

SIGNS OF THE TIMES

THE THREE MESSAGES.

"For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

—John 3:16.

These words, said the Master, "I'm coming again,
That with Me My people forever may reign;
That they may be ready My coming to see,
I send forth My angels with messages three."

The first with this message was sent thru the land:
"Fear God, and give glory; His judgment's at hand;
And worship the Maker of earth, sea, and sky,
And the fountains of waters, who ruleth on high."

The second this message of wo did repeat:
"The church is not ready her Master to greet;
She's fallen, backslidden, departed from heaven,
And her love to earth's kings has unlawfully given."

The third message follows, the last to be given,
To point, once again, dying sinners to heaven:
"If any the beast or his image adore,
On him shall God's judgments abide evermore."

The law of the Father, the faith of the Son,
Must be kept by the church all united as one;
The mark of rebellion refuse to receive,
Be sealed with God's seal, and eternally live.

—G. W. Page.

"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

—Rom. 8:32.

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

2382.—Answers to Various Questions.—F. M.

—1. Gen. 12: 3. The word family here doubtless means nations, those who sprang from the families of the sons of Noah. And yet the blessing of Abraham's Seed has come to every family on the face of the earth. They may have rejected the blessing of Christ, but nevertheless it is because of Christ's offer that the world has existed.

2. The term "commanded" in Gen. 2: 16 is the proper word.

3. The name of God in Ex. 3: 14, "I am that I am," denotes self-existence. This was to be God's name forever, a constant, eternal pledge of His own present existence and His care for His children. This, the name of the God of Abraham, Isaac, and Jacob, was to be the name forever to the children of Israel.

4. Israel is said to be God's first-born in contradistinction to Esau who was the first-born in time, just the same as Isaac was the first-born in contradistinction to Ishmael, tho Ishmael was the elder, and both were sons of Abraham, as Esau and Jacob were the sons of Isaac.

5. The meaning of the name of Jehovah is best expressed in Ex. 34: 6, 7. It is the covenant name of God, and stands for all His promises. Sometimes we have a term added to Jehovah expressing some special manner of His goodness, as in Ex. 17: 15, "Jehovah-nissi." The margin there gives the meaning, "Jehovah my Banner;" that is, He had caused Israel to triumph and He it was that should be exalted.

6. Regarding Ex. 21: 21, it is impossible to discuss in this department to any extent the matter of slavery in connection with Israel. The simple fact is that all captives of ancient times were held by all the various nations as slaves. Israel was a long way from a perfect nation; the hardness of their hearts was such that God could not bring them up to the standard that He desired, and give them free will, and therefore He did the best He could with the material He had to work upon. But the system of slavery which was permitted of God, regulated by Him, was so far in advance of that of all other nations around Israel that it was more desirable than citizenship in many of those nations; for the lives of their citizens were many times held at the mercy of the rulers, so that life was not safe anywhere. But according to God's laws the lives of even the slaves were guarded.

7. The meaning of the showbread is presence-bread. It was the bread of God's presence, and represented the bread of life of God's word thru Christ. A burnt-offering represented absolute and full consecration.

8. How much was represented by the stones in the breastplate as given in Exodus 28, we do not know. They were mementos of the tribes. Further than that we can not say.

2383.—Joining with the World.

Is it wise and right for seventh-day Christians to be connected with financial corporations where business is done on the Sabbath, and would it be wisdom to elect a man for elder in a church who is the president of such a corporation where Sabbath work is conducted and where the institution is closed on Sunday?

LOVER OF TRUTH.

The best light which comes to our mind on this question is found in 2 Cor. 6: 14-16, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" etc. Now it certainly is wrong in the light of that passage for Christians to enter into marriage contracts with unbelievers, or for Christians to enter into business contracts with unbelievers where they become compromised thereby. There may be those who are doing it and it may be

good for their brethren to suffer them hoping that they will see the true light. Some are so connected with corporations when they accept the truth of God that it is impossible for them to extricate themselves at once. These should be borne with with all patience; but to our mind however good or talented these men are they should not be placed in responsible positions in God's church as long as their business or their connections with the outside continues. It compromises the truth of God; not only are they themselves losers, but the reputation of the church to which they belong and the reputation of the brethren who belong to the church are also concerned. God's promise to such as are unequally yoked is, "Come out from among them, and be ye separate, and I will receive you."

2384.—The Time of Christ's Birth.

I read last week the statement that it is not known within months or a year when Christ was born. This seems strange that the most momentous event that ever occurred in the world is not recorded. May I ask how this is explained? We read that Christ was twelve years old when He was found in the temple by His parents, that He was thirty-three years old when He finished His mission on earth. How could these figures be given with no knowledge of the date of Christ's birth? We know that Easter day is the resurrection day of Christ; how could it be of greater importance than the birth of Christ? Must we not admit that if there was no birth of Christ there could be no resurrection?

AN INQUIRER.

1. The birth of Christ is one of the great events in the work of God thru His Son for this world, but it is only one. It is not more important than the day of His baptism, or several other important periods in His earthly work.

2. The record is quite brief and all can read it. The simple record gives us no definite light upon the question at all. It tells us where He was born, in fulfilment of the prophecies of Him that went before. Those same prophecies point out the very year of His baptism (Dan. 9: 25) which took place in the year A.D. 27, when Christ was thirty years old.

3. It tells us when He was twelve years old for the same reason that it tells us when He was eight days old. When He was eight days old, He was circumcised, according to the law. According to the Jewish law, when a child was twelve years old he became a man, or responsible to God, and therefore He was taken by His parents up to Jerusalem, and we find Him in the temple questioning the doctors.

4. The Lord must Himself know what is best to reveal to us, and what is not. If there had been anything about the birth of Christ which would make it necessary that we should know the day, He would have told us. The great, important fact is that the "Word became flesh and dwelt among us;" and the very most important fact to every soul on earth is that Christ shall be born in him, so that the Son of God will live in the flesh of the Lord's children as truly as He lived in the flesh of Jesus.

5. The Scripture does not tell us when Jesus was thirty-three years old, but it does tell us that He was thirty years old at the time of His baptism, when He entered on His ministry. That was the age that the priests themselves began service in the temple.

6. We may, however, approximate the time of the year when He was born. All are agreed that He began His ministry in the autumn of A.D. 27, about six months previous to the Passover. His baptism had taken place just previous to this. See Luke 3: 16-23. Thirty years before that, Jesus must have been born; therefore He was born in

the autumn of the year instead of the midwinter. He certainly was not born in midwinter, because at that time the shepherds and their flocks are not out in the fields at night. Snow frequently falls in Palestine. The season of Christmas occurs at the very close of the week of the pagan festival formerly called the Saturnalia, celebrated in Rome and other pagan cities, and the period of the shortest days in the year, which occur about December 20 or thereabout. December 25, the last day of the feast, the days had begun to grow a little longer and there was great jubilation, sending of presents one to another; and the greatest looseness and licentiousness were indulged in the celebration of the feast. Some of those same things have come down to us at the present time.

7. The birth of Christ is not for a day, but for every day in the year. God therefore did not give us a day in which to celebrate it. The resurrection of Christ was not for a day, but for every day in the year. God therefore did not give us a day in which to celebrate it. When there are reasons for these things, God in His wisdom has given them, and if we will take His instructions as given in His word and study them, we will see definite and ample reasons for doing. But poor, unwise human solicitude has tried to supplement His wisdom, and always to the exaltation of the human and to the lowering of the divine standard.

2385.—Our Condition by Nature. 1 John 1: 8-10

Please explain verses 8 to 10 of the first chapter of 1 John. C. D.

We do not know how we can add to the clearness of these verses. "All have sinned, and come short of the glory of God." Rom. 3: 23. Therefore, "if we say that we have no sin, we deceive ourselves, and the truth is not in us." The man who stands in harmony with truth will say he is a sinner. "There is none righteous, no, not one." Sin means missing the mark, and no one ever lived who reached the mark apart from Christ Jesus, and that is even true of the professed Christian in and of himself. He makes mistakes and blunders and misses the mark. But the maker of mistakes and the Christian may confess their sins and so come into harmony with God; and if they confess their sins, God is faithful and just to forgive their sins and to cleanse them from all unrighteousness, so that in His sight, looking up to Christ, they stand clear. Verse 10 is a stronger affirmation of the truth than verse 8, "If we say that we have not sinned, we make Him a liar, and His word is not in us." The sinner has the strongest plea in the world in coming to Christ, for "this is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." When Satan would discourage us by taunting us with our sins, our strength is in Christ. It is said that the devil came to Martin Luther one time with a long list of sins and said to Luther, "You are guilty of them all." Luther did not deny it, but admitted that it was so, but he replied, "Right at the bottom of that list is written 'The blood of Jesus Christ cleanses from all sin.'"

2386.—Number of Beasts in the Ark. Gen. 7: 2, 8, 9.

Verse 2 seems to contradict verses 8 and 9. Please explain. H. C. M.

Verse 2 tells us the number of each of the clean and unclean beasts that should be taken into the ark; of the clean beasts there should be taken in fourteen, or two sevens, the simple plural being dual in the Hebrew; and the unclean beasts by twos. Verses 8 and 9 simply tell us how they went into the ark, two and two, the male with his female, without any regard to the number at all, whether of clean or unclean; they went into the ark that way, each male and his mate. There is no contradiction between the accounts.

2387.—Two Enochs.—The record very clearly shows that there were two Enochs, one the descendant of Cain, the other a descendant of Seth. We should not consider that identical names mean identical persons in the Bible, any more than elsewhere.

Sigues 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

The Touch of Faith.

IF I may but touch His garment, I shall be whole." It was a poor woman who spoke these words,—a woman who for twelve years had suffered from a disease that made her life a burden. She had spent all her means upon physicians and remedies, only to be pronounced incurable. But as she heard of the great Healer, her hopes revived. She thought, "If only I could get near enough to speak to Him, I might be healed."

Christ was on His way to the home of Jairus, the Jewish rabbi who had entreated Him to come and heal his daughter. The heart-broken petition, "My little daughter lieth at the point of death: I pray Thee, come and lay Thy hands on her, that she may be healed," had touched the tender, sympathetic heart of Christ, and He at once set out with the ruler for his home.

They advanced but slowly; for the crowd pressed Christ on every side. In making His way thru the multitude, the Saviour came near to where the afflicted woman was standing. Again and again she had tried in vain to get near Him. Now her opportunity had come. She could see no way of speaking to Him. She would not seek to hinder His slow advance. But she had heard that healing came from a touch of His garments; and fearful of losing her one chance for relief, she pressed forward, saying to herself, "If I may but touch His garment, I shall be whole."

Christ knew every thought of her mind, and He was making His way to where she stood. He realized her great need, and He was helping her to exercise faith.

As He was passing, she reached forward, and succeeded in barely touching the border of His garment. That moment she knew that she was healed. In that one touch was concentrated the faith of her life, and instantly her pain and feebleness disappeared. Instantly she felt the thrill as of an electric current passing thru every fiber of her being. There came over her a sensation of perfect health. "She felt in her body that she was healed of that plague."

The grateful woman desired to express her thanks to the mighty Healer, who had done more for her in one touch than the physicians had done in twelve long years; but she dared not. With grateful heart she tried to withdraw from the crowd. Suddenly Jesus stopped, and looking round He asked, "Who touched Me?"

Looking at Him in amazement, Peter an-

swered, "Master, the multitude throng Thee and press Thee, and sayest Thou, Who touched Me?"

"Somebody hath touched Me," Jesus said; "for I perceive that virtue is gone out of Me." He could distinguish the touch of faith from the casual touch of the careless throng. Some one had touched Him with a deep purpose, and had received answer.

Christ did not ask the question for His own information. He had a lesson for the people, for His disciples, and for the woman. He wished to inspire the afflicted with hope. He wished to show that it was faith which had brought the healing power. The woman's trust must not be passed



by without comment. God must be glorified by her grateful confession. Christ desired her to understand that He approved her act of faith. He would not have her depart with a half blessing only. She was not to remain in ignorance of His knowledge of her suffering, or of His compassionate love and of His approval of her faith in His power to save to the uttermost all who come to Him.

Looking toward the woman, Christ insisted on knowing who had touched Him. Finding concealment vain, she came forward trembling, and cast herself at His feet. With grateful tears she told Him, before all the people, why she had touched His garment, and how she had been immediately healed. She feared that her act in touching His gar-

ment had been one of presumption; but no word of censure came from Christ's lips. He spoke only words of approval. They came from a heart of love, filled with sympathy for human wo. "Daughter," He said gently, "be of good comfort; thy faith hath made thee whole; go in peace." How cheering were these words to her. Now no fear that she had given offense embittered her joy.

To the curious crowd pressing about Jesus there was imparted no vital power. But the suffering woman who touched Him in faith received healing. So in spiritual things does the casual contact differ from the touch of faith. To believe in Christ merely as the Saviour of the world can never bring healing to the soul. The faith that is unto salvation is not a mere assent to the truth of the Gospel. True faith is that which receives Christ as a personal Saviour. God gave His only-begotten Son, that I, by believing in Him, "should not perish, but have everlasting life." When I come to Christ, according to His word, I am to believe that I receive His saving grace. The life that I now live, I am to "live by the faith of the Son of God, who loved me, and gave Himself for me."

Many hold faith as an opinion. Saving faith is a transaction, by which those who receive Christ join themselves in covenant relation with God. A living faith means an increase of vigor, a confiding trust, by which, thru the grace of Christ, the soul becomes a conquering power.

Faith is a mightier conqueror than death. If the sick can be led to fix their eyes in faith upon the mighty Healer, we shall see wonderful results. It will bring life to the body and to the soul.

In working for the victims of evil habits, instead of pointing them to the despair and ruin toward which they are hastening, turn their eyes away to Jesus. Fix them upon the glories of the heavenly. This will do more for the saving of body and soul than will all the terrors of the grave when kept before the helpless and apparently hopeless.

"The fact that we are called upon to endure trial proves that the Lord Jesus sees in us something very precious, which He desires to develop. If He saw in us nothing whereby He might glorify His name, He would not spend time in refining us. We do not take special pains in pruning brambles. Christ does not cast worthless stones into His furnace. It is valuable ore that He tests."

The Law of Rest in the Healing of Disease

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

(Concluded from Last Week.)

WHEN the natural law of rest is invoked the natural result will follow, whether the mind rests on God as the Creator or on a heathen joss or the assurances of the family doctor or the occult formulas of Mrs. Eddy. Rest is the medicine, apart entirely from the vessel which bears it to the troubled soul. This Christian Science scheme is a case of a rival power stealing the weapons from the armory of heaven to advance a cause that was organized ages ago to oppose the work of Jehovah in this earth.

But here comes another rival to Christianity from the same region of occultism. She is known by the names of

Suggestion and Hypnotism.

Within a few years medical men have been putting forward suggestion and hypnotism as a new branch of medical science—suggestion for mild cases and hypnotism for the more difficult.

The use of suggestion to divert the mind from its unhappy moods and channels consists in one's own case in exercising the will to a certain degree in trying to make one's self believe differently and better than what the habits of thought would naturally permit. This is all right as far as it recognizes the truth that it is "God which worketh in you both to will and to do of His good pleasure," and that without Christ we can do nothing. Conformity to this truth will lead to Paul's statement, "I can do all things thru Christ which strengtheneth me." The weapons of the Christian's warfare "are not carnal, but mighty thru God to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." The human will may be enabled to control all the weak spots in the mind and bring all in subjection to the will of the Creator. Suggestion with this mainspring of help ignored is a poor, broken staff.

Another step in suggestion leads one to accept readily the cheerful advice and submit fully to the counsels of another, for the time giving the suggestion of the physician or some friend more weight than the weak and fearful thoughts which have been in control during a weakened condition of the mind. The effort on the part of the operator is to inspire a better line of thought, to get something more hopeful, cheerful, and happy before the vision of the mentally afflicted one. This is a most commendable procedure, provided the human agent uses only such influences as will direct the faith and hope to the great Source of life. It is the privilege of every true teacher and healer to become the agent of Jesus the Saviour of men, to help Him save them, not only from sin, but from weakness and folly. But if the human agent is satisfied with inspiring confidence in himself alone, the results of his

efforts will be infinitely small as compared with the true Christian course we have just outlined.

What Hypnotism Requires.

The third phase—hypnotism—allows, encourages, and incites the subject to give up his will and mind wholly to the operator. This places the subject entirely under the control of another and produces in him a condition of irresponsibility.

Now, whatever the power or spirit that actuates the hypnotizer, the yielding of the will and judgment on the part of the subject—which after all is the greatest part

Open the Door.

"Behold, I stand at the door and knock."
Rev. 3:20.

OPEN the door, my brother,
And let the Lord come in:
His presence is sweeter, my brother,
Than all the delights of sin.
The way that seems broad and flowery
Is the way that will end in gloom;
The way that is straight and narrow
Is the path toward love and home.

Open the door, my brother,
So long it was closed and barred
That the opening may not seem easy,
It may seem exceedingly hard;
But it's only in the seeming,
To do is the one sweet thing,
For opening the door, my brother,
Is welcoming in the King.

Open the door, my brother,
And open it now to-day,
No promise have you of the morrow,
The Spirit may turn away;
And when you are ready to open,
When life has been spent in vain,
You may find you too long have waited,
And He will not come again.

J. A. POWERS.

of the transaction—is a moral wrong which no Christian can afford to tolerate. Christ is the only One who has a right to such control, and His control does not rob the creature of his own responsibility. It is dangerous to mind and morals to have the will thus surrendered. The will is weakened, the power of self-control lost, the subject becomes more and more susceptible to this subtle, occult influence, and if the work is often repeated a condition of driveling irresponsibility is established.

Yielding the will to Christ and His principles brings in life and strength thru the power imparted to exercise self-control. This yielding, let me repeat, makes self-control possible and certain, and fully establishes personal responsibility.

Not so with the hypnotic yielding. The person loses all semblance of self-control, and is nothing but a mere machine, to do, if called on, the most absurd and criminal things. The Christian who really knows God, has no use for hypnotism any more than for Christian Science, falsely so-called, even tho it does give relief and bring about the healing of disease. He has the original Fountain from which to draw, and needs not

to drink from the broken cisterns or the fouled waters.

Let us summarize:

1. God's law of rest is the natural and spiritual remedy for ailments caused by mental conditions. The law is, "*Rest in the Lord, and wait patiently for Him,*" "*trust also in Him, and He shall bring it to pass.*"

2. Christian Science says, Rest in the formulas of Mrs. Eddy for the cure of all your maladies.

3. Medical science begins to say, Suggestion and hypnotism are sufficient remedies in connection with good hygiene for nearly all maladies caused by mental overwork.

4. Why not drink from God's pure fountain of healing? There is full and sure relief for all mankind just for the trusting, without money and without price. There is some relief in either of the others, but it is a contaminated relief. They are mere farcical exploitations of God's great rest cure and would never have become possible if those who *professed* to had *really believed* in God.

Resting the mind on a heathen joss will give the same kind of relief as Mrs. Eddy's formulas or the work of hypnotism.

Conclusion.

The world is ripe for quackery and humbug. Substitutes shrouded in mystery are in demand. Is it not just as easy and more sensible to rest the mind and soul on that creative Power which keeps this world in position and guides it among the stars and sustains all the operations of life we see about us as to accept one of these modern substitutes? The glamour and mystery with which these frauds clothe themselves is but a gauze of cobweb to the great, solid realities from which they are hiding the eyes of the people. Let sensible men and women turn from the hazy darkness of these newly vamped ancient systems of philosophy of every name and kind to the clear light of God which will and does shine into every soul that draws back the shutters of unbelief. Jesus says, "*Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.*"

Put the yoke on right. If it galls in spots just put one-half as much submission, patience, and faith into it as Christian Science demands, and one-half the self-renunciation that hypnotism demands, and you will find Christ's burden both easy and light. A few years since the writer found himself under very straitened circumstances. Following the hereditary bent of his own mind he took to worrying and fretting. One night after the midnight hour it seemed to him that a hand was suddenly laid on his shoulder and instantly he was wide-awake and all attention. Then he heard these words as if audibly spoken: "What is worrying, anyway?" It seemed to him that an answer was demanded. After a moment of heroic mental effort in which it was impossible to formulate anything like a coherent answer, and a mental "I give it up," the answer came as dis-

tinctly as the question: "Simply feeling bad because you can not have your own way." It had a most subduing effect at the moment, and the reverie which followed was something like this: "Yes, you lay plans and you try to carry them out, and, failing to do this, you sit down and grieve and fret over the tangled ends. Yes, it is because I am hindered from

having my own way." I am glad to say that the mental anxieties were laid aside and rest and peace came in the simple effort to do the thing that came first to hand and be faithful in trusting Him for the future. "In whose hand is the soul of every living thing, and the breath of all mankind." "Commit thy way unto the Lord."

Studies in the Book of Daniel

(Continued from Page 9.)

top may reach unto heaven, and let us make us a name; lest we be scattered abroad upon the face of the whole earth" (Gen. 11:1-9), altho God had told them to multiply and fill the earth (Gen. 9:1). It was the spirit of Babylon's original king, who, in the beginning of all rebellion, rebelled against high Heaven, and said: "I will ascend into heaven, I will exalt my throne above the stars of God; and I will sit upon the mount of congregation, in the uttermost parts of the north; I will ascend above the heights of the clouds; I will make myself like the Most High." It was rebellion against the instruction of God thru Daniel, "The Most High ruleth in the kingdom of men." And this is a characteristic of Babylon in all ages.

The Fulfilment.

Perhaps Nebuchadnezzar had persuaded himself that the sentence of the dream would not come true. But he could no longer deceive himself. No sooner were his boastful words uttered than the voice came from heaven:

"O King Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee; and thou shalt be driven from men; and thy dwelling shall be with the beasts of the field; thou shalt be made to eat grass as oxen, and seven times shall pass over thee; until thou knowest that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will."

The same hour it was fulfilled. The king was driven out from among men, ate grass as the oxen, his body unsheltered, and his hair grown coarse and long like lion's hair (so the Septuagint), and his nails as birds' claws.

But God did not leave him. During all the time, doubtless, the cause of his humiliation was with him; and the proud king learned the lesson, and thus he records it:

"And at the end of the days I, Nebuchadnezzar, lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored Him that liveth forever; for His dominion is an everlasting dominion, and His kingdom from generation to generation; and all the inhabitants of the earth are reputed as nothing; and HE DOETH ACCORDING TO HIS WILL IN THE ARMY OF HEAVEN, AND AMONG THE INHABITANTS OF THE EARTH; and none can stay His hand, or say unto Him,

What doest Thou? . . . Now I, Nebuchadnezzar, praise and extol and honor the King of heaven; for all His works are truth, and His ways justice; and **THOSE THAT WALK IN PRIDE HE IS ABLE TO ABASE.**" Dan. 4: 34-37.

This is the burden of the converted king's message to all people—**GOD RULES**; we are at the most and best but instruments, suffered to remain for our testing and salvation, for His glory. The king's insanity

ciples of democracy and socialism, the clay; but the Most High ruled.

To-day Great Britain, France, Germany, the Great Bear of the North, and the Great Eagle of the West, are talking proudly and arrogantly and boastfully of their prowess, their deeds, their culture, their wealth, as tho they reigned by right of themselves; and never did Babylon need more than they to know the truth of our lesson,—"**THE MOST HIGH RULETH IN THE KINGDOM OF MEN, AND GIVETH IT TO WHOMSOEVER HE WILL.**" Their tenure of stay is their recognition of God, not in words, but deeds, the glory to Himself which will accrue from their existence. When the time comes that they fail, as it certainly will, according to the "more sure word of prophecy," the everlasting kingdom of God will succeed all earthly rule and dominion, and the temporal kingdoms of men will have passed away forever.

The Most High rules.

He permits sin to work out its own evil fruit, that the unbelieving may be forever satisfied, that His own word may be forever demonstrated to be true, even on its negative side. Its positive side will, to the children of faith, be an eternally unrolling demonstration of the truth, the righteousness, and love of Him who alone has the right to reign.

Sin; Is It All Voluntary?

[The following paragraphs selected from Rev. Charles G. Finney's theological works

are not only very interesting, but they are exceedingly suggestive. They will richly repay a thoughtful reading.]

CAN there be any other than voluntary sin?

What is sin?—Sin is the transgression of the law. The law requires benevolence, good-willing. Sin is not a mere negation. It is a willing contrary to the commandment of God. Sin, as well as holiness, consists in choosing, willing, intending. Sin must be voluntary; that is, it must be intelligent and voluntary. It consists in willing, and it is nonsense to deny that sin is voluntary. The fact is, there is either no sin, or there is voluntary sin. Benevolence is willing the good of being in general, as an end, and, of course, implies the rejection of self-gratification, as an end. So sin is the choice of self-gratification, as an end, and necessarily implies the rejection of the good of being in general, as an end. Sin and holiness, naturally and necessarily, exclude each other. They are eternal opposites and antagonists. Neither can consist with the presence of the other in the heart. They consist in the active state of the will, and there can be no sin or holiness that does not consist in choice.



Babylon in the Time of Nebuchadnezzar.

passed away; his clearness of intellect returned; the kingdom and all its glory was restored to him; his counselors and lords sought him; he was established in his kingdom; and more excellent majesty was added. He learned that man could rule better under the great God of heaven than to trust in himself.

The Lesson for the Ages.

For the last days it is written, "**THE MOST HIGH RULETH,**" God is Governor over the nations. He suffered earth's true original prince, Adam, to rebel, and yield his dominion to Satan. He has for thousands of years suffered the usurper Satan to exercise his limited control; God has made a portion of the usurper's wrath to praise Him, the remainder He has restrained. He permitted Babylon to come to the throne of empire; He gave into her power the kingdoms; but the Most High did not abdicate. When Babylon could be used no longer to God's glory, Medo-Persia followed; but the Most High ruled. After Medo-Persia came Grecia; but the Most High ruled. After Grecia came the iron imperial kingdom of Rome,—came the intermingling of the prin-



The Great Threefold Message

1. What is the first part of this message?

A great, positive, "everlasting Gospel" message to the world to bring men back to God, as given last week. "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. 14:7.

NOTE.—All positive Christian truth is implied in this message. If heeded it would lead from all error to the eternal verities of God. It would sever the church of Christ from her senseless, hoary traditions, from her bondage to dead hands and from "scientific" delusions, and would clothe her with the beautiful garments of truth and salvation.

2. What is the second part of this great Threefold Message?

A sad announcement of the consequences of rejecting the first message. "BABYLON IS FALLEN, . . . because she made all nations drink of the wine of the wrath of HER FORNICATION." Verse 8.

NOTE.—Babylon means "confusion," caused by false standards, errors, traditions. The Gospel message, if received, would have healed all these divisions. Failing to receive the divine remedy, as shown last week, Babylon turned to the world for help, and the sad announcement is made that she is guilty of fornication with the world, and is fallen.

3. What warning does the Lord send against this result of Babylon's fornication?

"And the third angel followed them, saying with a loud voice, If any man WORSHIP the BEAST and HIS IMAGE, and receive his MARK in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who WORSHIP THE BEAST AND HIS IMAGE, and who-soever receiveth the MARK OF HIS NAME." Rev. 14:9-11.

4. To whom does the warning come?

To "any man;" therefore every man, every soul.

5. Against what is it uttered?

Against the worship of "the beast," the worship of the "image" of the beast, and against the reception of the "mark" of the beast.

What Is the Beast?

6. What beast is meant?

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns." Rev. 13:1.

7. What was the beast like?

"And the beast which I saw was like

unto a LEOPARD, and his feet were as the feet of a BEAR, and his mouth as the mouth of a LION." Verse 2.

NOTE.—It will be seen by the student of prophecy that this beast is the successor of the three first beasts of Daniel 7,—the lion, Babylon; the bear, Medo-Persia; and the leopard, Grecia. This beast of Revelation 13 is therefore the same beast-power, successor of Grecia, and identical in part with the nondescript beast of Daniel 7 in both phases, but with some additional features.

8. What is the character of this beast?

"And upon his heads the name of BLASPHEMY." "And there was given unto him a mouth speaking GREAT THINGS AND BLASPHEMIES." "And he opened his mouth in BLASPHEMY AGAINST GOD." "And it was given unto him to make WAR WITH THE SAINTS, and to overcome them; and power was given him over all kindreds, and tongues, and nations." Verses 1, 5, 6, 7.

9. From whence does the beast receive his authority?

"And the DRAGON GAVE HIM HIS POWER, and HIS SEAT [literally, "throne"], and great AUTHORITY." Verse 2.

10. Who is represented by the dragon?

"The great dragon, . . . that old serpent, called the DEVIL, and SATAN." Rev. 12:9.

11. Has the devil any power to give world dominion?

"The devil, taking Him [Jesus] up into an high mountain, showed unto Him all the kingdoms of the world in a moment of time. And the devil said unto Him, All this power will I give Thee, and the glory of them, for THAT IS DELIVERED UNTO ME; and to whomsoever I will I give it. If Thou therefore wilt worship me, all shall be Thine." Luke 4:5-7.

NOTE.—We may not stop now to study all that is implied in the devil's statement. Jesus twice calls him "the prince of this world." John 12:31; 14:30. It was no temptation to Christ if there was no possibility of Satan's power to give the kingdom. Suffice to say that under God the dominion belonged to man. Gen. 1:28. When man fell, he yielded himself and all in his possession to Satan, and so the devil is prince of the world *de facto*, while Christ is King *de jure*. In other words, Satan has temporal possession by usurpation; Christ will sometime reign eternally. "The servant [slave of sin] abideth not in the house forever; but the Son abideth ever." John 8:35.

12. What, therefore, does the beast represent?

Church-and-state government.

NOTE.—No purely secular government will persecute; it has no reason to, no desire so to do. It does not meddle with the religion of its subjects, the relationship solely between them and God. A church separate from civil

power can not persecute howsoever much it may desire; it has not the power. There must be some union of the two, and this union God designates as a beast.

13. How extensive is this beast power?

It had "seven heads."

NOTE.—"Seven" denotes completion, and here refers to the seven forms of government, or dynasties, thru which Satan has worked and will work against God's truth and people to the end. God does not permit the evil spirits to use their supernatural power against man except with man's consent; but the devil has ever used humanity to oppress the children of God. The head, the seat of the brain and intellect, is what determines the character of the thinking thing it is upon. The beast represents the dominant church-and-state kingdom of the world. Each head, for they are successive, determines the character of the beast during the life of the head.

These heads began with the first oppressor of God's people, when their kingdom was overthrown, and they went into captivity to Babylon. From that time to the application of the prophecy of Rev. 13:1-10, world empire has passed thru five of its seven phases, as follows: Babylon, Medo-Persia, Grecia, Pagan Rome, Papal Rome. In all these, religion has been in the purview of the state. In the first four the state has dominated, the ruler or king representing divinity. In the fifth, diverse from all before it, the church dominates the state. Either form is not of Him who declared, "My kingdom is not of this world." A government which claims to represent Him while exercising such tyranny is guilty of blasphemy.

Worship—True and False.

14. What does this beast demand, and how many will eventually yield to its demand?

"Worship." "And all that dwell upon the earth SHALL WORSHIP HIM, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13:8.

15. Who alone should be worshiped, and what is truest worship?

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

16. What, then, has the beast always demanded?

Service, obedience to its laws even tho those laws are contrary to God's laws.

NOTE.—Even so Babylon demanded that all should bow to the golden image, and refusal so to do meant death in the fiery furnace. Daniel 3. Medo-Persia demanded worship of the king, exalted by law to the throne of Deity. Refusal meant death in the lions' den. Daniel 6. So with the decree obtained by Haman to destroy the Jews, it was because "their laws are diverse from all people; neither keep they the king's laws; therefore it is not for the king's profit to suffer them." Esther 3:8. Thus has it ever been.

Identical with the Little Horn of Daniel 7.

17. What does the beast under the fifth head do to those who will not worship?

"It was given unto him to make war with

For Winter Evenings

the saints, and to overcome them." Rev. 13:7. "He . . . shall wear out the saints of the Most High." Dan. 7:25.

18. *How long will it exercise this high-handed power?*

"And power was given unto him to continue forty and two months." Rev. 13:5.

"And they shall be given into his hand until a time and times and the dividing of time." Dan. 7:25.

NOTE.—It will be seen that the beast of Rev. 13:5-7 is identical with Daniel's fourth beast dominated by the little horn; the little horn is identical with the fifth head of the beast. They are both of the same character, do the same work, exist as dominating, persecuting powers the same period of time.

19. *In what power are all these and other specifications fulfilled?*

In Papal Rome, the fifth head of world dominion in succession from Babylon and the overturning of the kingdom of Israel.

NOTE.—Let us discriminate between the Roman Catholic Church and the Papacy. The former is corrupt, ambitious, intolerant, but she has many souls in her fold who know naught of the ambition, the intolerance, but who truly know God and His Son Jesus Christ; who are Christians despite the error and corruption which exist, but who know no other way, having been taught that any other way is the way of death. God recognizes their purpose of heart. But the Papacy, that union of church and state devised and carried out by ambitious men, before whose wicked assumptions thousands were put to death for conscience' sake, is not of God, tho so availed in every moment of its history.

20. *Of what did Jesus warn His disciples?*

"They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service." John 16:2.

21. *What is the image to the beast?*

It is a union of church and state to be formed in this government, represented by the two-horned beast (Rev. 13:11-17) with its lamblike horns symbolic of Christ (Rev. 5:6) and its ultimate laws of a dragonic or Satanic character (Rev. 12:13). More of this in our next.

22. *What then is the meaning of God's warning by the message of the third angel?*

That to yield to or serve any authority whatsoever, contrary to God's law or service, is to incur His just wrath against the most heinous of sins.

23. *What class will be developed by this great Threefold Message, whose character is opposed to that of the beast-worshippers?*

"Here is the patience of the saints: here are they that keep the COMMANDMENTS OF GOD, and the FAITH OF JESUS." Rev. 14:12.

24. *What is the next event?*

The coming of the Son of Man to reap the harvest of the earth. Verse 14.

Life in the Cities.

VERY much has been said of the season of prosperity thru which the country has been passing, and yet it has been again and again pointed out that this prosperity was enjoyed only by certain classes. Others had found existence growing rapidly worse on account of the much greater advance in the prices of commodities than in wages.

Mr. Mailly, a journalist who has made a special study of the lower East Side of New York City, writes in a recent *Independent* some of the reasons for the rent strike which has taken place in that city. We are informed that one section in New York City has a population which averaged in 1900, 382 9-10 to the acre, and in 1905, 432 8-10. Other parts of New York show from 90 to 96 per acre. If the whole city was settled as densely as the lower East Side, it would have a population of 90,549,610, or as much as the whole United States.



"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13:8.

Think of it! One block alone had a density of 1,458 to the acre.

And yet the rents under these wretched conditions are continually increasing. Where it is possible at all, the whole family works, and the average income is estimated at \$600 per year; and of this income at least 30 per cent is paid out for rent alone. These buildings are not rented as a general thing direct by the owners, but are farmed out. Sometimes as many as five transfers of the same property have been made in one year, each man raising the rent and so getting his profit out of his investment. What wonder is there that the people should unite their interests and strike for lower rents?

Continued Peace, if—The Rev. Benjamin Chappell, M.A., of Tokio, quoted in an article sent out by the American Peace Society of 31 Beacon St., Boston, does not hold out much hope of peace unless the race prejudice which exists in America can be taken away. He maintains that "the troubles are only just beginning, that the problem will grow graver until Oriental emigrants are placed on a basis of equality of treatment with those from Europe. One purpose of the Society [of peace] is to bring this about without appealing to the sword." We are face to face, he tells us, with an immense question, the greatest of the centuries, with India and China arising, with Japan, to

national and Oriental consciousness, and the Pacific a mere Hellespont, a ferry. America desires peace with the consideration that Japan is an inferior nation; but he tells us that "this is certain, no ministry in Tokio could live a month that would in any slightest way admit Japanese inferiority to any other people beneath the sun. There is no prospect that America will ever meet the wishes of the Japanese, and the question will never be settled right until it is settled in harmony with the Japanese ideas of equality."

Our Bible Band.

SCHEDULES for the year's reading will be sent to all club members who enclose stamp. To all those who sent in lists of names as far as we could, we have sent schedules. We can not send to those not belonging to the Band as enough are not printed; nor can we very well return stamp without using its equivalent.

Schedule for Week Ending February 22, 1908.

Sunday	February 16	Lev. 16, 17	Psalm 47
Monday	" 17	" 18, 19	" 48
Tuesday	" 18	" 20, 21	" 49
Wednesday	" 19	" 22, 23	" 50
Thursday	" 20	" 24, 25	" 51
Friday	" 21	" 26, 27	" 52
Sabbath	" 22	Num. 1, 2, 3	53, 54

Leviticus 16 contains instructions for the ceremonies of the great day of atonement, the last day in the yearly round of Jewish service. It was the judgment day of the year. Each year's service carried out in full is typical of the entire ministry of our great High Priest, Christ Jesus. The services of the closing day are typical of the closing work of Christ. The offering of Christ is symbolized by the Lord's goat, the priesthood of Christ by the high priest, only Christ ministers His own blood. Heb. 9:28. The scapegoat, or the goat "for Azazel," is a type of Satan, cast at last into the bottomless pit. Revelation 20.

Chapters 17 to 24 are made up of various laws, ordinances, prohibitions, and precepts, the reason for most of which is self-evident. Note that it is not a law of the New Testament alone to "love thy neighbor as thyself." Chapter 19:18.

Chapter 25 is that pertaining to the great jubilee, typical of the time when all God's people shall pass from the environments of the bondage and slavery of this world to the liberty of the glory of the kingdom of God.

Chapter 26 presents before Israel the two ways of good and evil, good if they walk in God's ways, evil if they turn from His commandments. The "seven times" of verses 18, 21, 24, 28 have reference to degree, as sevenfold, and not to periods of time. In chapter 27 are laws concerning vows and tithes. Study them.

We give only three chapters in the book of Numbers instead of four as usual for the closing day of the week. There will be found a sameness in the numbering of the tribes, but note how definitely the numbers of men of certain age are given. When we reach chapter 26, at the close of the forty years, it will be worth while to refer back to this chapter and note how the tribes have gained and lost.

Chapter 2 describes how the camp of Israel was arranged; the sanctuary in the center, the tribes pitched under twelve tribal standards, under four great standards, on the four sides of the tabernacle. These four standards, tradition tells us, bore the following symbols: that of Judah a lion; Reuben, a man; Ephraim, an ox; Dan, an eagle. Chapter 3 describes the divisions of the sons of Levi. No words are required upon the beautiful devotional Psalms.



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Manuscripts should be addressed to the Editor.

For further information see page 15.

EDITOR - - - - - MILTON C. WILCOX
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God's Message for To-day.

STUDY our Bible-reading on pages 6 and 7. It is important. That study and the one last week deal with a great Threefold Message, recorded in Rev. 14: 6-12. Study that message.

Its first part is named "the everlasting Gospel." The Gospel is God's means of saving men. That message declares that "the hour of His judgment [not will come or may come, but] is come." It is a judgment impending.

That message teaches that we should turn from the fear of man, from the exaltation of man, to the fear and the honor of God. "Fear God, and give glory to Him." It demands that we turn from obedience to men, and "worship" the Creator.

These are vitally important and eternally practical truths, given in view of the im-

pending judgment of God, before whose tribunal all must appear.

This is a reform message to bring men back to God, heal all divisions, cover all defects, and make of His church a mighty body of shining lights. It is God's balm of Gilead to heal the ills of His people and the world. It is the banner to lead them out of the Babylon, or confusion, of present theology to the unity of truth and righteousness.

The second part of the message "follows with" the first and becomes a part of it. It announces the sad fact that Babylon is fallen because she would turn from God's healing remedy to fornication with the world.

The third part of the message "follows with" the two parts and makes one great Threefold Message. That message warns against all connection with the world, all yielding to earthly powers contrary to God's will, all acceptance of the badge of authority of any save God in spiritual things; and it closes with the unmixed wrath of God upon the incorrigibly impenitent, and the development of a class of people keeping the commandments of God and the faith of Jesus, followed by the second coming of Christ.

Is not this important? Do you know, reader, of any more important message in the word of God? Do you know what it means? Then study it, and may God guide thee.

realm of the spiritual we will find that God has spiritual law that governs just as positively as does His natural law.

God's "law of faith" is for the purpose of maintaining righteousness, or right-doing, which are one and the same thing. The angels of God and the inhabitants of the worlds that have not sinned are kept in the realm of right-doing by faith. They believe God, and therefore they do not go wrong. Our first parents did not hold to their faith in God. They allowed themselves to doubt the rightfulness of God in forbidding them to eat of the tree of knowledge of good and evil. They dared to exercise their unbelief, and we have the result of it in all the sin and wrong-doing that have come upon this whole world. If they had cultivated faith in God instead of cultivating doubt they would not have sinned. For we may cultivate doubt just as well as we may cultivate faith. "For I am not ashamed of the Gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is revealed a righteousness of God from faith unto faith: as it is written, But the righteous shall live by faith." Rom. 1: 16, 17. The righteousness of God is revealed "from faith unto faith." From one step to another in faith we are to progress. The pathway of God is the pathway of faith, and note that it is also a pathway of progress.

The law of faith is not only for the purpose of keeping those who have not sinned in the path of righteousness, but it is also provided that the sinner may avail himself of the law of faith and be cleansed from the sins that are past. This point was quite fully covered in the lesson a week ago, but it is well to refer to it again here. After the individual has received pardon and cleansing from past sins, then the law of faith is for the purpose of keeping him in the path of right-doing.

If we will but exercise faith in God as He would have us, this law of faith will keep us right in a much broader field than we are likely to think. We are likely to think that the law of faith is only for the field of spiritual things; that it only applies to the right-doing of religious duties. But the religion of Jesus Christ has a much wider application than most people give it. The religion of Jesus takes cognizance of our temporal affairs as well as of the things that we denominate religious.

When the mechanic is doing a piece of work he must have right measurements if his piece of machinery, or his building, or whatever he is constructing, is to come together properly. He needs righteousness in this the same as he does in telling the truth in a trade or deal he is making with a neighbor. We look at a falsehood as something very wrong, and if we cut a piece of iron or wood wrong that is going into any piece of work, we call that a mistake. But both these things violate the principle of perfect right-doing. The falsehood is a moral wrong and a grievous sin because it violates one of the plain precepts of the Ten Commandments. But that which we call only a "mistake" is also a wrong, tho of a different character, but it

Studies in Romans

Rom. 4: 1-8.

THE study in Romans last week called attention to the last part of the third chapter, in which are presented the promises of the righteousness of God as a free gift to those who accept Christ. The method by which this desirable gift is bestowed is stated in the following verses:

"What then shall we say that Abraham, our forefather, hath found according to the flesh? For if Abraham was justified by works, he hath whereof to glory; but not toward God. For what saith the Scripture? And Abraham believed God, and it was reckoned unto him for righteousness. Now to him that worketh, the reward is not reckoned as of grace, but as of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is reckoned for righteousness. Even as David also pronounced blessing upon the man, unto whom God reckoneth righteousness apart from works, saying,

"Blessed are they whose iniquities are forgiven,

"And whose sins are covered.

"Blessed is the man to whom the Lord will not reckon sin." Rom. 4: 1-8.

Abraham was not justified by "works." "Abraham believed God, and it was reckoned unto him for righteousness." In other words, the Lord came to Abraham with certain promises of what He would do for him, and Abraham accepted those promises, then the Lord did the "reckoning;" His reckoning was that the righteousness of His own character must flow into the life of Abraham in answer to his faith.

And it should be observed that God does not give His righteousness as ordinary hire or wages to Abraham in order to get him to exercise faith. But it is a divine law that the free gift of righteousness comes to every

one who accepts the promises of God. And it would be well in this connection to refer again to the following verse that was in the lesson last week:

"Where then is the glorying? It is excluded. By what manner of law? of works? Nay: but by a law of faith." Rom. 3: 27.

Then there is a "law" of faith. God has established a law for the operation of faith, and it is as positive and as certain in its action as any of the other laws that He has established. We are likely to look upon the laws that God has established in the physical world as being more positive in their action than the laws that He has established in the spiritual world. But such is not the case. If we put our hand in fire, we know that we will get it burned. This is a natural law that is always sure to act promptly. Water will always flow down-hill when left to follow its own course; a stone thrown into the air will invariably fall to the earth again. Every one recognizes these unfailing "laws of nature." But they are not one particle more unfailing in their nature than is the Lord's "law of faith."

Do not neglect to notice that the text just quoted above (Rom. 3: 27), presents a "law of faith." Our heavenly Father has established a law to govern the workings of faith just as surely as He has established a law to govern falling bodies or to govern anything else in what we call the "natural world." We recognize the law in the natural world because we have cultivated our minds in that direction. But if we will put forth the same effort to cultivate the mind in the

may also be overcome by the law of faith. But in the exercise of this law of faith we must not become discouraged; we must go on "from faith to faith;" from one experience to another and still broader experience.

Thus may the child of God have Him with him in all things. Whether it is to tell the truth to his neighbor, or whether it is to arrive at right results in his work, he may ever exercise the law of faith that his di-

vine Father has provided for him. But in order to get the good results from this law of faith we must make use of it. God has established the "laws of nature" for the benefit of His creatures, but if we do not take the pains to study and understand those laws we can get but little if any benefit from them. And so it is with His "law of faith." We must study it and appropriate it if we would enjoy its benefits.

T.

Studies in the Book of Daniel

God the Ruler

The Gospel by Royal Proclamation. A Troubled King—A Dream and Its Interpretation—Self-Exaltation—Hu- miliation and Humility—A Converted Soul.



Cameo portrait of Nebuchadnezzar. A votive offering dedicated to Mero-dach. Engraved on a black stone.

IT is a wonderful lesson that the fourth chapter of Daniel opens before us. It is a lesson, which, if it had been learned by Nimrod, first king of Babylon, one of the earth's kings, and had been followed ever since, would have wrought out a far different story of earth's ages. It is worthy of profoundest study by the mightiest of earth; it is a lesson for these very days thru which we are passing; for let us repeat again, as we abundantly showed in the beginning of these studies, that the book of Daniel is pre-eminently God's instruction to statesmen, to nations, in these last days.¹

The story is set before us in the Scripture; read it. Note first of all that this chapter is a royal proclamation. It is not a story that Daniel tells himself; it is a story which the king of Babylon tells of himself and Babylon and Daniel and God. The story has not yet been found among the archives of Nebuchadnezzar by the archeologists. We doubt greatly if it ever will be found. Yet we believe that the king wrote it for all posterity. Daniel himself may have copied it from the clay tablets, or the black basalt slabs upon which the king caused it to be inscribed or engraved. But Babylon remained idolatrous, and it is easily understood how the devout pagans who succeeded Nebuchadnezzar, notably Nabonadius, aided by the priests of heathen cults, did their best to obliterate the knowledge and worship of the true God from Babylonian history. It would not have been flattering to their wisdom and position as teachers to let it remain, to reveal to future generations that their mightiest emperor had been humbled and taught by the God of a despised nation. But God has, thru Daniel, given us the faithful record.

¹ See chapters 2:28, 29, 44; 7:9-14, 26, 27; 8:26; 12:4, 9, 10, et al.

It is a beautiful introduction with which the king opens his proclamation:

"Nebuchadnezzar the king, unto all the peoples, nations, and languages, that dwell in all the earth: Peace be multiplied unto you. It hath seemed good unto me to show the signs and wonders that the Most High God hath wrought toward me. How great are His signs! and how mighty are His wonders! His kingdom is an everlasting kingdom, and His dominion is from generation to generation." Dan. 4: 1-3, A.R.V.

The Dream and Its Purpose.

Then follows the reason of the royal proclamation. In his highest prosperity, his kingdom at peace, Nebuchadnezzar again dreams, and the dream troubles him. He sends again for the magicians, the enchanters, the astrologers, the soothsayers, the men of learning, the men of experience, the men of craft. He this time tells them the dream; but they do not know the interpretation. He at last sends for Daniel, tells him the dream of the great, overshadowing tree, reaching in height to the heavens, seen by all the earth, beautiful in foliage, furnishing fruit and shade for all. He sees a holy watcher, who takes cognizance of things earthly, come down and command, "Hew down the tree, and cut off his branches, shake off his leaves, scatter his fruit; let beast and fowl flee for safety, but do not destroy utterly. Leave of his roots in the earth, bound as with iron and brass; let him be humiliated to the utmost, till seven times pass over him." This is the substance of the dream. The purpose is thus stated:

"The sentence is by the decree of the watchers, and the demand by the word of the holy ones; to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the lowest of men." Dan. 4: 17.

The Interpretation.

Reluctant was Daniel to tell the interpretation to the king. He informs the king that he could wish that the dream and its interpretation referred to the king's enemies, but he tells it as God gave it.

1. The *great tree* referred primarily to Nebuchadnezzar, the great ruler of Babylon. He had "grown and become strong." Everywhere among earth's nations his power and greatness were acknowledged.

2. God also had seen the king. Heavenly watchers had noted his sins—pride, arrogance, and oppression of the poor. His continuance of rule in that way could not be suffered. In the face of the light hitherto

given of God and acknowledged by the king, he could not be permitted to go on in transgression. God would make one more effort. The king would not walk in humility; God would humiliate him. Read verses 24-26. This was the decree: He had chosen the natural selfishness of the beasts; he would be driven out to dwell with them, to eat as did they, be separated from his kingdom and friends,—a practically insane man,—till seven times should pass; till he knew that the *Most High ruled in the kingdom of men*, and gave it to whom He would. The word rendered "times" means a set period. Josephus tells us that Nebuchadnezzar thus suffered seven years, tho there are those who hold that it means months. Yet the word indubitably refers to years in Dan. 7: 25.

3. Daniel told it all as a warning to the king that he might escape the evil, according to the instructions of Jeremiah (18:7-10). He therefore pleads with the king to break off his sins by righteousness, and his iniquities by showing mercy to the poor.

How to Break Off Sin.

This appeal not only shows Nebuchadnezzar's sins, but reveals the true secret of co-operation with God in successful character-building. "Break off thy sins by righteousness." There is no other way. "Nature abhors a vacuum." There is no righteous idle soul. There is no righteous empty life. The character which God requires is positively righteous, bearing the fruits of righteousness. Righteousness—right being, right doing—must take the place of sin. Mercy must reign where lawlessness oppressed the poor. Mighty temples erected to the gods would avail naught if their material came from the sweat and blood of the needy.

It was Nebuchadnezzar's privilege to save his humiliation by humility. God desires to humble no man. He wishes man to see and know and recognize by faith his true condition,—a creature of a moment, dependent on God for every breath he draws. Realizing this, man will be humble. He will acknowledge God as Ruler, himself as servant. This was the privilege of Babylon's proud king. Great as he was in human comparison, he was nothing in God's sight. But Nebuchadnezzar had not yet learned humility; so God in His love for the man, and generations to follow, humbled him.

The Spirit of Babylon.

Not willing to learn thoroly by faith, the king must learn by experience. For a time he walked more softly before God,—a year the record tells us,—pursuing his great work of building; and then, ascending the top of his gold-plated palace, he looked over the magnificent city which he had been so instrumental in enlarging, embellishing, and beautifying;—he saw its walls, its temples, its palaces, its canals, its bridges, its hanging gardens, and his heart swelling with the pride of his own greatness, he exclaimed: "Is not this great Babylon, which I have built for the royal dwelling-place, by the might of *my* power and for the glory of *my* majesty?" Verse 30.

It was the spirit of Babylon's founders: "Let us build us a city, and a tower, whose

(Continued on Page 5)



THE OUTLOOK

Watchman,
what of
the night?

"Nothing but Wine"

NEW YEAR'S EVE in New York City witnessed one of the "wildest orgies" that ever took place anywhere. The New York "World" in reporting it has these prefatory statements.

"The custom of celebrating New Year's Eve in public began not more than ten years ago. A group of people accustomed to dine regularly at Shanley's got together on New Year's Eve and 'saw the new year in.' Next year there were more. Then they spread to other restaurants. Then the city took it up.

"Last week's celebration [Jan. 1, 1908] saw seventy-five thousand diners at the various big hotels and restaurants along Broadway. Dinners averaged in price five dollars each. At least two quarts of champagne were consumed, on an average, by each diner. Some took less, some more. At four dollars a quart, this wine cost \$600,000. The diners cost \$375,000 more. Carriages cost another hundred thousand. Considerably more than \$1,000,000, therefore, was spent on this gigantic orgy.

"What will it be next year?"

These paragraphs from the "World" give an idea of the feast in dollars, but it would be hard to describe it so as to give a correct idea of what the revelers did. While the "viands" that were eaten were costly, the wine was more costly still. The feasting did not begin in earnest till about midnight, and the watchword soon came to be "nothing but wine." Other drinks were sometimes called for, but the waiters promptly replied, "We serve nothing but wine to-night."

Well-dressed men and women filled the fashionable hotels and restaurants till morning, and gorged, and drank "nothing but wine." It is easy to see that in carrying out such a program the participants would soon be led into the most hilarious carousals. The women were as immoderate (if not more so) as the men. And perhaps their condition and conduct seemed fully as bad as it really was for

the reason that we do not expect such things from those we have been wont to look upon as our "wives, our mothers, and our sisters." A few paragraphs selected from the trenchant pen of the "World" reporter will give a general idea of what was done:

"Midnight. Just a few women were drunk here and there. But it was genteel intoxication. Nothing but wine. True, its degrading effects were the same as if the cause were the slops dispensed in a mixed ale dive, but here were women in costly gowns, bejeweled with gems of price, who drank nothing but wine.

"One o'clock. More drunken women on nothing but wine. Two o'clock, and more. Sentimentally maudlin women singing songs, bitter women in whom nothing but wine aroused old hates, jealousies and animosities.

"Some were led off, some staggered off to the retiring rooms deathly sick on nothing but wine.



The Metropolitan Club, New York City.

Sometimes they picked out the right ones, but in several cases they picked out one better of looks or of less bulk to carry. Who cared on the morning following New Year's Eve, the night of nothing but wine?

"Think this no fanciful picture. Hold up your hands in horror no more when told of wretched women lifted from the gutters and carried on hand-barrows to the station-houses of a Saturday night in London, Liverpool, Belfast, and other towns of Britain where such things be.

"These were not the gin-swilling wives of mechanics. They were New York women 'of the gay set,' many that say of themselves, 'We are decent.' They did not stagger out from the public bar to fall in the kennel, stupefied with the cheapest and vilest of liquors. They were 'ladies,' they were carried out to cabs. They

had drunk nothing but wine.

"They numbered not two or ten or even twenty. Their name was legion. And every retiring room was the shameful scene of nothing but wine.

"This counts not the thousand and one that were not wholly overcome, but who, blear of eye, blurred of speech, disheveled of hair, could yet stagger out on the arms of escorts, and ride home with the window of cab or motor car thrown open to give them the benefit of the blessed morning air.

"They laughed about this when, still trembling, they braced themselves for headache and nausea, and with sickly pride boasted that they had not gone down and out in the dressing rooms.

"Nothing but wine! Everybody is 'having a good time.' Detached gentlemen are making friends with women whose escorts are somnolent with excess champagne. Nothing but wine has aroused the dormant affectionate dispositions of the hitherto morose. Portly men are visiting around and pressing chaste salutes upon the lips of the best-looking women and wishing them 'A Happy New Year!' Some of the gayer feminine spirits are not to be outdone, and they too visit around and bestow kisses as New Year souvenirs."

A lady reporter was also sent out by the "World" to "write up" the revels of that night, and while she was separated from the



Madison Square Garden, Where One of New York's Famous Restaurants Is Located.

"As the new year grew older all shame or concealment died down in the dressing-rooms. The doors stood open, maids and attendants, who also had had nothing but wine, worked perfunctorily with ice-bags and restoratives over the retching and comatose.

"This was not alone in one place, but in all the women's retiring rooms in every great hotel and restaurant on Broadway. . . .

"Women got as far as the door and fell over in stupor from nothing but wine. There they lay. 'Down and out and all in' said the maids, helping only those who could still speak or stagger.

"Jewels fell from burnished locks or from gowns torn open for more air or easement from qualms. Paris dresses, bedraggled and polluted, were torn and disheveled as their owners were dragged out of the gangway.

"Drunken men clamored at the doors, 'Wher'sh my wife? She lef' me an hour ago!'

"'Aw, come in and pick her out!' snapped the maids, if the man gave no indication of coming, like the Greeks, with gifts. Did he wave a bill, assistance was forthcoming to carry his lady to a cab.

"But as the hours crept on to the dawn and the number and helplessness of the drunken women increased, and when all semblance of dressing-room decorum and segregation was thrown to the winds, drunken escorts came to the doors to 'pick 'em out.'



Delmonico's, One of the Oldest and Most Noted Restaurants of New York City.



The Plaza, New York City, in the Aristocratic Restaurant District.

gentleman reporter whose paragraphs appear above, her report is in full agreement with his, and she presents some scenes as even worse than what we have quoted.

Much more might be quoted from the report of this bacchanal carousal. But the foregoing is sufficient to give a general idea of the view that the reporters took of the occurrence. It is usually considered necessary to make liberal allowance for the coloring that newspapers give to things of this kind, but after all this allowance is made there is still enough fact left to make a serious picture for the people of this nation. It is a well-known fact that this country in particular and the world in general is witnessing the spectacle of the concentrating of wealth in the hands of the minority of the people. In a great many cases these large fortunes take care of themselves, and the owners of them are left to what are called the "luxuries of idleness," but what are in reality the dissipations of ease.

The thing that naturally follows such dissipations is licentiousness, drunkenness, and gluttony. The moral backbone is broken and crumbles to decay. This process of dissolution may go on under the glitter of a delicately painted gentility. It may be labeled "good society," and the "upper class," but still the degeneration is there, even tho it may be concealed so delicately and so artistically that it really looks like a thing to be desired.

History is of no use if it does not teach us that when nations give themselves to the vices, feasting, and drinkings that so generally attend luxurious and excessive wealth, they soon degenerate into absolute ruin. The moral fiber is broken up and both society and the state must go to pieces. The poorer classes see the luxurious and extravagant doings of the wealthy, and imagine that they are the only real pleasures that earth affords. They become jealous because they can not have the same things, and revolutions and riots follow that break up all the foundations of the social structure.

While the luxurious debaucheries of wealth are breaking to pieces the moral structure of society, it must not be considered for a moment that all of the vices of the time are confined to the wealthy class. The wealthy people have the preponderance of influence. This must be admitted even by those who would decry them, and thus seek to bring contempt upon them. The very, very wealthy are followed by those who are a little less wealthy, and then these in turn are followed by those who are still a little less wealthy, and so the disintegrating and destructive work goes on thru all the grades of the social organism.

All the outward semblance of "correct

following the style in what is said as well as in what is worn. It is merely a part of the etiquette of the day. But the true moral worth is not there.

Ancient Babylon went to her downfall and her doom amid the merry music of feasting and drinking and dancing. Her social functions were of the most elaborate and elegant character. She shined out with dazzling splendor in all that went to make up the gaiety of her luxurious rounds of pleasures, her periods of feasting, and her days spent in the revelries of "nothing but wine."

Persian wealth and Persian luxury became famous the world over. But it proved her undoing and her overthrow. When Greece thru her great Alexander had conquered the world and stood on the very broadest foundations of her strength and power, it was then that she became broken thru her world-conquering king dying in a fit of drunkenness during a prolonged period of bibulous and hilarious banquetings. Rome stood as the iron monarchy of the world for centuries. But her iron strength was dissolved and swept away by the insidious and seductive charms of the halls of feasting and the tables of wine.

Read the story of Sodom and the philosophy of her overthrow in the words of the Book: "Behold this was the iniquity of thy sister Sodom: pride, fulness of bread, and prosperous ease was in her and her daughters; neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before Me: therefore I took them away as I saw good." Eze. 16: 49, 50. These words of the prophet are a very terse and strong presentation of the real reason that is at the bottom of the overthrow of great cities as well as great nations. The selfishness that is produced by "prosperous ease" breeds a species of weakened character that can not stand up; it must go to pieces and go down. All the history of all the past

form" may be kept up. All the veneer elegance of "polished society" and "advanced civilization" may dazzle the eyes as the hilarious functions succeed each other in the passing pageantry of the time. A superficial view might lead one to think that the "high ideals" that the people talk about, and the elegant and refined sentiments that they express are indicative of the highest civilization and the deepest and purest morality. But a closer view will disclose the indisputable fact that these high pretensions are only paraded for effect. This talk that would indicate a deep moral character and a true refinement is merely a part of the program in

utters a continued and completely accordant voice of warning upon this subject.

The downfall of Tyre, of Venice, and of the rest might be adduced. But why prolong the illustration? The evidence is overwhelming and it clearly points the way in which the nation is going. If this occurrence in New York was all there was to be seen, the condition would not be so alarming. But New York is only the center and the example of what is apparent in the great cities of the country at large. And what is true of the cities of this country is quite generally true of the cities of all the world.

There are no longer any outlying nations that are preserving the strength of temperance and of righteousness. And so the only thing that can correct the evil and the ruin that is right before us is the second coming of Christ. The prophecies all show that the time for His second advent is right at hand, and surely it is apparent that the conditions in the world loudly demand it.

T.

Referring to the recent decision of the District Court of Appeals in San Francisco, in the case of Abraham Reuf and ex-Mayor Schmitz, a prominent journal of the East says, "No wonder San Francisco is staggered. The court's decision shocks common sense. It insults decent public opinion. It means that a crook in office and a crook at the side door represent a political necessity that must be protected by law. It means that a criminal in office, and a criminal serving as a go-between, altho caught with the goods, are not to be disturbed in the confidential relations of client and counsel. Public thieves in high places are notified to take notice and to regulate their business on these proper lines. The cause of reform in California is hapless, indeed, when such decisions are possible on the bench of one of its high courts."

Not Quite Correct.—The *Call* of January 14 in a news item on a state-wide law for "tight" Sunday, says that at the last session of the Legislature Seventh-day Adventists and theatrical managers of San Francisco succeeded in defeating the bill declaring Sunday a day of rest. A slight correction ought to be made in this. The Seventh-day Adventists stood entirely alone. In the legislative hearings no others appeared against the bill.



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The Power of Missions

JUST before His ascension from earth at the close of the work of His first advent, the Master made an appointment with His eleven disciples to meet them on a mountain. And the record says that,

"Jesus came to them and spake unto them, saying, All authority hath been given unto Me in heaven and on earth. Ge ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." Matt. 28: 18-20.

These eleven disciples represented a large part of the visible results of the Saviour's work while upon earth. And, humanly speaking, it would seem that He was placing a very great task before a very small and very uninfluential company of men. He meets them and tells them to go into all nations and make disciples, and baptize them into the name of the Father, the Son, and the Holy Spirit.

Not Sent in Weakness.

But He does not send them in the weakness of humanity to do this great work. He tells them that "all authority hath been given unto Me in heaven and on earth," and then He adds, "Lo, I am with you always, even unto the end of the world." All the mighty power that is in the Son of God is right with the disciple of Christ. For does not this word say that "I [Christ] am with you"? And does it not say still further that I am with you "always"? He is "with" His follower, and He is with him all the time. Not alone was He with the disciples to whom He addressed those words in person with audible voice on the mountain; but He is with every believer "always, even unto the end of the world."

Then every one who believes in Christ has the Master with him at all times and everywhere, no matter in what age of the world he may live. And to have the great Teacher with us means to have all the authority of heaven and earth exercised by the divine hand thru His devoted believer in making disciples for Him.

The Mighty Work Accounted for.

It is this power that Christ Himself exerts thru His followers that accounts for the mighty work that has been done in carrying the Gospel into all lands in all parts of the world. The missionaries for the cross of Christ are just ordinary persons so far as their general appearance and attainments are concerned. They are not above the average in mental endowments. As you would meet them in the ordinary course of business or social life you would not notice anything striking or remarkable about them. And yet these same missionaries will leave all the pleasant surroundings and endearments of home and native land and go into the most uninviting parts of distant and heathen

countries to plant the truth of the cross. The people that these missionaries have to associate with are not only uncongenial, but often are decidedly hostile. The missionary's life is in constant danger. But regardless of all these seemingly insuperable hindrances, the missionary goes right on with his work, and these hostile, superstitious, benighted people are won to the life of the Christ.

There is only one way in which to account for all this. It requires a mighty power in the first place to lift the man or woman into the position where they will have the unconquerable and uncontrollable desire to leave behind all that men of this world hold dear in order to go to these dark lands to reclaim and elevate the hostile votaries of the heathen shrines. And in the second place

Home at Last.

HERE in the world as lone pilgrims we roam,
Waiting and watching and longing for home.
Often we sigh for the glories untold,
Sigh for the city whose streets are of gold.

Feet growing weary of life's toilsome way,
Eyes strained to catch the first glimpses of day,
Hearts filled with longing the music to hear,
Angelic songs falling sweet on the ear.

O, for the clear, placid River of Life,
Far, far, beyond the blue vault of the skies,
O, in green pastures of Eden to roam,
Wanderings over, forever at home.

Far, far beyond the blue vault of the skies,
Safe, safely sheltered in fair Paradise,
Ever with Jesus, forever at rest;
Home, home at last in the land of the blest.
MARY WAKEHAM.

it requires a mighty power to keep men and women devotedly engaged in their work in foreign missions when there is so much to discourage them.

When any one stops to really consider this subject he must be overwhelmingly convinced that nothing short of the mighty power of the personal presence of Christ thru His Spirit could accomplish such a miraculous work. No miracle could be greater than for a power to take hold of men and cause them to make a complete sacrifice of this life in order to help degraded, uncompanionable, uninviting, and hostile heathen tribes to learn of and accept the desirable Christ-life. If any one is looking for present-day miracles, let him turn his attention to the vast army of men and women who have gone into these inhospitable lands to spend their remaining days in the service of Christ. Think you that they could have endured such things unless the mighty Saviour had been with them to encourage, enthuse, and strengthen them?

During the Last Hundred Years.

There has been a mighty work done in the missionary field during the last hundred years. Every continent, every inhabited

island, and every nation and tribe in these continents and islands have been sought out and labored for by the consecrated representatives of the cross of Christ. The missionary has gone to foreign lands to spend his whole life. He has broken everything that binds him to his home land and gone into the field to stay. The soldier goes into the army, always with the possibility that he may be killed, but there is also the hope that after the war is over he may return to his home and to greater honors and joys than if he had not enlisted. But the missionary gives up the thought of ever reaching his home and native land again. He gives himself a living sacrifice to the cause of God. Nothing but the mighty miracle of the grace of God acting on the heart could ever accomplish such results. Do you ask for some of the evidences of the power of Christianity? Then look at the army of missionaries who have actually given themselves for life-service to the Master in the hostile and disease-infected regions of the benighted lands of earth.

Love of Home Does Not Deter Him.

The missionary has the same love for home and kindred that others have. Indeed, it may be said that he has even a keener love for his home folks than is possessed by the ordinary individual. But all this is given up as a constant daily sacrifice in order that the sacred duties of giving the Gospel to all the world may be performed.

The last century has seen a mighty forward movement in missions; but we have entered a time when a much mightier work will be seen. We have come to that time in the world's history when the prophecies all declare that the "Gospel of the kingdom" of Christ shall be given in all the world for a witness. The soul-possessing thought is taking hold of a great army of men that this mighty work will have to be done in this generation in which we now live. The prophecies all show that the end of time is at hand, and they also tell of the work of making this good news of the second coming of Christ known in all the world. The great work of the missionaries during the past century is the development of God's plan so that His message of the soon-coming Christ can be given in all the world in a brief space of time. God has worked with mighty power in former days, but the days upon which we are entering will witness the greatest work that has ever been seen.

Some Will Not Recognize It.

There were multitudes of men living in the time when Christ was on earth in person who did not recognize the work that the great Teacher did. Altho He spake as never man spake, and worked the mighty works of God as man had never done or seen, yet the multitude failed to see or sense this, and so did not reap the reward that was offered them. Many men will make the same mistake in this time. How will it be with you? T.

Our Work and Workers.

A CHURCH of twenty members was organized at Showhegan, Me., Sabbath, January 4.

ELEVEN were baptized at Denver, Colo., on the first Sabbath of the year, and six more the Sabbath following.

NEW church buildings have been dedicated at Liberal and Shaffer, Kan., with growing companies at each place.

ABOUT forty accepted present truth in Baltimore, Md., thru the labors of Brethren Morris Lukens and H. S. Prener, during the year just closed.

IN New York City about one hundred and eighty have come into church fellowship during the past year. These include English, German, Scandinavian, Swedish, Italian, and a number of other nationalities.

The Pacific Press Publishing Company held its annual stockholders' meeting Jan. 27, 1908. The following were elected as Board of Directors for the coming year: H. W. Cottrell, M. C. Wilcox, C. H. Jones, A. O. Tait, H. H. Hall, E. A. Chapman, H. G. Childs. The organization of the Board is as follows: President, H. W. Cottrell; Vice-president, C. H. Jones; Secretary and Treasurer, H. G. Childs. The managers of the various departments are as follows: General Manager, C. H. Jones; Book Department, H. H. Hall; Kansas City Branch, Jas. Cochran; Portland Branch, W. V. Sample; Canadian Branch, Chas. M. Cottrell.

Editors and Publishing.—Editor SIGNS OF THE TIMES, M. C. Wilcox; Associate Editor, A. O. Tait; Assistant Editor, Max Hill. Editor *Our Little Friend*, Miss Kathrina B. Wilcox; Associate Editor, M. C. Wilcox; Editorial Committee of General Publications, M. C. Wilcox, A. O. Tait, F. H. Gage. Publishing Committee: H. H. Hall, C. H. Jones, M. C. Wilcox, A. O. Tait, H. W. Cottrell, A. J. S. Bourdeau, F. H. Gage, Max Hill, J. R. Ferren. Chairman, H. H. Hall; Secretary, F. H. Gage.

The Pacific Press Publishing Association held its annual meeting of members Jan. 27, 1908. The following persons were chosen to act as Board of Directors: H. W. Cottrell, M. C. Wilcox, C. H. Jones, A. O. Tait, H. H. Hall, E. A. Chapman, H. G. Childs. The Board organized as follows: President and Manager, M. C. Wilcox; Vice-president, E. A. Chapman; Secretary and Treasurer, H. H. Hall.

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Denominational papers and tracts for city distribution; address J. S. Killen, 183 Flint St., Asheville, N. C.

Clean copies of SIGNS, Review, Instructor; Wm. Sterling, General Delivery, Ogden, Utah.

The Vegetarian Cook Book. While in almost every kitchen there are one or more "cook books" on hand for reference, we have no apology to make for the appearance of this new Vegetarian Cook Book.

The need of good, wholesome advice as to what people should eat and drink is emphatically shown by the alarming increase of disease on every hand.

Mr. Fulton, the author of this volume on vegetarian cookery, is a person of wide experience in vegetarian restaurant work, and is at present manager of the popular and well-known Vegetarian Cafe of Los Angeles. He has embodied in his book the results of his long experience and observation in the combination of foods and their healthful and palatable preparation.

The book has 226 pages, including a handy and well-arranged index of all the recipes given. Bound in cloth, post-paid, 75 cents. Address this office.

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Nobody Knows but Mother

Nobody knows of the work it makes
To keep the home together;
Nobody knows of the steps it takes,
Nobody knows—but mother.

Nobody listens to childish woes
Which kisses only smother;
Nobody's pained by naughty blows,
Nobody—only mother.

Nobody knows of the sleepless care
Bestowed on baby brother;
Nobody knows of the tender prayer,
Nobody—only mother.

Nobody knows of the lessons taught
Of loving one another;
Nobody knows of the patience long,
Nobody knows but mother.

Nobody knows of the anxious fears
Lest darlings may not weather
The storms of life in after years,
Nobody knows—but mother.

Nobody kneels at the throne above
To thank the heavenly Father
For that sweetest gift, a mother's love;
Nobody can—but mother.
—Anonymous.

Hang Your Cap in Its Place.

By Emma Hildreth Adams.

ONE of the most necessary, most important, best-paying lessons the millions of actors on the earth to-day can learn is to do things with attention, to rivet the mind for the moment, year, or lifetime upon the action, proposition, or undertaking in hand.

The deed may be the threading of a needle, the teaching a mighty truth, the lighting a gasoline stove, the starting a monster steamship across the Pacific, the loosing a fleet of balloons for a contesting trip thru the atmosphere.

Think a moment! Grasp the impressive, startling fact that the lack of this single effective element in doing things often causes weighty flaws and purposes to miscarry; dashes to the ground hosts of long-cherished hopes; wipes out expectations on which life, almost, may depend, and to multitudes of hearts brings sorrow, disappointment, pain, and grief.

And must this shadow-casting laxity always exist? Is there no remedy? Must heedlessness, inaccuracy, lapse of attention, find place daily over all the earth, taking on in many cases the color of huge crime? Is it the blood-red fruit of sin ripening in human nature or is it due to failure on the part of parents, guardians, and teachers to TRAIN children and young people to be exact; to pin the mind to the work in hand; to glue the thoughts for the day, the hour, the moment, to the task to be done?

Let us answer in part these questions by the introduction of a bit of actual history.

Some two years ago the writer made a brief call at the home of a friend in the city of Los Angeles. The time was toward the close of a cloudy day in November. A busy mist was hurrying thru the streets. The sharp air made winter wraps welcome.

While engaged in conversation with my friend and her husband, there tripped into the room, from the sidewalk whither he had gone for brief exercise, an active, rosy-cheeked boy, four years old, and the only child-member of the family. He was wrapped in warm cap and overcoat, and looked the personification of comfort.

Removing his cap quickly, he threw it upon the floor. "Pick up your cap, my son, and hang it in its place," commanded the father, in a firm, kind tone.

"No, papa, I'm going out again in a moment," answered the energetic mite. "Little boy," said the father kindly, "your cap *must* be put in its place every time you remove it to stay indoors at all."

Then the child took up the article, opened the door of a closet near, and hung it upon a hook specially provided therefor.

Becoming interested in his picture-books and toys, the little fellow soon forgot sidewalk, street-cars, and gleeful boys and girls. Soon his overcoat became burdensome. He removed it, and threw it upon a chair near.

The father, vigilant and heedful, was expecting this, and said immediately: "Little man, hang your coat in its place." Obedience was prompt, and then affairs went on smoothly.

This is a specimen of numerous like instances which occurred in the rearing of that boy. But now some of the fruit of that wise caretaking, that continued painstaking, that sowing healthy seed:

Not two weeks ago circumstances led the writer again to that interesting home for a brief visit. The little lad we have pictured had then just passed his sixth birthday. The two years had made good investment in him. They were now reaping comforting dividends.

Almost without failure now, the intelligent little fellow puts cap, coat, books, and scores of other things in place when done using them. Moreover he is rapidly acquiring the habit of holding his mind, thought, attention to whatever duty or occupation claims time and effort from him. He is beginning to see that failure on his part to do his tasks heedfully, exactly, may result disastrously to other persons.

Now if the parents of this child could so successfully train him, beginning at so early an age, and in the short space of two years, why may not other parents joy in the same gladdening outcome?

True, there are differences in children, in their mental and moral constitution. Some yield more rapidly to training than others. Like apple-trees, some yield appetizing fruit

earlier in the season than others. So some children show the sweet products of culture in very early years. Slow development prolongs the task. But love stands by with help in such cases.

Courtesy to the Unfortunate.

AN unfortunate friend of mine, who was born with an incurable deformity, said she would rather meet a herd of wild animals any day than to run the gantlet of a lot of cruel and critical children. She became almost a recluse, going out only at night and in lonely lanes, because of the unthinking cruelty of children. Another person of whom I heard committed suicide rather than live to bear the curious glances and brutal criticism which were her daily lot while pursuing her ordinary avocation.

I insist that the parents of these children are to blame, and could so train their offspring that, no matter how peculiar by deformity passers-by might be, they should be allowed the right to go on their unfortunate way, unmolested by jeer or glance or comment. Children are, at best, largely brutal in their treatment of the lame, the halt, the blind. Teach them, as I have taught mine, to permit the most hideously deformed person to pass unheeded. Teach them to pay no attention, to withhold the second glance, the nudge to companion, the smile, the sneer, the outspoken wonder, because to the sensitive victim the slightest notice is as a physical stab. It is an easy matter to so teach and train children, and the mother who does not do so is a silent accessory when the overstrained nerves of the burdened martyr give way and some tragedy results. It's an easy matter to teach children that a cardinal principle of social life is a courteous regard for the feelings of others.—*The Designer*.

WHOEVER preaches Him rightly preaches the Gospel of pure joy. Of what benefit would it be to me if Christ had been born a thousand times and it were daily sung into my ears in a most lovely manner, if I were never to hear that He was born for me and was to be my very own?—*Luther*.

"THE best husband will be a man of sympathy. He will be willing to suffer with his wife and for her. He will be a true partner to his wife, will take an interest in her work and seek her counsel in his plans."

"THE true wife will reverence her husband. She will honor his manhood and nobility of purpose. She will delight to see him honored by others, and will continue to exalt him as her choice of all men."

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HOUSE WE LIVE IN

Sets forth in an interesting and instructive manner all the wonders, uses, functions, etc., of the human body in all its various parts. The plan of the book is conversational—a mother talking with her children. It is a book for home reading and will be of great assistance to mothers in teaching their children how to care for themselves physically, and to avoid the evil effects of narcotics and stimulants. Contains 218 pages, nearly 150 illustrations. Cloth, \$1.00.

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BIBLES

The publishers of this paper carry a line of Oxford Bibles, a description of which will be gladly sent on request.

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SIGNS OF THE TIMES

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Good sense says make the most of the first.

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SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., FEBRUARY 12, 1908.

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

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Our next study in the book of Daniel is "God the Judge." It is a lesson of vital importance.

God has greatly blessed this office during the past year. It has been demonstrated that a Christian publishing office, attending to its own work, will do much better than by mixing its work with the world's business.

Schedules for Bible reading in 1908 are for members of the Bible Band only. We have not had enough printed to supply our readers in general. Even if stamp is enclosed, therefore, we can not send the schedule, and we can not afford to return a two-cent stamp.

King Carlos I of Portugal and the crown prince, Luiz Philippe, were assassinated in Lisbon, February 1, while driving thru the streets to the palace. Revolution has been breeding for months, and the populace could endure the profligacies, the extravagance, and the tyranny of the king no longer. A republic is talked of.

Reading the Bible.—When it is said that some one has read the Bible thru in a week or a day, don't you believe it. To read every moment of twelve hours a day, one would have to read more than an average of eighteen words a second. One can run over the Bible during that time. He will, if familiar with it, recall much from memory; but that is not reading the word.

The "Circle" of January printed a remarkably strong poem by Joaquin Miller, entitled "Resurgo San Francisco." It pointed out among other things San Francisco's sins, and very clearly showed that the old poet felt that the judgment which came upon that city came as a consequence of her sins; but we see one reference only to Mr.

Miller's great poem in the press of San Francisco. It is certainly a great utterance, and Mr Miller is to be congratulated on the courage of his conviction in writing it, and the Circle for printing it.

OF ALL QUESTIONS PRESSING UPON THE RELIGIOUS WORLD TODAY NONE IS MORE IMPORTANT THAN THAT OF THE SABBATH; FOR IN THAT ARE INVOLVED ALL OTHER VITAL QUESTIONS. IT IS AGITATED EVERYWHERE. IT HAS PUSHED OUTSIDE OF THE RELIGIOUS CIRCLES INTO POLITICS. ONE CLASS IS DEMANDING THAT A DAY SHALL BE ENFORCED BY RELIGIOUS LEGISLATION. THERE ARE NOW FIVE BILLS UPON THIS QUESTION BEFORE THE AMERICAN CONGRESS. AND THE MOVEMENT IS GROWING. ANOTHER CLASS BELIEVES IN A DAY OF REST, BUT BELIEVES THAT IT SHOULD BE A MATTER OF FAITH WITH THE INDIVIDUAL. A THIRD CLASS—RAPIDLY GROWING LESS—IS INDIFFERENT. THE BIBLE IS THE CHRISTIAN'S BOOK. BY THE LAW OF THAT BOOK WE SHALL BE JUDGED. WHAT IS ITS TEACHING ON THE SABBATH QUESTION? THIS, THE LORD WILLING, WILL BE GIVEN IN OUR BIBLE-READING NEXT WEEK.

Burning of the Old Pacific Press Building.—On Wednesday night, January 15, the old home of the SIGNS OF THE TIMES, in Oakland, Cal., burned. The building passed out of our hands a year ago, and we had no financial interest in it. But it is of interest, after all, to us and many of



our readers. The two lower floors were occupied by a printing establishment; the two upper floors were used as a furniture warehouse. The fire started in the basement, and the interior was soon a mass of flame. But the fire company controlled matters so well that on a large dwelling-house twelve feet away on the west side, and the old Press building, about the same distance on the north, the paint was scarcely blistered, yet against both buildings the broken timbers of the building were piled. It looks as tho a gigantic weight fell upon it from above, and crushed it like an egg-shell to the ground. The old building is on the left of the picture. The high part in the rear is a portion of the back wall which still stands. The loss is about \$80,000, divided among the owner and the businesses within the structure. While we are glad we were not there, we sympathize with the losers.

Errata.—A correspondent in Michigan kindly calls attention to a typographical mistake in our issue of December 11, in which the per capita wealth of the United States is given at \$7.80 in 1875 and \$12.36 in 1900. The figures should have been \$780 and \$1,236. Even so important is a little period.

Sunday-Law Propositions Galore.—There are not less than five different Sunday-law bills before the national Congress at this time. Their numbers, dates, introducers, titles, etc., are as follows:

S. 1519, Dec. 9, 1907, introduced by Senator Penrose, of Pennsylvania, "A bill to prevent Sunday banking in post-offices in the handling of money-orders and registered letters."

S. 3940, Jan. 14, 1908, by Senator Johnston, of Alabama, "A bill requiring certain places of business in the District of Columbia to be closed on Sunday."

H. R. 4897, Dec. 5, 1907, by Representative Allen, of Maine, "A bill to further protect the first day of the week as a day of rest in the District of Columbia."

H. R. 4929, Dec. 5, 1907, by Representative Heflin, of Alabama, "A bill prohibiting labor on buildings, and so forth, in the District of Columbia on the Sabbath day."

H. R. 13471, Jan. 15, 1908, by Representative Lamar, of Missouri, "A bill prohibiting work in the District of Columbia on the first day of the week, commonly called Sunday."

It will be seen that there are two in the Senate, and three in the House. Diverse, contradictory, un-American, un-Christian are they all. Protest against them ought to go up from all parts of the United States. If you wish to learn all about them send for *Liberty*, published at Takoma Park Station, Washington, D. C. The SIGNS will deal with these things also. Every citizen ought to be interested in them.

Degeneracy.—The inspired word tells us that the last days are days of degeneracy. We get a better view of the fulfillment of this condition sometimes in old and settled communities than we do in newer localities where we are much more likely to excuse people in their extremes. For instance, an article, written by Rev. E. S. Tasker, in a recent number of *Zion's Herald*, a Methodist Episcopal paper of Boston, points out a very remarkable degeneracy in old New Hampshire. That state once occupied the proud place of third in the Union for literacy. She has now fallen to the twenty-eighth. Not only in this is there a degeneracy, but in moral aspects, as instanced by the divorce evil. In 1870 New Hampshire had 149 cases of divorce. In 1904, 525 cases. We are told that the public conscience has been deadened by familiarity with moral looseness. In 1902, 473 were committed to county houses of correction for drunkenness, but in 1906 they numbered 2,182. In a church census, out of a population of 32,000, 8,000 or one-fourth, claimed to have no church affiliations whatever. 18,000 had never made any kind of profession of religion. These estimates are not made on city life, always considered more corrupt than that of the country, but in country villages. The population is decreasing. One country town gives us this record: 29 marriages; 25 births; and 40 deaths. In a canvass of 37 towns it was found that the population is decreasing in 27 of them. 1,084 dwelling-houses out of 9,073 were deserted. These figures speak strongly.

Matters in Morocco have assumed an altogether different form the last few weeks. The French nation had been dealing with Abdel-Aziz, but a new sultan has been proclaimed at Fez, named Mulai-Hafed, and a holy war has been declared. What the French are fearful of now is that all the Mohammedans in north Africa will arise, and it is quite a question with them whether they wish to undertake a war of subjection of these hordes of fanatics at this time or not. It may be necessary for all the European powers to unite. Of course in these days, with superior implements of warfare, it would be of short duration, but there is no question but what it would be a bloody war.

The Sacred Fire.—An oil gusher has been located near Baku, in Asia, on the site of an ancient temple dedicated at one time to a kind of fire-worship. It has now been learned that the eternal flame at the altar by which the priests deceived the people, was made by natural gas.