streams this side of the Flood may have been given for the meaning of the name or the supposition that they were the same rivers, as before stated. Why we do not believe that the location of the Garden of Eden can be determined is, first, that there is no locality presenting the characteristics described in Genesis 2, and this is shown from the fact that there is no agreement among those who have investigated the matter thoroly. Secondly, the Apostle Peter expressly tells us in referring to the world before the Flood, the cosmos, the arrangement, "the world that then was, being overflowed with water, perished." We have, it seems to us, almost every reason to believe not only from what the Lord says thru Peter, but from what we find in the earth itself, that its conformation was altogether different than at present. On some of the highest mountains and table-lands we find the fossils of marine shell-fish.

2375.—Lamech.—H. C. M.—There is nothing in the Scriptures which would indicate that Lamech killed Cain. All that we know about him at all is given to us in Gen. 4: 19-24. That record seems to indicate that Lamech had slain a young man, purely in self-defense: "I have slain a man to my wounding, and a young man to my hurt." And then follows his prophecy that if the Lord would avenge any one for slaying Cain, sevenfold, surely He would avenge seventyfold one who slew Lamech, who slew in self-defense. The A.R.V. has it, "I have slain a man for wounding me, and a young man for bruising me."

### 2376.—The Garden of Eden.

What is the meaning of verses 10 to 14 of the second chapter of Genesis?

H. C. M.

These verses simply tell us of the four rivers that were in the Garden of Eden. The thought is that they arose from one place, from one great fountain, and from there spread out into the four streams, flowing thru the land and watering it, something similar to the irrigating systems of to-day, large at the source rather than at the mouth. The rivers of to-day drain the land of its richness and pour it out into the great salt

sea. The primal rivers of earth drew their supply from the fountain of life and sent it out into all the world, percolating and watering the soil rather than washing it away. We have no means of identifying those rivers with anything that exists at the present time. At the time of the Flood, "the world that then was," the cosmos, the arrangement which then existed, "being overflowed with water, perished." 2 Peter 3: 6.

### 2377.—Meaning of Gen. 1: 2.

Concerning the expression in Gen. 1: 2, "And the earth was waste and void; and darkness was upon the face of the deep," do you understand that it was vacancy, nothingness, or the organization of matter?

H. J. P.

To us it seems as tho the matter of which the earth was made was in existence, as stated in the first verse, "In the beginning God created the heavens and the earth;" but it was in the condition expressed in the second verse, waste and void, empty, dark. "Waste and void" does not mean vacancy or nothingness, for the earth could not be said to be the earth if that were the case. It was without the organized form that appeared later. It was chaos instead of cosmos. The six days which God wrought brought the beautiful cosmos, or arrangement, which He pronounced "very good," out of the chaos which was waste and void. Is there not a difference between creating and making?

### 2378.—The Bruising of the Serpent. Gen. 3: 15.

Please explain the latter part of Gen. 3: 15.

H. C. M.

The whole verse reads, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." The words are spoken to the serpent prophetically, of the representatives of both the serpent and the woman. While Satan, thru the serpent, had triumphed over the woman, there would come a time when the seed of the woman should triumph over the serpent, and that Seed would finally bruise Satan's head, or utterly destroy him. That Seed of the woman is Christ, and that bruising of the serpent's head is the utter destruction of Satan at last. Heb. 2: 14. The bruising of the heel is the persecution of God's children and of Christ at the instigation of Satan thru his agents.

### 2379.—Genealogy of Jesus.

The genealogy of Mary the mother of Jesus is puzzling to us. How could Christ come of the line of David when Joseph was not His father?

B. S.

One of the genealogies gives the royal line, the heirship in law, and must of necessity give it thru Joseph, who was the legal father of Jesus. This is given in Matthew 1. Joseph was a descendant of David thru the royal line. Luke gives the literal blood descent thru Mary, but as it was not the custom to count the genealogy thru the female, the genealogy is given as thru Joseph. Heli, the father of Joseph, was probably his father-in-law, the real father of Mary.

### 2380.—Replenish. Gen. 1: 28.

Please explain Gen. 1: 28. It looks as tho the earth had been peopled before Adam, God telling them to replenish or repeople it.

S. S.

"Replenish" means in English "to fill again." The original word, however, from which it comes, does not necessarily mean this. It comes from the Hebrew *mala*, meaning to fill or to be filled, and is rendered filled, confirm, consecrate, being at an end, satisfy, etc.

2381.—T. G. A.—Isaiah 35.—It is utterly impossible in this department to comply with any such request as the one before us, "Please explain Isaiah 35." Such questions are altogether too indefinite, and we can not use our Inquirers' Department for an extended commentary on long passages of scripture. Inquirers must state the special points on which they desire light and help; if we can give it, we will.



# Signs of the Times.

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

For Terms, See Page 15  
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## Christ the Teacher and Healer

By Mrs. E. G. White



"Two madmen rush upon them, as if to tear them in pieces."

### Saved to Serve.

IT is morning on the Sea of Galilee. Jesus and His disciples have come to shore after a tempestuous night on the water, and the light of the rising sun touches sea and land as with the benediction of peace. But as they step upon the beach, they are greeted with a sight more terrible than the storm-tossed sea. From some hiding-place among the tombs, two madmen rush upon them, as if to tear them in pieces. Hanging about these men are parts of chains which they have broken in escaping from confinement. Their flesh is torn and bleeding, their eyes glare out from their long and matted hair, the very likeness of humanity seems to have been blotted out. They look more like wild beasts than like men.

The disciples and their companions flee with terror; but presently they notice that Jesus is not with them, and they turn to look for Him. He is standing where they left Him. He who stilled the tempest, who has before met Satan and conquered him, does not flee before these demons. When the men, gnashing their teeth and foaming at the mouth, approach Him, Jesus raises that hand which has beckoned the waves to rest, and the men can come no nearer. They stand before Him, raging but helpless.

With authority He bids the unclean spirits come out of them. The unfortunate men realize that One is near who can save them

from the tormenting demons. They fall at the Saviour's feet to entreat His mercy; but when their lips are opened; the demons speak thru them, crying, "What have we to do with Thee, Jesus, Thou Son of God? art Thou come hither to torment us?"

The evil spirits are forced to release their victims, and a wonderful change comes over the demoniacs. Light shines into their minds. Their eyes beam with intelligence. The countenances so long deformed into the image of Satan become suddenly mild, the blood-stained hands are quiet, and the men lift their voices in praise to God.

Meanwhile the demons, cast out from their human habitation, have entered into the swine, and driven them to destruction. The keepers of the swine hurry away to publish the news, and the whole population flock to meet Jesus. The two demoniacs have been the terror of the country. Now these men are clothed and in their right mind, sitting at the feet of Jesus, listening to His words, and glorifying the name of Him who has made them whole. But those who behold this wonderful scene do not rejoice. The loss of the swine seems to them of greater moment than the deliverance of these captives of Satan. In terror they throng about Jesus beseeching Him to depart from them, and He complies, taking ship at once for the opposite shore.

Far different is the feeling of the restored demoniacs. They desire the companionship of their Deliverer. In His presence they feel secure from the demons that have tormented their lives and wasted their manhood. As Jesus is about to enter the boat they keep close to His side, kneel at His feet, and beg to remain near Him, where they may listen to His words. But Jesus bids them go home, and tell what great things the Lord has done for them.

Here is a work for them to do,—to go to a heathen home and tell of the blessings they have received from Jesus. It is hard for them to be separated from the Saviour. Great difficulties will beset them in association with their heathen countrymen. And their long isolation from society seems to have disqualified them for this work. But as soon as He points out their duty, they are ready to obey.

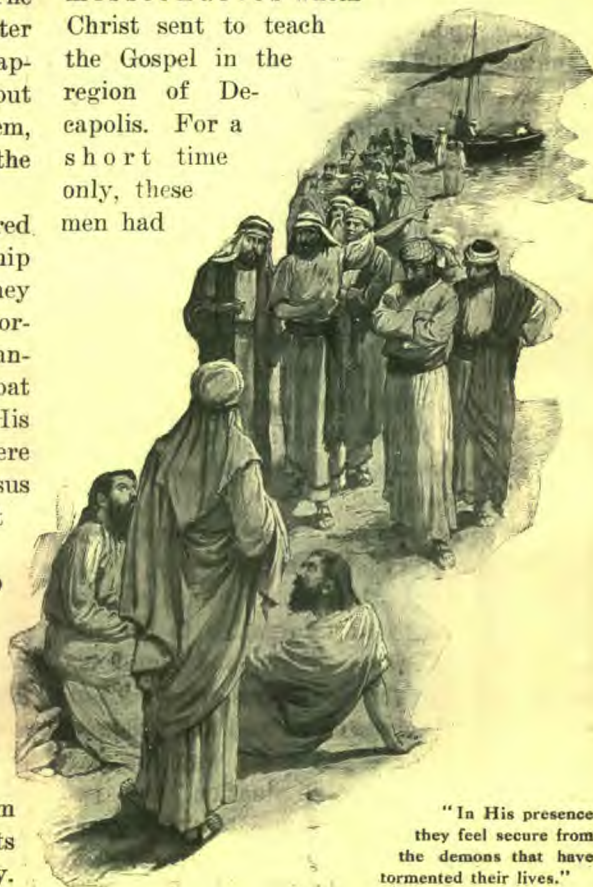
Not only did they tell their own households and neighbors about Jesus, but they went thruout Decapolis, everywhere declaring His power to save, and describing how He had freed them from the demons.

Tho the people of Gergesa had not received Jesus, He did not leave them to the darkness they had chosen. When they bade Him depart from them, they had not heard His words. They were ignorant of that which they were rejecting. Therefore He sent the light to them, and by those to whom they would not refuse to listen.

In causing the destruction of the swine, it was Satan's purpose to turn the people away from the Saviour, and prevent the preaching of the Gospel in that region. But this very occurrence roused the country as nothing else could have done, and directed attention to Christ. Tho the Saviour Himself departed, the men whom He had healed remained as witnesses to His power. Those who had been mediums of the prince of darkness became channels of light, messengers of the Son of God. When Jesus returned to Decapolis, the people flocked about Him, and for three days thousands from all the surrounding country heard the message of salvation.

### Power of the Gospel.

The two restored demoniacs were the first missionaries whom Christ sent to teach the Gospel in the region of Decapolis. For a short time only, these men had



"In His presence they feel secure from the demons that have tormented their lives."



listened to His words. Not one sermon from His lips had ever fallen upon their ears. They could not instruct the people as the disciples who had been daily with Christ were able to do. But they could tell what they knew; what they themselves had seen and heard and felt of the Saviour's power. This is what every one can do whose heart has been touched by the grace of God. This is the witness for which our Lord calls, and for want of which the world is perishing.

The Gospel is to be presented, not as a lifeless theory, but as a living force to change the life. God would have His servants bear testimony to the fact that thru His grace men may possess Christlikeness of

character, and may rejoice in the assurance of His great love. He would have us bear testimony to the fact that He can not be satisfied until all who will accept salvation are reclaimed, and reinstated in their holy privileges as His sons and daughters.

Even those whose course has been most offensive to Him He freely accepts. When they repent, He imparts to them His divine Spirit, and sends them forth into the camp of the disloyal to proclaim His mercy. Souls that have been degraded into instruments of Satan are still, thru the power of Christ, transformed into messengers of righteousness, and are sent forth to tell how great things the Lord hath done for them, and hath had compassion on them.

With the Master's injunction fully before them—to take no anxious care about food or raiment—the spirit of this world has prevailed until the majority of church-members are as destitute of true restful faith and trust in God as the veriest heathen in China or anywhere else. The greed for mammon, bad diet, stimulants, and the chasing of senseless fashions have helped to aggravate and deepen the difficulty. At this point in history comes into the arena as one of the chief actors

## Christian Science.

It comes to us with just enough of mystery and occultism in it to appeal to the love of the marvelous in human nature and with a promise of relief from all moral responsibility, only the godless responsibility to believe all the utterances of Mrs. Mary Baker G. Eddy, and urges them upon the attention of the world. I say "promise of relief from all moral responsibility" because when a sense of sin,—the transgression of God's moral law,—and a sense of future judgment—the responsibility for sin—are blotted from the human mind there can not be a shadow of moral responsibility left. This blotting out is the chief aim of Christian Science, if I can understand it. To get rid of this responsibility is to bring peace and rest into the soul. This is the way to peace instead of the way of justification set forth in Rom. 5:1, "Therefore being justified by faith, we have peace with God thru our Lord Jesus Christ." Let us adapt this text to Christian Science: Therefore having blotted out of our minds a sense of the existence of sin and future judgment, we have peace with ourselves thru Christian Science.

## Its Denial of God and Facts of Creation.

With its denial of the doctrine of a personal God and of the facts of Creation, the reality of all substance, the existence of sin, the doctrine of forgiveness and the atonement, the evidence of the senses and all human reason based on the observations of the senses, it asks its devotees to *rest* and *find peace* in the doctrine of the nothingness of all human existence except soul, the *allness* of God, that is, that God is soul or spirit and pervades all things, and that all the realness in man is the god—the soul—within. It asks the seeker to find rest, comfort, and satisfaction in attempting to convince himself that there is no such thing as sickness or disease or pain or suffering, that these are only "errors of mortal mind," "old beliefs" which Christian Scientists will be able someday to surmount and forget. This hodge-podge of heathenism, occultism, absurdity, nonsense, folly, and promise of relief from all distress and trouble, gives the poor deluded seekers something to think about and believe in besides themselves—it just keeps them busy—until the effects of their former worrying and fretting wear off and they actually find health returning and in some cases fully restored.

## How It Leads to Health.

There is no use denying that Christian Science does lead the way to health just as outlined above. It is a deep and crooked philosophy sufficiently dark and mysterious

## The Law of Rest in the Healing of Disease

By G. D. Ballou, for Many Years a Devoted Student of Physical and Mental Therapeutics

**G**OD has written His word full of the law of rest. Every hopeful promise, every faithful assurance is designed to create that calm feeling of repose without which there is neither peace nor enjoyment. These full assurances,—“And we know that all things work together for good to them that love God, to them who are the called according to His purpose;” and that He is “able to do exceeding abundantly above all that we ask or think”—if believed, become a basis for full appreciation and obedience to the law of rest as found in Psalm 37 and other places. “Rest in the Lord, and wait patiently for Him.” “Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass. And He shall bring forth thy righteousness as the light, and thy judgment as the noonday.” “Fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.” “Fret not thyself, it tendeth only to evil-doing,” A.R.V. “Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and my burden is light.” Matt. 11: 28-30.

### Results of Mental Anxiety.

The state of mind which accrues to the individual from obedience to this law of his being leaves and keeps the *body also* in a blessed state of quietness. The worrying and fretting and the mental anxieties and cares which come from a failure to recognize this law of rest are *the cause either directly or indirectly of about nine-tenths of all human ailments.*

Have you ever known a case where a person lost appetite thru mental anxiety, or had reached a point where there was a sighing for breath, had really forgotten to breathe, or was lying awake nights, and could not sleep because of the continuous grind? Thousands of such cases exist, and the existence of these conditions paves the way for malnutrition and poor elimination, the two things which lay the foundation for every constitutional ailment except diseases of

heredity, many of which no doubt are due to the same causes in the ancestry. This worry is a mental disorder which nothing but faith and hope can permanently cure. Insanity is directly caused by it, and insanity

### Other Worlds.

O WORLDS that flame in yon blue sky,  
God's watch-fires on His outposts far;—  
O silver path that leads on high,  
Whose shining dust is many a star,

Are ye but vacant worlds that swing  
Eternal thru the realms of space,  
And with your ceaseless rhythm sing  
Of One who gave you matchless grace?

Could He who formed this tiny sphere,  
And gave it man to be its king,  
Form all thy systems, far and near,  
And place none there His praise to sing?

Have not mine eyes read words of love,  
On scroll divine, a message deep,  
“Rejoice, ye dwellers in heavens above,”  
Great worlds that past the white throne sweep?

Ye nine and ninety in the fold,  
Where breaks no heart with each clock-beat,  
And sinless souls shall ne'er grow old,  
But deathless dwell in union sweet,

I know that He who framed this star,  
To be the home of creatures fair,  
Formed not in vain thy worlds afar.  
God in His love placed dwellers there.

GEO. E. TACK.

affects the body as surely as it does the mind.

### Removing the Cause the Only Remedy.

Now God has made it a law of our nature that removal of the cause alone will at least give relief in every case of diseased conditions, and will bring cure in all cases that have not gone beyond the possibilities of recuperation. In other words, if the diseased condition has not become so chronic that the tissue cells can not be rebuilt, removal of the cause will effect a cure. Hence rest of mind—peace in the soul—becomes almost a panacea for the fruits of fretting and anxiety. If nine-tenths of all diseases are due to worry, it is safe to say that about four-fifths will yield to hope, courage, good cheer, and mental preoccupation. So, rest in God and His Son Jesus is the true Heaven-ordained remedy for nearly all human ills. *The failure of Christianity has been upon this point.*



to absorb all of any person's mind and attention. In this preoccupation and in the faith in its promises of cure, the cause of their maladies—*anxious care*—is left out until the effects disappear, so that Christian Science has in it a subtle substitute for rest in God which looks on the outside to be a panacea for mental ills as well as all the diseases that flesh is heir to. But let the Scientist undertake to cure smallpox, spinal meningitis, pneumonia, typhoid fever, broken bones, sprained ankles, bubonic plague, blood poisoning, consumption, etc., without rational or hygienic agencies, and he will soon prove himself to be a fool. To be sure, patients sick with some of these diseases do recover if nothing whatever is done for them only to give rest and water and pure air. In such cases Christian Science has no claims to advance if the patient does recover. Not all smallpox or pneumonia patients die, by any means.

If Mrs. Eddy had taught the doctrine of trusting in a God that created the world and a Saviour that came to redeem a lost world, there would have been just so much Christianity in her scheme. If she had recognized the laws of nature and hygiene there would have been so much of real science in it. But her system is entirely innocent of any such truths. She even scouts every attempt to do for the sick anything outside of her formulas. That she was *fully inspired*, the writer will most gladly admit. But the inspiration is of such a character that when her readers stand before the people and one reads the Scripture and the other her science to explain it, the Scriptures either cease to have any sensible meaning whatever or else are said to mean just the opposite of what they say. It must be plain that an inspiration which thus nullifies the word of God and substitutes mysticism for its realities can not be from the same source.

### The Testimony of a Convert from Hindu Philosophy.

What Pandita Ramabai, a living authority on Hindu philosophy, said when this system was presented before her, ought to have weight with all Christian people:

"I can tell you that I have sounded the depths of that philosophy; and what did I find? I will give you an idea in my own language. It means just this: You are to take the whole universe as nothing but falsehood. You are to think that it does not exist. You do not exist. I do not exist. When you realize that, that is philosophy. Can you realize it? There was once upon a time a great being called Brahma, and that person was no person at all, but something like air, full of joy and knowledge. Can you think of air as being full of joy and knowledge? I can not understand it; but philosophy tells you that you must believe that this being, full of joy and knowledge, without any personality, existed once upon a time. That being had no mind. It did not want to say anything, nor to have anything near it; and therefore, of course, it did not understand anything. Then there came another being just like itself, and that being was nothing but darkness. It was all falsehood. Now this air united with that darkness, and assumed personality. It became male and female; and as that person has formed all things, the logical inference is that everything is falsehood. The birds and beasts that you see do not exist. You do not exist. When you realize that you have no personality whatever,—that you have no life, no knowledge, nothing,—then you have attained the highest perfection of what is called *Yoga*, and that gives you liberation; then you are liberated from your body, and you become like him, without any

personality. You draw on the blackboard zero, plus zero, minus zero, multiplied by zero, divided by zero, and it equals zero. It is just that, nothing more.

"And what has that philosophy done for the people of India? A tree is judged by its fruits. An apple-tree can not bring forth a pear, but it will bring forth of its own kind. The grandeur and beauty of that philosophy must be judged by its fruit. You are a people of some feeling. Everything is real. You feel that when other people are starving, you ought to give them something to eat; but out in India they do not feel so. Men do not feel any sympathy for others. They do not feel for people who are starving or being killed in war. In the recent famine our philosophers felt no compassion for sufferers, and did not help the needy. Why should they help, when they claimed that the suffering was not real, neither were the dying children real? The first result, then, of this Hindu philosophy is the basest cruelty and selfishness,—no compassion for sufferers, supreme egotism.

"To study Hindu philosophy, it is best to visit India and experience it. Plenty of opportunities are afforded, even if you go only to Bombay. That city is very large, and it is very hot there; but that will make no difference to philosophers who never experience heat. The people of India and the philosophers who have studied with the learned men, ought to feel alike toward all people and all beings, but they never show a particle of kindness to women, whose lives are made so unbearable that they want to kill themselves. These philosophers have shown mercy toward all lower animals. They have established hospitals for animals, but they have never established hospitals for women. The preachers who have come over here to preach Buddhism to the American people have established a hos-

of low-lived men. They breathe the very spirit of anarchy, and tend to engender the hatred that sharpens the assassin's dagger. They put a premium upon the overt act of murder, which is seen in its incipient stages in the venom of hearts that can produce such expressions of feelings as are brought out in these infamous cartoons. The only wonder is that some crank, inspired by these, has not actually carried out the final act which such venomous pictures suggest. They would be appropriate only for a demon, and yet they represent somebody's feeling toward our President!

America might profit from some good lessons taught by other nations, in the line of loyal respect for the one who more than any other stands for the nation itself. In England it is "Her Royal Highness, the Queen," or "His Royal Highness, the King;" but in America it is "Buck and Breck," "Old Abe," "Grover," and "Teddy," with the coarsest and most disgusting caricature that can be invented! It is too bad!—*Sabbath Recorder*.

### The Blessing of Abraham.

"TO BLESS" means "to mark with blood." The word comes from the old English *bloedsian*, which in turn goes back to the old English *blod*, or blood. The early association of the word was with the idea of sacrifice or consecration. In other words, the way to "bless" anything was to sacrifice or consecrate it to God. The mark of blood was the sign of such consecration.

What richer blessing can we know to-day than to be given over wholly to God? And what other way is there of accomplishing this than by the spending of blood, which is the life? When Abram was blessed by God, he was set apart, consecrated, for closest fellowship with God; and Abram was to be a blessing to the whole world by bringing the whole world into that same precious fellowship. But that blessing was made possible only by blood,—the outpoured life of Abram's Seed, the Saviour who reunites God and His children. God's blessing of men, and men's blessing of each other, would not seem to differ essentially except in God's greater power to bless. The method is the same,—freely spent life for the good of others. Every soul that fails thus to pass on God's blessing and be a blessing to his brothers fails of the only life-purpose God would have us consider.—*Sunday School Times*.

### In Time of Storm.

OFT had I read of One whose hands  
Are strong to aid the weak,  
Who by His faithful children stands  
If they His guidance seek.

But never did that presence seem  
So near and dear to me  
Until when sin's tempestuous stream  
Bore me far out to sea.

Until my light and life and hope  
Were shipwrecked on the rock,  
Till stranded I was left to grope  
In darkness, storm, and shock.

Then called I my long-sighted Guide,  
For my own strength was gone,  
"O save from death," I humbly cried,  
"Save, Lord, and lead me on.

"I can not, dare not, strive alone,  
My Saviour, show Thy will!"  
Then Jesus made His presence known,  
And bade the waves be still.

MAX HILL.

pital for animals in Bombay. In that hospital there is a ward devoted to bugs, and a man is hired to feed these bugs on his blood every night. They never take any thought of the women who are dying under the weight of this philosophy, but they show their charity toward the bugs. I recommend that hospital for the edification of American students of Buddhism. Let them stay one night in that bug ward. That will pay them for all their labors in studying that philosophy."

### Disrespect for Rulers.

THE *Recorder* has no sympathy with the spirit of disrespect for rulers, so prevalent in the United States. It is enough to make the blood of any true citizen boil, to read the irreverent and contemptuous language of the average newspaper, applied to the President of this great nation. The horrid and malicious representations in cartoons of our chief magistrate are too brutal and low to be tolerated. Nothing but evil can come from them. They are especially adapted to arouse the most brutal passions

EXPEDIENCY.—Law in the form of commandment is a revelation or declaration of that course which is expedient. It is expediency revealed, as in the case of the Decalogue, and the same is true of every precept of the Bible; it reveals to us what is expedient. A revealed law or commandment is never to be set aside by our views of expediency. We may know with certainty that what is required is expedient. The command is the expressed judgment of God in the case, and reveals with unerring certainty the true path of expediency.—*Rev. Chas. G. Finney*.





## God's Message for To-Day

### The Hour of His Judgment.

1. *In what time of the world's history are we living?*

"But thou, O Daniel, shut up the words, and seal the book, even to THE TIME OF THE END; many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

NOTE.—Following the evidence Biblically, from whatever standpoint we will, we are brought in every case to the same conclusion; namely, that we are in "the last days," "the time of the end." More than twelve lines of prophecy clearly show that we are nearing the end of earth's history. A score or more of special signs, pointing conditions in the political, the social, the physical, the religious worlds, add their united and cumulative testimony that the end of the ages is upon us, and that the dissolution of earth's present drama is soon to close in awful tragedy and sublime triumph—tragedy for the wrong, triumph for the right. And we may "know" this is so. Nay, more, the great Teacher has commanded us to know. "When ye shall see all these things, KNOW THAT IT IS NEAR, even at the doors." Matt. 24:33. And again and again His apostles have told us the same thing, as, for instance, "But ye, brethren, are not in darkness, that that day [the great day of God's judgment] should overtake you as a thief." 1 Thess. 5:4. It is upon those who shall say, "Peace and safety" that "sudden destruction cometh," "and they shall not escape." Verse 3. God has done His part to enlighten us regarding "present truth;" are we setting it aside for "cunningly devised fables"?

### Condition of the Religious World.

2. *What is declared to be the condition of the professedly religious world in the last days?*

"This KNOW also, that IN THE LAST DAYS perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; HAVING A FORM OF GODLINESS, but DENYING THE POWER THEREOF: from such turn away." 2 Tim. 3:1-5.

"I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Rev. 3:15-17.

NOTE.—Such passages might be greatly multiplied. It is a sad, sad fact that from all parts of Christendom goes up the cry that "The church has fallen, the beautiful church,

And her shame is her boast and pride." Higher criticism has unsettled the faith of millions in the Bible, and the religious profession is all that marks the difference be-

tween professed Christians and the world. The POWER of Godliness lies in the creative, regenerating energy of the Gospel, but the basic facts of the Gospel—the incarnation, the atonement, the resurrection—are set aside, and evolution has come in to take their place. Pleasures, in a more refined form perhaps, but equally selfish and sensuous, are what the many are seeking as truly as the people of the world are seeking them. The same sins ascribed in 2 Tim. 3:1-5, quoted above, are the sins which possessed the pagan world in the days of the apostle. See Rom. 1:28-32. Jesus truly said of these days: "And because iniquity [lawlessness] shall abound, the love of many [the many] shall wax cold." Matt. 24:12. Division in belief, in great essential truths, characterizes the professed church of Christ, till her creeds are as numerous as her costly towers, and the only successful efforts at union are brought about by the ignoring of great essential truths of the Bible.

3. *What is bound to follow when such conditions exist?*

"Where envying and strife is, there is CONFUSION and every evil work." James 3:16.

4. *What is God's desire concerning His children?*

"That they all may be ONE; as Thou, Father, art in Me, and I in Thee, that they also may be ONE IN US: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them: that THEY MAY BE ONE, even as We are one. I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." John 17:21-23.

### God's Desire Concerning Babylon.

5. *How does Inspiration designate the present divided condition in the religious world?*

God does not use the term "Babylon," meaning "confusion," as a term of condemnation, but to show the division and confusion which exist among His followers who ought to be ONE.

6. *What has ever been God's purpose concerning Babylon?*

"Take balm for her pain, if so be she may be healed. . . . We would have HEALED Babylon." Jer. 51:8, 9.

NOTE.—The origin of earthly Babylon (or Babel, meaning confusion) is found in Gen. 11:1-9. It is here shown, in connection with the cuneiform records left us, that Babylon's origin was in the perversion of God's plan. To glorify Him is His purpose; glorify self, said Babylon. Scatter abroad is His command; keep together and make us a name, says Babylon. So they built a tower and glorified themselves, and called it Bab-il, the "Gate of God." That was their means of salvation instead of simple faith in God. But God called their effort, their plan, their perversion of His ways, Babylon, confusion. And the perpetuation of Babylonian ideas are the same to-day.

### The Healing Message.

7. *What message has God given for the healing of present-day Babylon?*

"AND I SAW ANOTHER ANGEL FLY IN THE MIDST OF HEAVEN, HAVING THE EVERLASTING GOSPEL TO PREACH UNTO THEM THAT DWELL ON THE EARTH, AND TO EVERY NATION, AND KINDRED, AND TONGUE, AND PEOPLE, SAYING WITH A LOUD VOICE, FEAR GOD, AND GIVE GLORY TO HIM; FOR THE HOUR OF HIS JUDGMENT IS COME: AND WORSHIP HIM THAT MADE HEAVEN, AND EARTH, AND THE SEA, AND THE FOUNTAINS OF WATERS." Rev. 14:6, 7.

NOTE.—Angels of God heralded the Gospel when Christ was born. God's messengers of heaven cooperate with God's messengers and servants of earth. Spiritual forces, clad in power and light, are coworkers with every true child of God. Heb. 1:14. Spirits of evil are cooperating with all the forces of evil in the perversion and opposition of truth. (There will be many references to the above scripture.)

8. *What is this message?*

"The everlasting Gospel."

9. *What is the Gospel?*

"The POWER OF GOD UNTO SALVATION to every one that BELIEVETH." Rom. 1:16.

10. *What is this power?*

"Therefore if any man be in Christ, he is a new creature ["there is a new creation," A.R.V.]" 2 Cor. 5:17.

NOTE.—Not in the fables of evolution or the slow progress of ages of reincarnations or the scientific "divine immanence" in every man, or in the dreamy vagueness of "Christian Science," does God give us to hope, but in the CREATIVE POWER of His Gospel is His reform message for this time founded.

11. *How far will this message go?*

To every part of the world's Babylon, "to every nation, and kindred, and tongue, and people."

12. *What is one emphatic demand of that message?*

"FEAR GOD."

"Behold, the FEAR OF THE LORD, THAT IS WISDOM; and to depart from evil is understanding." Job 28:28; Ps. 111:10; Prov. 1:7; 9:10.

13. *Who alone should be given glory?*

"GIVE GLORY TO HIM."

"Give unto the Lord the glory due unto His name." Ps. 96:8.

NOTE.—It requires no spiritual perception to see that in the present plans and desires of men to save or comfort the sinful the creature is glorified rather than the Creator. God is no longer to many a personal Father, but an abstraction. His word is no longer spirit and life, but a more or less fabulous tradition. The higher critics, Mrs. Eddy, the apostles of new thought, the speculators in evolution are glorified, while the Gospel message of the Bible is set aside. "Cease ye from man, whose breath is in his nostrils," and turn to the living God.





### An Impending Judgment.

14. *What reason is given as to why we should fear God?*

"FOR THE HOUR OF HIS JUDGMENT IS COME."

15. *What did Paul say of the judgment in his day?*

"He hath APPOINTED A DAY, in the which He WILL judge the world." Acts 17:31.

"He reasoned of righteousness, temperance, and JUDGMENT TO COME." Acts 24:25.

NOTE.—When the message of Revelation goes to the world it will not be to proclaim a judgment afar off, one to come, but a judgment impending. This message began at the close of the prophetic period of Dan. 8:14, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Those days ended in 1844. See SIGNS OF THE TIMES of Jan. 8, 1908. The cleansing of the sanctuary represented Christ's closing work, when "the mystery of God should be finished, as He hath declared to His servants the prophets." Rev. 10:7. The close of every probationary work is a judgment, and even thus the Gospel shall close. Rom. 2:16. That judgment will precede its execution at the second coming of Christ; for the righteous dead are not raised and then judged; but their cases are first examined, then adjudged; those "accounted worthy" have part in the first resurrection, and are raised immortal. Luke 20:35; 1 Cor. 15:51, 52. That investigation and determination of cases began in 1844, naturally with the first of the sleeping dead, and will proceed till the case of the last of the living is decided. That time we know not. "Be ye also ready."

### True Worship.

16. *What should we do in view of that judgment?*

"WORSHIP HIM."

17. *What only is true worship?*

"Thou shalt WORSHIP THE LORD THY GOD, and HIM ONLY shalt thou SERVE." Matt. 4:10.

"Why call ye Me Lord, Lord, and DO NOT the things which I say?" Luke 6:46.

"If ye love Me, KEEP MY COMMANDMENTS." John 14:15.

18. *Whom are we to worship?*

THE CREATOR. "Him that made heaven, and earth, and the sea, and the fountains of waters."

19. *What is the distinguishing mark between the true God and the false gods?*

"For all the gods of the nations are idols; but the LORD [Jehovah] made the heavens." Ps. 96:5. See also Jer. 10:10-12; Acts 14:15; 17:24-26.

20. *What special memorial of His creative works and sign of His recreative, sanctifying power has the Creator given?*

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord [Jehovah] thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy

stranger that is within thy gates: for in six days the LORD MADE HEAVEN AND EARTH, THE SEA, and all that in them is, and rested the seventh day: WHEREFORE the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

"Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might KNOW that I am the LORD that SANCTIFY them." Eze. 20:12.

NOTE.—He only who recognizes the true power of the Gospel can be a true Sabbath-keeper. He only can know the true rest—wrought by the creative power of God—there is in Christ Jesus.

21. *What then does that Gospel message comprehend?*

Every positive truth of the saving, sanctifying power of God. It means the giving up of all human devices, the setting aside of all creeds, and the submission of every tradition of theory or practise to a "Thus saith the Lord." "Old-fashioned," "out-of-date," "antiquated," "the religion of a book," "the worship of a book," "Jewish," and many other kindred terms of reproach will be heaped upon it; nevertheless the religion of the Book is what regenerates and saves men from sin. It may be the weakness and foolishness of God, but it is stronger and wiser than men. 1 Cor. 1:25-31.

### What Rejection of God's Message Means.

22. *How did ancient Babylon respond to God's desire?*

"We would have healed Babylon, but SHE IS NOT HEALED: forsake her, and let us go every one into his own country." Jer. 51:9.

23. *How does modern Babylon treat God's message, and what is the result?*

"And there followed another angel, saying, BABYLON IS FALLEN, IS FALLEN, that great city, BECAUSE she made all nations drink of the wine of the wrath of her FORNICATION." Rev. 14:8.

24. *What does God call those who unite with the world, and what is their attitude to Him?*

"Ye ADULTERERS and ADULTERESSES, know ye not that the FRIENDSHIP OF THE WORLD IS ENMITY WITH GOD? whosoever therefore will be a friend of the world is the enemy of God." James 4:4.

25. *What is the duty of the Christian and the Christian church regarding the world?*

"LOVE NOT THE WORLD, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." 1 John 2:15-17.

26. *To whom alone is God's church lawfully united?*

"Turn, O backsliding children, saith the Lord; for I AM MARRIED UNTO YOU." Jer. 3:14.

"I was an HUSBAND unto them, saith the Lord." Jer. 31:32.

"I have espoused you to ONE HUSBAND, that I may present you as a CHASTE VIRGIN TO CHRIST." 2 Cor. 11:2.

27. *What does God call a union of His church with the world?*

FORNICATION, ADULTERY. See Jeremiah 2 to 4; Ezekiel 16.

28. *What has always been the tendency of the church which became backslidden from God?*

"Wo to the rebellious children, saith the Lord, that TAKE COUNSEL, BUT NOT OF ME; and that cover with a covering, but not of My Spirit, that they may add sin to sin; that walk to GO DOWN INTO EGYPT, and have not asked at My mouth; to STRENGTHEN THEMSELVES IN THE STRENGTH OF PHARAOH, and to trust in the shadow of Egypt." Isa. 30:1, 2.

"Wo to them that go down to EGYPT FOR HELP; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they LOOK NOT UNTO THE HOLY ONE OF ISRAEL, NEITHER SEEK THE LORD!" Isa. 31:1.

NOTE.—Egypt and Assyria are types of civil powers. The principle is the same, whatever the nation or government.

29. *What will be the final result of such union?*

"Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion." Isa. 30:2.

"Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the Lord shall stretch out His hand, both HE THAT HELPETH SHALL FALL, AND HE THAT IS HELPED SHALL FALL DOWN, AND THEY ALL SHALL FAIL TOGETHER." Isa. 31:3.

30. *What will inevitably follow when modern Babylon chooses her own way instead of God's way?*

"Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich thru the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Rev. 18:2-5. See editorial, page 8.

[The next reading is on the third part of God's great reform message, Rev. 14:9-14.]





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Manuscripts should be addressed to the Editor.

For further information see page 15.

MILTON C. WILCOX

EDITORS.

A. O. TAIT

## A Message from God to a Needy World.

### Is It a Message to You?

**I**N Rev. 14:6-14 is a most solemn message, wonderful in its comprehensiveness, world-wide in its application, and mighty in its reception. Its first two parts are briefly set forth in our Bible-reading on pages 6 and 7. We plead with our readers to unite with us in its earnest study. Why?

1. It is found in God's Book, His revelation to men of His will and His means for saving men. That of itself should be a sufficient reason why it should be studied.

2. It is found in the closing part of God's Book, in "the Revelation of Jesus Christ, which God gave Him to show unto His servants, even the things which must shortly come to pass." Rev. 1:1. The servants of Christ Jesus should most assiduously seek to learn what the revelation of Jesus Christ is for them. Mighty dangers are set before the church in that Revelation. Shall they "shortly come to pass" upon us, and we know not the time of their visitation, when we might know?

3. There is a blessing in this great threefold message of God to the doer of it; for thus it is written: "Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things that are written therein; for the time is at hand." Rev. 1:3. Do you desire that blessing? Do you so little desire it that you will not take time to read, receive, and do it? Then can you expect the blessing? God sends His blessings to take the place of sin's curses in your life. Do you prefer the curses of sin to the blessings of Eternal Goodness?

4. That great Threefold Message of Rev. 14:6-14 is a needed message now. It fits the time, the place, the needs. It is the divine prescription of the Great Physician for the sin-sick world's diseases. Is not this true?

Let us face the situation as it is. We each may belong to some church. We love that church. We love her past history. We are proud of her associations, her institutions, her organizations, her schools, her hospitals, her great men, her wealth and influence in the world. Even so were the Pharisees Nicodemus and Joseph of Arimathea, in the days of Jesus. But before the truth of the first coming of the Son of God all the glories of the earthly faded into insignificance.

The question now is not as to the greatness, the glory, or the past history of your church or creed. "Think not to say within yourselves, We have Abraham to our father," The great question is,

ARE ALL THESE THINGS I LOVE RELIGIOUSLY, AND AM I, IN HARMONY WITH GOD?

It matters not what God has wrought thru us or our church in the past, despite its errors, but how stands that church now? How do I stand now?

Do I love the church more than I love God?

Do I love the traditions of the church more than I love the word of God?

Do I prefer the commandments of men to the commandments of God?

Christ is coming, the KING OF KINGS; am I prepared to meet Him?

If He should come into my church to-day and preach as of old, "Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . But seek ye first *His kingdom*, and *His righteousness*, and all these things shall be added unto you," would I respond with a hearty, "Amen"?

There are many closer truths than this in the Gospel of God; do we love them?

Christ wanted a united church; we are sure He did; for His whole agonized prayer in John 17 pleads for it. Only so is the church a true witness for Him and His mission when they are one as He and His Father are one, when all speak the same thing. John 17:21-23; 1 Cor. 1:10. But His professed church is hopelessly divided. Many of her teachers who have vowed to be true to Him repudiate His incarnation, the virgin birth, the vicarious atonement, and the resurrection. Is there not need of a message of certitude?

Over the great doctrines of the second coming of Christ, the nature of man, the law of God, the Sabbath, religious liberty, the prophecies of God's word, there is great difference. Is it not time that all these views were brought to the word of God and there weighed in the balances of the sanctuary?

The word tells us that this condition of division and uncertainty is Babylon, confusion. It is true; isn't it? "confusion worse confounded."

It is also a lamentable fact that the former high standard of morality maintained and demanded by the churches has been greatly lowered. The dances, the card-tables, the theaters, the races, witness the presence of multitudes who have made baptismal vows to God.

O, is it not the fulness of time that a great message like that of Rev. 14:6-14 should ring out to church and world to bring souls to God? a message before which creeds would crumble, traditions wither, and all the glory of man be laid in the dust before the majesty of the truth of the Infinite God?

By repeated messages of living truth, by repeated record of typical cases in the history of the race, God warns and entreats. Like causes will produce like results. Like sins will meet like judgment. Like union with the state or the world will reap like destruction to both. And praise be to God, like turning from all of the earthly and turning to Jesus Christ will bring the blessed salvation of the everlasting Gospel.

### Expediency—Right.

**W**E do not set expediency over against right, as it is sometimes used; for there is a right expediency. The root meaning of the word is the loosing, or releasing, of the foot, from *ex*, out, and *pedis*, foot. Expediency is defined as "the quality of being proper, suitable, and advantageous under given circumstances; fitness to meet the requirements of a particular case; advantageousness; advisability; desirableness. That which is most practicable or best to be done, all things being considered." ("Standard Dictionary.") To this kind of expediency no one should object. That expediency which serves self-interest as opposed to the right is another matter.

The duty of man is to do right. The Christian should know no other standard than simple righteousness. In an ethical or moral sense every expedient should be in harmony with the revealed will of God; for it is always and only expedient for him to follow that in all questions involving morals.

Yet there are times when he needs to discern between expediency and principle. A good Christian for years may have carried his grist to mill on horseback with the corn on one side and a stone on the other to balance; but there comes a time when he sees that it would be better for both beast and man to throw away the stone and divide the corn into equal parts on either side of the horse. And with some minds here would come a struggle between principle and expediency. "Father did that way and so did grandfather," he soliloquizes; "would it be right to change?" He has done the thing so long it seems sacred, and he clings still to the precedent as does the old judge to his unhealthy wig and antique dress.

The above is an exaggerated illustration of many things in the cause of God. Red tape is wound and unwound when Christian expediency ought to cut it in twain or to relegate it to entire oblivion. A certain cumbersome mode of procedure is followed in a certain church. It was the best that the men saw who inaugurated it. It was successful, not because of its form, but because of the personality of the man behind it. But others get to looking upon the thing, and think how fine it would be to do the same in all associated churches. It is adopted; followed for a time, and comes to be regarded as semi-sacred. By and by some bold spirit sees a shorter, better, simpler way of doing things, and, contrary to precedent, he adopts it. It is Christian expediency so to do; but precedent-lovers are ready to stone him for his good sense in loosing his feet from the heavy clay of a well-worn rut.

Here is a certain method of missionary work thru which great results have been obtained, not because of the method, but because of the burdened Christian soul behind the method; but men praise the *thing*, adopt it generally, and hope for success in the dry form. After awhile it becomes "sacred," and "must not be changed; it would be wrong to do it." Yet it has not a scintilla of sacredness in it, and Christian expediency would say that if it was not best for the time and the occasion, set it aside



and adopt the best method for that time and circumstances.

This does not mean that we should build a new cart for the ark and haul it with oxen. That is a matter of the revealed will of God, which to the Christian is always expedient. But when no moral principle is involved, expediency—the best way—will set aside the time-frazzled (the time-honored) custom and method and adopt one befitting the occasion. It will not clothe the new child of God's thoughts in the hampering, hindering, liturgical skirts of a dead past. It will listen still to the words of the angel, who stood by the empty sepulcher of the Prince of Life, not to honor the thing, but to direct to the Master—"He is risen;"

"He is not here;" "behold, He goeth before you into Galilee; there shall ye see Him." Thank God, He lives; but has left the sepulcher. He also left there the grave-clothes; He has gone out where men need Him.

Let the follower of the risen Christ hold it ever expedient to do right, to follow the revealed will of God in all things; but at the same time let Christ's servant lift his feet from the mire of "usages," and seek to know by divine illumination the best way, the quickest way, the easiest and simplest way, to do God's work the most effectually. And it is the revealed will of God that "all things be done decently and in order," even so the Master left the grave-clothes of the past. Luke 24:12.

thru the blood of the Redeemer. But observe that it is the sins done "aforetime," the sins of the past, that are thus destroyed. God provides for the sins of the past, and also provides for the life of the present, and in this way the future takes care of itself. For the future is always ahead of us. We never get beyond the present.

In thus supplying His own righteousness for the sinner, and in thus providing him with the power to live the righteous life, the Lord will come into the judgment and show that He is just in permitting a person to have eternal salvation who had done wrong but who had accepted His pardon and cleansing. The Lord Jesus Christ was born into this world a babe; He lived in human flesh among men from infancy to manhood; He lived a perfect life all the way thru, and He lived all this life for us. And having lived this life of righteousness for each and every one of us, He offers it to us freely, and we may have it if we will accept it.

Every individual, in looking over his past life, will find many things that he wishes had been different. We think that if we could only go back over the past and change this and that deed, how glad we would be. But we can not turn the wheels of time backward. And if it were possible to go back and live the life all over again we would make other mistakes that would likely be even worse than the ones we have committed. But the Lord has provided something better for us than any of this plan of living our lives over again. He sent His Son into the world to live the perfect life of God for us. Then He invites us to come to Him and accept that very life. He gives us the life of Christ freely, and from the time that we accept Christ we do not have to look any more at the imperfect life that we have lived, but we look ever at the life of Christ.

Satan may come to us and say that we have been great sinners. He may point us to the evil deeds that we have committed. We must acknowledge that such is the case, but we can tell him that the life that he is holding before us is no longer our life. We have given that all up to the Lord Jesus, and He has given us instead His own perfect life. There can be no fault found with that. Even Satan himself can not pick a flaw in it. And having accepted the life of Christ by faith, we no longer look on our past life, but we devote ourselves to "looking unto Jesus the Author and Perfecter of our faith." We thank the Lord continually that our life now is the perfect life of the Son of God. This becomes our delight and our daily strength.

Having thus received the free gift of the righteousness of God, and having been assured that this righteousness is in harmony with both the law and the prophets, the apostle concludes with these ringing words: "Do we then make the law of none effect thru faith? God forbid: nay, we establish the law." The fact that God was under the necessity of giving up His own Son to die for man in order to free him from sin is the mightiest argument that could be made for the abiding authority of the law of Jehovah.

T.

## Studies in Romans

### Rom. 3:21-31.

**T**HE lesson in Romans last week showed us that the knowledge of sin is by the law of God. The law reveals the sin. The law demands perfect righteousness. By the works of the law no one is justified or made righteous, because no one has kept the law. Therefore no man can be fitted to dwell in the perfectly righteous kingdom of God unless a way be found to bring him into harmony with the law of God. But a way has been found to accomplish this very thing, as is clearly set forth in the following verses which form the basis of the study this week:

"But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God thru faith in Jesus Christ unto all them that believe; for there is no distinction; for all have sinned, and fall short of the glory of God; being justified freely by His grace thru the redemption that is in Christ Jesus: whom God set forth to be a propitiation, thru faith, in His blood, to show His righteousness because of the passing over of the sins done aforetime, in the forbearance of God; for the showing, I say, of His righteousness at this present season: that He might Himself be just, and the Justifier of him that hath faith in Jesus. Where then is the glorying? It is excluded. By what manner of law? of works? Nay: but by a law of faith. We reckon therefore that a man is justified by faith apart from the works of the law. Or is God the God of Jews only? is He not God of Gentiles also? Yea, of Gentiles also: if so be that God is one, and He shall justify the circumcision by faith, and the uncircumcision thru faith.

"Do we then make the law of none effect thru faith? God forbid: nay, we establish the law." Rom. 3:21-31.

"Apart from the law a righteousness of God hath been manifested," and this righteousness or right-doing is witnessed by both "the law and the prophets." Here is presented a righteousness to which the law testifies that it is right; the law of God that man has violated can find no fault with this right-doing. Then this is just the righteousness that we all want to get. For if we can come into possession of it we will be brought into harmony with God's law and relieved entirely from condemnation.

But from whence does this righteousness come, and what is the character of it? The text makes that matter perfectly plain. It is "even the righteousness of God thru faith in Jesus Christ unto all them that be-

lieve." Then the sinner may come to Christ and actually receive from Him the real righteousness of God. That is just what the text says, and that is just what the Gospel is for. The Gospel is for the one purpose of taking away the sinful life that man has lived and giving in its place the perfect life that Christ has lived. Note particularly that the text expressly says that this righteousness comes thru "faith in Jesus Christ unto all them that believe."

The righteousness is God's righteousness, and therefore it will pass the inspection of the law and stand the test of the great judgment of God. And it is "unto all them that believe; for there is no distinction." "All have sinned, and fall short of the glory of God," and hence "there is no distinction." Both Jew and Gentile, he who thinks he has not sinned so very much, and he who regards himself as a great transgressor, are both alike within the promise. All may come to the great Fountain and receive as a free gift from our heavenly Father the perfect character that His own righteousness brings.

Observe how the apostle repeats and emphasizes the fact that it is the righteousness of God that is given us in the Gospel. God has set Christ forth "to be a propitiation, thru faith, in His blood, to show His righteousness because of the passing over of the sins done aforetime, in the forbearance of God; for the showing, I say, of His righteousness at this present season: that He might Himself be just, and the Justifier of him that hath faith in Jesus." The righteousness of God is made to appear by the passing over of the sins by the blood of Christ. The blood of Christ, thru faith, is made to pass over the sinner, and there is left in the place of his sins the perfect character of Christ. The text repeats and emphasizes this great, soul-satisfying truth that we may have the righteousness of God Himself by accepting His Son Jesus Christ.

This righteousness of Christ comes to us in "the passing over of the sins done aforetime." It is the sins of our past life that trouble, distress, and perplex us. And it is to wash away these sins that the Gospel of Christ brings us the righteousness of God





# THE OUTLOOK

Watchman,  
what of  
the night?

## Predicted Persecutions for the Last Days

**I**N our Outlook department last week we considered the statement of the Saviour that the time would come when men would think that they were doing God service to kill the followers of Christ. This statement of the Master is found in the first four verses of the sixteenth chapter of John, and His prediction met a remarkable and literal fulfilment in the years that immediately followed the days of Christ on earth, and there was still a more remarkable fulfilment of the Lord's words in the bloody persecutions of the middle ages, when so many millions of martyrs were cruelly put to death. All of these facts are matters of common history that everybody knows about.

But it is generally considered that we have reached an enlightened age that is removing us farther and farther away from the possibility of persecutions for religious beliefs. It is thought that the great battles for the rights of conscience are all largely in the past, and that all the world will march right ahead in the highway of freedom and progress. But there is a prophecy in the Bible that points to a different conclusion; it shows that the exact opposite will be true, and that the bitterest persecution of all the ages will be inaugurated against the followers of Christ. This prophecy is in the following language:

"And I saw another beast coming up out of the earth; and he had two horns like unto a lamb, and he spake as a dragon. And he exerciseth all the authority of the first beast in his sight. And he maketh the earth and them that dwell therein to worship the first beast, whose death-stroke was healed. And he doeth great signs, that he should even make fire to come down out of heaven upon the earth in the sight of men. And he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast who hath the stroke of the sword and lived. And it was given unto him to give breath to it, even to the image of the beast, that the image of the beast should both speak, and cause that as many as should not worship the image of the beast should be killed. And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their forehead; and that no man should be able to buy or to sell, save he that hath the mark, even the name of the beast or the number of his name." Rev. 13: 11-17.

First let us consider some of the things that the foregoing prophecy tells that this power that arises "out of the earth" will do; and then we will consider the evidence that shows conclusively that it applies in the very last of the last days.

1. "He maketh the earth and them that dwell therein to worship the first beast, whose death-stroke was healed." This shows

that not only the people, but the very earth itself will be called upon to yield homage to this power.

2. He doeth great signs, even to the making of fire come down from heaven in the sight of men. And he does these signs for the one purpose of deceiving them that dwell on the earth so that he may induce them to make an image to the beast that was healed of the death-stroke.

3. "Saying to them that dwell on the earth, that they should make an image to the beast." Appeal is here made to the people. "Them that dwell on the earth" are asked to make this image to the beast. This shows that it will become a popular movement, so much so that it is evident that the sentiment will warrant asking the people to make the image



Lincoln Emancipation Statue.

The time is near when the emancipation proclamation of the world will be a necessity. The religious legislation being demanded, particularly in behalf of Sunday, will soon bind the white man in worse bondage than that borne by the black. The King of Kings is the only personage of sufficient power and authority to issue the proclamation, and it will be issued at His coming.

to the beast. It also shows that the movement must originate in a republic!

4. Life is given to the image of the beast, and all are called upon to worship it; and those who refuse to render this worship are killed.

5. He causes all, the small and the great, the rich and the poor, the free and the bond, to receive a mark in the right hand or in the forehead.

6. No one is allowed to either buy or sell save those who have this mark.

The foregoing enumeration gives some of the salient features of the things that this beast power that is seen coming up will do. It is a universally admitted principle of interpretation that the beasts of these symbolic prophecies represent governments. Horns upon the beasts represent power and government also. The horns upon this beast are lamblike as he is seen coming up, but when he speaks it is with the voice of the dragon. His dragon voice is heard in his arbitrary decrees, yet he makes his decrees popular by appealing to the people. And when the popular vote has given him what he asks, then he says to all that they must have a mark

so that he may know that they have subscribed to the popular law. And there will be conscientious opposition to the demands of this beast, for he causeth all to be condemned to death who do not yield to receive the mark.

Furthermore, this power establishes a universal boycott, for he sends forth a decree that no man may buy or sell unless he receive the mark of the beast. This is a point that should be noted particularly.

Now as to the question of how it may be shown that all this applies in the last days. Consider carefully the following scriptures and you will readily see:

"And another angel, a third, followed them, saying with a great voice, If any man worshipeth the beast and his image, and receiveth a mark in his forehead, or upon his hand, he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of His anger." Rev. 14: 9, 10.

This message that is given with a "great voice" is God's protest against what this beast proposes to do. And in this message God says that He will pour out His "unmixed" wrath upon those who go to such persecuting extremes in boycotting and finally decreeing death upon those who refuse to yield to the popular demands. The judgments of God in the past have always been tempered with mercy. But here is a wrath "unmixed" to be poured out, showing that it is pure wrath and nothing else. There is no mercy in it. Hence this must be the last and the supreme punishment that God inflicts upon the last generation of men—a generation which all the Bible shows will be marked because of the

depth of its intense iniquities.

Note another scripture that shows a further stage in this conflict with the beast and his image:

"And I saw as it were a sea of glass mingled with fire; and them that come off victorious from the beast, and from his image, and from the number of his name, standing by the sea of glass, having harps of God." Rev. 15: 2.

The text from the fourteenth chapter tells of God's message of protest against those who would yield to this beast power and to his image. This text just quoted tells of those who stand with God and so get the victory over them. And it will be observed that they are on the sea of glass, which shows that they are in the redeemed state and before the throne of God. The following texts will show what becomes of those who do not heed the warning message of God:

"And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast and them that worshiped his image: they two were cast alive into the lake of fire that burneth with brimstone." "And the devil that de-



ceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet." "And death and hades were cast into the lake of fire. This is the second death, even the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire." Rev. 19:20; 20:10, 14, 15.

The first part of the texts quoted above very clearly refers to the same power that was brought to view in the text from Rev. 13:11-17. The prophet is here describing the beast and the "false prophet" that wrought the signs and that did the deceiving and that enforced his mark. And observe that they are both cast alive into the lake of fire, showing that they were living, active powers right up to the end of time. These powers do not decline into decay as the most of the other powers described in the prophecies do, but they live and work and act right up to the end of time, and are then cast "alive" into the lake of fire. Satan and death are cast into the lake of fire along with them. "The last enemy that shall be abolished is death." 1 Cor. 15:26.

Then there can be no avoiding the conclusion that when the beast and the "false prophet" and Satan and death are cast into the lake of fire, the end of time is reached for both are "alive" when they are cast into the lake, thus showing that they live right up to the end of time. And, furthermore, these powers are persecuting powers. They establish the first world-wide boycott, and put forth the first world-wide decree of death. This shows that the whole world will be federated before this can be accomplished.

The people that this journal represents have a well-defined faith in regard to just what powers are referred to by the beast and the false prophet of this prophecy; but it would not be within the limits of this article to consider that phase of the subject. It is the desire in this article to make it clear that the worst attempts at persecution that all history records will be made right at the close of time. Sin will not be destroyed till the great decisive battle is fought, and that battle is in the closing days of earth's career in sin. Those who think that the times for persecution are all in the past would do well to study this prophecy.

Having studied the prophecy and thus been assured that there are times of persecution ahead of us, regardless of the notions of so many men to the contrary, we should keep our eyes on the events in the world to note how they are shaping to the end of fulfilling the divine prediction. Have you seen anything that looks like the general education of the world for a universal boycott? Is not the boycott becoming a stronger and stronger weapon among this generation of men? And have we not reached a time when it would seem that nothing could stand before it? It has been used thus far in the labor and the commercial worlds; but all this training is, under the direction of Satan, preparing the minds of the people for that time when he shall turn the boycott sentiment and education into the religious field to compel men to subscribe to the mark of his authority. For it should pass without saying that the final conflict announced in the prophetic texts

quoted herein is to be a religious conflict, otherwise it would not call forth the great wrath of God.

And while we have the sentiment so general in favor of the boycott, we also have a sentiment that is rising higher and higher in favor of enforcing the observance of Sunday by civil law. Sunday is purely a religious institution. The observance of Sunday takes one-seventh of a man's time. And no power aside from God has the right to thus command a man to give up his time. Hence when Sunday laws are made, no matter what the excuse or the pretext for making them, they are religious laws, and they usurp a prerogative that belongs only and wholly to God.

Every one knows of the constant agitation in favor of securing and enforcing more stringent Sunday laws. We have from time to time pointed it out in these pages, and during recent weeks have frequently referred to it. The observance of Sunday will yet be universally demanded under the pains and penalties of civil law. Sunday is not a Bible institution. The Lord has nowhere commanded its observance, but, on the contrary,

the total would be largely increased, as may be inferred from the reports made by the Interstate Commerce Committee in 1906, which gave the total of 3,817 employees killed and 55,524 injured.

1907 was considered a year of peace so far as regular war is concerned, and yet the loss of life was about 25,000, occurring in Morocco, Arabia, Roumania, Formosa, Russia, Honduras, Algeria, and thirteen other countries.

The lynchings of 1907 were the smallest for twenty years, amounting to 63, six less than last year, three less than the year previous.

While there were no great fire losses in 1907, yet the aggregate is immense. The total loss from fire in 1906 was \$159,000,000. This does not include the San Francisco fire of \$352,000,000. Apart from the San Francisco fire the loss of 1907 was \$190,000,000.

Marine disasters upon the ocean in 1907 were 1,785, on inland waters, 344. Twenty-two vessels were lost upon the Great Lakes, the means of the destruction of 135 lives.

The executions in 1907 were 104, 43 of these in the North, and 61 in the South.

The principal mining disasters give a total of 1,210 killed in this country and 1,235 in foreign countries. The total fatalities of great and small number in this country 1,984. But the *Tribune* reminds us that many individual cases are never reported.

The number of homicides or violent deaths of all sorts, excepting suicides and lynchings, reported in the newspapers was 8,712, 638 less than the number reported in the last year. The most fruitful cause, outnumbering all others, is that of quarrels; more than one-half of the deaths are ascribed to this one cause. How much of whisky there is behind that is a question.

It was not all fun in the great sporting world; 242 persons were killed and 4,258 injured while engaged in sports and celebrations last year.

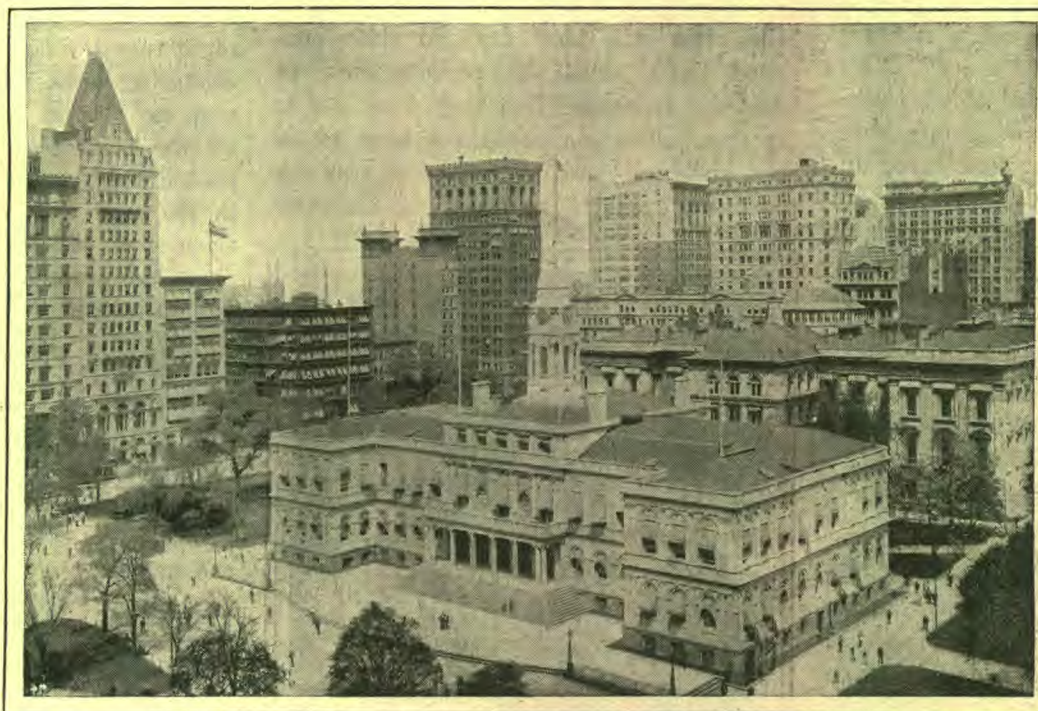
Seventy-seven persons were killed and 4,033 injured by fireworks, toy

pistols and giant-crackers. The *Tribune* remarks that "the criminally negligent who did not know the pistol was loaded have killed 43 and wounded 15; and the idiots who rocked the boat have drowned 18."

Suicides have continued to increase and are in excess of every other form of violent death. For 1907 they aggregated the large total of 10,782. There has been a constant increase from 1899, in which year they numbered 5,340, to the present. Until 1906 about twice as many men as women committed suicide; that year there were nearly three times as many men; this year there were more than three times as many, 8,188 men and 2,594 women. As usual, among professional men, physicians head the list.

The same journal tells us that Chicago's death-rate was unusually high last year, reaching 32,150, more than 3,100 in excess of the year past; 5,000 of these deaths were due to pneumonia; all forms of tuberculosis claimed 4,100, while diarrheal diseases, largely among the children, numbered 2,800 victims.

It was a banner year in gifts and bequests, making a bright spot in the awful record of the year. The *Tribune* gives the donations for the year at \$149,902,130. Mr. Rockefeller takes the lead, Mrs. Russell Sage is second, and Mr. Carnegie, third. And yet when one considers the immense wealth of the large number of professed Christians, it is not such a wonderfully beneficent gift after all.



City Hall, and Court-House, New York.

Where the order to close all places of amusement in the city on Sunday was modified.

it has been brought into the world as a rival institution to the true Sabbath of the Lord—the Sabbath that God has commanded from the foundation of the world.

Men will soon be required to yield religious homage to powers of apostasy that will usurp the governments of this whole earth, unless they choose instead to stand unswervingly on just what God in His word has commanded. The issue is a mighty one. The contest is the culminating battle between the authority of God and the usurpation of Satan. We should not be deceived, but stand with the right.

T.

## Disasters, Fatalities, of 1907.

THE following items gleaned from the Chicago *Tribune*, of January 1, brought down as late as Dec. 28, 1907, are worthy of note.

In the automobile fatalities of 1907, 324 were killed and 1,244 injured, as compared with 200 killed and 851 injured last year.

In the hunting field 191 were killed and 155 wounded, 13 more killed than last year, but 12 less wounded.

Railroad fatalities were great. 2,989 were killed and 3,997 injured on steam roads, while 717 were killed and 3,950 injured on the electric roads. And the *Tribune* adds that were the number of trainmen and others employed by the roads added,





## Pandita Ramabai—A Heroine of the Hindus

The Story of the Most Remarkable Woman of India, and  
Her Heroic Work for the Hindu Child-Widows

**F**AR away in the dark jungles of the Western Ghats of India lived a Hindu hermit, Ananta Shastri by name, a Brahman of great renown for his piety and learning. Pilgrims and students came from far and near to sit at the feet of this dark-skinned, half-clad Socrates and drink in wisdom from his lips. With Ananta lived his child-wife, whom he had bought from her father one morning as they bathed in the sacred river Godavari. The meeting, the bargain, and the wedding all took place within an hour, and it was not a runaway match, either.

Ananta and his little bride of nine summers lived in a rude hut on simple fare, but they were happy. The wise man, unlike many Hindu husbands, was kind to the child, and taught her Sanskrit and all the wisdom of the Hindus, certainly an unwarranted and unheard-of proceeding in the land where two leading articles of faith are the "depravity of woman and the sanctity of the cow." But Ananta Shastri had a mind and will of his own and was not wholly bound by the customs of his countrymen.

### Her Forest Home.

Into this family, about fifty years ago, were born a son and two daughters, the youngest of whom was to become famous the world over. Ramabai, as her parents called her, grew up in this jungle home a playmate of the birds and beasts of the forest. Her father and mother taught her from the shastras, and even the pilgrims who flocked to drink of her father's fountain of wisdom, and who were not loath to eat of the holy man's bread, found her not beneath their notice. The girl developed a remarkable mind and memory, and before she was twelve years of age could repeat twenty-three thousand verses from the sacred books, an amount equal to our entire Bible.

Then came the days of famine. No rain had fallen for months, and Ananta's supply of food was exhausted. The little family left their jungle home and began to wander to the sacred shrines in search of relief. Money, jewels, brass cooking-vessels, everything was gradually offered at the temples to propitiate the gods. For seven years the hungry family went about seeking relief, and finding none. At last they had nothing left wherewith to buy food. As descendants of the great god Brahm, they could not work, since that would break their caste; to beg they were ashamed. They determined to go into the great forest and die. For eleven days they lived on water and leaves and a handful of dates. Weaker and weaker grew the feeble old father, while the pangs of hunger gripped them sore. The

wild beasts' roar had lost all terror for them. They even wished that some fierce tiger or venomous reptile would put a speedy end to their existence. At last the father could bear his sufferings no longer, and announced his determination to cast himself into the sacred tank. This he was determined to do not as an act of suicide, but as an offering to the gods, and the whole family prepared to follow his lead. Wearily they wended their way into the village, the children supporting their aged father with their feeble strength. Mile after mile they dragged their emaciated limbs, until the parents sank exhausted. It seemed that they must die on the spot. The son could not bear to see them suffering, and determined to seek employment, even tho he must lose his caste,



Pandita Ramabai.

which meant more to him than life. But he could find little to do. They sought refuge from the cold and from prowling beasts in one of the temples, but since they could not pay, were driven away by the heartless priests.

Four days they lodged in an old ruin, the accustomed haunt of leopards and jackals. Then the father died of fever. In vain they searched the city for some one of their own caste who would help to dig his grave and lay his body away. The brother and sister themselves were compelled to perform these last sacred rites, and instead of a burial worthy of the dignity of so famous a teacher, these two children carried the body outside the city and laid it tenderly in the earth.

Soon after the mother also entered the great unknown, and the three young orphans were left to fight the world, the flesh, and the devil for themselves. Up and down the land they wandered in search of friends and food. Starvation carried away the older sister, and then only Rama and her brother were left. These two set out on foot to make a pilgrimage to the sacred cities of the north. Their hardships were almost without number, but counted for little compared with the snares which were laid for them by evil men. At times the brother would secure work at four cents a day, but again for weeks they would be compelled to go almost without food or live on a handful of grain a day, soaked in water. Each clad in a single tattered garment, they traveled miles, walking barefoot over hot, dusty roads. At night they lay down on the earth under the sheltering arms of some friendly tree, but with no blanket or other covering to keep off the cold. When the winds blew and chilled them to the bone, they dug graves in the sand with their hands, and covered themselves with earth, leaving their heads above the ground. Thus planted they must have presented a peculiar sight.

### Losing Faith in the Brahmans.

Gradually Rama and her brother lost faith in the teaching of the Brahmans. Had they not fasted and prayed and given alms to the holy men? Had they not made pilgrimages to the sacred shrines and bathed in the holy waters? Yet what help had the Brahmans given them or what blessing had come to them from their religion? They resolved to test the teachings of the sacred books, and did so in many ways. In their wanderings they came to the borders of a famous lake renowned for its seven floating mountains. These were said to be seven mahatmas, who had taken this form to receive the homage of the faithful. The priests told the pilgrims that these wonderful mountains would respond to the prayers of the sinless by floating toward the shore on which the suppliant stood. For sinners they remained immovable. All were warned against entering the water, on account of the many fierce crocodiles that guarded the mahatmas.

Rama and her brother stood on the shore of the lake and prayed, but the islands moved not. The priest hinted that they had not made an offering to propitiate the spirits; alas, they had nothing to give. Rama's brother determined to learn for himself the truth of the priests' claims, and early one morning, before others were stirring, he dived into the lake and swam out to the islands. Imagine his surprise when he discovered these to be made of mud and rocks and small trees, all built upon huge rafts. Behind were boats, which, when the representatives of the gods were properly propitiated, propelled the floating miniature mountains toward the shore. Thus were Rama and her brother further disillusioned,



and another tie was severed which had bound them to the faith of their fathers.

## Teaching in Calcutta.

After a few years of wanderings the brother and sister arrived at Calcutta, the great human maelstrom of India. Ramabai was then twenty-two years of age. She had developed a memory which was most remarkable, and her knowledge of the shastras and other sacred books put the Hindu pundits to shame. Her experience, too, had taught her to understand men and women as few of her age and sex know them, either in India or elsewhere. Her ideas of female education inherited from her father and mother were radically opposed to the customs of the country, but she fearlessly advocated them in public and in private. Soon the fame of this remarkable young woman spread thruout the city. People exclaimed that Sarrasveti (the goddess of eloquence) had come again to visit the earth. She was called upon to give lectures to select audiences, and an assembly of pundits (Hindu doctors of philosophy and religion), after a brief examination, conferred on her the title Pandita, a distinction won by no other Hindu woman.

Ramabai's brother died in Calcutta, broken down by years of hardship and the practise of severe austerities. Ramabai's parents had permitted her to remain a maiden long after the usual age of marriage, that she might devote herself to study, so that now most of her countrymen would have thought her ineligible. A Bengali gentleman discovered her worth and won her love. Their wedded life was brief but happy, the husband dying of cholera nineteen months after their marriage. He left Ramabai with a baby girl, whom she called Manorama (Heartsease).

## English Law Saved Her.

Had Ramabai lived before the reign of English law in India, the young widow would have been obliged to end her life on the funeral pyre of her husband. Even now in many places the suttee is suppressed only by force of British arms. A few months ago, in this twentieth century, a Hindu widow in Bihar was burned to death in broad daylight, merely because she had committed the crime of having outlived her husband. Her struggles and screams were drowned by the shouts of the crowd and the chanting of Hindu hymns, while strong men kept the wretched woman from fleeing from the flames.

Ramabai escaped this awful death only because the British law has placed some restrictions on Hindu religious and social customs, but she did not escape being despised and cast out by her Brahman friends as the cause of her husband's death, due to her sins in a former life.

Hundreds of thousands of child-widows in India endure a living death because they have had the misfortune to outlive their husbands. Most of them have been married in infancy or as children of six, eight, or ten years of age, many times to men white-haired, black-hearted, decrepit, and diseased. They have never known the joy of marriage with a

husband's love, and at his death are made the household scapegoat and drudge. Their heads are shaved, their jewels and clothes are taken away, and clad in one coarse garment, fed on bread and water, cursed by every one on whom their shadow falls, they toil at menial tasks until their life is crushed out of their frail bodies. It is against their religion for them to marry again, but they may go to a heathen temple and be "married to god." The depth of depravity that is involved in such a life can not be described. But this life of shame has the sanction of their religion, for did not even their gods do the same? Is it any wonder that hundreds of young widows, in a strait betwixt two evils, beat out their lives on the stones or drown themselves in wells and rivers?

Ramabai was left without home and relatives. In her widowhood this was a real blessing, for there were none to abuse or control her. Thrown upon her own resources, the Pandita once more entered the



Child-Widows of India.

arena as a lecturer and reformer. She determined to use her wide experience and deep learning in Hindu lore to fight for the emancipation of her sex. She longed to set them free from the chains of ignorance and the horrors of child marriage.

With this purpose in mind she then journeyed westward and settled in Puna, a city near Bombay. Here she began to lecture, and succeeded in forming a society of more enlightened Hindus, who were advocates of female education. Still Ramabai felt that she must do something. Lectures would never remedy the evils which she saw on every hand. She longed to rescue some of the oppressed girls who bemoaned their birth and cursed the day of their marriage.

One day, while passing thru the streets, a young widow appealed to her for protection against the vile creatures who pass for men and who were seeking her ruin. Ramabai took her home, and thus began the work for widows which has since grown to such vast proportions. This young girl, the first to be rescued, is now a valued

helper in Ramabai's home for widows at Mukti.

## Journey to England and Conversion to Christ.

The Pandita's fame soon spread thruout India and reached even to England. But she was not satisfied. A longing possessed her soul to know more of Western ideals and methods of life. In poverty and scarcely knowing whither she went, she set out with her little daughter and journeyed to England. There she became a Christian, and later was made lecturer on Sanskrit in Cheltenham College, Oxford University. She passed over to America, where she made many friends for the widows of India, and formed "Ramabai Circles," which gave her substantial financial support. She returned to India, and in 1889 opened a school, which she called Sharada Sadan (Home of Wisdom). Two young widows were enrolled as pupils. One of these had been bent on committing suicide, but was prevented by the fear that she might once more be born a woman and undergo still greater suffering than was involved in her widowhood. The Hindu pundits were shocked and maddened when they heard that their famous Pandita had become a Christian, but could only vent their rage in amazement and curses.

## Storm of Opposition to Her School.

The school caused a storm of opposition from the Brahmans, for it was intended for high-caste widows, but all this served only to advertise it. Young girls in their dreary confinement heard of the "Scandalous School," where young widows were taken and taught to read and write—an unheard-of proceeding—and those who had any life and ambition left longed to take refuge there. Many unfortunates fled from their bondage to find a home with Ramabai, the widow's friend, and so the school grew. Not satisfied with this, Ramabai went out into the streets and villages round about and gathered in filthy, diseased, and starving girls, for high-caste does not mean wealthy. She cleansed them, healed them, fed them, taught them, loved them. A new life dawned for hundreds who had been trodden underfoot by relatives and neighbors. No religious instruction was given at first, but many came to inquire about Ramabai's God, and asked to be taught the Christian religion. Other girls were not so easily dispossessed of their demons. They wanted everything but would give nothing.

In the latter part of the year 1896, when dire famine again raged in central India, Ramabai heard the wail of thousands of homeless widows who had been turned adrift in the world by death or destitution of family and friends. Many of them wandered off into forests and jungles in search of food; hundreds died of starvation and disease, and others sold themselves to evil men or entered into the vile service of heathen temples. Ramabai determined to visit some of the temples and villages of the famine district in order that she might rescue, if possible, at least three hundred girls. She had not money enough to support those al-

(Continued on Page 15.)





# THE HOME

By Mrs. L. D. Avery-Stuttle

## Duties of the Father.

**W**HEN is the true Christian gentleman seen at the best advantage?

"Well," you answer, "if he be a clergyman, he is at his best in the pulpit; if he be a lawyer, it is before his judge and jury that he is seen at his very best; a doctor or a nurse is seen at best advantage in a hospital; the business man at his office; the teacher before his classes, and the student at his lessons; while I suppose the mechanic or the workman might be seen at best advantage while engaged in his daily toil."

Thus you reply. But let me tell you where and only where the true Christian gentleman of whatever business is seen at his best. There can be but one answer: In his *own home* and in the presence of his own family, —and this is true of women as well as of men.

"But," you object, "it is at home that we throw off all restraint. What! am I obliged to keep up my company manners *even at home*?"

But there should be no such thing as two sets of manners. Home manners ought to be good enough for company, and company manners are surely none too good for the home. Why, man, don't you love your own wife and your own sons and daughters better far than any one else in all the wide world? Well, then, ought you not to be as pleasant and obliging toward them as to mere acquaintances or to strangers?

"Perhaps so," you reply, "but I was hoping you would tell us some, at least, of our important duties as fathers."

Well, but this is the very thing I am doing just now,—nay, do not look grieved nor disappointed; for I assure you that there is no more imperative duty devolving upon any Christian gentleman than the one already mentioned; namely, that of all places on earth, the home should be the one where true courtesy is shown, and where, instead of harsh words and bitter tones, only words of love and tenderness are heard. As far as etiquette is concerned, real, true politeness comes easy to a heart fully determined to battle with its own selfishness, and constantly to put into practise the Golden Rule.

"Well, what about the children?" you ask. "Isn't it entirely within the province of the mother to teach them manners?"

No, indeed, it is not. Of what avail is it for your sons and daughters to be taught the principles of good manners by the mother, so long as they have constantly before them the example of a clownish father? I tell you the influence of example is stronger than all the abstract rules in the world.

Do you remember how ashamed you were of your son the other evening when you took him with you to the pleasant home of Mr. Blank? You were so upset that you did not have the courage to mention your real errand. You felt convinced that it would be quite useless, for surely he would never give a position in his store to such an ill-mannered boy as your John. You were quite overwhelmed with embarrassment as you witnessed his ill-mannered conduct. When Mrs. Blank presented him with a luscious peach, he accepted her kindness with not even a simple "thank you." And I can tell you the reason the lad forgot to remove his cap even when he entered the sitting-room. It is only because he is not accustomed to doing this at home. Indeed, you had almost forgotten to remove your

### Confidence in Father.

'Twas when the sea's tremendous roar  
A little bark assailed;  
And pallid fear, with awful power,  
O'er each on board prevailed.

Save one, the captain's darling son,  
Who fearless viewed the storm,  
And playful, with composure smiled  
At danger's threatening form.

"Why sporting thus," a seaman cried,  
"Whilst dangers overwhelm?"  
"Why yield to grief?" the boy replied,  
"My father's at the helm."  
—Anon.

own hat. Perhaps some day you may be made to realize that your hard-working wife should not be expected to assume *all* the responsibility in the teaching and bringing up of your children, but I hope it will not be too late when you have learned this fact.

It is almost always the case that the father is the ideal of his little son. If the father is ill-bred, if he smokes, chews, or guzzles his beer at the corner grocery or grog-shop, he has no right to expect anything better from his son, tho it is sometimes the case, thank God, that the father's awful example serves to warn his young son off the shoals of dissipation and destruction.

But suppose the father is sincerely trying to set an example worthy of imitation, and, in spite of the vigilance of both parents, the sons have gotten into bad company and learned bad habits, what is to be done then?

The other day my eye caught a little item in a paper in which the author addressed the parents of young lads who had learned card-playing, and who from fear of father and mother had a habit of meeting with

their chums in some secret and out-of-the-way place. This author actually advised the parents to open the doors of the house to the young gamblers and their chums, and cordially invite them to play their games in the family sitting-room; being careful only to impress upon their boys the fact that it is not sportsmanlike to cheat at cards! And the paper in which I read this foolish logic was presented to the public under the delusive title of *The Home-maker*.

As well might we say: "If my son has become tired of life, and contemplates suicide by poisoning, let him bring his cup of horror into the family sitting-room and drink it there!" Think you the poison would be any the less deadly or the results any the less horrible?—Nay, verily.

"But," you say, "you are only telling fathers what *not* to do. Can you tell us what we *are* to do under these circumstances?"

Let me reply by giving an opposite example: A young lad had become so unruly and unmanageable that in spite of father's threats and mother's tears he became more and more rebellious, choosing the company of the reckless and profane, until it almost seemed that there was no hope. But did those godly parents give up the battle?—A thousand times, no! What did they do?—*They prayed*. But had they not prayed before?—Certainly they had; but they remembered in their soul-anguish that man's extremity is God's opportunity; and so, in bitter tears, night and day, *without ceasing*, they besieged the throne of grace for their erring son. When they saw no apparent change, did they give up praying, satisfied to allow the ungrateful youth to go to destruction?—Not so. They considered the soul of their son of greater value than that. Finally, one night as the father lay prone upon the floor of his room, pleading in an agony of spirit that *would not be refused*, the lad entered, threw himself upon the floor at his father's side, and with tears of contrition raining down his cheeks, begged the pitying Christ for mercy and forgiveness.

O the ear of Him who is mighty to save is never closed to such prayers as these. What a victory was that! O ye fathers whose sons are on the broad road to destruction, how many *such* prayers do you offer?

Well, then, let us sum up a few of the most important duties of the father: Let him teach his children, by the power of his own example, courtesy, kindness, and modesty; and let him never cease to present them each before the throne of God in the arms of an all-prevailing and never-doubting faith. Then, as stars in his crown of rejoicing, he may bring them to the Master at last, and say, "Here am I and the children whom Thou hast given me."



## Pandita Ramabai—A Heroine of the Hindus.

(Continued from Page 13.)

ready in the school, but she believed that the Father who had called her to the work would supply the needs. Putting on the garb of a Mahar pilgrim and taking only eight cents in her hand, she started out to visit the famous, or infamous, shrines of Brindaban and other cities. Everywhere she found unspeakable suffering and distress. On some poor-farms, multitudes of all sorts and conditions were huddled together—men and women, boys and girls, clothed and unclothed, diseased and healthy, pure and impure, living under the blue canopy of heaven and eating their dry flour and salt. It was the devil's stamping ground. Is it any wonder that many girls yielded to the allurements of tempters who had money but no morals, or entered the service of the gods, who were like the men who made them?

In these temples she found hundreds of girls. She talked with them and persuaded many to leave these surroundings for the shelter of her home. Her work in opposition to the devices of evil men brought her into much personal danger, but she heeded it not. Into the very lion's jaws she would go, in hope of rescuing some young girl.

Over three hundred were persuaded to go to Sharada Sadan for food and shelter and education. Temporary grass huts were built and filled to overflowing. Then friends in America and England heard of Ramabai's noble work, and sent money for new buildings and needed supplies. For many years the widow's cause has not failed, altho at times her faith has been sorely tried. A farm was bought at Kedgaon, not far from Puna, and a new home was erected, called Mukti (Salvation). More helpers were engaged, and the widows were taught all the necessary domestic arts. She started kindergarten classes for the little tots, and higher education was given to the older girls. The Bible came to have a place in the curriculum, and many have already gone out from the home as Christian Bible teachers to the sisters in the zenanas. During subsequent famines the numbers have increased, until at times Ramabai has been caring for as many as eighteen hundred widows. A Christian church, the most unique in the world, has been established, a widows' church of over one thousand members, and out of their poverty have sent money to the Armenian orphans and the Chinese Christians after the Boxer rebellion. In order to do this, the girls volunteered to give up meat and a portion of their rice at each meal. Sometimes, when food is scarce and funds are low, they go without rice and milk and butter altogether, and live on coarser grains, with bread and water. There is a Bible Training School for the young women, and a Woman's Foreign Missionary Society was started in 1899. Perhaps they will yet be sending missionaries to America!

Ramabai's school has now a splendid campus and acres of farm land, with wells and reservoirs against another famine. There are comfortable dormitories of brick and stone capable of accommodating over

fifteen hundred pupils. There are large dining-rooms, kitchens, storehouses, grinding rooms (where sixty hand mills for grinding wheat are at work); then there is the oil room, the bakery, hospital, schoolrooms, workshops, where various kinds of industrial arts are taught; also simple dwellings for Ramabai and her assistants, offices, guest rooms, and the large church, with a seating capacity on the floor for four thousand. Six years ago all this was nothing but an open field. If you ask Ramabai how all this has been brought about she will tell you that the money and workers have come in answer to prayer.—*Delavan L. Pierson.*

### For Religious Liberty.

THERE is a Religious Liberty Bureau in Washington, D. C., composed of earnest, devoted, liberty-loving Christian men, who are devoting their time to educating the nation on the great questions of religious liberty. They publish a live, interesting journal called *Liberty*.

This year bids fair to give them enough to do. Already three Sunday bills have been introduced into the present session of Congress. A special campaign has been started in Washington by the Protestant ministers and the Roman Catholic clergy to secure a Sunday law for the District of Columbia. The Religious Liberty Bureau is planning a most vigorous counter-campaign to the one referred to above for the purpose of placing literature concerning religious liberty in the homes of the citizens of the capital of the nation.

Apart from the local agitation in Washington there is a widespread agitation for Sunday-law enforcement thruout the country, which demands earnest work on the part of those who love liberty.

The Religious Liberty Bureau is not made up of many men or wealthy men. They need help in the way of funds to scatter literature, in the prayers of Christians.

Any disposed to assist in offerings however small may send them to Mr. K. C. Russell, chairman of the Religious Liberty Bureau, Takoma Park, Washington, D. C., or may send them to the SIGNS OF THE TIMES, and we will forward them to the Bureau. If sent thru us, always designate the purpose of the offering. We hope there will be a generous response and noble work done.

**Story of the Seer of Patmos.** By S. N. Haskell. The author's latest book is on the thrilling prophecies of the book of Revelation. It presents no vague, new theories, but in simple narrative style portrays the story of the prophet John's life, and traces his prophecies and their wonderful fulfillment.

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An article on Daniel, "God the Ruler," was crowded out this week. It will be published next week.

In his article on Christian Science on page four of this paper, it will be observed that G. D. Ballou concludes with a very striking and important quotation from Pandita Ramabai. We are glad to be able in our Missions department on page 12 to give a good description of this remarkable woman and her work for the "child-widows" of India. Both of these articles are of unusual interest and they will be read with great profit.

Two excellent tracts have come to our table from Washington, D. C. One is "The Liquor Traffic and Prohibition; a Vital Institution to the Nation—Should the Liquor Traffic Be Legalized By Law?" A frank open discussion of the question. The other tract is entitled: "Prohibition and Sunday Legislation, Two Important Issues Before the People of the National Capital." Copies may be obtained from the *Review and Herald*, Takoma Park Station, Washington, D. C.

**War with Japan.**—Mr. Alexander Ular, a noted French publicist, and editor of two great journals wielding an immense influence in France, declares that while no one knows when war between Japan and the United States will come, it can not be arrested. He believes that the controlling statesmen in Japan feel that war must be waged before the Panama Canal is completed. And while Japan is in need of money, a great first victory would enable her to secure a loan from France or some other nation. He believes that while in such a conflict the "United States would win after a time, it would be the greatest struggle

this country ever had." He continues: "You see, America can not prepare for war. The minute preparations were begun, that minute there would be war. Japan would not wait. If Japan should land an army of 80,000 or 100,000 trained soldiers, veterans of the Russian war, in California, it would take the United States perhaps five years to drive them out. They would fortify themselves so that it would cost thousands of lives to overcome them." Of course the first thing would be to land.

It is such items as this which stir up the feeling in the hearts of many of the poor: They read that it is fashionable in France to put gold bracelets set with jewels on the forelegs of poodles, when a common thing is a collar costing \$100, and jeweled collars running up to \$500, while the bracelets cost from \$10.00 to \$70.00 each. It recalls the question of the Master, "How much then is a man better than a sheep?" and we might substitute beast and take in the whole animal creation.

Our Bible-reading next week will be the third part of the great message of Rev. 14: 6-14. What a warning it is! Surely God did not give it to us and leave us in ignorance of what it means. What is the "beast"? What is its image? What is the meaning of its worship?

It is good to know that there are so many young men in the United States who are willing to deny themselves for the sake of something better. It is said that out of 12,366 students in the four largest colleges there are 3,123 who are working their way thru school while they study; more than one-third of the students at Harvard, and the same proportion at Yale and Pennsylvania, and more than one-fourth at Princeton work their way thru college. Such young men will amount to something. The young man who depends on the efforts of others, spends money, and is unwilling to deny himself, can in the very nature of the case never make the strong character of one who is willing to sacrifice the better for the best. It may be stated as axiomatic that there is no true character building apart from self-denial.

In Lisbon, Ohio, December 3, a man by the name of Webber shot his bride of four weeks, on the threshold of the Disciples Church, saying, "She chose between her religion and me." He then killed himself. If the bride had been a communicant of some small, unpopular church, the whole blame would have been laid at the door of that church. Of course, it was not the church at all; the cause was the selfishness of the human heart. If the man had had good sense he would have known that if his wife was a true Christian, she would make a great deal better wife than tho she were not.

**Prophetic Charts.**—It is but justice to ourselves as well as to the author of the Prophetic Charts which have been advertised in the SIGNS to say that the department "W," does not refer to Wilcox. We are not a painter, could not paint as good charts as these if we were to try. The charts are excellent for lecturing on the prophecies, and are worth, in our judgment, all that Brother Wierts is asking for them; but the editor is in no way responsible for the advertisement nor the charts.

A despatch from Rome under date of December 23 to the New York *World* declares that conditions at present are causing the greatest anxiety of all thinking men; Socialists and Anarchists are playing havoc with the discipline of the army, and the conditions of society are such that the Anarchists have plenty of matter to work on. Since the earthquakes in Calabria, many are in sore need; the needy ones are discontented and among these the Anarchists are reaping their harvest.

## Our Bible Band.

We do not undertake to harmonize any expositions of Scripture outside of the SIGNS OF THE TIMES. To illustrate: One Band member writes that such a book says that a text means this, another book teaches that it means that; now with which does the SIGNS agree? To settle such questions is not our province or purpose. When we can help our readers to a better understanding of the Bible we are glad to do so, but such questions as the above must be answered by mail or not at all. These notes and our question page are for Bible and historical questions pertaining thereto.

Some of our readers have been amazed and alarmed in reading Genesis to find that some of the noted characters there named were very imperfect, that they did not always tell the truth, yet God greatly blessed them, and did not seem to reprove them for their sins. These thoughts may help them: (1) The book of Genesis is not a record of law, but of God's providential care and guarding of the channel of the promised Seed for more than 2,500 years, despite all the efforts of Satan to overthrow His plan. From the implication of the promise in Gen. 3: 15 to Israel in Egypt God preserved them thru whom the Seed should come. (2) God takes people as they are, and He weighs them, not according to outward appearance nor specific knowledge, but according to the purpose of their lives. 2 Chron. 16: 9. They may be very imperfect, but the perfect purpose rules, gradually molding their lives to its high standard. God works with us poor mortals only as we will and choose to let Him; for the awful responsibility of choice is left with us. (3) We do not know how often God reproveth and rebuketh sins simply from this brief record. He doubtless did reprove, and He has shown us the working out of this. He reveals the sin, He also reveals the consequences. Note this emphatically in Jacob's life.

## Schedule for Week Ending Feb. 15, 1908.

| Sunday    | February | 9  | Lev. | 1, 2   | Psalms | 40 |
|-----------|----------|----|------|--------|--------|----|
| Monday    | "        | 10 | "    | 3, 4   | "      | 41 |
| Tuesday   | "        | 11 | "    | 5, 6   | "      | 42 |
| Wednesday | "        | 12 | "    | 7, 8   | "      | 43 |
| Thursday  | "        | 13 | "    | 9, 10  | "      | 44 |
| Friday    | "        | 14 | "    | 11, 12 | "      | 45 |
| Sabbath   | "        | 15 | "    | 13-15  | "      | 46 |

Chapters 1 to 7 inclusive contain instructions regarding the various offerings, sacrifices, oblations, and the laws regulating them. We have not space here to enter into detailed explanation of these services. We may not be able to understand in these times all the lessons they were designed to teach; but we may understand that sin was hateful in the sight of God; that those sacrifices and offerings were object-lessons to show this, and to reveal how it might be put away. Of course, the blood of these offerings could not take away sin; but they all pointed to the Lamb of God and His work in various phases by which the souls could be justified and God remain just.

Chapters 8 and 9 are the record of the consecration of the priests. Chapter 10 contains a striking object-lesson as to the difference between the holy and the common, and the necessity of God's servants being clear-headed, temperate men. God is as particular now as then.

Chapter 11 presents to us instruction regarding clean and unclean animals. This rests on no arbitrary decision. God pronounces unclean those in the nature of things unclean, and *vice versa*. But even the clean beasts were not the best of food. God's preferred food for Israel was the manna. Chapters 12 to 15 contain laws regulating uncleanness and leprosy, a horrible disease, a fitting type of sin.

Psalms 40 to 46 speak or sing themselves into the experience of every soul. Forty is especially prophetic of Christ, who stood in our behalf, and is therefore for us. Psalm 45 is prophetic of the church; and the last psalm of the week looks forward to the time when the present regime of earth is over, beyond earth's shaking and trouble, to the better land.