

SIGNS OF THE TIMES

The Greatest of All

(1 Corinthians 13, American Standard Revised Version)

If I speak with the tongues of men and of angels,
BUT HAVE NOT LOVE,
I am become sounding brass, or a clanging cymbal.
And if I have the gift of prophecy,
And know all mysteries and all knowledge:
And if I have all faith, so as to remove mountains,
BUT HAVE NOT LOVE,

I am nothing.
And if I bestow all my goods to feed the poor,
And if I give my body to be burned,
BUT HAVE NOT LOVE,

It profiteth me nothing.
LOVE suffereth long, and is kind;
LOVE envieth not;
LOVE vaunteth not itself,
Is not puffed up,
Doth not behave itself unseemly,
Seeketh not its own,
Is not provoked,
Taketh not account of evil;
Rejoiceth not in unrighteousness,
But rejoiceth with the truth;
Beartheth all things, believeth all things,
Hopeth all things, endureth all things.

LOVE NEVER FAILETH:
But whether there be prophecies, they shall be done away;
Whether there be tongues, they shall cease;
Whether there be knowledge, it shall be done away.
For we know in part, and we prophesy in part;
But when that which is perfect is come,
That which is in part shall be done away.

When I was a child,
I spake as a child,
I felt as a child,
I thought as a child:
Now that I am become a man,
I have put away childish things.
For now we see in a mirror, darkly;
But then face to face: now I know in part;
But then shall I know fully even as also I was fully known.

But now abideth
FAITH, HOPE, LOVE,
These three;
And the greatest of these is
LOVE

"Thou shalt
love the Lord
thy God with
all thy heart,
and with all
thy soul, and
with all thy
mind."

—Matt. 22:37.

"For this is
the love of God,
that we keep
His command-
ments: and His
commandments
are not griev-
ous."

—1 John 5:3.

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

2388.—Palmistry; Spiritualism.

Would you kindly give me your opinion of palmistry? Does the scripture, 1 Cor. 12:10, refer in any way to this? Is not this power from Satan where the person is a Spiritualist or non-Christian? Can it be depended upon? M. R.

Palmistry is a mere matter of shrewd guessing, and all who attempt to read character by palmistry alone certainly can not be depended upon. Of course the hand shows somewhat of the character of one's work, of the way in which the hand has been used, by the lines and wrinkles, form, shape, and so on, and observations and guesses can be made on account of it. But it is not a science in any way, and is not to be depended upon at all. It is like a half-dozen other things of this sort, that single out some one feature of the human frame or physiognomy and endeavor to read the character. It is about the same as telling fortunes by tea-leaves. And yet the devil uses all these things to turn men away from the only true forecast of character which there is in the world; for there is a true forecaster of character, and that is God's word; and it matters not what one's antecedents may have been, if he gives himself to God and allows Him to work in him, he will develop character which shall shine forever; and on the other hand, one may show the very best palms and features and yet if he ignores God and His truth, according to that word, he will be lost. 1 Cor. 12:10 has absolutely no reference to palmistry or any other subterfuges of Satan. The gifts mentioned there, the working of miracles, prophecy, discerning of spirits, and speaking with tongues, are among the gifts which God bestows upon His children thru the Spirit.

2389.—Under the Law.

Kindly explain Gal. 5:18.

L. S.

The scripture reads: "But if ye are led by the Spirit, ye are not under the law." The law over us holds us in condemnation. Christ saves us from that condemnation of the law. Rom. 8:1. In other words, He sets us free from the law of sin and death, so that we are no longer under the law, but under grace. Grace is ministered to us by the word and Spirit of God, and that grace leads us to work in harmony with God's law and fulfil the righteousness which the law requires of us. Rom. 8:4. God's Spirit is in harmony with God's law, so that it can be said of one who walks in the Spirit that against such there is no law. Gal. 5:23. Therefore those who are led by the Spirit are not condemned by the law; they are in harmony with the law; for it is the office of the Spirit to write the law upon the heart, within the mind. Heb. 8:10. Again, in Gal. 5:16, "Walk by the Spirit, and ye shall not fulfil the works of the flesh." The works of the flesh are sinful, as shown by the verses that follow, but to be led by the Spirit is to do just what the law declares, as shown from verses 22 to 24. The fruit of the Spirit is love, but the apostle declares, "This is the love of God, that we keep His commandments; and His commandments are not grievous." 1 John 5:3.

2390.—Matter of Time.

1. Do Adventists keep their Sabbath from sunset to sunset because the days were thus marked at creation? 2. When and by whom was the present system of marking the time from midnight to midnight established? 3. Was it done for convenience' sake? 4. Was it wrong to mark the time as the days are now marked off? 5. If Adventists kept their Sabbath from midnight to midnight, would it not be admitting that the seventh part of time would do just as well as the seventh day?

1. Seventh-day Adventists keep the Sabbath from sunset to sunset, as do the Seventh-day Baptists and all true Sabbath-keepers. God gave the sun to

rule the day, and the day begins at sunset. This is shown not only in Genesis 1 but also in Matt. 8:16; Mark 1:32; Luke 4:40; and Neh. 13:19. See also Lev. 23:32.

2-4. According to the best authorities the present method of reckoning the day came from Egypt to Rome, and was established for astronomical reasons. Yet astronomers at the present time mark from midday to midday. Of course any man had the privilege of marking time as he wished, but the week was of God's establishing, and so changes in it that changed God's worship were not right.

5. Neither Adventists nor other true Sabbath-keepers could keep the Sabbath from midnight to midnight, because that would be keeping only three-fourths of the Sabbath. Of course, if they were willing to concede that much, they might just as well concede it all. The test of God's word is this: "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you." Deut. 4:2. It would be utterly impossible for any people or any individual to keep the commandments of God who would add to or subtract from His commandments. Just as soon as we do this we become breakers of the law, and that which we add to the law or take from it indicates that we feel ourselves wiser than the Lawgiver.

Note also the spiritual advantage of beginning according to God's plan. Then God's children, if they are true Sabbath-keepers, have their work all done, they are in readiness to welcome the Sabbath when it comes; they enter upon its sacred moments with reading of the word and prayer and meditation on the works of God and His goodness. When it closes they can take proper leave of it in the full control of all their senses. But not so when the day begins and ends at midnight. They go to bed with the cares of life upon them; they wake with something of the same thoughts with which they retired. God's way is always the best way.

2391.—Shut from the Tree of Life.

Please explain Gen. 3:22. It seems by the word that the Lord did not want Adam to partake of the tree of life and live forever, and why? Was it because Adam did not repent? R.

Adam was debarred from the tree of life when he sinned, doubtless before he repented. If God had permitted him to forever eat of the tree of life, he would have been a perpetual sinner, kept alive by the tree of life. In God's great mercy, sin bears its own punishment, death, and it is not in the Lord's purpose to prolong life in order that man may continue in sin. Therefore man was shut out from the tree of life, lest he should put forth his hand and eat and live forever. If man had known that he would thus live forever, he would continue in sin. Cut off from this source of life, man was bound to die in consequence of his sin, and that very thing would lead him to God, the Source of life.

2392.—The Tithe.

The Bible in several places defines the tithe as one-tenth of the increase. Please explain if this does not mean for one to deduct his necessary living expenses before taking out the tithe. E. A. A.

We do not so understand it. If you will turn to Lev. 27:32 you will see one of the ways they had of reckoning the tithe. The herd itself was brought out and passed under the rod, the rod marking off every tenth one of the herd, and that tenth should be holy. The tithe of the increase was upon the actual increase of the fruit of the ground or of the flock. One's own living was to come from the nine-tenths, "the tithe is the Lord's." Nine-tenths He gives to man. If the

way suggested was the manner of tithing, the Lord's cause would certainly have very little, because many expend all that they make, their living expenses eat up what they receive. They would not be acknowledging God's right in any way. Of course if a man works a farm on shares, the share of the owner of the farm is taken out before the product is tithed. If one rents, the owner of the farm must be paid the rent before the product is tithed. That belongs to the owner of the farm; but one does not take out his own time or living before he tithes the increase.

2393.—Age of the Antediluvians.

Please explain Gen. 6:3, the one hundred twenty years. I do not understand this, as men lived to be much older than one hundred and twenty years after that. M. G.

The one hundred twenty years did not mark the age of human life, but the period of human life before the Flood, evidently from the time the Lord warned Noah of the coming Flood; He fixed the time between His message to Noah and the Deluge at one hundred twenty years; that is, there would be one hundred twenty years more to the Deluge, during which time God would give all upon the earth the privilege of repenting. The age of human life continually decreased after the Flood, so that from Noah to Abraham man's life decreased from 950 years to 175, and in the days of David to three-score and ten.

2394.—One or Two Demoniacs.

In Matt. 8:28 there are said to have been two demoniacs which met Jesus in the country of the Gergesenes, while Mark 5:2 and Luke 8:27 mention but one.

Both evidently refer to the same event. Matthew mentions the exact number. One of these may have been much more violent and much more prominent than the other, so much so as to cause one almost to lose sight of the second. It is the very violent one that Luke and Mark mention, while Matthew classed them both together. It will be noticed that neither Mark nor Luke says there was only one.

2395.—S. F.—Deut. 14:26—We would say that the permission given in this scripture must be understood in connection with other things which God Himself has given. Take, for instance, the various parts of that 14th chapter of Deuteronomy. When God's people stood in the light, it would not be possible that they should lust after the things that were wrong. The strong drink of ancient times is not to be compared with the poisonous preparations which are used at the present time. We should compare every such passage as this with Proverbs 23. God wants His people to rejoice, and this was one of the times when they would gather together and rejoice, but if they were standing in the light they certainly would not go to unseemly excess.

2396.—A. O. G.—There seems to have been in the early days of creation week a cloudy condition in the atmosphere when the waters were divided, some of them deposited upon the earth, the others hanging in watery clouds above the sky. When these were removed the fourth day, the sun shone out in its glory. We know no reason to regard the light of those first days as different from the light of the days which followed. At the present time the light is dim as compared with what it will be when the new earth appears. We are told that then the light shall be as seven days and the light of the moon as the light of the sun.

2397.—D. F. L.—Gen. 11:26; Acts 7:24.—A question upon this was answered recently in this department. The question should not in fairness be "How can these things be harmonized?" but rather "How can they be made to agree?" Abraham is mentioned first in Genesis 11; still he may have been the youngest son after all. A reason why he should be mentioned first is that the promised Seed should come thru him. One or two simple suppositions, to which the text is not at all contrary, will make these matters quite plain.

Signs of the Times.

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

For Terms, See Page 15
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Christ the Teacher and Healer

By Mrs. E. G. White

The Healing of the Leper.



"The cry, 'Unclean! unclean!' . . . was a signal heard with fear and abhorrence."

OF all the diseases known in the East, the leprosy was most dreaded. Its incurable and contagious character, and its horrible effect upon its victims, filled the bravest with fear. Among the Jews it was regarded as a judgment on account of sin, and hence was called "the stroke," "the finger of God." Deep-rooted, ineradicable, deadly, it was looked upon as a symbol of sin.

By the ritual law the leper was pronounced unclean. Whatever he touched was unclean. The air was polluted by his breath. Like one already dead, he was shut out from the habitations of men. One who was suspected of having the disease must present himself to the priests, who were to examine and decide his case. If pronounced a leper, he was isolated from his family, cut off from the congregation of Israel, and doomed to associate with those only who were similarly afflicted. Even kings and rulers were not exempt. A monarch attacked by this terrible disease must yield up the scepter, and flee from society.

Away from his friends and his kindred, the leper must bear the curse of his malady. He was obliged to publish his own calamity, to rend his garments, and sound the alarm, warning all to flee from his contaminating presence. The cry, "Unclean! unclean!" coming in mournful tones from the lonely exile, was a signal heard with fear and abhorrence.

In the region of Christ's ministry were many of these sufferers, and as the news of His work reached them, there was one in whose heart faith began to spring up. If he could go to Jesus, he might be healed. But how can he find Jesus? Doomed as he is to perpetual isolation, how can he present himself to the Healer? And will Christ heal him? Will he not, like the Pharisees, and even the physicians, pronounce a curse upon him, and warn him to flee from the haunts of men?

He thinks of all that has been told him of Jesus. Not one who has sought His help has been turned away. The wretched man determines to find the Saviour. Tho' shut out from the cities, it may be that he can cross His path in some byway along the mountain roads, or find Him as He is teaching outside

the towns. The difficulties are great, but this is his only hope.

Standing afar off, the leper catches a few words from the Saviour's lips. He sees Him laying His hands upon the sick. He sees the lame, the blind, the paralytic, and those dying of various maladies, rise up in health, praising God for deliverance. His faith strengthens. Nearer and yet nearer he approaches to the listening throng. The restrictions laid upon him, the safety of the people, the fear with which all men regard him, are alike forgotten. He thinks only of the blessed hope of healing.

He is a loathsome spectacle. The disease has made frightful inroads, and his decaying body is horrible to look upon. At sight of him the people fall back. In their terror they crowd upon one another to escape from contact with him. Some try to prevent him from approaching Jesus, but in vain. He neither sees nor hears them. Their expressions of loathing are lost upon him. He



"At sight of him the people fall back. Some try to prevent him from approaching Jesus, but in vain."

sees only the Son of God, he hears only the voice that speaks life to the dying.

Pressing to Jesus, he casts himself at His feet with the cry, "Lord, if Thou wilt, Thou canst make me clean."

Jesus replies, "I will; be thou clean," and lays His hand upon him.

Immediately a change passes over the leper. His blood becomes healthy, the nerves sensitive, the muscles firm. The unnaturally white, scaly surface peculiar to leprosy disappears and his flesh becomes as the flesh of a little child.

Should the priests learn the facts concerning the healing of the leper, their hatred of Christ might lead them to render a dishonest sentence. Jesus desired that an

impartial decision be secured. He therefore bids the man tell no one of the cure, but without delay present himself at the temple with an offering before any rumors concerning the miracle should be spread abroad.

Before the priests could accept such an offering, they were required to examine the offerer and certify his complete recovery.

This examination was made. The priests who had condemned the leper to banishment testified to his cure. The healed man was restored to his home and society. He felt that the boon of health was very precious. He rejoiced in the vigor of manhood and in his restoration to his family. Notwithstanding the caution of Jesus, he could no longer conceal the fact of his cure, and joyfully he went about proclaiming the power of the One who had made him whole.

When this man came to Jesus, he was "full of leprosy." Its deadly poison permeated his whole body. The disciples sought to prevent their Master from touching him; for he who touched a leper became himself unclean. But in laying His hand upon the leper, Jesus received no defilement. The leprosy was cleansed. Thus it is with the leprosy of sin,—deep-rooted, deadly, impossible to be cleansed by human power. "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores." But Jesus, coming to dwell in humanity, receives no pollution. His presence was healing virtue for the sinner. Whoever will fall at His feet, saying in faith, "Lord, if Thou wilt, Thou canst make me clean," shall hear the answer, "I will; be thou clean."

In some instances of healing, Jesus did not at once grant the blessing sought. But in the case of leprosy, no sooner was the appeal made than it was granted. When we pray for earthly blessings, the answer to our prayer may be delayed, or God may give us something other than we ask; but not so when we ask for deliverance from sin. It is His will to cleanse us from sin, to make us His children, and to enable us to live a holy life. Christ "gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father." And "this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us: and if we know that He heareth us, whatsoever we ask, we know that we have the petitions that we desired of Him."

The Law of Rest in the Healing of Disease

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

Miracles and Gifts of Healing.

IN former articles it has been shown that the law of rest is the natural, heaven-appointed remedy for nearly all human ills. Let it be repeated that this does not mean simply the law of sleep or of physical recuperation, but the law of that complete repose in the care of God expressed in the words, "Rest in the Lord;" "Commit thy way unto the Lord," etc., which, when grasped, takes all the care and worry and fretting and anxiety out of men, and women, too, and gives to every one a happy burden of all life's duties both toward God and toward men.

Proper Relation to Law.

When one's ways are committed to the Lord, God's moral law will be respected, and all the suggestions of natural law in God's word will also be respected as far as comprehended. He who does this will be as careful to take care of this life as he knows how to be, knowing that the gift of a future life will depend solely on how this life has been used. So the true, well-instructed Christian will have a religious care for the laws of health and will appeal to them for the relief of common ailments as far as he knows. Thus will he fulfil the law of resting in God and committing all his ways to the Lord. And he will trust also in the Lord that He will bring to pass fully all that is for our good and His glory in this life. Psalm 37. See also Matt. 11:28-30 and Rom. 8:28. Such is a life of faithful obedience, but, sad truth, it is comprehended by but few.

In this it is proposed to show where the laws of health, of which the law of rest is chief, cease to be fully effective in the treatment and cure of disease, and where miracles properly begin. But let us inquire first, What is a miracle? It may be a suspension of natural law, as when the Red Sea and the River Jordan were walled up until Israel passed over, or when the iron "did swim." It may be an acceleration of natural law, as when at Cana water was changed into wine. It may be a direct act of creative power, as when the cruse of oil and the barrel of meal did not fail, or when the loaves and fishes were increased to feed the multitude. It may be a lifting of the curse for the violation of natural law, as in the cure of leprosy, fever, or palsy, and the removal of the effects of other diseases.

Naaman's Disgust at the Remedy Prescribed.

Most of the human family to-day are like that general-in-chief of the Syrian army, Naaman. When told to bathe in Jordan seven times, he went away in a great rage. He said, "Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper." 2 Kings 5:11, 12. He wanted to see a dem-

onstration. Bathing was altogether too tame for him.

The Miracle at Cana.

But I want to know what one to-day would see if he should see a miracle. What would he see? Suppose we had the miracle of Cana repeated. There are the water-jars, and there are the drinking-cups. There is the water, and here, after it is drawn, is the wine. Is water any new thing? Is wine anything new? But the shortening of the process! you say. Yes, but did you see the process, or the power back of it? Out in nature you see far more of the process. It takes several months out in the vineyard to turn water into wine, and you can see much of the various steps all the way.

This abnormal desire to see something surprising and startling stands right in the way of our becoming acquainted with natural

A Perfect Law.

"The law of the Lord is perfect." Ps. 19: 7.
"Love is the fulfilling of the law." Rom. 13: 10.

WHOSE hand so truly guides the earth and heavens,—

Controlling many million worlds as one?
What law so perfect not a system wavers;
No star can fail nor any shining sun?
Ah! One has formed them who is strong and mighty;

'Tis He who sitteth in eternity,
Before Him all the earth appears as nothing;
He holdeth in His hand the mighty sea!
A perfect law! aye, perfect as its Maker;
Beginning ere our world had seen the light;
Existing with the King before all kingdoms—
Eternal as His throne of living white.
He ruleth earth and heaven who is Holy:
His name—His law—His character is Love.
Creation's pulse beats ever at His bidding:
Creation hears His word—who reigns above.

FLORA E. YERGIN.

processes. We hide our eyes from the continuous daily, hourly, and momentary manifestations of divine energy all about us, especially in regard to our own bodies, and then we demand of the Lord that He interpose His divine power in a new and startling way to make up for our failure to observe the every-day laws of life.

Applying the Proper Remedy.

To illustrate: Some earnest Christian soul has a headache. It may be due to cold feet and a lack of water in the blood or it may be due to some drug taken, like tea or coffee. Now why not take this case to the Lord and ask Him to interpose His power to relieve the oppressed nerves of the brain? Seems to me the common sense thing to do would be first of all to warm the feet and at the same time dilute the blood with water hot or cold, as is most palatable, quit the use of the drug and give the powers of life God has already placed in the body a chance to do their work naturally and easily in washing out of the brain the accumulation of poison which caused the ache.

Gifts of Healing.

The gift of miracles is as distinct from the gifts of healing (see 1 Cor. 12:8-10, 28, and

read carefully) as are any of the other gifts of the Spirit. The gifts of healing are, as the writer understands it, the special enlightenment given in the correct application of natural laws and principles to the cure of disease. They may be in nowise more miraculous than any other enlightenment of the understanding by the Spirit of God.

But miracles have to do with ailments which from ignorance of, or neglect of, or inability to use natural means are beyond the gifts of healing. There is nothing miraculous about the rest of faith. This was the normal condition of man. This resting in the Lord and committing our ways to Him, let me repeat, leads the way directly to a proper use of all the other essentials to life, which are included in sunlight, air, water, food, clothing, and exercise. Now, when one's way is committed to the Lord, he has adopted the plan of having God's way in everything. So such an one will soon be led to know how rightly to appreciate these blessings on which life depends. He will not be slow in learning to eat and drink and breathe right, how to clothe himself, how to use his physical powers and how to rest them.

Using the Natural Law.

When one heeds the injunction, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31), he shows acquiescence with the will of God expressed both in moral and natural law, and the latter as well as the former is written in God's word, at least in principle. Such an one, as shown in the former article, may learn to apply the natural laws so as to be free from all ordinarily curable maladies. But some of the saved ones, as well as others among the sons of men, have gone in the way of physical transgression until paralysis, or blindness, or some incurable malady has become fixed upon them, or perhaps some infection of poison has overtaken them, or the result of some hereditary trouble. Here now is the demand for miracles, and this is the time and place for men to call on the Lord to do special work, if it can honor His cause and name. In the ordinary maladies it is most proper for the servant of God to ask for wisdom in the use of natural means for the recovery of the sick, and to ask His blessing upon the use of the means which His Spirit has directed His people to use. In the incurable cases we may expect miracles to be wrought where the church and the individual are in harmony with the mind and Spirit of God. But let it be remembered that in the working of miracles the same law of rest, the true rest of faith and sweet submission, must still hold sway, as found in the Gethsemane prayer, "Nevertheless not as I will, but as Thou wilt."

In regard to the use of means in curable diseases, we have the example of Isaiah ordering the fig poultice for Hezekiah's boil. It was a good thing then, and it is a good thing to-day, and no miracle was required to effect a cure. In a few of the incurables, like Naaman's leprosy, where the prophet ordered seven baths in Jordan, and the case of the blind man whose eyes Jesus anointed

with the clay, tho we can see no curative quality in that particular use of the means, we may justly conclude that the use of means is sanctioned. The anointing with oil in James' directions (James 5:14, 15) is another evidence that the use of means is approved, tho we may not in this case see the relationship between disease and remedy any more than we see the power which works the cure.

Now while we have tried to make plain the relationship that exists between the exercise of the gifts of healing and miracles, it may be proper and safe to say further that the Lord has not set the example of interposing miracles to take the place of proper remedies in the treatment of curable cases by natural means. The records would indicate that nearly every miracle was wrought on a hopeless case. We do not mean to say that we think that God would not interfere miraculously for any case where there was excusable ignorance of natural remedies or inability to use them.

(Concluded Next Week.)

Sabbath-Keeping.

CHRIST gave us a perfect example in Sabbath-keeping. His life stands forth reflecting the peaceful light and glory of heaven in the keeping of the Sabbath, against the dark background of Jewish unbelief, bigotry, and meaningless rites and ceremonies. The Saviour of men brushed these human traditions aside in His heroic work of giving to man once more the Sabbath in its original purity. It cost the Saviour His life to do so. The Son of God counted not His own life too precious to accomplish not only the work of preserving the Sabbath as a part of that holy law which was, according to His own word, to remain unchanged while heaven and earth should stand, but as well that the *manner* in which it was to be observed should be cleansed from all human defilement of tradition. It was the deep-seated hate incurred by His persistent works of healing on the Sabbath-day, that ultimately accomplished His being nailed to the cross. This being true, the Sabbath question is certainly one of no small moment. And over it the last battle in the great controversy between good and evil, righteousness and sin, will be waged.

The Joy of Sabbath-Keeping.

To the child of God the Sabbath will become more and more precious. It is something of deeper meaning than the laying aside of His work. It will, indeed, be a day of holy joy and pleasure to him. It truly becomes a delight. True Sabbath-keeping never can become irksome. If in our experience this is true, something is wrong. We are not keeping the *Sabbath*, but the *day* on which it comes.

It is possible to so observe the Sabbath that the character of selfish man is reflected, rather than the character of a loving heavenly Father. This is done by fixing the eyes on the ceremonies which may come into the service of God on that day, instead of seeing Him who is invisible—the Lamb of God which taketh away sin.

The Object in Giving the Day.

The object of God in giving to man the Sabbath was to keep him in perfect accord *in character* with Himself. In Eden, when the Sabbath was first given to man, Adam and Eve had not lost their innocence. Their lives were unstained by disobedience. Upon the Sabbath they would have come into the very presence of God, and become more and more one with Him. They would have entered deeper and still deeper into the unfathomable purposes of His great creative love. But sin put its blackened hand upon the scene. Eden was lost, innocence gone, and the door to sin opened thru which the flood-tide of misery and wo was to rush into our world.

Preserved Despite Difficulties.

Notwithstanding this, God preserved to the race His Sabbath. Thru that He designed, thru His beloved Son, to again come near unto the race. No wonder that the

What Mean Ye by This Service?

WHY goest thou unto the house of prayer?
What findest thou to edify thee there?
What do its walls to thy affections mean?
Why is thy face within its portals seen?—
What mean ye by this service?

O child of God, let not thy service be
That men, not God, may thy devotions see;
Drift thou not downward with the flowing tide,
Let not within men's hearts the thought abide,
What mean ye by this service?

But O be faithful, child of God, be true,
Thy consecration constantly renew;
Go thou within the house of prayer with praise,
Thy voice to God in adoration raise;—
This be thy only service.

MAX HILL.

enemy of all righteousness opposed with desperate hate every attempt of the Son of God to restore to man this greatest gift of God's love to man outside of the Son Himself. This day of all days, when the invisible God comes near His people upon earth, is fraught with special blessing. God designs to reveal Himself to the humble worshiper in an especial manner upon this day, restoring to him strength to win godlike character, lost thru sin and disobedience. No wonder that Satan, the adversary, should interpose his Satanic presence at the gateway leading to such untold blessedness, and seek to turn men and women aside from the true Sabbath by introducing a spurious rival,—a day God never has blessed, nor ever will, for man's day of holy rest and worship. Yes, it is not to be wondered at that such a fierce conflict was waged over the Sabbath with the Son of God Himself, and renewed again here at the end of earth's present history. Ah! friend, dost thou acknowledge Jesus for thy Redeemer? The seventh-day Sabbath stands forth as a sign or pledge of His power as Creator to redeem. Will you turn your back upon that?

T. E. BOWEN.

“O, PRAISE the Lord, all ye nations; praise Him, all ye people. For His merciful kindness is great toward us; and the truth of the Lord endureth forever. Praise ye the Lord.”

The Word of God.

THE Bible is God's revelation of His will to mortal man. It contains everything that is essential, and nothing that is non-essential to the salvation of His human creatures on this earth. It presents the plan that will save them from sin and consequent misery, and that will bring them to moral perfection, well-being, and happiness while in the present state of probation, and finally to their eternal reward hereafter. The interpreter of its teachings should so thoroly study its pages that when he reads a passage of Scripture, every other text calculated to throw light upon its meaning will appear to the mental vision, enlarging the scope and intensifying the importance of its application.

It is as tho a man going into a house, upon entering a blue room, touches a spring which opens other rooms revealing every shade of blue; then, stepping into a green room, perceives in like manner every shade of green, and so of all the different colors of the spectrum.

Every word of Scripture being inspired or inbreathed by the Holy Spirit, one who is well instructed therein is always and necessarily instructed by the Holy Spirit. He who is not instructed and guided to an understanding of the Bible by the Holy Spirit is sure to be misled in his reading by the adversary of souls.

Learning is very helpful; much individual and independent thought is requisite; but a close relationship to the writer, and an intimate connection with the Author of divine revelation is absolutely indispensable to a safe guidance in comprehending the will and mind of God.

He who has written a book can generally tell what it means. The Spirit which inspired the Book can infallibly reveal its meaning. But he who would know the truth must search for it as for hidden treasures. If we have the mind of Christ, the Holy Spirit will show us the deep things of God.

If any man have not the Spirit of Christ, he is none of His; and only those who are led by the Spirit are the sons of God. If we are sons, then are we heirs, and if heirs of the promise, our heirship is thru a knowledge of the truth, which sets us free. God's word is the truth which sets us free from the bondage of corruption, and opens to our enraptured vision the gates of immortal existence.

Let us then, in our study of the Bible, add to our faith and virtue, knowledge; but let it be knowledge of the hidden wisdom of God, imparted by His Spirit, which can show us the way to the city; not the knowledge which man's wisdom teacheth, which is foolishness. May the glory of the Lord, which is the light of the eternal city, rest upon us as we study His sacred word.

ALBERT H. DARROW.

“THE good wife will want to take her place among the best women in comeliness of person and dress, in the grace of hospitality, and in her ministry to the distressed and sorrowful.”



The Sabbath—The Day—The Duty

The Sabbath Law.

1. *What Sabbath law has God given us?*
See the Sabbath law on this page.

NOTE.—Mark the position of the Sabbath law in the middle of the Decalogue, that recognized compendium of all morality. If it were placed at the beginning or end of the law, man might say that it formed no part of that wonderful document; that it was added by men, was ceremonial in its nature; that it did not stand on the same basis as the other nine precepts, etc. But Divine Wisdom, anticipating all these attempts to belittle the Sabbath, placed it in the very heart of that law; therefore before the impious hands of sacrilege can reach it, three moral walls guarding our duty to God on the one side, and six moral laws guarding our duty to humanity on the other side, must be broken down before the citadel of the Sabbath commandment can be reached. It, like all the others, is eternally moral.

Questions on the Law.

2. *What shows that the Sabbath is not at this time a new institution?*

“REMEMBER the Sabbath day.”

3. *What are we to remember?*

“The SABBATH DAY.”

4. *For what purpose are we to remember it?*

“TO KEEP IT HOLY.”

NOTE.—It is therefore evident that the day, the DAY of the REST (for Sabbath means rest), is not made holy by man's keeping. Man's keeping does not make it holy; man is to keep holy that which God has made holy.

5. *What day of the septenary cycle, or week, is the Sabbath?*

“The SEVENTH day.”

6. *Whose Sabbath is the seventh day?*

“The seventh day is the Sabbath of the LORD [Jehovah] thy God.”

7. *What made it the Sabbath, or rest, of Jehovah?*

“In six days the LORD made heaven and earth, . . . and rested the SEVENTH DAY.”

8. *When did God thus rest?*

“Thus the heavens and the earth were finished. . . . And on the SEVENTH DAY God ended [“finished,” A.R.V.] His work which He had made; and He RESTED on the SEVENTH DAY from all His work which He had made.” Gen. 2:1, 2.

NOTE.—It is said that God finished His work on the seventh day, because the making of the Sabbath was the rounding-out of that week's work for man. God's rest on that day was a part of His week's making. His rest upon that day of the cycle made that day of the cycle His rest day to all eternity; for the fact of the rest could not be set aside. The rest was a step which Divine Wisdom felt necessary in the institution of a holy rest day.

9. *What did He do after resting?*

“WHEREFORE the LORD BLESSED the Sabbath DAY, and HALLOWED it.”

“And God BLESSED the SEVENTH DAY, and SANCTIFIED it; BECAUSE that in it He had rested from all His work which God created and made.” Gen. 2:3.

Whatsoever God shall bless can not be reversed. Num. 23:20. He blesses, that the thing blessed may be a blessing. Gen. 12:2. So will God's Sabbath prove to him who receives it.

NOTE.—“Sanctify” means to set apart to a holy or sacred use, to separate from the common. The sons of Aaron were flesh and blood like their brethren, but God sanctified them, set them apart, separated them from the other tribes unto the priesthood.

The Sabbath Law.

“Remember the SABBATH DAY, to keep it holy. Six days shalt thou labor, and do all thy work; but the SEVENTH DAY is the SABBATH of the LORD thy GOD; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates; for in SIX DAYS THE LORD made heaven and earth, the sea, and all that in them is, and RESTED the SEVENTH DAY; WHEREFORE the LORD BLESSED the SABBATH DAY, and HALLOWED IT.” Ex. 20:8-11.

Ex. 28:41. Mount Sinai was composed of rock and earth like other mountains, but God separated it unto Himself, and made it holy. Ex. 19:23, 12, 13. This sanctifying the Lord did by command; so also He sanctified the Sabbath. Note also that it is THE DAY, ever the DAY, not one day in seven, not a seventh part of time, but the seventh DAY.

10. *For whom was the Sabbath made and set apart?*

“The Sabbath was made for man.” Mark 2:27.

NOTE that it was made 2,500 years before there was a Jew, and given to generic man, the head of the race, and hence was for all the race, even as the earth was for all the race.

Memorial and Sign.

11. *Of what, then, is the Sabbath a memorial?*

“He hath made His wonderful works to be remembered.” Ps. 111:4.

12. *How long shall His memorial remain?*

“Thy name, O LORD, endureth forever; and Thy MEMORIAL, O LORD, THRUOUT ALL GENERATIONS.” Ps. 135:13.

NOTE.—If men had ever been mindful of God's Sabbath, earth would never have known an idolater. The Maker of heaven and earth would have been kept in constant remembrance.

13. *Of what, then, did the Sabbath become a sign?*

“And hallow My Sabbaths; and they shall be a sign between Me and you, that ye may KNOW that I am the LORD [Jehovah] your God.” Eze. 20:20.

14. *Of what else is it a sign?*

“Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the LORD THAT SANCTIFY THEM.” Eze. 20:12.

NOTE.—The only power which can make holy and save the sinner is creative power; therefore the Sabbath becomes a sign of redemption as well as a memorial of creation. God created mankind; He redeems His Israel, His people, out of Egyptian bondage. Therefore to the redeemed the Sabbath comes as a twofold token of creation and of redemption. Compare Ex. 20:11 with Deut. 5:15. The power of redemption is creative power. Eph. 2:10; 2 Cor. 5:17. Even so God made known to His people the fulness of the Sabbath on Mount Sinai. Neh. 9:13, 14.

Jesus and the Sabbath.

15. *How did Jesus regard the law of which the Sabbath is a part?*

“Think NOT that I am come to DESTROY the law, or the prophets: I am NOT come to DESTROY, but to fulfil. For verily I say unto you, Till heaven and earth pass, one JOT or one TITTLE shall in NOWISE pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.” Matt. 5:17-19.

“It is easier for heaven and earth to pass, than ONE TITTLE of the LAW to FAIL.” Luke 16:17.

NOTE.—A “jot” is the smallest letter of the Hebrew alphabet. A “tittle” is a distinguishing point of a letter. To fulfil a moral law is to do it. Gal. 6:2. Christ kept the law and died that we might be redeemed to keep it.

16. *What works did He say were allowable on the Sabbath?*

“It is LAWFUL [according to the Sabbath law] to do well on the Sabbath days.” See Matt. 12:1-12.

17. *How did He spend the Sabbath day?*

“As His CUSTOM was, He went into the synagog on the Sabbath day.” Luke 4:16.

18. *How did His teaching and example affect the women who accompanied Him, even after His death?*

“They returned, and prepared spices and ointments; and RESTED the SABBATH DAY according to the commandment.” Luke 23:56.

The First Day of the Week.

19. *How many times is the first day of the week found in the New Testament?*

Eight times, as follows: Matt. 28:1;

For Winter Evenings

Mark 16:2, 9; Luke 24:1; John 20:1, 19; Acts 20:7; 1 Cor. 16:2.

NOTE.—Read all these texts. Mark that tho these scriptures were written all the way from thirty to sixty years after the resurrection, not one of them calls the first day of the week the Sabbath, or a holy day, or the Lord's day, nor are we told to observe it as a sacred day or in memory of anything. The first six texts refer to the same first day, the one on which Jesus rose from the dead. The seventh text (Acts 20:7) is part of a record of a meeting held on what would be our Saturday night (for the day began at evening), and the next morning Paul spent the light part of that first day in travel. The last text (1 Cor. 16:2) is instruction from the apostle not to take a public collection in the meetings, but that each one was to lay **BY HIMSELF**, at home, what he could afford to give, that it might be ready when the apostle came. There is an entire absence of Sabbath atmosphere or precept about these scriptures, but rather the opposite.

20. How did His disciples regard the first day of the week?

"They came unto the sepulcher, bringing the spices." "Two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs" (seven and one-half miles). Luke 24:1, 13.

21. In any of their gatherings did they meet to celebrate His resurrection?

"And they, when they had heard that He was alive, and had been seen of her, BELIEVED NOT. After that He appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue: NEITHER BELIEVED THEY THEM. Afterward He appeared unto the eleven as they sat at meat, and UPBRAIDED THEM with their UNBELIEF and HARDNESS OF HEART, BECAUSE THEY BELIEVED NOT them which had seen Him after He was risen." Mark 16:11-14. See also Luke 24:36, 37, 41.

22. Why did they come together (John 20:19) on the close of this day?

It was the common "abode" of "Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James." Acts 1:13.

The Lord's Day.

23. How many times does "the Lord's day" occur?

"I was in the spirit on the Lord's day." Rev. 1:10.

NOTE.—This is the only time in the Lord's Book that the term "Lord's day" occurs. That text, or its context, does not tell us what

day is the Lord's day. We must learn that from other Scriptures in the Lord's Book.

24. What day does the Lord call His?

"If thou turn away thy foot from THE SABBATH, from doing thy pleasure on MY HOLY DAY." Isa. 58:13.

25. What day is the Sabbath?

"The seventh day is the Sabbath of the Lord thy God." Ex. 20:10.

26. Of what day does Christ call Himself Lord?

"The Son of Man is Lord also of the Sabbath." Mark 2:28. (According to the Lord's Book, then, what day is the Lord's day?)

The Teaching of the Apostles.

27. What is sin?



Jesus died to save men from sin, from the transgression of the law. Matt. 1:21; Titus 2:14. He therefore died to make men law-keepers, Sabbath-keepers, worshippers and servants of God.

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

"Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7.

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. . . . Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." James 2:10, 11.

28. For what did Christ come?

"And ye know that He was manifested TO TAKE AWAY OUR SINS; and in Him is no sin." 1 John 3:5.

29. What does faith develop in us?

"Faith which worketh by love." Gal. 5:6.

"This is the love of God, that we keep His commandments; and His commandments are not grievous." 1 John 5:3.

30. What, then, will faith do in our hearts?

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

31. What will God's people do in that world to come?

"For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon [month, Rev. 22:2] to another, and from one SABBATH TO ANOTHER, shall all flesh come to worship before Me, saith the Lord." Isa. 66:22, 23.

Obedience to Law.

UNNECESSARY legislation is invalid legislation. Unnecessary government is tyranny. It can in no case be founded on right. It should, however, be observed that it is often, and in the government of God universally, true that the sovereign, and not the subject, is to be the judge of what is necessary legislation and government. Under no government, therefore, are laws to be despised or rejected because we are unable to see at once their necessity, and hence their wisdom. Unless they are palpably unnecessary, and therefore unwise and unjust, they are to be respected and obeyed as a less evil than contempt and disobedience, tho at present we are unable to see their wisdom. Under the government of God there can never be any doubt nor of course any ground for distrust and hesitancy as it respects the duty of obedience.—*Rev. Chas. G. Finney.*

Christ and the Law.

On Matt. 5:17, Wesley has the following note; the scripture in Italics, the comments in Roman:

"Think not—do not imagine, fear, hope, that I am come—like your teachers—to destroy the law or the prophets. I am not come to destroy—the moral law—but to fulfil—to establish, illustrate (and explain its highest meaning, both by My life and doctrine."

VANITY makes us wish to be superior to others; moral aspiration, to be superior to ourselves.—*Henry Ward Beecher.*



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Manuscripts should be addressed to the Editor.

For further information see page 15.

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Studies in Romans.

Rom. 4:9-12.

THE first part of the fourth chapter of Romans was considered in the study last week. In those first verses of the chapter it was learned that Abraham found righteousness from God thru faith. The "law of faith" that brought this righteousness was considered, showing that God has provided a "law of faith" that is as definite in its operations as any of the so-called "laws of nature." Verses nine to twelve of this fourth chapter tell the condition that Abraham was in when he received the gift of righteousness, and read as follows:

"Is this blessing then pronounced upon the circumcision, or upon the uncircumcision also? for we say, To Abraham his faith was reckoned for righteousness. How then was it reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision: and he received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision: that he might be the father of all them that believe, tho they be in uncircumcision, that righteousness might be reckoned unto them; and the father of circumcision to them who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham which he had in uncircumcision." Rom. 4:9-12.

The foregoing verses form a strong basis for hope to every individual that is born into this world. God did not require Abraham to become perfect before He bestowed the blessing of righteousness upon him. But it was right while he was in the condition of a sinner, it was while he was in uncircumcision, that he received the gift of righteousness.

Unless men can be helped as sinners, there is no hope for them, "for all have sinned, and fall short of the glory of God." Rom. 3:23. Many a person has sunk into despair beneath his load of guilt and sin, feeling that he could not be saved for the reason that he had been so sinful. It appears to him that his life has been so dark with the deeds of unrighteousness that he can never approach the throne of God's grace to ask for pardon and cleansing. He tortures himself continually with the question, Can God extend His salvation to one who is so blackened by sin as I am?

God sends His word to every soul. That word reveals His perfect and glorious righteousness, and causes the sinner to feel his load of guilt. As this load of sin rises before the sinner it has the tendency to cause an indescribable despair, and if we are not careful, Satan will come in right at this time to discourage and dishearten the one whose mind is made to see and feel the enormity of sin. Satan's effort is first to keep people thinking that sin is not so very bad; he tries to have us think that we have not been very

wicked after all. But when God's law reveals the sinfulness of sin, and shows it in all its hideous enormity, then he turns his tactics and tries to have us feel that we have been indeed so very wicked that there is no cleansing for us. He would impress us with the idea that we are absolutely without hope in the world.

But observe how successfully Satan is met by the promises of the Lord. "But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is reckoned for righteousness." Rom. 4:5. "For while we were yet weak, in due season Christ died for the ungodly. For scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die. But God commendeth His own love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:6-8. God takes the ungodly man who repents, and justifies him—He makes him righteous. God takes the man who is weak, He takes the man while he is yet a sinner, and commends His wonderful love by giving His Son to die for the hopeless and helpless erring one.

In another one of his epistles, the apostle Paul says:

"Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief: howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ show forth all His long-suffering, for an ensample for them that should thereafter believe on Him unto eternal life." 1 Tim. 1:15, 16.

Christ Jesus came into the world to save sinners. He did not come to save righteous men, for the simple reason that they would not need salvation; they had never been lost. But there are no men righteous by nature in this world, for "all have sinned, and fall short of the glory of God." And so all this wonderful, abounding love of God is bestowed upon men while they are yet sinners, and all for the purpose of leading them to forsake their sins and come to Him for the satisfaction and joy that there is in His righteousness.

Abraham's faith, then, came to him while he was in uncircumcision, and this was all for the purpose, according to the text quoted at the beginning of this article, "that he might be the father of all them that believe, tho they be in uncircumcision, that right-

eousness might be reckoned unto them."

God knew beforehand all the difficulties that would surround the man who is loaded with sin. He knew that when he would try to break away from that sin he would be held in chains that it would seem impossible to break, and so the Lord surrounds the sinner with a wealth of promise. He shows him that he can not make himself righteous in order that he may be fit to come into the presence of God; but on the other hand, the Lord stands ever ready to reckon His own righteousness unto the one that believes, and this righteousness that the Father Himself furnishes makes the adequate preparation of character that is presentable in the court of the Eternal.

We can never reason out how the Lord can take a sinner and make him righteous. We can not reason out how the Lord can do away with all of a man's past life and place in its stead the perfect life that Jesus lived. Neither can we reason how it is that a grain of corn and a grain of wheat and a grain of barley and an acorn may all be planted in exactly the same soil and have exactly the same conditions, and yet each will produce its kind perfectly. The acorn produces the oak, and the grain of wheat produces a stalk of wheat by a law that never fails or varies. How can this always be the case when the soil and the air and the moisture that surround these seeds are exactly the same? We may place the grain of wheat or the acorn in any soil that we like and each will always produce its kind. Changes of soil or climate do not change the unalterable law that whatsoever we sow we shall also reap. But if we ask how this can be, we do not find any man wise enough to answer or to even give a surmise as to the "how" of it.

No more can we tell how the Lord can take the sinner and thru faith produce within him a perfect character, and thus fit him to dwell eternally with the "saints in light!" We may not know how it can be, but we can have the blessed knowledge that it is so. And that is the experience that each one of us should seek. We should gain the reality of the knowledge, and in the endless development of the knowledge of Christ in the great circuit of eternity we may have time to find out something about how it is done. T.

Studies in the Book of Daniel

God the Judge

The Feast of Belshazzar.

BY His prophet Jeremiah the Lord declared that with the second generation from Nebuchadnezzar the end of Babylon would come, and the great empire which had spoiled the nations should be spoiled of them. Jer. 27:7. The fifth chapter of Daniel, our present study, records the termination of that kingdom, which had, to a greater or less extent, molded the world from the time of its founding by Nimrod. Gen. 10:8-10; 11:1-9.

Nebuchadnezzar closed his glorious reign, a converted man, in the year B.C. 561. He

was succeeded by his son, Amil-Marduk (servant of Marduk), the Evil-Merodach of the Bible, whose brief reign ended in B.C. 560. The chief thing of note recorded of him is that he, in the first year of his reign, took the Hebrew king, Jehoiachin, out of prison and extended to him royal favor. 2 Kings 25:27-30; Jer. 52:31-34. For this he seems to have aroused the wrath of the hierarchal, or national, party, and he fell a victim to assassination.

The plot to assassinate was devised by Nergal-shar-usur (Neriglissor), and executed at his command. He had been an influen-

tial man at court early in the days of Nebuchadnezzar's reign. He had married one of the great king's daughters, and was therefore brother-in-law to Evil-Merodach, whose death he caused and whom he succeeded. The tablets indicate that he had been prominent in affairs of commerce and diplomacy. He was a devout idolater, expending large sums in building and repairing the temples of the gods. He lived in the palace of Nebuchadnezzar, and followed that great king in his works of improvements. Notwithstanding his prayers for long life, which he has left on record, his reign ended in B.C. 556. He was succeeded by his son, Labashimarduk (Laborosoarchod), who was but a mere child. A conspiracy was formed

of his chief works was the rebuilding of the temple of the sun—E-babbara—in Sippar, in honor of his sun-god Shamash.

During the last three years of his reign, which closed in B.C. 538, he associated with himself as joint ruler, Belshazzar (Belshazzar), his son by a daughter of Nebuchadnezzar. For years the captious, unbelieving critics had contended that Daniel's record had no foundation for naming Belshazzar as the last king of Babylon. Those who believed the Bible had endeavored to identify him with Evil-Merodach and Nabonadius. But tablets left by Nabonadius, containing prayers of his, show the Scripture record to be correct.³ Belshazzar's last year marks the close of the great empire of Babylon.

beginning of the reign of Nebuchadnezzar in the course of the four young Hebrews, notably Daniel, who had occupied such prominent positions in the empire. Pure and untarnished in character, noble and generous and upright in all conduct, uncontaminated by the corruptions and plots and counterplots of the empire, these men from their youth had stood forth shining examples of sobriety, temperance, and righteousness.

In Belshazzar was exemplified the opposite side. No greater curse can come upon a land than to have its young men reared in wealth and ease and idleness and debauchery. When that time comes, that land is near its fall. Such a time had come to Babylon; and her king was leading in the revelings and li-



Belshazzar's Feast.

J. Martin.

against the youth, and he was killed at the end of nine months. Thus retribution was quickly visited upon the house of Neriglissor.

The conspirators chose as a king Nabonadius, "a man of distinguished position,"¹ a native Babylonian, and a man of piety even beyond those who preceded him. His energies seem to have been exhausted in the building and restoration of temples, going oftentimes to the original foundations, finding on the foundation bricks the names of the first builders. The affairs of state and defense of his kingdom seem to have been secondary matters. As Rogers puts it: "In the crucial hour of his country's history, his whole thought was of gods, not of men. He would save gods, men might save themselves as best they might."² One

¹ Rogers' "History of Babylonia and Assyria," vol. 2, page 368.

² Id., page 377.

Two Opposite Examples.

Belshazzar's great feast to a thousand of his lords was evidently at a great festival of the gods. The degeneracy of Babylon is clearly indicated by this royal revel. Four and one-half centuries before, the wise king of Israel had written: "Wo to thee, O land, when thy king is a child, and thy princes eat in the morning! Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!" Eccl. 10:16, 17. The exemplification of that truth on its good side had been before Babylon from the

³ "From sin against the exalted godhead guard me, and grant me, as a gift, life for many days, and in the heart of Belshazzar, my first-born son, the offspring of my body, establish reverence for thy great godhead. May he not incline to sin, but enjoy the fulness of life."—Small inscription of Ur, "History of Babylonia and Assyria," vol. 2, page 262, note.

centiousness of gross nature-worship. Lifted up in his drunken, bestial madness, he commands that the holy golden and silver vessels taken from the temple in Jerusalem should be brought, that he and his nobles, wives, and concubines might drink to the gods of Babylon. In this sacrilegious act of the profanation of the sacred vessels, to which no other king of Babylon had presumed, Belshazzar filled up the cup of Babylon's iniquity, and demonstrated her unfitness to reign longer. There were nobles at that feast, doubtless, who had heard the interpretation of Nebuchadnezzar's dream (Daniel 2), it was only about threescore years before—but they remembered it not. There were great men present who saw the great golden image, the fiery furnace, and the manifestation of the power of that God

(Continued on Page 13.)



THE OUTLOOK

Watchman,
what of
the night?

The Twofold Basis of Sunday Laws

Not Religious, but—

OUR Sunday-law friends are continually asserting that the Sunday law is not a piece of religious legislation, not at all; it is all in the interests of labor, etc. Just now they are exalting to the skies a judge in Kansas City, Mo., Mr. William H. Wallace by name, who has made himself famous in the enforcement of Sunday observance. How does he regard Sunday laws? Let him answer; we quote from the "Christian Statesman" of February:

"Upon the two doctrines that the constitution of man requires and the Word of God commands one day in seven as a day of rest are grounded the Sunday statutes of the several states of the Union. With rarest exceptions our judicial decisions, whose name is legion, rest on precisely the same foundation. Ministers and priests could not have pronounced the Sabbath more sacred than have the judges. Sunday laws have been declared constitutional by practically every state in the Union. The Supreme Court of the United States, Justice Brewer rendering the opinion, has decided that we are a religious people, and that Christianity is part of our law."

The above is a frank statement by a Sunday-law advocate and judge, printed in the premier Sunday-law journal of America. This basis is worth brief examination before we build on it.

The Chinese Nation Disprove It.

1. Man doubtless requires physical rest, but it yet has to be determined that he would not live just as long if he worked every day. The Chinese have been for centuries a sabbathless nation, but they compare favorably in longevity with Western peoples. But granting the whole contention that man needs a day of rest, should the civil law enforce it? Man needs to wear healthful clothing; should the government prescribe it, provide it, and enforce the wearing of it? Man needs proper wholesome food; should the government prescribe his bill of fare? Man needs to exercise, labor, as well as rest; should the government enforce labor? That would perpetuate slavery. What is the difference between that and the enforcement of idleness?

But physical labor is rest to some men. To him who has been shut within the confines of factory or office during six days, no rest is so sweet, so interesting, so helpful, as to work in his garden, fix up his premises, with wife and children about him or in mind. Another who has worked at hard physical labor would prefer to attend church perhaps, perhaps a ball game, perhaps sleeping, visiting, a good dinner. Others prefer to go out of the city into the country. A dozen classes of men would prefer a dozen different modes of resting, all of which would demand exercise prohibited by the civil Sunday law. Of course under the law they would be prosecuted as criminals, while their neighbors, who were no better citizens, and perhaps a thousand times worse in the sight of God, rest from physical labor, and go to some kind of meeting, are considered good citizens. No just Sunday-observance law was ever enacted. There can be no just Sunday law in the nature of the case, whatever courts may say. All courts, thank God, have not regarded them as just and constitutional.

2. "God does command a weekly day of rest, to be kept holy unto Him." But that is no reason why it should be enforced by man. God commands all men to repent and be baptized; should the civil law enforce it? God

commands in the same law which enjoins the Sabbath, "Thou shalt not covet;" should the state seek to enforce it? There are many things God commands; should the state enforce them all? That would be to put the state in the place of God. It has been well said that no government ever persecuted but for infractions of what it was pleased to term the law of God. God's "law is spiritual," and no civil power can enforce a spiritual law.

God Makes It Definite.

Again: "God commands one day in seven as a day of rest." He does, but He has not left it to man or governments to decide as to what day of the seven is to be kept. He is a God of order, and to prevent confusion He chose the one day of the septenary cycle around which, above all others, clustered the great facts of creation setting forth His eternal power and Godhead, and He made that a sign between Himself and His people forever. Gen. 2:2, 3; Ex. 31:17; Eze. 20:20. What right has man to choose a day upon which God did not rest, which He did not bless, which He did not sanctify or set apart, and put that day into statute law and enforce it as of God? Can the counterfeit ever become genuine? Can the false ever become true?

Once more: God's command to man is, "Remember the Sabbath day, to keep it HOLY;" not to make it holy, but to keep holy what God has made holy. Only a holy man can keep a holy day holy; and God only can make both day and man holy. What unholy presumption it then becomes for government to put itself in the place of God and seek to do what it never can do. It is not God's day which needs the legislation; it will survive whatever man may do; and the counterfeit which man is seeking to put in its place shall perish despite the combined effort of all the Legislatures and courts of the world. "Every plant," says Jesus, "which My heavenly Father hath not planted, shall be rooted up."

Religious Sunday Laws in Ambush.

ANOTHER effort has recently been made in Sacramento, Cal., to educate the people up to the point of securing a Sunday-rest law at the next session of the state Legislature.

Thru the efforts of Rev. G. L. Tufts, District Secretary of the National Reform Bureau, the campaign was again opened with meetings in a number of churches and the Y. M. C. A., closing with a mass meeting in the Congregational church.

Preliminary steps were taken toward the permanent organization of a state Reform League whose duty it shall be to carry on the fight which has been commenced.

As the Sunday-rest bill was defeated at the last Legislature thru the efforts of the Religious Liberty Bureau, and other forces, they are adopting new tactics, carefully avoiding any allusion to the Sabbath, or the religious phase of the movement; stating that it is not a Puritan movement for rigid Sabbatarianism, but aiming simply at securing one day of rest in seven for those who wish it; that it is not a religious question in the in-

terest of the churches, but insuring a day of rest for the laboring men, and granting them the opportunity to attend church when they desire to do so.

In criticizing the movement, being religious legislation contrary to the provisions of the federal Constitution, the answer was that the federal Constitution, as well as the constitution of every state, California not excepted, recognizes Sunday as a "governmental holiday," giving to Sunday the true "American stamp." That is all the stamp any "governmental holiday" requires. The true Sabbath, which means true rest, and was made for man, not the American only, has the stamp or seal of God, which is better than any earthly governmental stamp.

The people of California are not yet fooled altogether respecting this so-called holiday, posing as a beneficent gift to the poor toiler, granting a day of respite from the treadmill of labor and the grasp of unscrupulous employers, but are able to see behind the apparently harmless Sunday-rest law, a Sunday-enforced law.

Solving the "Empty Pew" Problem.

At the first meeting held in the M. E. Church, the chairman in introducing Rev. Tufts, and stating the object of the meeting, said, "Once we have the Sunday law secured, the problem of the empty pew will be solved;" showing that the real aim of the movement is to fill the "empty pews." The subject of the first meeting was "Jesus, King of California." I suppose Rev. Tufts will have Jesus for civil king, as he is discussing purely civil questions. That is the mistake the Jews made at Christ's first advent.

Again, to show that the agitation is in the interest of religion, the statement was made that the law shall be so framed as to prohibit all business and every kind of employment not necessary to the health and convenience of the people, and to prohibit every kind of public amusement on Sunday,—to enforce a Sunday rest,—and then offer as an excuse for this law man's physical needs for one day of rest in seven, and call it a "governmental holiday." But the winds of strife and persecution are still held that the honest hearted may see the truth and find real true rest in Jesus before it is too late. Those who would oppose the truth only help it forward, as in this case.

The Moral Condition of the City Attacked.

Rev. Tufts took up a personal attack on the moral condition of the city, saying he had never met such a low type of civilization and such a low degree of morality as he had seen on the streets of Sacramento, which roused the editor of the "Bee," the leading newspaper of the city, to write several stinging editorials, scathing the Rev. Tufts from the standpoint of an American citizen, and taking a noble stand in defense of the Seventh-day Adventists. The following extract will show the position taken by the editor:

"The people of this state will not tolerate a Sunday law that, behind the ambush of providing a 'day of rest' for the laborer, would make that day one of dreary and monotonous discomfort, by depriving it of almost every form of innocent outdoor and indoor public amusement and fun to which he had been accustomed, which he craves and which he needs. The people of this state will not be slaves to the churches. They will not tolerate interference with the right of the Jew and the Seventh-day Adventist to spend their Sundays as they may see fit, in decency and propriety; nor will they permit one set of

Christians to dictate how another set of Christians shall spend the first day of the week."

The meetings were very poorly attended, and the mass meeting closing Rev. Tufts' work here was almost a failure, only about fifty persons present, largely clergymen and their friends. But there is a persistency about the movement that shows that there is a determined class of men organized to commit this country, and thru it all the rest of the world, to religious legislation. And when the desired sentiment is aroused there will follow religious tyranny and all its attendant horrors of persecution. Those who see the threatened danger should arouse to the most vigorous, the most vigilant, and the most continuous action.

C. E. LELAND.

For a Sunday-rest Law.—The Berkeley (Cal.) *Independent* of January 29 gives a friendly and evidently inspired report of Dr. G. L. Tufts' lecture in behalf of a Sunday-rest law. Dr. Tufts is a representative of the International Reform Bureau, an organization which has had for its purpose for years placing Christian laws and usages on an undeniable legal basis. He tells in his lectures of the splendid Sunday law that he induced Idaho to pass, and he is in California for the same purpose. According to this report, many saloon-keepers are well satisfied to have a weekly rest day. Just as tho they could not have it from their nefarious business without a law! He also tells us that the law to be introduced to the next California Legislature will be based upon the personal rights of all classes. "It will not be a religious statute, and it will not forbid Sunday labor on the part of those who regularly observe another day of the week as their rest day." But the very exemption that it gives shows that it is of a religious character. Try to hide it as men may, it is religious in its nature, and the sentiment behind it is wholly a religious sentiment. It is demanding that one class of religionists shall be favored by the law to the extent of supporting by statute law a religious dogma held by them; and, conversely, if carried to the ultimate it would brand as criminal those who are opposed to the class tenets. No Sunday law was ever framed that was equable or impartial. Like all other religious laws, in the very nature of the case, it can not be. It may make hypocrites of men; it will never make them better citizens or change their moral natures.

Crime and Its Remedy.—A Kansas City paper of January 15 has an article headed "Crime Rampant," says Wallace; "Disregard of Sunday Laws Results in Lawlessness; Never Knew Times so Bad; Courts Powerless to Punish Wholesale Violators." Judge Wallace is quoted as saying:

"Crime is more rampant in Kansas City to-day than at any time since it was merely Westport Landing. I have been in the city practising at the courts the greater part of my life; for four years I was prosecuting attorney, and I have prosecuted and defended hundreds of criminals; but I have never seen the time when there was as much lawlessness here as there is now. The situation is getting worse every day. There seems to be everywhere an utter disregard of the law. There are fifteen men now waiting to be tried for murder. Just recently forty-two men were sent in one body from here to the state penitentiary, the greatest single consignment to that institution in Missouri history."

All the above is doubtless true. We have no disposition to dispute the judge as to facts within his observation. What we do wish to say, however, is that the judge's remedy, the enforcement of Sunday laws, will never stop the tide of crime. We are living the life of Rome over again. Men like Judge Wallace saw the increasing tide of crime then. They endeavored to put themselves in God's stead and legislate for Him. They said that if the Sunday was protected, and the theaters, which came in competition with the churches, were closed, times would be better. But out of that legislation grew all the persecutions of the Dark Ages, all the horrors of the Inquisition. Our state laws have been molded to some extent to the same principle, while the opposite is asserted in

the state constitutions. The federal Constitution separated all religion from the civil law, by declaring it to be no part of the work of the legislative body. The treaty with Tripoli declared that Christianity was no part of American law, and in 1829-30 Congress declared the same thing. Judge Wallace and others of similar mind are doing a work which will carry us back to persecution for conscience' sake, the rejuvenescence of the Inquisition and the Dark Ages. They are sowing what is to them sweet zephyrs; are they willing to reap the whirlwind?

The Poor Papacy.—A despatch from Rome dated February 1 makes the statement that the government of Italy regards itself, or the Italian people, as the real owners of the Vatican, including its art treasures, libraries, gold and silver, jewels and antiquities. The principle is stated in a despatch sent by the late Premier Crispi to the Italian ambassador in Berlin. This despatch has just come to light. The German government inquired what Italy meant to do if the pope decides to demand entrance fees to the Vatican museums, and the Italian government, thru its premier, replied, "Report to the German government that this is a matter of politics and that we will discuss it only as a matter of information." "Since the pope is no longer king of Rome, and the Vatican palaces, with all they contain, are now the inviolable property of the Italian nation, the pope has no right whatever to charge admission to the museums, for under the law of guarantees he is but the beneficiary of the Vatican properties, our tenant. The establishment of entrance fees to galleries, owned by the Italian government, is equivalent to levying taxes, and in levying taxes the pope, being no longer a sovereign, is assuming rights that do not belong to him." And this may make it easy in the near future for the powers of Europe to decide that the best place for the Papacy is outside of Italy. In such a case, where could headquarters of the church be found which would better suit the Papacy than in Jerusalem?

Sunday Prosecution and Rest.

We clip the following from the Idaho *Scimitar* of Jan. 4, 1908, which credits it to the Owyhee *Nugget*. It is a fairly good illustration of how Sunday laws are regarded:

"A few Sundays ago a farmer drove over to the county attorney's office and demanded the arrest of a near neighbor's thrashing crew that was violating the Sabbath, says an exchange. The county attorney was pulling weeds in his garden and he suggested that the complainant go before the justice of the peace of his township, but he was informed that the justice was fixing his windmill. He was then asked to telephone the sheriff and have him attend to the matter, but he was loading cattle at the stock-yards. The farmer was exasperated and resolved to saddle a horse and go for the constable, but his good wife, who was canning fruit, informed him that the boys had driven the horse to town and were playing ball."

Sunday-School Workers.—The leading Sunday-school men of the country to the number of sixty, met in Boston, Jan. 2, 3, to consider the lesson system and its related interests. This body comprised the Lesson Committee, the Sunday-School Editorial Association, and the Lesson Publishers, and members of the International Executive Committee. Twelve of the great denominations were represented. They formally and unanimously expressed their conviction (1) That the system of a general lesson for the whole school, which has been in successful use for thirty-five years, is still the most practicable and effective system for the great majority of the Sunday-Schools of North America, and recommended its continuance and its fullest development. (2) That the need for a graded system of lessons, expressed by so many Sunday-schools and workers, should be adequately met and that a thoroly graded course of lessons be prepared covering the entire range of the Sunday-school.

Yellow Peril.—In a recent speech by Justice Harlan of the Supreme Court to the Navy League, the speaker referred to two "yellow perils,"—four hundred million Chinese whom he characterized as strong physically and mentally as we are; and another nation, Japan, whose people are aggressive and ambitious. He continued, "We will some day see a skilled army in Japan of from five million to ten million men. They will say, 'You claim Europe as your country. This is ours. Get out.'" He declares there "will be a conflict between the yellow race and the white race that will shake the earth." The Holy Scriptures tell us that this will be when the kings of the east shall come up to the great battle of Armageddon. The kings of the east and the kings of the west will there meet in the great battle of the day of God Almighty, and that will end all of earth's battles. The next event in the world's drama will be the second coming of Jesus Christ.

Affairs in Ireland.—The Belfast (Ireland) *Morning Express* of January 9 intimates that Lord Ashtown, who is endeavoring to do so much in the way of agriculture to help the people of Ireland, is preeminently a persecuted man, and that because of the enmity of the priests. The *Express* declares that his success means discredit to their teachings, danger to their influence, and when no other means can prevail against his determination, his murder is recommended in a print practically under clerical control. The government sends down its policemen, but they do not dare to displease the clergy. Lord Ashtown, it tells us, is trying to lead the people to independence and liberty, but they bring false charges against him and endeavor to murder him.

The farm wealth of the United States is estimated at the close of 1907 at \$7,412,000,000; the mineral products, \$3,000,000,000; live stock, \$3,194,000,000; wheat crop, \$500,000,000; cotton crop, \$675,000,000; corn, \$1,350,000,000; hay the same; dairy products reach the vast sum of \$73,765,000; while poultry and eggs climb to \$6,000,000,000. The lumber products amount to \$550,000,000, while the national assets are estimated at \$1,500,000,000,000. These are colossal figures.

Stealing.—According to data compiled by bonding companies, the embezzlements of the first six months of 1907 amounted to \$5,482,687, nearly \$2,000,000 more than the year previous. Bankers and trust companies were the worst sufferers. Beneficial associations had their funds depleted to the extent of \$400,000. Court trust funds were stolen to the amount of \$253,000. Most of this money went into Wall Street speculations or gambling on races.

Spread of Tuberculosis.—According to Dr. Frank Billings, president of the National Tuberculosis Association, one million people in Illinois alone are suffering from tuberculosis in some degree. During the last eleven months, 4,076 have died in Chicago from this disease. In Vienna between 60 and 70 per cent of all the patients in hospitals are tuberculous. The disease is well called "the great white plague."

The Vatican finances are said to be at a low ebb, so much so that it is stated that the pope can not afford just now to help the sufferers from the Calabria earthquake. It is hoped that the jubilee offerings will increase the treasury. Simple, unostentatious living would, it seems to us, help very materially in this respect.

A Change Not for the Best.—A paper that is published in the interests of young people in San Francisco gives us this information, "A year or so ago candy and gum figured as the principal purchases of the city's juveniles, but now the spare nickels of the young are passed into the ticket window of the moving-picture show."

A severe tornado passed over Mississippi, January 31, doing damage to the extent of \$300,000, and destroyed ten lives. Very heavy storms are reported from the East.



A Boat Needed for the Eastern Polynesian Mission

MANY who read this have heard of Pitcairn Island, an isolated spot of land in the Southern Pacific Ocean. It is 300 miles from there to Mangareva, which is the nearest inhabited island, and 1,200 miles to Tahiti. The island has about 150 inhabitants. They can grow the tropical fruits and vegetables in abundance, but there are many of the necessaries of life which must be obtained from the outside world, such as clothing, soap, coal-oil, flour, sugar, books, etc. On account of their isolated condition they often lack for such things as these.

About all the market they have for their produce is on passing ships, and that is all the way they have of getting money or any foreign goods, excepting when they are visited by a trading vessel from Tahiti, which is very seldom. Sometimes we have had to wait two or three years for an opportunity to send mail to them from here. They raise and prepare arrowroot, and find a ready sale for it here in Tahiti when they can manage to get it here. They have been quite faithful in setting apart a tithe of their arrowroot and other products for the Lord. The tithe of their bananas they dry, so as to be able to keep them until some way is found for selling them. They have sometimes had tithe arrowroot and dried bananas on hand for three or four years waiting for a chance to dispose of them. Now, if they had a way to market their produce, it would be a great encouragement to them, and would be an inducement to lead them to greater industry.

They raise a great many sweet potatoes, melons, and pumpkins, for which they might find a market here in these islands. As it has been, they are never sure of a boat calling at their island, and often have considerably more fruit and vegetables than they can use, and have it spoil on their hands because no boat happens to come along for months at a time. What they need is a small schooner to make about two trips a year from Tahiti to Pitcairn, to take them what they need, and to get their produce and bring it to Tahiti and these other islands to sell.

A few years ago, the British Government helped them to get a very small cutter, which they had about a year, and with which they made one trip to Tahiti and several to the island of Mangareva. They were planning to make a second trip with it to Tahiti, but were forbidden to come by the British consul, as the boat was then not considered strong enough to undertake such a long voyage. At last it went down in a storm near Pitcairn, and one young man was lost with it. Then they began to think of getting another boat. A Captain Stubbs of England, a friend and acquaintance of the Pitcairn people, began to solicit funds for

this purpose. While we were away in Australia, another boat was bought for them, which was small and also very old. After two trips between Tahiti and Pitcairn it was condemned as unseaworthy, and was sold for about \$292.

Now we believe that our Pitcairn friends need help in this line. If we had a small schooner belonging to the Eastern Polynesian Mission, it could not only be used for Pitcairn, but with it we could also reach other isolated islands in this field which are very difficult of access, and could take to them the truth. As it is now, if we should have a chance to go to some of the out-of-the-way islands, we might be compelled to remain there a year or so before we could get

Who Is My Neighbor?

Thy neighbor?—It is he whom thou
Hast power to aid and bless,
Whose aching heart or burning brow
Thy soothing hand may press.

Thy neighbor?—'Tis the fainting poor,
Whose eye with want is dim,
Whom hunger sends from door to door:
Go thou, and succor him.

Thy neighbor?—'Tis that weary man,
Whose years are at their brim,
Bent low with sickness, cares, and pain:
Go thou, and comfort him.

Thy neighbor?—'Tis the heart bereft
Of every earthly gem;
Widow and orphan, helpless left:
Go thou, and shelter them.

Thy neighbor?—Yonder toiling slave,
Fettered in thought and limb,
Whose hopes are all beyond the grave:
Go thou, and ransom him.

Where'er thou meetest a human form
Less favored than thine own,
Remember he thy neighbor is,
Give bread instead of stone.

O, pass not, pass not heedless by;
Perhaps thou canst redeem
The breaking heart from misery:
Go share thy lot with him.

—Anon.

away or hear anything from the outside world. We have so few workers in our field, we can not afford to have one of them shut up on one little island for so long. He might find, after being there a while, that it would not be profitable to stay more than one month, and yet he might have to remain much longer. If we have a boat, we can take our workers to such places, and bring them away again when they are ready to come. There are a great many islands in this field: the Society, Cook, Austral, Tuamotu, Marquesas, and Gambier groups, besides Pitcairn and a few other isolated islands. Only a few of the largest of these are easily accessible.

Now if we had a boat of our own, we believe it might be made self-supporting thru what it could make in carrying freight and

passengers. We have a twenty-five-ton schooner which is five years old offered to us for the sum of \$1,600. This is a strong boat and in good order. We have some money on hand which we can use for this purpose, and enough more promised to make up \$1,000, but we shall need \$600 more, and we do not know where that will come from unless our friends will help us.

We have just put up a meeting-house on the island of Huahine, and are working hard to get enough money to build a church on Raiatea, which we hope to have finished by next June, so as to hold our conference meetings in it. Our people here are taking hold well and helping in the church for Raiatea, but times have been very hard in these islands since the tornado of two years ago, and most of the people are unable to help very much financially, besides that, our numbers are small. So we find it hard to do so much alone, and we would like very much to get the schooner in time to make one trip to Pitcairn before our conference in June, and bring some of our Pitcairn people out to attend the meeting. They have very few opportunities for getting such help as we shall have at this meeting, as we expect Brother O. A. Olsen will be with us at this time. We only have a conference like this once in two years, and to us it is what the camp-meeting is to our people in the States.

Because of our needs as briefly set forth here, we ask that if any who are able to do so feel called upon to help in this line, they may send their donations to the Pacific Press, asking them to apply it on this boat fund, and we who are in the field and know the need will be very grateful for any help received.

B. J. CADY.

Our Work and Workers.

TWENTY-ONE members were added to the Stuart, Iowa, church, January 11.

BROTHER J. W. MCCOMAS reports five new standard bearers at Humboldt, Iowa.

FIVE members have been added to the church at Carbondale, Pa., thru the labors of Brother C. S. Wiest.

THE Decatur, Neb., church is rejoicing over fourteen of the children and youth who have given themselves to the Lord.

ON the first Sabbath of the new year, Brother G. F. Haffner baptized eleven at Shattuck, Okla. Nine others also united with the church.

BROTHER L. A. GIBSON has spent the last three months laboring in Spokane, Wash., and six have stepped out into the light of present truth.

DURING the week of prayer, twenty-five of the students of Walla Walla (Wash.) College went forward in baptism. Elder J. N. Loughborough conducted the evening meetings.

JANUARY 3 Brother J. R. Bagby buried thirteen in baptism at Wewoka, Okla., where a church of nineteen members has been organized. Brother C. M. McDonald gave the message of which this is the fruit.

(Continued on Last Column of Next Page.)

Studies in the Book of Daniel

(Continued from Page 9.)

they were then dishonoring,—less, probably, than fifty years previous,—but they heeded not the lesson. There were many more at that lascivious feast of Tammuz and Ishtar who knew of Nebuchadnezzar's seven years' humiliation under the hand of the Most High, and the king's subsequent royal proclamation,—it was but three decades in the past,—but they protested not at the sacrilege of the king and his courtiers. The holy candlestick was filled and lighted (Dan. 5:5); the holy vessels were filled with wine drunk to the impure rites of the Babylonian Adonis and Venus. The revel was at its height; all were mad with reckless mirth.

The Divine Sentence.

All at once, over on the palace wall, before the candlestick, are seen fingers,—only fingers,—writing, in letters of light, words which the king can not read, but which he feels foretell his doom. Only four words are written, but the erstwhile mad revelers are pale and trembling. Wise men are called, but they can neither read nor interpret the blazing words which are burning themselves into the now sobered king's heart. A promise is made that he who interprets them shall be clothed in royal purple, shall bear the gold chain of authority, and shall be third ruler in the kingdom.⁴

It required more than human wisdom to interpret the divine sentence. In God's providence Daniel was again brought forward by Nitocris, the queen-mother. He told in brave faithfulness of how God had warned Babylon thru Belshazzar's ancestor, Nebuchadnezzar; of how that mighty king had, in his humiliation, been forced to acknowledge all this; yet, in the face of all these great facts, which Belshazzar knew, he had not only not learned the lesson, but had lifted up his puny self against that God who ruled in the kingdom of men, and upon whom he was dependent for his very breath. God had warned Babylon of its certain doom. Belshazzar had placed himself upon the judgment-seat and defied God. Now God had come to judgment on Babylon. "And this is the writing that was written:

"MENE, MENE, TEKEL, UPHARSIN." Only four words, but how pregnant with meaning. Literally translated, they read,—NUMBERED, NUMBERED, WEIGHED, DIVISIONS.

And this is the interpretation:

"God hath numbered thy kingdom, and brought it to an end.

"Thou art weighed in the balances, and art found wanting.

⁴ It is a remarkable fact that before Nabonadius' inscriptions had been found, the explanation of who Belshazzar was had been outlined almost exactly by M. Quatremere, who died in 1857. He was mistaken only in conjecturing Belshazzar to be Evil-Merodach's son. His conjectures were based on Jer. 27:7, and Dan. 5:7. If Daniel were made the *third* ruler, there must be *two* before him. One of these he concluded was Nabonadius; the other, his associate, Belshazzar; and the third the interpreter of the dream. This conjecture was confirmed by the monument, and the Scriptures were seen to be true. Truth will ever confirm them. Nay, the Scriptures will confirm the *truth* of the monuments.

"Thy kingdom is divided, and given to the Medes and Persians."⁵

The whole lewd feast of Belshazzar is so forcibly and beautifully expressed by the poet, that we feel constrained to here repeat it:

"Belshazzar is king, Belshazzar is lord:
And a thousand dark nobles all bend at his board;
Fruits glisten, flowers blossom, meats steam,
and a flood
Of the wine that man loveth runs redder than blood.

Wild dancers are there in a riot of mirth;
With a beauty that maddens the passions of earth;
And the crowds all shout till the vast roofs ring,—
'All hail to Belshazzar, Belshazzar the king!'

"'Bring forth,' cries the monarch, 'those vessels of gold
Which my father brought forth from the temple of old.'

They are brought, and before him the vessels all shine;
And they bow unto Baal, and they drink the dark wine,
While trumpets all bray, and loud cymbals ring,—
'All hail to Belshazzar, Belshazzar the king!'

"But what cometh? look! without menace or call,
What writes with the lightning's bright hand on the wall?
What pierces the king like the point of a dart?

What drives the bold blood from the cheek to the heart?—
'Chaldeans, magicians, the letters expound!'
They are read, and Belshazzar is dead on the ground;

For the Persian is come on the conqueror's wing,
And a Mede's on the throne of Belshazzar the king."

The revel is over. The army of Medes and Persians, under Cyrus, tho' the great conqueror seems not to have then been with it, is at the gates. Yea, more; they are even then marching into the city, with no leaders, no army to resist them. Nabonadius is at Borsippa where he surrenders. At Babylon, the very night of the shameless feast, Belshazzar is slain.

Darius the Mede.

The record continues. "And Darius the Mede *received* the kingdom, being about threescore and two years old." Verse 31, A.R.V. Who Darius is, is a query over which there has been, and is, as much discussion as was waged over Belshazzar. In Dan. 9:1 he is said to be "the son of Ahasuerus, of the seed of the Medes, which was *made* king over the realm of the Chaldeans." He has been identified with a half dozen, more or less, but there is no settled evidence outside of Scripture as to his existence. Some of the critics have declared that no such person reigned in any such power as indicated in Daniel; but we may rest assured that the record of Daniel will be as certainly vindicated as in the case of Belshazzar. As far as now known, the facts seem to be these:

1. Ahasuerus is identical with Astyages, king of the Medes, the grandfather of Cyrus.
2. Astyages was especially noted for his

⁵ "Mene,"—"numbered,"—is repeated for emphasis and certainty. See Gen. 41:32. The word *Peres* is but another form of *Upharsin*. *Peres* is an example of Biblical paronomasia, or play on words. It means divided, and also suggests the Persians.

cruelty and inhumanity. When Cyrus came to the throne of Persia, he revolted, and in conjunction with Tigranes of Armenia, and the many foes of Astyages in his own government, defeated the Median king, and united the two kingdoms.

3. In a most politic way Cyrus did not assume the throne of Media at once, but to win the Medes, placed the son of Astyages, Cyaxres II, on the throne, or some other Median prince, called by Daniel, Darius.

4. This action of Cyrus is indicated by Dan. 9:1, which states that Darius was *made* king; and Dan. 5:31, that he *received* the kingdom.

5. He was then sixty-two years old, having no heirs. When he died, Cyrus became ruler of both kingdoms. Whatever light there is yet to be thrown upon the question, the Bible believer may be assured that the Scriptures will be confirmed.

The Lesson.

This chapter has its great lesson: "Jehovah judgeth among the nations." He as truly is the Judge of every soul. Men may deny it; men may hide it from their eyes; they may shut it out of their hearts by greed and lust and pleasure; but sometime, sooner or later, the hand of God will write upon the palace wall of every sinful, inpenitent soul,—NUMBERED, WEIGHED, WANTING.

Now, the blessed, golden *now*, is the time for all to examine themselves whether they be in the faith. Cast out the sin. Let every soul, let the church of Jesus Christ, empty from the holy vessels of God's cleansing and choosing the wine of Babylon's fornication, and let God fill them with the water of life. Let those who profess to be Christ's disciples cast from them the idolatrous feasting of Babylon's gluttony and lewdness, and feed upon the pure word of God. The great Jehovah waits to be gracious; but soon will He send the Righteous One. Are you ready for His sentence? You may be ready, clothed in the righteousness of Jesus Christ.

Our Work and Workers.

(Continued from Page 12.)

THE Pacific Union Conference was held at St. Helena, Cal., January 17 to 25. Brethren A. G. Daniells, W. W. Prescott, F. Griggs, and several missionaries from foreign fields were in attendance. The following officers were chosen: President, H. W. Cottrell; secretary, J. J. Ireland; treasurer, E. A. Chapman; auditor, J. J. Ireland; Conference Committee: S. N. Haskell, president of California Conference; G. W. Reaser, president Southern California Conference; H. G. Thurston, president Arizona Conference; S. G. Huntington, president Utah Conference; M. C. Wilcox, J. R. Leadsworth, H. G. Lucas, J. O. Corliss, H. H. Hall.

At the meeting of the California Conference at Fresno, Cal., January 31 to February 5, the following officers were elected: President, S. N. Haskell; secretary and treasurer, E. A. Chapman. Conference Committee: S. N. Haskell, H. Shultz, E. D. Sharpe, G. A. Snyder, B. L. Howe, J. H. Behrens, W. E. Whalin. Conference Committee appointments: Missionary secretary, A. J. S. Bourdeau; Sabbath-school secretary, Mrs. Carrie R. King; field secretary of Religious Liberty Association, J. O. Corliss; corresponding secretary of Religious Liberty Association, A. J. S. Bourdeau; superintendent of church-schools, I. C. Colcord; state canvassing agent, W. H. Covell; treasurer tract society, C. E. Olcott. Board of the legal body of the California Conference Association: H. W. Cottrell, W. E. Whalin, E. A. Chapman, E. E. Parlin, M. H. Brown, L. M. Bowen, W. E. Chinnock.



The Golden Rule

LET us brighten the way for others,
As onward thru life we go,
Bearing the heat of the burden,
Lightening some other's wo.

Loving each other better
And more and more each day;

Remembering love and kindness
Will brighten many a way.

Never forgetting to care for
Those who are sick and sad;
For the bread shall return "after many days,"
Making our own hearts glad.

—*Anonymous.*

The Building of a Home

By Mrs. L. D. Avery-Stuttle

The Duties of the Mother.

I AM afraid you have placed so many duties and so many cares on the head of the poor father that you have not left us mothers anything at all to do," says some ambitious little woman.

But if you will listen for a few moments, I think you will agree that enough work still remains for even the most ambitious and aggressive of mothers. In fact, the duties of the mother are so many and so varied that a mere enumeration of the half of them would occupy much more time and space than I have at my command. I shall therefore undertake to name but a few of the more important ones.

To the mother, more than to any one else in all the world, belongs the sacred duty of caring for those tender little beings whose frail lives are so often cut short by the unjustifiable ignorance or wilful folly of her whose chief thought should be the care and comfort of the little ones entrusted to her by Him who claims them as His "heritage." What, then, shall I say of the culpable conduct of the mother who, shirking or ignoring this sacred responsibility, leaves her babe to the entire charge of a hireling, that she may be free to cater to the demands of fashion; that her days may be spent in idle vanity, and her evenings at the pleasure party or the theater; or, worse still, that she may have more time to give to the care of her lap-dog or poodle!

But the majority of mothers, I am happy to believe, are not of this class. "No, no!" exclaim a multitude of earnest, true-hearted women with a shudder, "we are anxious to do our duty by our little ones, but we don't always know just how. We can't agree as to any certain age when we should begin to insist upon obedience. When ought we to begin to train our children?"

Perhaps we all remember the answer of the physician to a similar question put to him by an anxious mother: "One hundred years before the babe is born, madam," smiled the doctor.

Prenatal influence is indeed great. But, seriously, the training of the child should commence as soon as the little one begins to take notice of anything—or even before. A child carefully trained to obedience and

virtue from the very cradle, by a godly mother, and with the voice of prayer constantly echoing in its ears, will not be likely to break that mother's heart in a few years by choosing the path of destruction. Ah, the great majority of those poor girls whose lives of shame and folly are the curse of this unhappy land, were not brought up by true Christian mothers,—something essential in their training has been neglected,—there is no doubt about it. Of course there are exceptions. But O if parents could be made to understand the vital necessity of surrounding their children from their very birth with an atmosphere of prayer never ceasing, if mothers would teach their girls and boys to confide in them, if all their intercourse with them might be marked by love unchangeable and ceaseless, how much anguish of spirit might be saved.

Of how many among us, my sisters, could the testimony be borne by our children: "Mother never gave me a cross word in my life. She never spoke to me with a frown on her face; she never punished me in anger. Mother made my life at home one of peace and innocent happiness."

Ah, I tell you, it is the home life that counts.

One morning my husband called me into the garden. Pointing to a large vine whose fine green leaves were sadly drooping, he said: "See; my vine is dying. I can not imagine the cause. I water it every morning, and there is no insect to be found among the leaves or on the stalk, but the plant is dying."

The next day he came to me, bringing a section of the root in his hand. He had discovered the cause of all the trouble. Hidden away in the ground, and even creeping up the hollow rootlets, were myriads of tiny parasites. As tho ashamed to be seen in the broad light of day, where the searching eye of the gardener would discern it, the insect had hidden itself, that it might the better carry on its destructive work. It was at home only in dirt and darkness.

O let us rid our homes of everything which we well know can never stand before the all-seeing eye of the heavenly Gardener. The worm at the root is the careless word, the unjust reprimand, the ungenerous remark, the scolding tone, every unkind or

harsh word you utter in the privacy of your own home, every prayer neglected, every injustice done to husband or children,—these, my sister, are worms at the root, which will ruin those tender vines which your heavenly Father has planted especially for your love and care and happiness. These small shortcomings, as we are prone to call them, are the little foxes that finally spoil the vines.

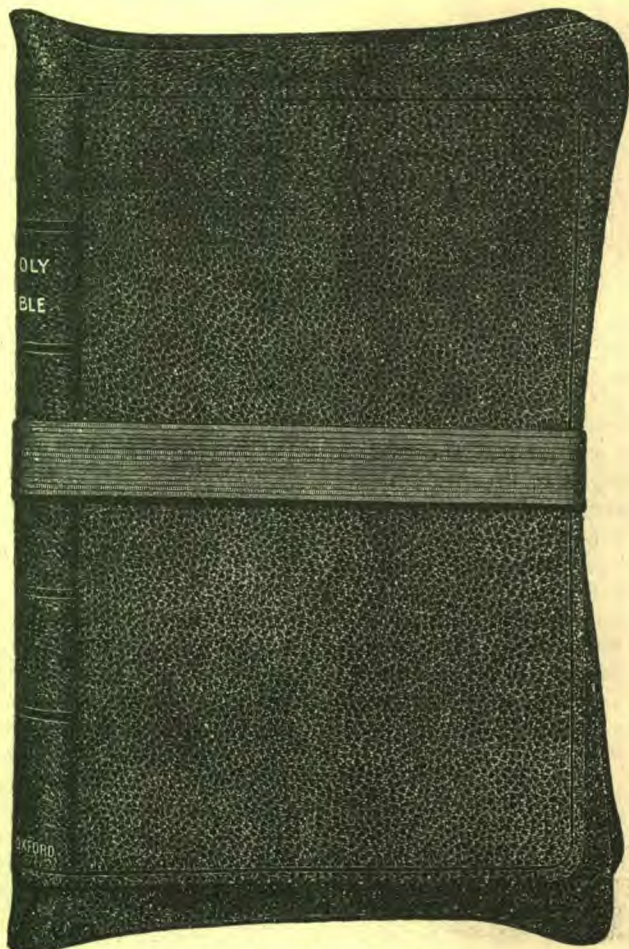
Do you remember the other day you saw the pastor coming in at the gate while you were giving little Mary a scolding because of some childish irregularity? How suddenly your sharp tones were lowered, and how quickly the puckering frowns straightened and smoothed themselves out! You hoped the pastor didn't notice, or hadn't heard. If he had, he kept quiet about it. But I can tell you who *did* notice, and who *did* hear: the recording angel was there with his pen. And, my sister, your little Mary noticed the sudden change, and looked up in astonishment. Ah, she was learning lessons in deceit from her Christian (?) mother. And there was still another record written, besides that of the recording angel,—written in ugly characters upon your fair brow. The lines are still faint, perhaps, but every day they are growing deeper,—lines of ill-nature and deceit. Do not lay *these* lines to the finger of Time. The lines *he* carves upon the calm brow of beautiful old age are too sacred, too divinely fair to be confounded with such a shameful forgery.

Do not forget to teach the children to pray. Spend more time in this manner than in endless ruffings and tuckings and flutings. Make your home bright and beautiful and attractive, but do not give so much attention to this that you neglect the preparations for the one to come,—"eternal in the heavens."

Intemperance in British Lands.—According to the *Auckland (New Zealand) Free Press*, temperance people are waging a strong fight in New Zealand for prohibition, and look with encouragement upon the progress made in this country. In the issue of the *Free Press* of November 23 is a very striking article, "The Cry of the Children," by Mr. Geo. R. Sims. He refers to the vast number of deaths of infants under twelve months in England and Wales, but points out very clearly that the real difficulty in all this is alcoholism. Many times the drunkenness is on the part of the mother of the child. Every year between 500 and 600 infants are killed by overlaying or suffocation in bed. Mr. Sims writes this not from hearsay, but from actual experience in it. The same issue calls attention to the slaughter of an innocent family by a drunken wretch, which does not particularly affect the public, and asks, "What would happen if some drunken, demented person should shoot a drinking, smoking bishop instead of an innocent woman and the mother of a family?" It also reports the sad fact that the labor unions of New Zealand are hostile to the movement. Bad as capital is in many of its phases, a thousand times greater curse to laboring men is intemperance.

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SIGNS OF THE TIMES

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Story of Pitcairn Island.

The island, tho but a dot on the broad Pacific, being but two and one-quarter miles long by one and a half miles wide, is an interesting spot, and its history reads like a romance. Its location is a favorable one, being about two degrees south of the Tropic of Capricorn, for which reason the weather is never so intensely hot as in some of the islands of the south seas, and is never cold. Beautiful tropical trees,—the tall, graceful coconut palm—cover its surface from end to end. Refreshing breezes, cooled and moistened by passing over thousands of miles of ocean, constantly fan the surface of this lovely isle. It can be truthfully said of this island that

"Every prospect pleases."

The people who inhabit this little Eden are half-castes, their dark features and black hair plainly betraying their Tahitian blood, tho some of them have quite light complexions and blue eyes. At present there are but about one hundred and thirty of the inhabitants. The kindness and hospitality of this interesting people have been remarked by all who have ever called at the island.

We believe this little book will be read with profit and delight by all who are so fortunate as to secure a copy.

(Signed) E. H. Gates,
 Supt. Polynesian Mission.

"Story of Pitcairn" contains 266 pages, and is illustrated with 26 engravings. Cloth binding, price \$1.00 post-paid. Can be had from any state tract society, or address this office.

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MOUNTAIN VIEW, CAL., FEBRUARY 19, 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 Bible Band.

Once More.—The Bible-reading schedule for the year has been prepared for members of the Bible Band only; we have not enough to supply all applicants; and, if ordered with stamp enclosed we can not fill the order nor take time to explain. We wish we had more, but our readers could not ask us to print it for the few who might ask outside the Band.

Do not worry if you do not understand all you read. The writer has read the Bible thru from twenty-five to thirty times, but he sees more and more of the unfathomable depths and the unclimbable heights of God's word. But where once were seeming deserts, where the paths seemed dreary, he finds sweet resting-places, springs of living waters, green pastures, and blessed companionship. We must become content in becoming familiar with the book. Genesis may seem plainer when we reach Revelation, and Sinai may shine with a holier, tenderer glow as we view it from Calvary.

Schedule for Week Ending February 29, 1908.

Sunday	February	23	Num.	4, 5	Psalm	55
Monday	"	24	"	6, 7	"	56
Tuesday	"	25	"	8, 9	"	57
Wednesday	"	26	"	10, 11	"	58
Thursday	"	27	"	12, 13	"	59
Friday	"	28	"	14, 15	"	60
Sabbath	"	29	"	16-19	"	61

Chapters 4 to 10 contain instructions concerning the Levites, priests, various offerings and vows, offerings of the various tribes, care of the tabernacle, and regulations for marching. All these are self-explanatory. There are some passages which it may not be wise to read before all, as chapter 5, but if we read it rightly it will show God's abhorrence of sin, and lead us to shun its blasting paths and fearful end.

Chapter 11 presents before us the awful fruit of lust and the broad spirit of Moses. Chapter 12 is a typical story of jealousy and the Lord's vindication of His servant.

Chapters 13 and 14 contain a wonderfully interesting lesson in the story of the spies, the blindness of sin, and the fruits of unbelief. Thirty-eight years it must now take to pass over the journey which a few days would have accomplished.

Various laws are given in chapter 15, as also the story of the man who, defying God, sinned presumptuously in respect to the fourth commandment. It was not a mere transgression, it was open, daring, Heaven-defying sin. Chapters 16 to 19 will speak for themselves in their awful and sad record of sin, and God's object-lessons to teach them the true way.

Precious lessons in the Psalms are given us this week. Read such psalms as the 55th in the light of deserved, divine retribution, the call of justice itself for the punishment of the incorrigible wrongdoer. While they tell of the wickedness of man, the Lord's just anger against sin, yet how they breathe of His mercy and loving-kindness. Let them sing themselves into our beings, meeting our needs. Then can we say, "So will I sing praise unto Thy name forever, that I may daily perform my vows."

The "Change" of the Sabbath.

Says an inquirer, "If the seventh day is the Sabbath as you say, and as the Bible seems to teach, how is it that so many good souls are observing the first day of the week?" This is a fair question. The change made in the practise of the church on the DAY of the Sabbath is a subject both of prophecy and history. This will be the topic of our Bible study next week. It is a subject of interest; surely we ought to want to know the truth of the matter.

Another calendar, just a little late for 1908, but so good, so appropriate, so suggestively helpful that you can afford to take down some other and put this in its place. The name of this calendar is "The Morning Watch." Besides giving the month and the day of the month, it suggests for each day's morning devotions a brief passage of the living word of God, and suggestive readings of various religious books in connection with the Scripture, and suggested subjects of prayer outside of ourselves. The general subject for January is "God's Love and the Sinner's Need," for February, "Repentance." The Scripture for February 19, the date of this paper, for instance, is 2 Cor. 6:2, the acceptable time, to-day. The calendar is issued by the Missionary Volunteer Department of the General Conference of the S. D. A. The price is 6 cents. Address the secretary, Matilda Erickson, Takoma Park Station, Washington, D. C., or Prof. M. E. Kern, Union College, College View, Neb.

We would call the attention of our readers to the article on page 12 from Brother B. J. Cady, our missionary who has spent most of his life in the islands of the Pacific. Brother Cady is a very practical man and has made a good success of his work in that field. His appeal for help to purchase a boat to use in journeying from one island to another is a worthy one, and those of our friends who have means that they can use for this purpose could not give it to a worthier object. All money sent in answer to this appeal should be sent to the SIGNS OF THE TIMES, stating the object, and we will see to it that it is sent on promptly to do its appointed work.

It is reported that the United States armada on its way to the Pacific Coast will be divided while here. Other war-ships undergoing repair will be added to it, and a fleet of fourteen of them left in the Philippines, a greater power than any Oriental nation possesses.

The Next World's Fair.—Scarcely before the Jamestown Ter-centennial Exposition was closed, strong agitation had begun for the next world's fair, the Alaska-Yukon-Pacific Exposition, to be held at Seattle, Wash., opening June 1 and closing Oct. 15, 1909. It is expected to be made a great success beneficially, educationally, artistically and financially. Certainly one thing is true, Seattle has more features of natural beauty to make the fair a success than any city with which we are acquainted. Another thing about the fair, they are not asking any money from the federal government to carry on the work. The United States Government has appropriated to world's fairs to the present time over \$20,752,000, but only \$485,000 has been spent west of the Rocky Mountains. There is a bill now before Congress to appropriate \$1,175,000 for the Seattle Exposition, but only for government exhibits. Several of the previous appropriations have been made on the condition that the fair should be closed on Sunday; probably the same effort will be put forth in connection with the Seattle enterprise.

We Did Not Say It.—The Santa Cruz *Surf* has the following item which a clipping bureau sends to us:

"Continuous advertising has made each letter in the word 'Royal' before the words 'Baking Powder' worth over \$2,000,000.—*Signs of the Times.*"

There are two other journals called the "Signs of the Times" in this country, one a little semi-religious journal in North Carolina, and the other, an advertising paper published, if we rightly remember, in Ohio. This journal, so far as we know, never said one word about "Royal Baking Powder." We wish our readers to know that we are not responsible for all items credited to the "Signs of the Times."

News from Portugal is anything but assuring for the monarchy. The present cabinet is out and Premier Franco is fleeing for his life, a new cabinet of decidedly liberal members has been appointed. The present premier is Admiral Fierreira do Amaral. Other names are given but are subject to change. Revolution is boiling and seething thruout the entire kingdom, the press is laid under censorship, and it is difficult to get news. It is said that King Manuel will be much more favorable to the people.

The Plague.—How much of it may be believed we do not know, but the San Francisco *Examiner* of February 4 states that the city is free from bubonic plague and the last patient is discharged as cured from the isolated hospital; 137 cases have been reported since last May 27, with 74 deaths; 63 recovered. The efforts of the federal, state, and local medical authorities will be to prevent a recurrence of the plague in improved sanitation and the extermination of rats.

Enclosing Stamps.—In enclosing stamps in letters, it is not necessary to stick them to the paper. If simply slipped between the folds of the letter they will be safe. So many wet the corner of a stamp with the tongue and stick it to the letter, a proceeding not only unnecessary but unhygienic, for think of the one who has to use the stamp. Often the stamp is torn in removing, and always requires additional mucilage. Do not wet the stamps enclosed.

Reader No. 7 of "True Education Series" is now ready for mail and express orders. It is bound in durable cloth and the price is \$1.00 post-paid. Order from your state tract society or nearest publishing house. We hope to have the Manual ready in March.

News from Halifax, February 3, is to the effect that in the midst of a wild blizzard the steamer St. Cuthbert was burned to the water's edge. Fifteen members of the crew were drowned, thirty-seven were rescued by the White Star liner Cymric.