

SIGNS OF THE TIMES



"THE MINUTE MAN," CONCORD, MASS.

Liberty Under the Constitution

THE Constitution establishes nothing that interferes with equality or individuality. It knows nothing of differences by descent, or opinions, of favored classes, or legalized religion, or the political power of property. It leaves the individual alongside the individual. . . . Religion was become avowedly the attribute of man and not of a corporation. . . . Vindicating the right of individuality even in religion, and in religion above all, the new nation dared to set the example of accepting in its relations to God the principle first divinely ordained in Judea. It left the management of temporal things to the temporal power; but the American Constitution, in harmony with the people of the several states, withheld from the Federal Government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul; and, not from indifference, but that the infinite Spirit of eternal truth might move in its freedom and purity and power.—George Bancroft, "History of the Constitution," Book V, Chapter 1.

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

2433.—Prophecy of Christ.

Please explain verses 18, 19, and 27 of the 89th psalm. They are confusing to me, especially verse 27. A. D. O'D.

Verse 18 declares that God is our strength, the One who shields us from trouble, and the latter part of the verse, that He is also "our King," "the Holy One of Israel;" or, as the margin reads, "our King is of the Holy One of Israel;" that is, He is the king appointed of God. Verse 19 speaks of a vision to "Thy holy one," that is, one of God's prophets, set apart for that purpose. The Lord declares, "I have laid help upon one that is mighty," one that is chosen out of the people. See 1 Kings 11:34, where a reference to this promise is made to David. David was the one, primarily the one chosen, and thru David the Seed, even Jesus. Verse 27 refers to the Seed of David, "I will make Him My First-born, higher than the kings of the earth." There were other kings upon earth before Jesus, but God exalted Him to the very highest position. See Phil. 2:5-9.

2434.—The Word "Everlasting."

How can you harmonize your position and such passages of Scripture as Matt. 25:46 and Gen. 17:7, 19? A. T. N.

The word "everlasting" in Gen. 17:7, 19 comes from the Hebrew word *olam*, the literal meaning of which is to conceal, that which is hidden, times hidden. It may refer to a long time, it may refer to one lifetime, and is used of lifetime, and it may refer to eternity. The very nature of the thing to which it is applied must determine the length of time that is indicated by the term. Matt. 25:41 comes from the Greek word *aion*. It means age, and is used of eternity, forever, everlasting. Our position on the punishment is that it is everlasting punishment; not everlasting punishing, but everlasting punishment; that is, a punishment complete, declared in 2 Thess. 1:7-9 to be "everlasting destruction" from the presence of the Lord and from the glory of His power; a punishment which will never be repeated, which shall be forever. The covenant with Abraham that his seed should inherit the earth was an everlasting covenant, and was fulfilled or completed thru Christ, including in its wonderful scope the forgiveness, justification, and salvation of mankind.

2435.—Forgiving Sin.

How can I forgive an offender if he does not ask for forgiveness? B. B. No. 925.

God holds nothing but forgiveness for the sinner whether he asks for it or not. He forgave the sinner and all sinners when He gave His only-begotten Son before the foundation of the world. Whether man shall receive the benefit and blessing of that or not depends upon whether he is willing to take it by faith. So any one who has been wronged should cherish forgiveness toward the one who has wronged him. We can not truly ask God for forgiveness unless we ourselves are willing to forgive. These are the words of Jesus, "And forgive us our sins; for we ourselves also forgive every one that is indebted to us." Luke 11:4. Again: "And whosoever ye stand praying, forgive if ye have aught against any one; that your Father also who is in heaven may forgive you your trespasses." Once more: "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." That is, forgiveness in Christ can not come to the soul that bars it out by un-forgiveness toward others. If it be hard for us to do this, let us remember how great are our sins toward God as compared with others' trespasses toward us; and if He is willing to forgive when we have been such great sinners, how willing ought we to be to forgive when the trespasses against us are so small.

2436.—For What Purpose?

What do you think was to be done with the cattle, etc., which God created upon the earth, if they were not to be eaten? No. 616.

Surely our inquirer would not think that the only purpose for which anything could exist was to be eaten, would he? To be consistent, every living thing, in his view, would have to be eaten; not only cattle, but snakes, serpents, Gila monsters, lizards, spiders, worms, etc., would have to go toward filling the voracious maw of appetite. There are some things which God has placed on the earth to beautify it, to make it a more agreeable home for man. What would this world be without the birds in the groves and the flowers in the fields? We certainly have very good evidence that in the beginning the Lord did not design that man should eat any kind of flesh foods. The food that He gave him consisted only of fruits and grains. After sin came in, the very nature of the animals was changed, as well as that of man. Since that, some of them have been used as scavengers. "Every herb bearing seed" would refer evidently to the cereals such as wheat, barley, rye, etc., and it may at that time, before sin entered, have had reference to every kind of herb.

2437.—Moses' Law.

Will you kindly tell us what is Moses' law, and where in the Bible is the Ten-Commandment Law called the moral law? J. D. D.

The word "moral" is not found in the Scriptures. Theology has made that distinction between laws that pertain to morality and laws that are ceremonial, arbitrary, or merely positive. The ceremonial law had to do with the regulation of rights and ceremonies, the moral law pertaining to rightness of conduct and motive. Moses' law in a general sense may be applied to the whole Pentateuch; that is, to the first five books of the Bible. It is sometimes used in that comprehensive sense, as including all that is written in these books, being equivalent to the term, Books of Moses. In this comprehensive sense it includes the written moral law and all the judgments pertaining to the civil government of Israel, as well as to the ceremonial law. When we reach the time of Christ, those types and ceremonies which pointed forward to the death of Christ expired by limitation. The moral law, so designated by various denominations, continued of course to exist, as it is founded in the very nature of things. See Ex. 24:12, where it is distinctly called "a law." Note also that when Moses repeated it in Deut. 5:22, he expressly said that God "added no more." The law was complete in itself. The many moral precepts which we have in the word of God are simply the drawing out of that law into more express and particular duties. This is beautifully stated in Hosea 8:12, in the American Revised Version: "I wrote for him the ten thousand things of My law, but they are counted as a strange thing."

2438.—"Pure Religion and undefiled."

Please explain James 1:27, especially last clause. F.

It seems to us that that verse is very plain, "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." This of course is the human side of religion. It is that side of religion of which the apostle is talking, that phase of religion which has to do with our neighbors and our duty toward them. What is meant by the "world" is well represented in James 4:4 and in 1 John 2:15-17. Whatsoever mingles with the world becomes stained by it. One can not handle coal without becoming blackened. One can not come in contact with the

world and partake of its spirit, its aims, its ambitions, without becoming soiled thereby. The figure is of the white robe of Christ's righteousness spotted by contact with the evil of the world. He who has true and undefiled religion will continue to walk in the righteousness of Christ, to stand fast in the liberty wherein Christ has made him free. Gal. 5:1.

2439.—J. W.—Tree in Rev. 7:1.—It evidently stands for all vegetation in the natural world. That is, God is not permitting the devastation of war to sweep over the earth, destroying the very necessities of human life until His work is done. The four winds are symbols of universal war and strife. The angels are holding them back, and are preserving life until the work of God closes. See Deut. 20:19.

2440.—Observing the Sabbath.

Is it wrong for a Sabbath-keeper who is an engineer and electrician to operate an electric-light plant where work would have to be performed on the Sabbath? A SUBSCRIBER.

We refer our querist to the commandment itself, Ex. 20:8-11, "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." See the divine comment on that commandment in Isa. 58:13: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord." This is God's own Sabbath law, and His own comment upon it.

2441.—Various Questions.—C. K.—(1) The Bible closes with Revelation because God in His providence so ruled. The Revelation is of such a character that it most fittingly, in God's providence, closed the canon of the Scriptures, referring in itself to all the books which came before, and the prophecy itself being a complement of the truth which had previously been given. (2) Regarding Gen. 4:14; before Cain died there were a great many who lived upon the earth. If he lived, as he presumably did, to be 800 or 900 years of age; there were therefore many that could have slain him before he died. (3) The beginning of the year comes from Roman tradition; it is the old Roman year handed down to us. There is no particular reason why Christians should begin their year at that time, only that it is the common custom. The natural beginning of the year is spring. (4) As a fuller explanation of Matt. 24:29, see "Latter Day Tokens," by Elder John N. Loughborough, or "Matthew Twenty-four, or the Second Coming of Christ." We have not space to enter into a detailed explanation of it in this column. (5) The idea of Gen. 19:30-38 is not that there would be no other man left in the world, but that there would be none of Lot's seed. It was a sad thing for a family to become extinct. The ambition and desire to keep the family and the family name alive led the daughters of Lot to do as they did. It was not to preserve any human seed in the earth, but to preserve Lot's seed. From that effort came the wicked nations of Moab and Ammon. (6) Gen. 49:33, "gathered unto his people," simply means that he died as did his fathers before him. (7) The term "Pharaoh" means king, or ruler, the same as czar and emperor. It is a title rather than a name. Consequently, when Pharaoh is used, we may know that he was a king of Egypt. Some other name is needed to designate which Pharaoh. (8) You are mistaken in regard to the number of converts in China, unless you include all that are called converts by various denominations. Just what test God will bring to bear on the last generation of man we do not know, but certainly every one will be tested. The 144,000 represent a special class who have borne special tests; beyond that we do not know.

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

Working with Christ.

YOU may feel the deficiency of your character, and the smallness of your ability, in comparison with the greatness of the work. But if you had the greatest intellect ever given to man, it would not be sufficient for your work. "Without Me, ye can do nothing," says our Lord and Saviour. The result of all we do rests in the hands of God. Whatever may betide, lay hold upon Him with steady, persevering confidence.

In your business, in companionship for leisure hours, and in alliance for life, let all the associations you form be entered upon with earnest, humble prayer. You will thus show that you honor God, and God will honor you. Pray when you are faint-hearted. When you are desponding, close the lips firmly to men; do not shadow the path of others; but tell everything to Jesus. Reach up your hands for help. In your weakness, lay hold of infinite Strength. Ask for humility, wisdom, courage, increase of faith, that you may see light in God's light, and rejoice in His love.

Consecration; Trust.

When we are humble and contrite, we stand where God can and will manifest Himself to us. He is well pleased when we urge past mercies and blessings as a reason why He should bestow on us greater blessings. He will more than fulfil the expectations of those who trust fully in Him. The Lord Jesus knows just what His children need, how much divine power we will appropriate for the blessing of humanity; and He bestows upon us all that we will employ in blessing others and ennobling our own souls.

We must have less trust in what we ourselves can do, and more trust in what the Lord can do for and thru us. You are not engaged in your own work; you are doing the work of God. Surrender your will and way to Him. Make not a single reserve, not a single compromise with self. Know what it is to be free in Christ.

The mere hearing of sermons Sabbath after Sabbath, the reading of the Bible thru and thru, or the explanation of it verse by verse, will not benefit us or those who hear us, unless we bring the truths of the Bible into our individual experience. The understanding, the will, the affections, must be yielded to the control of the word of God. Then thru the work of the Holy Spirit the precepts of the word will become the principles of the life.

As you ask the Lord to help you, honor your Saviour by be-

lieving that you do receive His blessing. All power, all wisdom, are at our command. We have only to ask.

Walk continually in the light of God. Meditate day and night upon His character. Then you will see His beauty and rejoice in His goodness. Your heart will glow with a sense of His love. You will be uplifted, as if borne by everlasting arms. With the power and light that God imparts, you can comprehend more and accomplish more than you ever before deemed possible.

"Abide in Me."

Christ bids us: "Abide in Me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in Me. . . . He that abideth in Me, and I in him, the same beareth much fruit; for without Me ye can do nothing. . . . If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit; and so shall ye be My disciples.

"As the Father hath loved Me, so have I loved you: continue ye in My love. . . .

"Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in My name, He may give it you."

"Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me."

"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

"He that overcometh, . . . I will give him the morning star." "And I will write upon him the name of My God, and the name of the city of My God, . . . and I will write upon him My new name."

"This One Thing I Do."

He whose trust is in God will with Paul be able to say, "I can do all things in Him that strengtheneth me." Whatever the mistakes or failures of the past, we may, with the help of



God, rise above them. With the apostle we may say:

"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Church and State.

Clear Distinction as to Fields and Duties.

THERE is a line of demarcation between the church and the state, their duties, their realms of activity, and their limitations, that is very clear; but not recognized by the masses. A little reflection, however, will make the matter plain to the most simple-minded, for it is one of the most simple of truths.

The Church Is of Divine Origin, being conceived in the mind of God. The state is a human organization, conceived in the mind of man. The church was organized of God, for a divine purpose. The state was organized by man, for a purely human purpose.

The purpose for which the church was organized was the salvation of the soul.

The purpose of the organization of the state was for the protection of the bodies and of the property of men in this present life.

The church is a spiritual organization, and deals with spiritual things, and uses spiritual weapons.

The State Is a Temporal Organization dealing with things of a civil nature, and uses carnal weapons.

The church, as all history teaches, can not use the weapons of the state, without endangering her own existence. The state can not maintain its own existence in the use of spiritual weapons.

The church must teach the lesson of repentance and forgiveness, not only seven times in a day, but "until seventy times seven."

The state can not forgive the criminal even once, except to put a premium on crime; while to forgive a criminal four hundred and ninety times a day would lead to the ruin of our civil authority.

It follows that the realms of the

Activities of the Church and State

are not the same, but that they are as far removed as spiritual and heavenly things are from those on earth; as far removed as are the interests of the souls of men and the bodies of men; as far removed as the things of time and sense, and the things of eternity. That this is so, we notice the following:

The church has a divine commission: "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

This commission is from the great Head of the church, Jesus Christ. From this it is plain that the realm of the church is that of the mind. It presents the Gospel of salvation thru Christ to the minds of men. It reasons with the mind. It persuades the mind. For, "with the heart [mind] man be-

lieveth unto righteousness; and with the mouth confession is made unto salvation."

This Is the Realm

in which the true church works. As long as the church remains true to God, true to her Author, she seeks no other realm. She asks for no other weapons than the spiritual weapons of a spiritual kingdom. And with the reward of souls saved to that spiritual kingdom she is satisfied. And enjoying the protection of the Head of the church, even of Jesus Christ, she asks no more.

The only proper realm of the state is in civil matters. As some men will not be civil,

she enacts laws to compel them in their outward conduct. She uses the sword of civil power to compel due respect for the life, property, and character of her citizens. In this realm, and with these duties she is content. She protects the church in no other way than simply the protection of all citizens alike, in the exercise of their natural, God-given rights. And all history bears testimony to the fact that both church and state flourish best when in the performance of their respective duties, using each its own weapons of warfare, and remaining in the realm that lawfully belongs to it.

H. F. PHELPS.

Man on Probation

By L. A. Phippeny

Right of Choice; Life and Death.

PROBATION is a proving, a testing. By extension, the word includes specific time for the proving or testing. Was man placed on probation at his creation? If so, for what reason, and for how long?

The idea of proving or testing implies an alternative. The question is, What will be the outcome, this or that? We test a line—Is it straight or crooked? We use a plummet—Is the house true or awry? We prove

just, and good. With this foundation, there can be only one answer to the last question—man did have the right and the power to choose for himself, inasmuch as condemnation rested upon him. Stating the proposition inversely: just punishment implies responsibility; just responsibility implies power; just power implies right. All of which may be another way of saying that man at his creation was a creature endowed with intelligence, reason, judgment—requisites of free-will choice.

Over what, then, was the choosing?—It was over a course of conduct that involved the retaining of a happy, righteous existence and a beautiful home forever. But could he make an intelligent choice, was there not some excuse for choosing wrongly, seeing he lacked experience? The power of intelligent choice implies an intelligent understanding of whatever propositions are under consideration, and what is involved in them. Attributing eternal justice to his Maker, it follows that man was furnished a knowledge of certain essentials of intelligent decision as to his future. It is true that he lacked experience. But a compensation for this lack was provided for in his mental and moral equipment by an inherent attribute often held in small esteem in these days. This was the attribute of faith in the word of his Creator. The man knew life, and joy, and happiness, and good; he did not know evil and its consequences. But he was made acquainted with all he could possibly know of evil without experiencing it. He had God's word for it, and his attitude toward the subject was thenceforth a matter of belief or unbelief.

The mere statement of the term "belief and unbelief" supposes choice. Hence it is but a step to the broad and firm proposition that the endowment of intelligence capable of exercising belief or unbelief carries with it the right and power of choice, free-will, free moral agency, in all time, all eternity, all places of the Creator's just dominion. And where experience is lacking, faith supplies the lack. This is true in the affairs of our secular life in the more common aspects of faith in our fellow men—true in all applications of the principle, tho not always satisfactory in results. It is strange that any one will observe and practise the principle of belief and choice in the a b c's of

His Guiding Hand.

("Thou shalt remember all the way which the Lord thy God led thee." Deut. 8:2.)
I REMEMBER the years of His hand's sure leading—
How safe His guidance, His way how wise.
Often my thoughts and my heart would wander,
My feet would follow my straying eyes;
But never once did His patience fail me,
And thru it all did His love restrain,
And when I followed where He would lead me,
How all the way and the end grew plain!
—Annie Johnson Flint.

a piece of machinery—Will it perform properly the functions for which it was designed and made? or, Will it fail in some particular? The judgment is passed on accomplishment or failure. As to the question concerning man, we are aided by two facts—the record which indicates a test, and the judgment of condemnation under which man now rests. There was, then, a test. He was placed on probation.

In this test, did man have the right and power to choose for himself? This also we may quickly determine from certain facts and considerations. In the case of the test for the house and the piece of machinery, the responsibility for failure would rest largely upon the builder of the house or the maker or designer of the machine. We could not attribute responsibility to the machine that failed. The man failed. Where did condemnation rest, upon the man or upon his Maker? If upon his Maker, then the man should receive no condemnation, no punishment, and the question of his right and power to choose for himself in the matter in which he failed is forever settled in the negative. If the condemnation rested upon man, then the question as to his right and power to choose for himself rests upon the eternal character of his Maker. God is holy,

every-day secular affairs, and deny it in the alphabet of spiritual affairs.

There are some things concerning which hearsay knowledge is better than experimental knowledge. How much better it would have been for Adam had he believed what God told him about life and death! How much better it would have been for Lucifer if he had believed the same thing! We know something about it by experience. God grant that we shall not pass into the full experience! There is only one needful knowledge, and that is the knowledge of God and of life. A knowledge of Him will then embrace His all-wisdom, applied whenever necessary to our lack of experience to make that experience perfect. This perfect wisdom was furnished to man in his beginnings. His only problem was to use great sufficiency and be satisfied with it in continuance, with the fulness of all good things bestowed upon him. The progression and outworking of this problem was to have been a continuing expression of belief and loyalty.

It has been said that man had no character at his creation, and that he was on probation respecting the development of character. In the sense that character is the resultant of life's experiences, it might be said that he had no character, for he certainly had no experiences of his own behind him; but he had a perfect endowment in the divine impress on character mold. His tendencies and impulses were divinely inspired, and in this sense he possessed the elements of a Godlike character. Every experience thenceforward in the pathway of righteousness would have proved this character, strengthened its tendencies and impulses in the man, and confirmed their intrinsic merit. The longer such experience, the greater the confirmation of character. Such a character as this has for its fruits eternal life. This was the object of man's creation, the glorious present and future of his contemplation. And truly it rested with him to maintain and confirm such an existence.

True, a specific test was instituted, with a definite prohibition. But it should be clearly understood that the institution of a concrete test was not an arbitrary arrangement. Some have supposed it was such, and have endeavored to belittle the record of man's beginnings by reason of this narrative. A moment's candid thought and review will reveal its essential purposes and inherent relations. The principle of choice implies at least two possible ways, two paths, two courses of conduct. In the divine economy these ways are defined as opposites in such terms as good and evil, righteousness and sin, life and death. The divine arrangement is perfect, and furnishes only the positive. God Himself is the great Positive. His provision embraced only positives for both the spiritual and physical natures of His creatures. All was good, "very good," there was no concrete negative. But the power of recognizing the possibility of negatives of positive states or qualities inheres in the rational mind, altho the individual may not have known the negative experimentally. The element of reason leads to these conclusions.

Hence the selection of some object, as the fruit of a certain tree, as an object to be avoided, was merely to illustrate concretely all negative principles. Thus was supplied a public, outward, physical opportunity for man to exercise his inherent right and power of free-will, to express his appreciation of the good things provided for him, and witness his faith in the all-wisdom of his Creator. There are some who object to a public test of loyalty to God. This is an objection raised by the sinful mind. God's ways are frank, open ways, and the elements of righteousness ever find outward expression. There is nothing hidden, nothing behind the scenes, no mask, no hypocrisy. A concrete test for unfallen beings is a concomitance of free moral agency. It is as essential as the door to the house. If one wishes to pursue this subject of the concrete test further, there may be discerned in the object selected a peculiar appropriateness, perfectly according with the fundamental principles involved.

How Long?

How long was this proving, this testing, to endure? From the principles considered, and from certain statements of the word concerning the future, there are two phases to the answer to this question: First, just so long as free moral agency is a characteristic of any intelligence, just so long will there

Duty's Voice.

NOT on Arena's sands, not on the course
Before a Caesar and applauding throng,
Sounds Duty's trumpet in its loudest tone,
But in the silence of vocation's call;
Within the rest, the sanctity of home.
In hilly, stony path of daily care;
In the monotony of daily toil;
In struggle and in strife of spirit proud;
Resisting penury, neglect, and pain;
Unrealized ambition cherished long;
In sacrifice performed without rite,
Where swings no censor and where chants no priest.
—Anon.

exist the opportunity for public expression of one's choice—his faith in God. And by implication, at least, we may say there will continue the concrete object selected as an illustration of negatives. Loyalty, now and forever, is the fruit of faith, and it will be maintained only by eternal fixedness of purpose.

The second phase of the answer relates to a glorious era, or age, of peculiar powers of body and mind that awaited the family of Adam after a certain period of faithful and righteous existence. That age, with its marvelous possibilities, was to have been ushered in when the earth was fully peopled. And we are justified in believing that the time that was to have elapsed for the accomplishment of that peopling, synchronizes with the time now elapsing for accomplishing the same end under adverse conditions. A similar age now awaits the children of God—an age likewise of peculiar physical and mental powers and glories, surpassing in some particulars the age that might have been. Space forbids our referring further to these particulars. See 1 Cor. 15: 51, 52; Phil. 3: 20, 21; 1 John 3: 2; Luke 20: 27-36, etc.

Endowed with Godlike powers of intelligence, reason, and judgment, with divine wisdom for his counselor, there opened be-

fore man a vista of eternal life, happiness, sufficiency, contentment. Would he keep it? That was the question. A similar inclusive possibility, a fact soon to be realized, yet remains, to-day. Will you have a part in it? It is yours to choose.

The World's Conqueror.

THE Babe of Bethlehem has become the Conqueror of man. The rapturous utterance of the old prophet has been fulfilled: "For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace." All the world lies in subjection before Him; all the activities of man pay tribute to Him. He is the King of Kings and Lord of Lords. Ever since that hour of holy calm when the morning stars sang together, music has made Him the subject of its sweetest and noblest songs. His coming gave a new impulse and direction to art, and the greatest masters have vied with each other in doing honor to the holy Child, Jesus. Poets have tuned their harps to holier strains, and have dedicated the best children of their genius to the "One altogether lovely and the chiefest among ten thousand."

But by what means does this Conqueror subdue the world? Alexander, Tamerlane, Caesar, Napoleon were triumphant thru physical force. The sword, the catapult, the fire-brand, and all the devices of cruel, barbaric war secured for them temporary power over men. They conquered to subjugate. Christ makes His conquests by means of a subtler, stronger, nobler power than mere physical force. The emblem of His conquest is not the sword, but the olive branch. He is not the demon of war, but the Prince of Peace. He conquers to exalt. He makes men captive thru love. This is a force more potent than regiments of veterans or squadrons of battle-ships.—W. R. Maxfield.

God Giveth Grace.

TO DENY one's self and take up our cross willingly and daily, follow the commandments of God, and walk in His holy ways, require a fixedness of purpose that only those who are sustained by divine grace can endure. The temptations and allurements of the world are very enticing and often promise personal comfort and enjoyment that for the time being involve pleasure and profit. In some cases, fidelity to the dictates of the conscience awakens contempt on the part of others and puts the man of God to great straits, as well as to much disadvantage and loss, but, steady to his purpose, he proceeds on the even tenor of his way, counting it, if need be, better to suffer rather than sacrifice his sense of honor and piety.—*Philadelphia Methodist*.

LET us live in a great spirit, then we shall be ready for a great occasion.—*George Hodges*.



Religious Liberty

THE term "Religious Liberty" is used in a twofold sense: (1) To mean the only liberty which brings satisfaction—liberty from the bondage of sin; (2) It is applied to liberty vouchsafed by civil governments to the individual to worship or not to worship, as he may elect, providing his course of conduct does not transcend the *equal* rights of his fellow men. Christianity—the religion of the Bible—grants both in its fullest sense.

What Man Owes to God.

1. What is man's duty to God, the Creator?

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 13, 14.

"So speak ye, and so do, as they that shall be judged by the law of liberty." See James 2: 8-12.

2. How is man's duty elsewhere expressed?

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22: 37-40. See also Deut. 6: 4-6; Lev. 19: 18.

NOTE.—This is man's duty. God, his Creator, has commanded it; there is no alternative. God's law is the great law of right; His creatures have under Him, in their relations to Him, no right to do otherwise than right. God demands that as the creature's duty to his Creator, as the only method of assuring harmony of the universe, for the creature's highest and eternal good.

The Power of Choice.

3. Yet what awful power has God given man?

"Therefore CHOOSE." Deut. 30: 19.

"If any MAN HEAR My voice, and OPEN the door." Rev. 3: 20.

4. If we choose according to duty, what good will result?

"I have set before you life and death, blessing and cursing; therefore CHOOSE LIFE, that both THOU and THY SEED MAY LIVE; that THOU mayest LOVE the LORD thy God, and that thou mayest OBEY HIS VOICE, and that thou mayest CLEAVE UNTO HIM; for He is thy life, and the length of thy days." Deut. 30: 19, 20. See John 1: 12; Rev. 22: 17.

5. What will be the consequence of choosing our own way?

"Because I have called, and YE REFUSED; I have stretched out My hand, and no man regarded; but ye have set at naught all My counsel, and would none of My reproof: I will also laugh at your calamity; I will mock when your fear cometh; when your

fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon Me, but I will not answer; they shall seek Me early, but they shall not find Me: for that they HATED KNOWLEDGE, and DID NOT CHOOSE the fear of the Lord: they WOULD NONE OF MY COUNSEL: they despised all My reproof. Therefore shall they eat of the FRUIT OF THEIR OWN WAY, and be FILLED with THEIR OWN DEVICES. For the TURNING AWAY of the simple shall SLAY them, and the prosperity of fools shall destroy them." Prov. 1: 24-32.

NOTE.—God has given to every soul the right of choice. He has thrown around every soul a sacred circle of responsibility which Deity itself will not, can not, enter to compel the soul's choice. It is an awful thought. It is said that Daniel Webster declared that the greatest thought which ever came to him was "man's personal responsibility to God." Browning says:

"You forget too much
That every creature, female as the male,
Stands single in responsible act and thought,
As also in birth and death."

Why?—Because God demands love of His creatures, the obedience of faith and love, and love can not be compelled by law. Forced outward service is mockery in our relations to God. When God does not, will not, compel such service, should the human presume even to think to do it? Thus to do is to lift one's self above God.

6. What is our condition by birth?

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

"Whosoever committeth sin is the seryant [slave] of sin." John 8: 34; see also Rom. 6: 16.

7. Who alone can make us free?

"If the Son therefore shall make you free, ye shall be free indeed." John 8: 36.

8. How may this liberty from sin be maintained?

"If ye continue in My word, then are ye My disciples indeed, and ye shall know the truth, and the truth shall make you free." John 8: 31, 32.

"I will walk at liberty; for I seek Thy precepts." Ps. 119: 45. See also Isa. 61: 1; Luke 4: 18; Gal. 5: 1.

NOTE.—The liberty which Jesus gives is freedom from sin and sinning. It does not promise in this world freedom from hardship, toil, pain, persecution, death; but it does promise victory in all these thru Christ, and glorious victory at last over all the results of sin, death, and the grave. Yet the liberty which Christ gives here with all its hardships is sweeter than all that the world can give without Christ.

How Only Saved.

9. By what means only can we obtain Christ and His life of freedom?

"For God so loved the world, that He gave His only-begotten Son, that WHOSOEVER BELIEVETH IN HIM should not perish, but have everlasting life." John 3: 16.

10. How alone could His disciples bring souls to Christ?

"For the LOVE OF CHRIST CONSTRAINETH US." 2 Cor. 5: 14.

"Knowing therefore the terror of the Lord, we PERSUADE men." Verse 11.

"Now then we are ambassadors for Christ, as tho God did BESEECH you by us; we PRAY you in Christ's stead, be ye reconciled to God." Verse 20.

11. What did Peter say?

"The elders which are among you I EXHORT, who am also an elder: . . . FEED THE FLOCK OF GOD which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; NEITHER AS BEING ensamples to the flock." 1 Peter 5: 1-3.

"I BESEECH you as strangers and pilgrims." 1 Peter 2: 11.

12. Had the apostles control over the faith of God's children?

"NOT for that WE HAVE DOMINION over your FAITH, but are helpers of your joy; for by FAITH YE STAND." 2 Cor. 1: 24.

13. How did Jesus declare Himself even as regarding man's rejection of Himself?

"And if ANY MAN HEAR MY WORDS, and believe NOT, I JUDGE HIM NOT; for I came NOT to judge the world, but to save the world." John 12: 47.

14. What did He say to those rash disciples who desired to call down fire upon the heads of those who rejected Him?

"He turned, and REBUKED them, and said, Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to SAVE THEM. And they went to another village." See Luke 9: 51-56.

15. By what and when will man's choice and conduct be judged?

"He that REJECTETH ME, and receiveth NOT MY WORDS, hath One that judgeth him; the WORD THAT I HAVE SPOKEN, the same shall JUDGE him in the LAST DAY." John 12: 48; see also verse 49.

Equality of Man.

16. How has the Bible expressed the equality of men?

"God that made the world and all things therein, . . . hath made of one blood all nations of men for to dwell on all the face of the earth." Acts 17: 24-26.

"One is your Master, even Christ; and all ye are brethren." Matt. 23: 8.

17. In what great state documents is this truth repeated?

"We hold these truths to be self-evident, that ALL MEN ARE CREATED EQUAL; that they are endowed by their Creator with certain INALIENABLE RIGHTS; that among these are LIFE, LIBERTY, and the PURSUIT OF HAPPINESS."—Declaration of Independence.

"Congress shall make NO LAW respecting an ESTABLISHMENT OF RELIGION, or PROHIBITING THE FREE EXERCISE thereof, or



abridging the freedom of speech, or of the press."—*Con. of the U. S., Amendments, Art. I.*

18. What does the historian, George Bancroft, say of those who gave birth to these great declarations?

"Vindicating the right of individuality even in religion, and in RELIGION ABOVE ALL, the new nation dared to set the example of accepting in its relations to God THE PRINCIPLE FIRST DIVINELY ORDAINED IN JUDEA."

NOTE.—The Declaration of Independence does not say as ministers and statesmen often quote it: "All men are created **FREE AND equal**;" for its framers knew that many came into this world as born slaves. Neither did its framers mean that all men were of equal worth or beauty or weight or height, or equal in mentality or intelligence; but **EQUAL** in the pursuit and choice and use of the God-given rights—"life, liberty, and the pursuit of happiness." Those rights and that equality every human government ought to secure and maintain to all within its jurisdiction.

Difference of Sphere.

19. What principle did Jesus enunciate as to human duties to God and to earthly government?

"Render to Caesar the things that are Caesar's, and to God the things that are God's." Mark 12:17.

20. What is the duty of Christians toward civil rulers?

"Let EVERY SOUL BE SUBJECT UNTO THE HIGHER POWERS. . . . Ye must needs be SUBJECT not only for wrath, but also for CONSCIENCE' SAKE. For this cause PAY YE TRIBUTE also. . . . Render therefore to all their dues, TRIBUTE TO WHOM TRIBUTE IS DUE; CUSTOM TO WHOM CUSTOM; fear to whom fear; honor to whom honor." Rom. 13:1-7.

"SUBMIT YOURSELVES TO EVERY ORDINANCE OF MAN FOR THE LORD'S SAKE; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men." 1 Peter 2:13-15.

21. To whom is our worship due?

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

22. Is worship without obedience acceptable?

"Why call ye Me, Lord, Lord, and do NOT the things which I say?" Luke 6:46. See Matt. 7:21; Titus 1:16.

23. Who commanded the Sabbath, and to whom should it be kept holy?

"And God spake: . . . 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." Ex. 20:2-10.

"Six days may work be done; but the seventh is the Sabbath of rest, HOLY TO THE LORD." Ex. 31:15.

24. When Nebuchadnezzar, the "servant" of the Lord (Jer. 27:6, 7), entered God's sphere of government, and sought to regulate conscience by demanding the worship of the image to Babylonian patriotism, what did God's servant, justifiably in God's sight, answer?

"O Nebuchadnezzar, we ARE NOT CAREFUL to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But IF NOT, be it known unto thee, O king, that we WILL NOT SERVE THY GODS, NOR WORSHIP THE GOLDEN IMAGE which thou hast set up." Dan. 3:16-18.

25. When under the Persian dynasty, under the guise of patriotism all outward homage was forbidden save that to the king, what did God's servant do?

"Now when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees

should not be delivered to the Jews: but now is My kingdom not from hence." John 18:36.

28. How was Peter rebuked when he sought to defend his Lord with carnal weapons?

"Then said Jesus unto him, PUT UP AGAIN THY SWORD INTO HIS PLACE: for all they that TAKE THE SWORD SHALL PERISH WITH THE SWORD." Matt. 26:52.

29. What did Jesus assure His disciples would come?

"These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service." John 16:1, 2.

30. Why would men do this?

"And these things will they do unto you, because THEY HAVE NOT KNOWN the Father, nor Me." John 16:3.

What Eminent Men Have Said.

GEORGE WASHINGTON: "Every man who conducts himself as a good citizen, is **ACCOUNTABLE ALONE TO GOD** for his religious faith, and **SHOULD BE PROTECTED** in **WORSHIPING** God according to the **DICTATES OF HIS OWN CONSCIENCE.**"

THOMAS JEFFERSON: "Almighty God hath created the mind **FREE**; all attempts to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of **HYPOCRISY** and **MEANNESS**, and are a departure from the plan of the holy Author of our religion, who, being Lord both of body and mind, yet chose not to propagate it by coercion on either, as was in His almighty power to do."

JAMES MADISON: "**RELIGION** is **NOT** in the **PURVIEW** of **HUMAN** government. Religion is essentially distinct from government and exempt from its cognizance. A connection between them is injurious to both."

U. S. GRANT: "Leave the matter of religion to the family altar, the church, and the private school supported entirely by private contribution. **KEEP THE STATE AND THE CHURCH FOREVER SEPARATE.**"

MACAULAY: "The whole history of the Christian religion shows that she is in far greater danger of being **CORRUPTED** by the **ALLIANCE** of power than of being **CRUSHED** by its **OPPOSITION.**"

UNITED STATES CONSTITUTION: "**CONGRESS** shall make **NO LAW** respecting an **ESTABLISHMENT OF RELIGION**, or **PROHIBITING THE FREE EXERCISE** thereof, or abridging the freedom of speech, or of the press."

PRESBYTERY OF HANOVER, VIRGINIA: "The only proper objects of civil government are the happiness and protection of men in the present state of existence; the security of the life, liberty, and property of the citizen; and to restrain and encourage the virtuous by wholesome laws equally extended to every individual; but **THE DUTY THAT WE OWE TO OUR CREATOR, AND THE MANNER OF DISCHARGING IT**, can only be directed by reason and conviction, and is nowhere cognizable but at the tribunal of the universal Judge. To judge for ourselves, and to engage in the exercise of religion agreeably to **THE DICTATES OF OUR OWN CONSCIENCE**, is an **INALIENABLE RIGHT**, which, upon the principles on which the Gospel was first propagated, and the Reformation from popery carried on, can **NEVER**

(Continued on Page 11.)

True Freedom.

Is true freedom but to break
Fetters for our own dear sake,
And with leathern hearts, forget
That we owe mankind a debt?
No; true freedom is to share
All the chains our brothers wear,
And, with heart and hand, to be
Earnest to make others free.

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.

—James Russell Lowell.

three times a day, and PRAYED, and GAVE THANKS BEFORE HIS GOD, AS HE DID AFORETIME." Dan. 6:10.

26. When the apostles of Jesus Christ were forbidden by those in authority to preach certain disturbing things to current customs and orthodoxy, what replies did they make?

"But Peter and John answered and said unto them, Whether it be right in the sight of God to harken unto you, more than unto God, judge ye." Acts 4:19.

"Then Peter and the other apostles answered and said, We OUGHT TO OBEY GOD RATHER THAN MEN." Acts 5:29.

27. Should the religion of Christ be promulgated, promoted, or defended by carnal weapons?

"For tho we walk in t'le flesh, we do not war after the flesh (for the weapons of our warfare ARE NOT CARNAL, but mighty thru God to the pulling down of strongholds); casting down imagination, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity EVERY THOUGHT to the OBEDIENCE OF CHRIST." 2 Cor. 10:3-5.

"Jesus answered, MY KINGDOM IS NOT OF THIS WORLD: if My kingdom were of this world, then would My servants fight, that I



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For further information see page 15.

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Notes on Religious Liberty.

THE only true religious liberty is the liberty which Christianity bestows in response to faith. That boon is freedom from sin and sinning.

The greatest, most bitter, most prolific slavery which the world knows is the bondage of sin. It is evil and only evil. Yet its character is so deceptive that it often makes its thrall believe that he is enjoying liberty, when he is in reality the worst of slaves.

From this awful bondage, resulting, if not broken, in eternal death, Jesus Christ sets free all who believe in Him. Blessed boon which breaks the chains of the devil, the bonds of habit, the thralldom of vice and iniquity!

Civil liberty to worship God according to the dictates of our own conscience is not vouchsafed by Christianity, but it is clearly taught that religious duties should be rendered to God, and civil duties to our fellow men.

There are certain inalienable rights belonging to all men. Man can not rightly be deprived of these by any human tribunal, by any man or combination of men. These rights are to life, liberty, and the pursuit of happiness. Of course, that "pursuit of happiness" must not interfere with the equal rights of his fellows.

Neither does a man surrender these rights to society or to government, for it is the very object of the institution of government to protect men in these rights.

These rights include the right to choose religion or refuse it so far as man is concerned. As respects duty to God, it is always right to do right, and it is wrong to do otherwise; and God will hold every man responsible for his conduct. Yet notwithstanding this, He gives to every man the privilege of choosing to do wrong. As God grants this to all men, surely man has no right to refuse what the infinite God grants.

He who holds to the true principles of religious liberty, holds them for the other man, be that other man his most bitter opponent. To demand liberty for ourselves alone is unmitigated tyranny.

The only true rule to guide us in the matter of religious liberty is the Golden Rule, "Whatsoever ye would that men should do to you, do ye even so to them." This does not refer merely to men believing as we do, but to all men. Whatsoever ye would that the heathen Chinese should do to you, do ye even so to him. Whatsoever ye would that the Roman Catholic should do to you, do ye even so to him. Surely, we would want any of these to give us the privilege of

worshiping or not worshiping according as our conscience dictated; could we in reason deny them?

If we believe that we are right, can we not

afford to be more than fair? Does God demand of us, not only what He would not do thru Christ, but what Christ forbade His disciples to do?

Studies in Romans

Salvation for the Weak.

Rom. 5:6-11.

LAST week our studies in Romans brought us to consider the first verses of the fifth chapter, which tell of the blessedness and joy that come to those who have accepted the righteousness that may be had as a free gift by every one thru Christ Jesus. The next verses to be considered are full of the most blessedly comforting statements that we find in all the Bible.

"For while we were yet weak, in due season Christ died for the ungodly. For scarcely for a righteous man would 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. Much more then, being now justified by His blood, shall we be saved from the wrath of God thru Him. For if, while we were enemies, we were reconciled to God thru the death of His Son, much more, being reconciled, shall we be saved by His life; and not only so, but we also rejoice in God thru our Lord Jesus Christ, thru whom we have now received the reconciliation." Rom. 5:6-11.

"While we were yet weak," "Christ died for the ungodly." Man was weakened by sin; he was ungodly, out of harmony with God. In this state of man's rebellion against God, if we were to follow the rule of human nature, there would be such feelings of antipathy between God and man that God could not and would not reach out the helping hand. "But God commendeth His own love toward us, in that, while we were yet sinners, Christ died for us."

Yes, God commends His love by this wonderful act of giving His Son to die for man, even while man was yet in rebellion against Him. Since God loves us so much that He will give the dearest object of His affections to die for us while we are yet rebels against Him, can there be any doubt about the depth and genuineness of His love? "For if, while we were enemies, we were reconciled to God thru the death of His Son, much more, being reconciled, shall we be saved by His life."

God loves us while we are enemies to Him. He reaches out for us by His love, and we yield to Him and thus become His friends; we are no longer at enmity with Him. Now according to the clear logic of the apostle's words last quoted above, if the Father reconciles us from this enmity, how much more will He save us when we are no longer in this state of rebellion? There is a wonderful power in this great truth.

In the Master's Sermon on the Mount, He expressed the character of the Father in respect to loving our enemies in the following words:

"Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye

more than others? do not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect." Matt. 5:44-48.

It is perfectly natural to love them that love you and to hate the ones that hate you. But when it comes to loving a person who is such an enemy that he persecutes us, it takes divine power. The human being is not equal to the task, except as the divine power takes hold of him and thus enables him to love his enemy. This manifestation of God's character, which shows Him in the attitude of loving and helping those who are rebelling against Him, is one of the most marvelous things that the human mind can contemplate. The fact that the heavenly Father loves His enemies, and is doing all that He can to save them, is calculated to inspire the sinner with hope, and to lead him to the feet of his Master.

In asking His children to love their enemies, the Lord does not require of us a thing that He does not do Himself. He is simply inviting us to take our stand with Him on the very thing that is set forth to commend His love to the human family. The Lord loves His enemies. It is one of His divine attributes, and He asks His followers to learn of Him how to love those who persecute us so that we may be His sons and daughters. The prophecies show that we are in the closing days of time, and furthermore that there will be much persecution in many places before the Lord's work in the earth is finished. Then it is an important lesson for all to learn how to love those who are doing the persecuting, so that proper effort can be made to seek and save them.

"And not only so, but we also rejoice in God thru our Lord Jesus Christ, thru whom we have now received the reconciliation." We have now received the reconciliation. He puts it in the present tense. We have the reconciliation now. We are reconciled to God.

And, having received this reconciliation, we rejoice in God. There is an indescribable joy that comes to every one who is reconciled to God. Not that God is reconciled to us; but we are reconciled to Him. God has always been reconciled to us in order that He could love us and save us. But what He is working for is to get us to become reconciled to Him. He is not reconciled to our sins, and we should praise Him all the time that it is so. But He does love us, even tho we are His enemies, and is seeking to fill us with the joy of being reconciled to Him.

WHILE the works of once famous skeptics are left to rot on bookshelves, every year sees the Bible translated into some new tongue, acquire a greater influence, and receive a wider circulation.—Guthrie.

Studies in the Book of Daniel

A Prophecy of the Nations

God in History.

Medo-Persia.

BABYLON'S career as a world-empire ceased with the joint rule of Nabonidus and Belshazzar. The prophetic symbols of succeeding powers are as follows:

"And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh."

"After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it."

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns." Dan. 7: 5-7.

Darius the Mede succeeded to the throne of Babylon B.C. 538, to be followed by Cyrus, the great Persian. A century and a half before his coming to power, Isaiah, by the in-breathing of God, predicted the fall of Babylon and the deliverance of God's people thru him. In that deliverance he was the type of the greater Deliverer, from a greater captivity, even that of sin. Here is a part of the record:

"Thus saith Jehovah, thy Redeemer, . . . I am Jehovah, that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth; . . . that saith of Cyrus, He is My shepherd, and shall perform all My pleasure, even saying of Jerusalem, She shall be built; and to the temple, Thy foundation shall be laid. Thus saith Jehovah to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him, and I will loose the loins of kings; to open the doors before him, and the gates shall not be shut. I will go before thee, and make the rugged places plain; I will break in pieces the doors of brass, and cut in sunder the bars of iron; and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I am the Lord, which call thee by thy name, even the God of Israel. For Jacob my servant's sake, and Israel My chosen, I have called thee by thy name; I have surnamed thee, tho thou hast not known Me." Isa. 44: 24 to 45: 4.

Immediately on his coming to the throne Cyrus issued his decree for the release of the Judean captives, and the rebuilding of Jerusalem. Ezra 1: 1-3. Here expired the seventy years' captivity foretold by Jeremiah. Jer. 25: 11, 12. This was God's object-lesson of the glorious Gospel.

Under Cyrus were united the two kingdoms of the Medes and Persians, extending "from India even unto Ethiopia, over an hundred and seven and twenty provinces." Esther 1: 1. Cyrus was killed in a battle with the Touranians, B.C. 529, and was succeeded by a most unworthy son, Cambyses, known in Ezra 4: 6 as Ahasuerus.

The great Persian empire held sway till the battle of Arbela. In the year 335 B.C., Darius Codomanus, or Darius III, came to the throne. In his second year a new figure appears in Persia. Alexander the Great had crossed the narrow strip of water which sepa-

rates Europe from Asia, with but 30,000 foot and 5,000 horse for the purpose of conquering a world empire. He met the Persian forces at the river Granicus, and defeated more than five times the number of his army. The next conquest, the year following, came at Issus, where Alexander defeated a Persian army of 600,000. The next year Darius mobilized an army of 1,000,000 men, but was utterly defeated at the battle of Arbela, B.C. 331, the end of the Persian empire. Medo-Persia is well represented by the slow, tenacious, but not less cruel, bear. Raising itself up on one side indicates the manner of its coming up, one part, the Median, coming to power first. The three ribs in the bear's mouth, represented as saying to the bear, "Arise, devour much flesh," are thought to refer to the provinces of Babylonia, Lydia, and Egypt, which Medo-Persia greatly oppressed, the evil acts of which incited it to more cruelty.

Grecia.

Grecia is symbolized by the swift leopard with its soaring wings, indicative of rapidity of conquest and soaring pride. The four heads symbolize the four divisions into which Grecia was divided soon after the death of Alexander. After a few brief years of strife, and plot and counterplot (B.C. 301), the great Grecian empire is found divided as follows: In the north, Thrace, Bithynia, and some smaller provinces of Asia Minor; in the east, Syria, and the country to the Indus; in the south, Egypt, Libya, Arabia, and Palestine; in the west, Macedon and Greece; ruled respectively by Lysimachus, Seleucus, Ptolemy, and Cassander.

Rome.

The fourth beast, "dreadful and terrible," finds no symbol in nature, not even with unnatural additions, adequately to represent the empire it symbolizes. From Revelation 13 it seems to be a combination of the lion, the bear, and the leopard, with the addition of the ten horns. It was more cruel than all the beasts before it. What it did not break in pieces and devour, it trampled underneath its feet. The symbol can apply to but one power; namely, Rome. Every specification fits Rome, and no other. Note the following:

1. It was a power to succeed Grecia. This was true of Rome.

2. It was more oppressive and cruel, especially toward the saints of God, than all that were before it. This is preeminently true of Rome thruout its career, pagan and "Christian."

3. It had ten horns symbolizing ten kingdoms. Verse 24. Rome was divided into ten kingdoms by the incursions of the northern barbarians between the years A.D. 351 and 476, as follows: Allemanni, Franks, Burgundians, Vandals, Suevi, Visigoths, Saxons, Ostrogoths, Lombards, and Heruli. There were not less than ten; there were no more.

4. This nondescript, terrible beast was to be "the fourth kingdom upon earth," a positive proof that Assyria and Egypt are not counted among its predecessors. It is (1)

(Continued on Page 13, Column 1.)



"And Behold Another Beast, a Second, like to a Bear."



"Lo Another, like a Leopard."



"A Fourth Beast, Dreadful and Terrible."



THE OUTLOOK

"Watchman,
what of
the night?"

Silly Devotion to Brutes.



Said to Have Sold for Five Thousand Dollars.

THE pictures on this page speak for themselves. They are not fanciful; they truly represent occurrences in real life.

There is a sentimental class of people who do not have very much to occupy their time, and so they become enamored with brutes (usually dogs), and make companions of them.

They treat these brutes as tho they were humans; indeed, in many instances they even go beyond what would be real good taste if their treatment were accorded to boys and girls instead of to mere dogs.

The dog is so constituted that he enjoys and revels in carrion and like kinds of filth. It is his nature. And so soon as he is left to himself he will drop to the level of his kind and do the things that come natural to him. He appreciates a bone in the back yard. But to be brought to the table and have to be hampered by using napkins, and plates, and cups and saucers, and things of that kind, must be a great bore to his dogship. A dog is not a human being, and he does not have the nature of a human being, and hence the things that would be very essential to the comfort and necessity of men, women, and children would be entirely out of place and very annoying for the dog.

The dog that is under the necessity of having two attendants put him thru a morning bath, and then rub and massage him, and then have to go to the manicure to have his nails polished, must feel that he is indeed a victim of very cruel conditions. Having been put thru this program, the limit of hardship for the poor creature is surely reached when he is made to sit on a chair at the table and receive his food in courses at the obsequious hand of a waiter in uniform. What a sight to behold a brute, and especially a scavenger like the dog, being put in the position of looking down upon a man as a menial slave, man that was originally made in the image of the great Creator!

The number of people who are so silly as to do such things is fortunately quite small, and it is sincerely to be hoped that it will get smaller and smaller; for the pernicious effect of rendering such service to dogs is very degrading to the one who will consent to serve as well as to the owner who employs the servant. The dignity of belonging to the human race should assert itself, and no amount of money should tempt any one to degrade himself so far as to become the attendant servant of brutes, and especially of a brute that is such a filthy creature as a dog.



The Manicure and Maid Cleaning and Polishing the Dog's Nails.

Dogs may be made very useful on the farm, and possibly there are other places where they may be profitable as servants. But they are useful only when they are allowed to be just dogs, and not when the attempt is made to elevate them to the sphere of the human family.

People who have enough money to employ servants to wait on dogs will find much more interesting and appreciative subjects among children. There are thousands of bright children in this great country who do not have the advantages of the training and education that they are capable of taking. They would appreciate and respond to the help that could be given them. They would be useful in society, and thus good results of the work could be shown. But after all that can be done for a dog is lavished upon him, he is not so much of a dog as he would have been if allowed to follow the course marked out for him by his nature.

A child, thru the misfortunes that have come to his parents, may be in a hopeless and helpless



His Dogship Receiving His Daily Airing.

condition. If left in this way, he will grow up in ignorance and amount to but little, and possibly be a real hindrance in society. But if fostered and trained as he should be, he may become a shining light in the world and a great help to all about him. As between the two fields, the fostering of helpless human beings or the fostering of dogs, it should not take long to reach a decision. T.

Subject-Matter for War.

THERE has been a great deal of talk during recent months in regard to the probability of the United States going to war with Japan. But now the talk has shifted, and the discussion is concerning the probability of China and Japan drawing their swords against each other.

Japan shipped a large supply of rifles to a merchant who China claimed was much more than likely to sell them to some of the revolutionists in her own borders. Hence she seized the ship containing the guns. Japan demanded that the ship be released and that an apology be made, and also that indemnity should be paid. To enforce her demands she sent a cruiser to the port of China, and it looked for a time as tho there might be bloodshed. But England has stepped in and asked her ally, Japan, for an explanation, and told her to wait until matters could have further consideration. Among the things proposed by England is that the matter be submitted to a court of arbitration. This was suggested by China in the beginning of the difficulty, but Japan refused to listen to her. It remains



The Dog and His Mistress at Dinner.

to be seen if she will give respect to the suggestion of her powerful ally.

While the question of war with Japan has thus been discussed, the powers of Europe have been very much concerned over developments that had their center around the Bosphorus and the Dardanelles. It looked for a time to a great many as tho Emperor William had some designs in mind to carry out that would result in very serious complications. And then the United States has a question with Venezuela that does not seem to settle very readily. Demands that have been made by this government are being ignored and the question has a serious outlook.

If you will take the pains to notice it, you will see that there is but very little time in any year that some of the nations are not discussing questions that lie dangerously close to the border-line of war. These questions are being settled, or patched up, as a general rule, and war does not result. For this reason many persons are reaching the conclusion that we are not to have any more wars. They think that the nations are becoming too humane to go to war. Indeed, some men are fondly hoping that they will be able to invent arms so powerfully destructive that the very terror of them will keep the nations in peace.

One prophetic portion of Scripture reads:

"And the nations were wroth, and Thy wrath came, and the time of the dead to be judged, and the time to give their reward to Thy servants the prophets, and to the saints, and to them that fear Thy name, the small and the great; and to destroy them that destroy the earth." Rev. 11:18.

The foregoing scripture very plainly shows that when the time for the judgment arrives, the nations will be "wroth," and God Himself will be called upon by the conditions of the time to "destroy them that destroy the earth." But while the nations are in this wrathful condition, there is another prophecy that shows that they will be held in check until the work that the Lord has to do in the earth is accomplished. The prophecy reads:

"After this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon any tree. And I saw another angel ascend from the sunrising, having the seal of the living God: and he cried with a great voice to the four angels to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the servants of our God on their foreheads." Rev. 7:1-3.



Two Servants Giving the Dog His Morning Bath.

"Wind" in these symbolic prophecies denotes war and strife. This should be evident to any one from a close reading of the foregoing text. And we see from the text that God has commanded the angels to hold back this strife among the nations until His sealing work is accomplished. But when that work is finally done, then the nations will no longer be restrained by the hand of Omnipotence. Then the war-scenes that have been depicted by the prophets will become a reality in the world. And who can not see that the materials for it are abundant and on every hand?

A Shameful Condition.

WE have made mention a time or two of the trouble the faculty of Stanford University is having with some of the students over the drink curse. A number of students had been intoxicated and the committee on discipline had been grappling with the problem, when one of the students became so drunk in a nocturnal carouse that he missed his home and went into another man's house and was groping about in the hallway when he was shot dead for a burglar. This incident so stirred the authorities of the institution that they determined to blot the drink curse from the place.

Professor Jordan, the president of the university, is a strong temperance man himself, and has been working hard to get the saloons and other places where liquors are sold all removed from all the territory that surrounds the school. Indeed, he has expressed the hope that the liquor curse could be driven out of the whole of the Santa Clara Valley in which the school is located.

But on a recent evening a company of the students who are hostile to having their drink supply cut off, formed a procession and made quite an ugly demonstration about the grounds of the school. Among other things they marched to a small village just outside the university grounds to the home of the professor who is at the head of the committee on discipline and called for him to come out. His wife went to the door and informed them that the professor was not at home, and they went away. What they would have done if the professor had been at home is hard to tell. They then marched back thru the university grounds, headed by a band. In their rounds they went past the chapel where Professor Jordan was presiding at a meeting that was being addressed by a leading physician from San Francisco. In going past the chapel the band continued to play and they otherwise kept up their noisy demonstration.

It is sincerely to be hoped that the faculty of the university will take hold of things with a strong hand and root out the curse of both the drink and the lawlessness. But one can not help the suggestion that if such things as this are to be found among the young men that are studying to make our future legislators, doctors, and other leading citizens, what may we expect in the next generation?

The slogan of the presidents of many of these higher institutions of learning is that "they have no time for religion." With the moral foundations thus swept away, we have many clear representations of the results. The attempt is made to teach abstract morals apart from the religion of the Lord Jesus Christ. But such morals are not strong enough to hold when self-interest or self-pleasure comes up for consideration.

Who can not see that in lavish display of riches, in luxury and extravagance, in the worse than worthless lives of many of the rich and would-be-rich, in the dissoluteness and licentiousness of many of her men and youth, in the venal corruption in and out of office from the nation to the town, in class troubles and slavery, in the purchase of elective franchises, in a thousand other ways, the great American republic is going the way of the Roman republic? There are a hundred and one remedies proposed to stay her course. They may retard, but they will not cure. True reform must reach the individual heart thru the power of Christ's Gospel received by faith. There is no other way.

What Eminent Men Have Said.

(Continued from Page 7.)

BE TRANSFERRED TO ANOTHER.—Declaration of 1776.

UNITED STATES SENATE: "It is NOT in the LEGITIMATE PROVINCE OF THE LEGISLATURE to determine WHAT RELIGION is TRUE or what FALSE. Our government is a civil and not a religious institution. Our Constitution recognizes in every person the right to choose his own religion, and to enjoy it freely without molestation. THE PROPER OBJECT OF GOVERNMENT IS to protect all persons in the enjoyment of their civil as well as their religious rights, and NOT TO DETERMINE FOR ANY WHETHER THEY SHALL ESTEEM ONE DAY ABOVE ANOTHER, or esteem all days alike holy. What other nations call religious TOLERATION, we call religious RIGHTS. They are not exercised in virtue of governmental indulgence, but as RIGHTS of which government can NOT DEPRIVE ANY PORTION OF CITIZENS, however small. Despotism may INVADE those RIGHTS, but JUSTICE still CONFIRMS them."—Report, 1829.

UNITED STATES SENATE: "Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for the violation of what GOVERNMENT DENOMINATED THE LAW OF GOD."—Report, 1829.

DR. PHILIP SCHAFF: "LIBERTY OF CONSCIENCE requires LIBERTY OF WORSHIP as its manifestation. To grant the former and to deny the latter is to imprison conscience and to promote hypocrisy and infidelity. Religion is in its nature voluntary, and ceases to be religion in proportion as it is forced. God wants free worshipers, and no others."

DR. PHILIP SCHAFF: "SECULAR power has proved a SATANIC gift to the CHURCH, and ECCLESIASTICAL power has proved an ENGINE of TYRANNY in the hands of the STATE."

JOHN CLARK RIDPATH: "Proscription has no part nor lot in the modern government of the world. The stake, the gibbet, and the rack, thumb-screws, swords, and pillory, have no place among the machinery of civilization. Nature is diversified; so are human faculties, beliefs, and practises. ESSENTIAL freedom is the RIGHT TO DIFFER, and that right must be sacredly respected."

SUPREME COURT OF CALIFORNIA: "If we can not trust free agents to regulate their own labor, its times and quantity, it is difficult to trust them to make their own contracts. If the Legislature could prescribe THE DAYS OF REST for them, then it would seem that the SAME POWER could prescribe the HOURS to WORK, REST, and EAT."

"If the Legislature have the authority to appoint A TIME OF COMPULSORY REST, it is without limit, and may extend to the prohibition of all occupations at all times."—Ex parte Newman, 9 Cal., pp. 509, 518, 517, 510.

ABRAHAM LINCOLN: "Those who deny freedom to others, deserve it not for themselves; and, under the rule of a just God, can not long retain it."

The Struggle for Justice.—Ella Wheeler Wilcox refers to the reform in the Roman laws by Licinius, nearly four centuries before Christ, under which both patricians and plebeians were justly dealt by, how Gracchus tried to revive it, and failed; and then she says: "Centuries have rolled away since all these things were done and still the old battle is going on between man and man. . . . Still is the voice of Wisdom raised in warning and still Extravagance with deaf ear speeds on to its ruin. The world is like a forest, and as fast as one tangled mass of underbrush is cleaned out another shoots forth." And yet she hopes in her transmigration-of-souls delusion that "such men as Licinius, Gracchus I and Gracchus II and our own Henry George will surely come back in beautiful forms to enjoy this New Eden, for which they labored." She, poor soul, and thousand of others in the great diversified "New Thought" school will be bitterly

disappointed. They are looking for the regeneration of man within themselves, by their own labor, ignoring man's nature which must be changed, and can only be changed by the grace of Jesus Christ, by the Life from above. This for the individual heart. The world will not know justice till Jesus Christ reigns in glory.

Suicides in Prussia.—The statistics of the suicides in Prussia for 1906 have just been published. They show that in that twelve months no fewer than 7,298 persons took their own lives, 5,584 being men and 1,714 were women. The various causes given for the suicides were disappointment, physical suffering, nervous disorders, insanity, weakness of intellect, alcoholism, attacks of passion, consequences of immorality, sorrow and despair, guilty consciences and shame at their own actions, anger and quarrels, while in quite a number of cases no cause for the self-murder could be ascertained.

Penrose Proposes a U. S. Press Muzzler.

Would Empower Postmaster General to Exclude Any Publication.

NO LIMIT TO EFFECT.

[The following with the above heading appeared in the *North American*, of Philadelphia, February 14. It is a direct blow against the freedom of the press, and seems to make one man, whatever his prejudices are, the censor of the press. It would seem as if every lover of civil and religious liberty ought to rise up against it.]

Washington, February 13.—Senator Penrose has introduced a bill to provide for an absolute press censorship, in the hands of the postmaster general.

The bill provides:

That section 3893 of the Revised Statutes be, and the same is hereby, amended by adding: "And when any issue of any periodical has been declared non-mailable by the Post-office Department, the periodical may be excluded from second-class mail privileges at the discretion of the postmaster general."

The section of the Revised Statutes amended by the bill relates to obscene books, pamphlets, papers, or other matter. But the amendment is not confined to such publications; it covers all publications, without reference to whether they contain obscene or indecent matter. It gives the postmaster general arbitrary power over the public press of the United States.

Penrose will say that his purpose was merely to give the postmaster general power to exclude from the mails vicious publications. This power, however, the postmaster general already has, so that the Penrose proposition must have a deeper purpose.

It can be seen that with such a postmaster general as would be selected by the corporations and their senators, if they obtained control of the government, a law of this character could be used to suppress or harass newspapers which opposed their schemes.

Misuse of Drugs.—A striking testimony of the terrible results of the use of drugs was recorded in the *Mercury*, of San Jose, Cal., February 28: "A pitiful scene was enacted in the sheriff's office this morning when Dr. and Mrs. Charles C. Miller were brought from Boulder Creek and examined as to their sanity. The couple are young, a little over thirty, and have become the wrecks that they now are from the use of drugs. The wife, in particular, is a wreck, and when taken to the train, her wails were pitiful. They were both taken to Stockton. They leave a child, an imbecile, which is to be sent to the Feeble-Minded Home at Eldridge."

The latest despatches indicate that Japan is inclined to be more moderate in her demands upon China, and that a break will be avoided. This condition has evidently been brought about thru the good offices of England, Japan's powerful ally.



With Wisdom Filled

O WOULD that Peter's zeal were mine,
With wisdom, too;
That I might grasp the power divine
God's will to do;
Impetuous and bold I know—
But I would be impetuous, too,
Filled with the zeal that Peter knew
That I the way of life might show.

But O, with that impetuous zeal
Before the Fount of strength to kneel,
To be with heavenly wisdom filled,
Within my heart God's word instilled;
Then girded with the Master's might
Against the evil world to fight!

MAX HILL.

Young Men

A Few Words to You.

THERE are many young men in religious schools and colleges who are this year either giving themselves to God or giving themselves anew to His service. In some instances this step has been taken as the result of quiet, deep conviction, and labors of godly parents and teachers; in others, it has been the influence of revivals. Some of the results of the latter are likely to be transitory, not, however, thru the fault of the revivalist, but thru failure of young men to separate from sin.

Young men, let the writer, who has been young like yourself, speak a few words to you. Pause and read them seriously. If you yourself do not need them, some other soul may need their truth thru you.

These are critical days, big with important events and decisions. Day after day is a crisis day with you. You are choosing for wo or weal, for bane or blessing. Your heart has been aroused, your conscience quickened, you are determined to repent and reform. This is well; but do not misunderstand the meaning of these weighty terms.

True repentance is not a matter of feeling, but of principle. There may be in it very deep feeling and emotion; there probably will be; but there may be also no deep feeling save cold, clear conviction of duty. In either case, act!

True repentance goes to the bottom. It will be manifest in no lingering, reluctant confession of wrong-doing, in no half-hearted undoing of wrong, in no balancing between expediency and duty, in no dodging of hard places, in no getting around the sin in question. True repentance probes to the bottom of the heart, and covers in its inventory the last item of sin.

Not to separate thus from sin is to hold yourself in partnership with Satan and among the secret adversaries of Christ despite your halting purposes.

You will make vital mistakes to wait and to think, and think, and try to remember the

sins you ought to confess. That is not your business. The Spirit of God will *convict*, one by one, perhaps; it is your place to *act* and act *promptly*. Just as *soon* as you refuse to act upon conviction, you slight the Spirit of God, and will be left to yourself;



The Anointing of David, a Young Man after God's own Heart, to be King of Israel.

and the most awful thing in this world is to have God leave us to ourselves and our selfish choice. It ends in destruction.

No half-way work will accomplish true reform or deceive your friends who know God. You may think it will; they will not dispute you; and you will think they believe you sincere (from *sine*, *cera* without wax), but they are not deceived. You will find this out when grand opportunities for service, splendid openings for usefulness, are offered to others, and you yourself are passed by. Men will not reprove you; they may smile upon you, but they choose others. You are not worthy to be trusted, and you know it, and so do they. All that will be left you will be chagrin, defeat, bitterness, and a lesser place. It is the fruit of your own sowing.

There are but three things in mind which should keep you back from proper, true, humble, heartfelt confession of sin:

1. You are too proud to confess and humble yourself. But such attitude says

you are less ashamed to sin than to confess and separate from sin. Remember, "Pride goeth before destruction."

2. You love the sin, and do not want to put it away. Then be an honest sinner, go with the sin and death you have chosen; but cease the profession of Christianity.

3. You fear your friends will despise you if you confess. In this the devil deceives you. Nothing do they so long for as heartfelt confession. They would rather *forgive* the worst of sins than to know you harbored and held back the *least*. "He that covereth his transgressions shall not prosper; but who-so confesseth and forsaketh them shall obtain mercy."

It does not take time to come into the truest, freest liberty of God. One hour, yea, one minute, will do it if the *purpose* is to get right, stand right, make all things right if possible. A day will execute the purpose in oral or in written confession.

God does not demand days and weeks for consideration. When Zacchaeus formed his purpose to do right, Jesus said, "To-day is salvation come to this house." But do not fail to carry out the purpose.

Then reform—*re-form*, form anew for God. Let His Spirit form you for the better, freer, happier life; and great usefulness, wonderful opportunities, and successful life will open before you. Reject, ignore, treat lightly, these principles, and you have no promise of success in God's work in this world or in the life to come.

Will you read these thoughts over at least three times, and then act? It is the vital truth of God to you. The writer has borne God's message. What will you do with it? STILL YOUNG.

Our Work and Workers.

BROTHER H. C. GILES writes that six have taken their stand for the truth in Bath, Maine.

THREE are rejoicing in the truth at Pontiac, Mich., as the result of the labors of Brother H. L. Cohoon.

BROTHER CLAUD WHITE's labors in Detroit, Mich., have brought three new members to the church in that city.

"SISTER KATHERINE DUNHAM reports two beginning to keep the Sabbath and several others interested at Bay City."—East Michigan Banner.

NEWS has been received of the death of Brother Henry Scott at Thermal, Cal., February 27. Brother Scott spent several years in the work in Australia and America, a part of his labors being in the SIGNS office.

OFFICERS were chosen for the Southern Illinois Conference at a recent annual meeting as follows: President, S. E. Wight; vice-president, J. J. Irwin;

treasurer, Southern Illinois Tract Society; Sabbath-school secretary and educational superintendent, Cora B. Hicks; medical missionary secretary, R. B. Craig.

Wanted for Missionary Work.

CONTINUOUS supply of SIGNS, Watchman, Liberty, Life and Health, and Instructor, for reading-rack. Mary E. West, 122½ S. Church St., Spartanburg, S. C.

LARGE quantities of any of our denominational papers and tracts, especially SIGNS. John Reid, 1311 N. Tenth St., Tacoma, Wash.

DENOMINATIONAL papers and tracts. F. S. Bailey, R. F. D. No. 10, Dunkirk, N. Y.

SIGNS, Watchman, Liberty, Life and Health, and tracts. Mrs. Chas. Sanerwein, Box 81, Silver Creek, N. Y.

Studies in the Book of Daniel.

(Continued from Page 9.)

Babylon; (2) Medo-Persia; (3) Grecia; (4) Rome.

5. This kingdom lasts in one form or another to the end, when it is destroyed in the fierce wrath of the day of God, to be succeeded by God's everlasting kingdom. Truly it is a part of the Gospel of the kingdom to know that these cruel kingdoms will not stand forever, but are to give place to the righteous kingdom of peace.

[The next article will be a consideration of "The Little Horn."]

Church-School Manual for Parents and Teachers.

THIS book is now ready. It furnishes ample instruction from the Spirit of Prophecy and from our leading educators concerning the principles of Christian education. The proceedings of the General Conference Educational Convention, held at College View, Neb., June 29 to July 10, 1906,—probably the most important educational meeting in the history of our denomination,—are outlined quite fully. The "Manual" gives exhaustive outlines of courses of study, including not only the common branches, but manual training as well, with suggestions on materials and where to procure them; also chapters on Drills, Daily Program, Text-Books, School Organization and Management. The paragraphs on discipline and the chapter on the Home School alone are well worth the price of the book to parents of children under school age.

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To say that this book tells this or that would be to accuse it of empty doctrine, lifeless theory. It does not tell; it is and does. It is a witness, and with it is a power. It does not preach doctrine, nor about the Holy Spirit, but it is a living testimony of what the Spirit can do because it has already done it for one man, the writer, and for scores of others. You can not read it without meeting on every page a moving, breathing epistle, warm with an inner fire of life. It is full of experiences—facts—of what the power of God thru the Holy Spirit has done for the sinner, the unbeliever, the infidel, the professor, the backslider, the drunkard, the fearful, the discouraged, the trembling soul, and the tried and perplexed ones. If you need help and want power, the Holy Spirit's power, this book can put you in the way of getting it. Not at all stilted, but face to face with you, and no beating about the bush.

Short chapters, 44 of them to 201 pages, large type, heavy paper, beautiful cover design in three colors, size 5½ by 8, cloth binding, 75 cents, post-paid. Address Pacific Press Publishing Company, Mountain View - - - California

BOOKS

For Home Workers

The following books are ready sellers at this time of the year. The discount to those who canvass for them is forty per cent. For additional information address your tract society.

Our Little Folks' Bible Nature

This book contains simple lessons on nature, taking up the subjects in the order of creation. It is designed as a beginner's book in reading, and at the same time to teach beautiful lessons from nature, based on the Bible.

128 pages. Price, board, 25 cents; cloth, 50 cents.

Christ Our Saviour

A graphic account of the birth, death, resurrection, and ascension of Christ, interwoven with many interesting incidents in His life. The story is simply, yet beautifully told, and the lessons taught, inspiring and helpful.

The book is written in a style that will hold the interest of the children, and will so acquaint them with the life and character of the Saviour as to lead them to make Him their personal friend and to desire to be more like Him.

182 pages. Price, board, 50 cents; cloth, 75 cents.

Also in German, Danish, Spanish, and Swedish.

Uncle Ben's Cobblestones

Familiar talks with boys and girls about the common articles of every-day use, such as air, water, sunshine, fire, smoke, glass, coal, salt, paper, matches, etc.

Uncle Ben has a very pleasing way of telling about the origin and use of these various things. There is a ray of sunshine streaming thruout the whole book, and yet it does not touch the fickle so prevalent in books for children.

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A biography of this wonderful prophet of God. Entirely new in its conceptions and designs. The Scriptures narrating the story are printed in parallel columns with the author's delineations and interpretations. This one feature of the book alone renders it very serviceable and desirable.

In connection with the story of his remarkable life, a clear and forcible exposition of the prophecies is also given. The author has endeavored, not to arouse controversy, but to suggest thoughts, both in story and side references, that create religious interest and further study in the things of God.

The book contains both a scriptural and general index of subjects, has eighteen chapters, and 369 pages. Price, \$1.25.

The Vegetarian Cook Book

This book contains about four hundred very carefully prepared recipes of healthful, hygienic dishes, suitable to every taste, and every condition in life. There is also one chapter on the Hygiene of Cooking, explaining the various methods, such as boiling, steaming, stewing, baking, braizing, and broiling.

The author has had a broad experience in restaurant work, and has given the results of his experiments and observation in this practical work. We believe the good, wholesome foods, hygienically prepared, will appeal to many who are suffering from the effects of bad foods and wrong combinations.

The classification of foods is so arranged, and the work so thoroly indexed, that any recipe may be referred to instantly.

266 pages. Price, 75 cents.

Steps to Christ

This little work by Mrs. E. G. White presents in a simple and attractive manner the steps by which the sinner may find Christ and be made complete in Him.

While the book is an excellent guide to inquirers and young converts, it also contains a wealth of counsel and encouragement for those older in the way, who are experiencing difficulties.

The all-pervading spirituality and wholesome counsel blended thruout its pages, cause the book to meet with general acceptance. Once read, it is often re-read and studied as a guide-book in the way of salvation.

200 pages; 44 chapters. Price, paper, 25 cents; cloth, 50 cents.

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Home, Sweet Home

Mid pleasures and palaces tho we may roam,
Be it ever so humble, there's no place like home.
A charm from the skies seems to hallow us
there,

Which, seek thru the world, is ne'er met with
elsewhere.

Home! home! sweet, sweet home!
There's no place like home!
There's no place like home!

An exile from home, splendor dazzles in vain;
O give me my lowly thatched cottage again!
The birds singing gayly, that came at my call—
Give me them, with the peace of mind dearer
than all.

Home! home! sweet, sweet home!
There's no place like home!
There's no place like home!

How sweet 'tis to sit 'neath a fond father's
smile,

And the cares of a mother to soothe and be-
guile!

Let others delight mid new pleasures to roam,
But give, O give me the pleasures of home!

Home! home! sweet, sweet home!
There's no place like home!
There's no place like home!

To thee I'll return, overburdened with care;
The heart's dearest solace will smile on me
there.

No more from that cottage again will I roam;
Be it ever so humble, there's no place like home.

Home! home! sweet, sweet home!
There's no place like home!
There's no place like home!

—John Howard Payne.

is genial, intelligent, and instructive. His eyes are bright and beaming with a kindly light; and he constantly bears the testimony of that grand old hero, who, tho under dire affliction, declared loyally, "I know that my Redeemer liveth."

Let us then regard the knowledge of the Most High as all important. The word of God should be first always. It is not that this should constitute our entire library, O, no; but by its unerring rule let everything else be judged. Whatever in books elevates and refines; whatever in papers or magazines instructs; whatever makes us the better or the wiser; whatever appeals to our humanity; whatever tends to rid us of selfishness; whatever will add to our fund of useful information—finally, "whatsoever things are pure, . . . whatsoever things are of good report," read such things as these.

It is a most excellent plan to form a habit of reading slowly. Don't skim. Whatever is worth reading at all, is worth reading thoroly; and if you can not make the thought your own with one reading, read it twice—it will pay you.

Abraham Lincoln, when a boy, had few books. But those few were good books, and he read them many times over. One good book well read is worth a score of half read volumes.

Another excellent plan is to repeat to a friend the things you have read. Tell the story in your own language, but keep to the facts. You will find this an excellent exercise for the memory.

If you have not time to read much, and you must cut down your list, remember that you can afford to slight any other book better than to neglect the Bible. That is our Guide Book. It contains the most beautiful poetry, the most interesting history, the most profound logic, the most sublime description, the most thrilling tragedy, the most tender and sweet, realistic love stories, and the most important and instructive biography. Its songs are sweeter and its prayers more sublime than those of any other book in the world. It is the Book of books, both for the old and for the young. It tells us how to live simply and contentedly, and how to die happily, and, thank God, it points us to a country where death comes not, and where the cry of the mourner is never heard.

Would you judge of the lawfulness or unlawfulness of pleasure, of the innocence or malignity of actions, take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things,—in short, whatever increases the strength and authority of your body over your mind,—that thing is sin to you, however innocent it may be in itself.—*Susanna Wesley.*

Reading in the Home

By Mrs. L. D. Avery-Stuttle

ONE day in conversation with a skilful physician, he asked me: "Do you know what I would do if I were taken down with burning fever?"

"What would you do, doctor?" I asked.

"I would drink all the pure cold water I could get. I would just keep a stream of it running down my throat. You know," he continued, "that in a fever, nature is doing her best to get rid of the impurities of the system. She is trying to burn them up. I would help her by flushing the system with pure water."

I have thought of the words of the wise doctor many times. The world is full of impurity in the form of bad newspapers, silly magazines, and worse books. And instead of improving the matter, time only adds fresh horrors to the list.

What can we do? It would take the most devoted diligence of a score of Anthony Comstocks in every city and in every village in the world to purify and to purge this ill-fated land. And even then much that is essentially evil would remain. We must flush the reeking gutter with a stream of pure literature. We must create in the children—even from their cradles—such a taste for the good that they will naturally turn away from the evil with loathing. "No fountain can yield both salt water and fresh." If a vessel is filled to the brim with pure, sweet honey, how can you fill the same vessel with vinegar? If the mind is filled with that which is good and instructive, there will be no desire for folly. But we must begin early. If pure tastes are not formed then, it is a most difficult matter to correct evil tendencies later. I suppose there are people in the world who habitually season their food with asafetida. But this grotesque and unnatural taste must be acquired in childhood.

I used to count among my acquaintances an old gentleman who was a great reader. But the character of his reading could be told by a five-minutes' conversation with him. His books had brought him no wisdom. They had merely served to amuse him. Had he only stored his mind with the beautiful precepts of "Tim who spake as never man spake," or with history or useful biography, the study of years would have brought him wisdom instead of folly. His conversation would have revealed the culture of his mind which a naturally good memory would have increased. But a study of the Book of books had no charm for him. He loved better to read some exciting and improbable tale than to learn the wonderful precepts of the humble Nazarine; and he died as he had lived—without hope.

"But what *shall* we read?" you question. "There is so much that is evil, how can we choose the good and make no mistake?"

I will tell you what another old gentleman, a good friend of mine, once said on this subject in my hearing:

"When I was a child," he declared, "I was taught by my mother to be so careful as to the kind of books I allowed myself to read, that when I looked into a book, unless I saw the sacred name of Christ on its every page, I quickly decided that this was no book which I needed to read, and it was accordingly discarded."

It was as if he had determined, with the mighty and learned orator of Mars Hill, "not to know anything among you save Jesus Christ and Him crucified."

Well, what has been the result of a lifetime of solid, sensible reading?—the conversation of my aged friend—he has reached the good old age of fourscore and five years,

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"The power of godliness" is power over sin. If we continue in sin, we are by that revealing that we know not the Gospel; for "the Gospel is the power of God unto salvation to every one that believeth."

We hope that our readers, whoever they are, will study the principles set forth in this issue on religious liberty. There are great demands thruout the nation for Sunday laws—clearly religious legislation. In the language of Rev. C. C. Bitting ("Religious Liberty and the Baptists," Am. Baptist Pub. Soc'y.), "Resist beginnings. . . . Pliancy, where principles are compromised, is sin; and the most intolerant of dispositions is that which hates because of differences."

Letters and Letters.—Many of them are excellent, breathing a Christian experience and sweetness in their words of encouragement and counsel. Many are for information. A few are critical. One came to-day, burning, blistering in its caustic criticism, because of a short quoted article in the SIGNS, advising girls not to marry men to reform them. The critic thought it unchristian, because it struck against intemperance, and did not take in the whole category of sins and the sinful nature. His contention is that God never helps a man to overcome only one sin; that where only one sin is overcome the individual becomes self-righteous; that the self-righteousness is more malodorous in God's sight than the sin. And this may be true in many cases. But it is also true that God helps, unconsciously perhaps, to the person involved, to overcome single sins. Later that person saw that it was God working. The sin overcome left the man where the Spirit of God could impress the person with truth, whereas if

failure had come in the struggle with this one sin, never would that person have been reached. Yet we agree with our critic that God's normal method of reaching the sinner is the crucifixion of the carnal nature, and the creating of a new heart. And the soul must be so changed before man sees the inside of God's kingdom. But to bring men there, God meets them where they are, helps in every way He can consistent with man's free-will, and saves even by piecemeal if the person keeps his face toward God. If therefore we can save a man from one accursed sin, let us do it, and let us let him know that every true, moral uplift is from God, and not of a sinful heart, which must be transformed by divine grace.

These are days of solemn decision. Men may buy lawyers, jurors, judges, in earthly courts. They may alter charges and pleadings. They may escape on technicalities. But no "immunity bath" will be given in the Court of high Heaven to the man who clings to his sin. No change will be made in the charge. God will forgive, but He demands that the one who seeks forgiveness shall renounce every sin. The smallest sin retained means disloyalty to God; for He demands, as He has the right, the abjuration, the forsaking of all sin. If, therefore, the soul chooses the sin, he by that choosing counterworks God; he becomes God's adversary, and is also working for his own destruction. But the soul who chooses God's way, renounces all sin, will have all his sins washed away in the blood of Jesus.

Bible-Reading Next Week.

"The Seal of God and the Mark of the Beast." What are these? What do they mean to the world? What do they mean to ME? See Bible-reading next week.

To Questioners.—It makes no difference what the question may be or how interesting the question may be, it is not answered, it will not be answered in the paper or by letter unless the name and address accompany the question. We do not ask this to make public the names. We never do make public the name of one asking questions unless it is requested by the questioner; but we ask the name as evidence of good faith. We have no time to give to unsigned communications of any kind, nor will the signature of initials do. This rule is invariable, works hardship upon none, and is fair to all.

One of the unmitigated curses which is creeping into our law-making is the demand for legislation to protect the THING instead of the man. It is not the proper object of government to protect the trust or the corporation or the labor union or the labor-union label or the Sunday or the Sabbath or baptism or the eucharist, or any other institution, thing, or fad. The true object of government is to protect MAN—all men irrespective of religion or belief—in his God-given rights. A recognition of this principle would settle in a minute many of these demands. The protection of the individual man—rich or poor, Catholic or Protestant—assures the protection of every man. The protection or exaltation of some tenet or thing or fad by law exalts in the eyes of the law the men who rally around it and proportionately degrades or discredits those who oppose it. It is not the Sunday which should be protected, but John Smith in his observance of the day, whether at work or worship.

"The worst in the civilized world" is what Andrew Carnegie called the banking system of the United States in an address before the Economic Club of New York, Feb. 5, 1908, and we are inclined to agree with him. United States seems to be a good place for hatching panics.

Labor Troubles in Chile.—On March 11, the Norwegian steamer "Christian Bors" brought the news to San Francisco, according to the *Examiner*

of the next day, that in strike troubles at the nitrate beds near Iquique, the soldiers fired into the massed strikers, and 2,500 were laid low, most of whom were killed. This occurred January 1. Many soldiers also have been killed. It is said that the strikers returned to work without the advance in wages they struck for.

There are "Labor DAYS" and LABOR Days. —On the former men do not labor. They are fined many times if they do. On the latter they do labor. The University of California has just celebrated one of the latter, in which a thousand men went to work and did a lot of splendid work on the university grounds. These are the labor days which do not breed trouble.

Bill-Boards.—There is a determined fight on in many of the cities of the United States, thru the American Civic Association against the bill-board in general, and especially against the indecent and demoralizing bill-board posters. Some cities have abolished them. Yet there seems to be great danger that the Civic Association may be inclined to cover a little too much ground.

The Twelfth International Sunday-School Convention meets this year in Louisville, Ky., June 18 to 23. Great efforts are put forth to make the work a success. We hope it may have a mighty influence in stimulating souls to study the word of God. The chairman of the executive committee is Mr. W. N. Hartstorn, 85 Broad St., Boston, Mass.

Our Bible Band.

Schedule for Week Ending April 4, 1908.

Sunday	March 29	Joshua	11, 12	Psalms	91
Monday	" 30	"	13, 14	"	92
Tuesday	" 31	"	15, 16	"	93
Wednesday	April 1	"	17, 18	"	94
Thursday	" 2	"	19, 20	"	95
Friday	" 3	"	21, 22	"	96
Sabbath	" 4	"	23, 24	"	97
		Judges	1, 2	"	97

Joshua, chapters 11 to 21, have to do with the division and settling of the Promised Land among the tribes. There also is suggested their lack of faith and their slowness; yet chapter 21 closes with the assurance that God had wrought all that He had promised. "There failed not aught of any good thing which Jehovah had spoken."

Chapter 22 records the return of the two and one-half tribes to their chosen inheritance east of the Jordan, after all Israel had received their inheritance. When they went back, they builded an altar of witness. The nine and one-half tribes thought it first to be rival worship, but subsequently learned otherwise. The last two chapters are made up largely of the closing counsel of Joshua to Israel. This faithful servant of God died at the age of 110 years, impressing the probity of his life upon his entire generation. The last two verses record the faithfulness with which Joseph's charge was kept.

The book of Judges takes its name from the leaders whose record of work is found in it. They were not judges in the sense the term is now generally used, but really defenders, saviors, raised up in times of crises. See chapters 3:9; 2:16. Yet some of them adjudicated differences and judged between brethren, especially Deborah and Samuel. The book divides easily into three parts: (1) An introduction, showing that not all of the country had been possessed. Chapters 1; 2; 3:1-6. (2) The stories of the twelve judges. Chapter 3:7 to 16:31. (3) Two additional chapters, recording the building of the sanctuary at Dan, and the crime of the people of Gibeah, with whom the whole tribe of Benjamin identified themselves. The time it was written or its writer we do not know. Internal evidence seems to show it was written in the days of Samuel or one of his school of prophets. Its chronology is difficult. It records fearful backsliding and the great mercy and goodness of God.