

# SIGNS OF THE TIMES

## Promises to the Redeemed

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy." Isa. 65:17, 18.

"And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins. The wolf also shall dwell with the lamb, and the

leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. . . . They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:5-9.



"A little child shall lead them"

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

## 2451.—The Kingdom of God.

Please explain Luke 17:20, 21. It is used here to prove there is no personal God.

B. F. R.

There is absolutely no proof whatever in that text that there is no personal God. It does not deal with the thought. The thought of the 20th verse is that the kingdom of God does not come with great pomp and show; that is, Christ's spiritual kingdom which He was establishing among men. "Neither shall they say, Lo here! or lo there! for, behold, the kingdom of God is among you," as the margin reads. The margin of the Revised Version reads, "in the midst of you." Christ's kingdom, and the Maker of the kingdom, was there among them. The personality of the Godhead is taught in so many scriptures that it seems to us there can be no question in regard to it. See for instance John 17:1-3.

## 2452.—"Thruout Your Generations." Ex. 30: 10.

Does God mean when He says, Ye shall observe them "thruout your generations," that these generations should extend down to the end of time? Why should these laws not be observed now the same as the Sabbath commandment? The same words are used in Ex. 31:16 of the Sabbath.

No. 616.

The term "generation" is elastic; it would naturally refer to the life of the thing to which it is applied. "Thruout your generation," pertaining to the sacrifices, would be just as long as the sacrifices were to be offered. When those sacrifices ended, as they did at the cross, when Christ, the Lamb of God died for the sins of the world, the typical service ended. In a clearer, larger sense the service was carried on, but not in that form. So much for the ceremonial observance. The Sabbath is found in God's moral law, and is of an entirely different character, a memorial of God's creative work. Just as long as He has creatures to revere and serve Him, which will be eternally, just so long the Sabbath is a memorial of that work. The former was fulfilled in Christ Jesus, the latter will continue for all eternity, sanctified by Christ. See Isa. 66:22, 23.

## 2453.—A Closed Door.

What is meant by the closing of the door in the holy place of the sanctuary by Jesus in 1844?

If an inquirer has access to the book, "Man's Sin and Saviour," by Elder Uriah Smith; or "Christ Our Advocate," by Elder M. H. Brown, the latter a ten-cent pamphlet published by this office, he will find this question explained. In 1844, when the 2,300 days of Dan. 8:14 ended, Jesus Christ as High Priest changed His ministration in the plan of salvation; or, in other words, reached an advanced step in the plan of salvation. Previous to that time He had ministered in the holy place, as did the priests of old. On the closing day of the year, or the great day of atonement, the sanctuary itself was cleansed, the judgment took place, and the priest's work in the holy place closed up. Leviticus 16. No door in particular was closed, but ministration for sins in the holy place of the sanctuary ceased; men must look beyond that to the most holy place, where the priest ministered before the holy law of God. The former department was closed to service, the latter was open, as in the type, when our Lord's mediation was closed in the holy place. These books to which reference is made will explain much more fully than it is possible to explain it in this department.

## 2454.—Melchizedek.

Who was Melchizedek? and what does the writer of Hebrews mean when he says of him, "Without father, without mother,

without descent, having neither beginning of days, nor end of life; but made like unto the Son of God"? Heb. 7:3.

As to who Melchizedek was is yet a matter of investigation, yet there are some very plausible theories presented which are seemingly conclusive; but we do not care to attempt to present them in the brief space allotted to the Questions Department. He certainly was one who was living upon the earth in the days of Abraham. The expression "without father, without mother," etc., simply means that we have no record of his father or mother or birth. No children sprang from him; he stood out there all alone, a representative of God, a high priest. Even so did Christ in His priesthood, having an everlasting priesthood.

## 2455.—Tithing and Vows.

In Lev. 27: 28, 29, are some things which perplex me, and also verses 2-8. Can you give me some light upon them. J. S.

Verses 2-8 refer to the dedication to the Lord of persons whom one could dedicate. Of course they could not be sacrificed even though given to God, and therefore the Lord placed a certain value upon persons thus dedicated, children they might be, servants or slaves—for the Israelites held slaves, and it might be captives—taken in the wars, which would be used as servants. Males between the ages of twenty and sixty were valued at fifty shekels of silver, a female at thirty, and others in proportion to their ages. The individual could give the money into the treasury of the Lord's house instead of giving the person. Of course the persons were not to be offered as sacrifices, nor could they be used otherwise. Verses 28 and 29 refer to devoted things, that is, things that are accursed; that is the meaning of the word "devoted," accursed, or devoted, of God. So Jericho was devoted. It must be destroyed. So a man or beast thus devoted was one which was worthy of death, and consequently must be put to death. We are not to understand by this, however, that the devoting of persons to death rested with the individual; that must be in harmony with God's plan. In His plan those tribes which inhabited Palestine had reached that condition of wickedness that it was a mercy to rid the earth of them. So when Saul was sent on his mission against the Amalekites, they were to be devoted, all their cattle, and all their beasts; they could not be redeemed.

## 2456.—"Asleep in the Woods." Eze. 34: 25.

Please explain Eze. 34:25. Does it mean that the angels will sleep in the new earth?

The text says nothing about angels, nor does it speak of the new earth. All the latter chapters of Ezekiel were God's promises to Israel if they would only return. He would have fulfilled for them then and there chapters 34 and 35 and so on to the last. They were fulfilled to them only in a very faint measure. All future fulfillment will be in harmony with the promises laid down in the New Testament. The sanctuary of Ezekiel will not be built, for Christ ministers in a far more glorious temple. Palestine will not be renovated as suggested by Ezekiel, but the earth will be completely renewed. In the plan proposed by the prophet, Israel still would have been mortal and would have needed sleep, but there would have been safety everywhere. In the new heavens and the new earth, God's people will be immortal. Whether they will sleep there or not, we do not know. Sleep may be the means of pleasure and joy outside of the recovering from weariness. We may not judge all conditions in the new earth by conditions here.

2457.—M. M.—"More Tolerable." Matt. 11: 21-23.—No, the scriptures do not mean that the inhabitants of these cities will be saved, but rather the contrary; but the punishment which Tyre and Sidon and Sodom would receive would be more tolerable—easier to endure—than that which would be visited upon Chorazin, Bethsaida, and Capernaum. Those cities had light enough to save them, because there were those in them who were saved and who will demonstrate in the day of judgment that God gave sufficient light to those cities to save all who were there. But Capernaum had a superabundance of light; it ought to have been enough to lead to Christ. God gives sufficient light to any soul to believe. Some have rarer opportunities, but to all there is sufficient for salvation, and the great judgment day will justify God for all His graces.

2458.—Ps. 104: 29-31.—M. M.—This text speaks of animals in general and not of particular animals. The passage shows God's care for animals. He gives them their food in due season; when He takes away their breath, they die and return to their dust; He sends forth His Spirit, and the earth is inhabited again with animals. He does not tell us they are recreated. The thought is that the face of the ground is renewed by the things which live upon it year by year. So far as humanity can understand at all, there is nothing in the beast which looks forward to the future, or expects anything in the future. They suffer because of man; "the whole creation groaneth and travaileth in pain together until now;" and they do this because man yielded to sin. But we do not know, nor can we understand, how God is bound in any way to bring back again the countless brute creation which have died or suffered from man's cruelty upon this earth.

2459.—Death-Bed Salvation.—M. M.—Character is made up of two things, whole-souled purpose and experience. Where children who are not responsible die, and are saved in the kingdom of God, they will be like those who may be created in the future, they will be trained to character under conditions the result of which will be unquestionably good. Where persons receive Christ on their death-beds, it will be because there has been such a surrender to Him that He can then, and must then, receive them. Experience will be given in the life to come. But it may be quite seriously questioned whether most of the death-bed repentances are not very superficial, and but few genuine. This is demonstrated by many cases where the sick ones get well and go back to the husks of the world.

2460.—As Regards Jonah.—M. M.—The SIGNS OF THE TIMES has no question in regard to the record concerning Jonah, nor do we believe, as your Jewish neighbors express, that God lied to the prophet. If you will read in connection with the prophet's message to Nineveh Jer. 17:7-10, you will there see that the Lord has certain conditions upon which His blessings are given or withheld. Nineveh complied with those conditions. God turned away from the punishment that He thought to bring upon the city according to His own principles of right-doing. If they had not repented, He would have destroyed them. We can find no better explanation of the many passages of scripture than the conditions laid down in the passage above referred to.

2461.—B. B. No. 706.—Zech. 13:8, 9 refers to the trials and divisions which took place when Jesus Christ was manifested among men, and may have a larger fulfilment in the very last trials among God's children. Chapter 14:16-21 is not yet fulfilled, nor will it be in just the way it is stated in Zechariah. God would have done wonderful things with Israel of old, but Israel did not meet the conditions. Yet not one good promise which God has given to His children will fail. He will fulfil it in a far larger sense in the glorious earth made new, when all His children will come home to their Father's house.

# Signs of the Times.

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

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

Mountain View, California, April 8, 1908.

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

## Christ the Teacher and Healer

By Mrs. E. G. White

### A True Knowledge of God.

**L**IKE our Saviour, we are in this world to do service for God. We are here to become like God in character, and by a life of service to reveal Him to the world. In order to be co-workers with God, in order to become like Him, and to reveal



"From the solemn roll of the deep-toned thunder."

His character, we must know Him aright. We must know Him as He reveals Himself.

A knowledge of God is the foundation of all true education and of all true service. It is the only real safeguard against temptation. It is this alone that can make us like God in character.

This is the knowledge needed by all who are working for the uplifting of their fellow men. Transformation of character, purity of life, efficiency in service, adherence to correct principles, all depend upon a right knowledge of God. This knowledge is the essential preparation both for this life and for the life to come. "The knowledge of the Holy is understanding." Thru a knowledge of Him are given unto us "all things that pertain unto life and godliness." "This is life eternal," said Jesus, "that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent."

"Thus saith the Lord,  
Let not the wise man glory in his wisdom,  
Neither let the mighty man glory in his might,  
Let not the rich man glory in his riches:  
But let him that glorieth glory in this,  
That he understandeth and knoweth Me,  
That I am the Lord which exercise loving-kindness,  
Judgment, and righteousness, in the earth;  
For in these things I delight, saith the Lord."

We need to study the revelations that God has given of Himself.

"Acquaint now thyself with Him,  
And be at peace:  
Thereby good shall come unto thee.  
Receive, I pray thee, the law from His mouth,  
And lay up His words in thine heart. . . .  
And the Almighty will be thy treasure. . . .

"Then shalt thou delight thyself in the Almighty,  
And shalt lift up thy face unto God.  
Thou shalt make thy prayer unto Him,  
And He will hear thee;  
And thou shalt pay thy vows.  
Thou shalt also decree a thing,  
And it shall be established unto thee;

And light shall shine upon thy ways.  
When they cast thee down, thou shalt say,  
There is lifting up;  
And the humble person He will save."

### God Revealed thru Nature.

"The invisible things of Him since the creation of the world are clearly seen, being perceived thru the things that are made, even His everlasting power and divinity." The things of nature that we now behold give us but a faint conception of Eden's glory. Sin has marred earth's beauty; on all things may be seen traces of the work of evil. Yet much that is beautiful remains. Nature testifies that One infinite in power, great in goodness, mercy, and love, created the earth, and filled it with life and gladness. Even in their blighted state, all things reveal the handiwork of the great Master Artist.

From the solemn roll of the deep-toned thunder and old ocean's ceaseless roar, to the glad songs that make the forests vocal with melody, nature's ten thousand voices speak His praise. In earth, and sea, and sky, with their marvelous tint and color, varying in gorgeous contrast or blended in harmony, we behold His glory. The everlasting hills tell us of His power. The trees that wave their green banners in the sunlight, and the flowers in their delicate beauty, point to their Creator. The living green that carpets the brown earth tells of God's care for the humblest of His creatures. The caves of the sea and the depths of the earth reveal His treasures. He who placed the pearls in the ocean and the amethyst and chrysolite among the rocks, is a lover of the beautiful. The sun rising in the heavens is a representative of Him who is the life and light of all that He has made. All the brightness and beauty that adorn the earth and light up the heavens, speak of God.

"His glory covered the heavens."  
"The earth is full of Thy riches."

"Day unto day uttereth speech,  
And night unto night showeth knowledge.  
There is no speech nor language;  
Without these their voice is heard.  
Their line is gone out thru all the earth,  
And their words to the end of the world."

All things tell of His tender, fatherly care, and of His desire to make His children happy.



"The everlasting hills tell of His power."

## "Jesus Stretched Forth His Hand."

**A**ND immediately Jesus stretched forth His hand, and took hold of him. . . . And when they were gone up into the boat the wind ceased." Matt. 14: 31, 32.

The disciples, obedient to the instruction of the Master, were crossing the sea in a small boat, while He remained on the land to pray. The wind was contrary, the waves rough and high, and the disciples weary from long rowing. Longing for His comforting presence, they strove at the oars. Suddenly, in the midst of their distress, they saw a Man coming toward them from the gloom, walking on the water. Fear came upon them as they beheld Him. But to their cry of terror came an answer of assurance from the Master, "Be of good cheer; it is I; be not afraid."

Peter was first to find voice: "Lord, if it be Thou, bid me come unto Thee upon the waters." And the Master answered, "Come." Bravely the apostle left the boat to meet his Lord. At first he saw only the Master, but when the waves surged round him, and he considered the danger of his position, fear came upon him once more, and with a despairing cry he began to sink. "And immediately Jesus stretched forth His hand, and took hold of him," and guided him safely to the boat.

When the waves were highest and roughest, when the danger was greatest, and their hearts were filled with fear, the Master came to the disciples. He came in answer to their dire need, and yet His presence brought fear to their hearts. Because their wish was not realized in the way they expected, they feared the very manifestation of His prayer-answering love. But a blessing was in His presence, and rallying from his fear, Peter longed to be nearer Him, and begged the Lord to call him to meet Him on the waters; the Master answered, "Come."

"Come." In the word was the promise, and grasping the promise by faith, Peter hastened to meet his Lord. But alas for his faith! The angry waves tossed about him, and for a moment he lost sight of the Saviour. In that moment of wavering he began to sink, for tho within reach of the Saviour, there was the danger of going down beneath the waves. But One stood near to save, for at his cry for help, "immediately Jesus stretched forth His hand, and took hold of him." With loving hand He held him up, tho He chided him for his lack of faith.

Man is ever prone to be surprised and even affrighted by God's way of answering prayer. We long for a certain thing, and seek Him for it, because we feel the need of it; but the answer staggers us; instead of exclaiming, "It is the Lord!" we tremble. Again, having received it, we presume to ask that which is really unnecessary, to test the love of Heaven. And then, Peter like, we slip the anchor of faith before the prize is gained. Even still there is the strong arm of the Saviour. Tho He chide our lack of faith, His arm will save. His invitation to come includes protection and guidance and safety at last. That invitation and that

strong arm, if accepted, will invariably lead, as did the word to Peter, to safety, for "when they were gone up into the boat, the wind ceased." MAX HILL.

## "And, Behold, I Come Quickly."

(Rev. 22: 12.)

O LIST the glad story, the Saviour is coming,  
Not now as to Bethlehem lowly He came;  
Not now to the thorn-crown, the gall, and the  
wormwood,

Not now to the sorrow, the smiting, the shame.  
But, lo, in the beauty of heavenly splendor,  
Transcendent in brightness, while angels attend,  
He comes with His scepter, a King in His glory,  
A King whose dominion shall ne'er have an end.

O'er all the fair earth in its Eden-like beauty,  
Where sickness and sorrow shall nevermore reign,  
No war-cloud to darken, no shroud and no weeping,  
No farewells to sadden, no funeral train;  
But life everlasting, and peace like a river,  
And bliss such as mortals have never yet known,  
With praise and thanksgiving forever ascribing,  
To Jesus the King on the Conqueror's throne.

The Saviour is coming! from ocean to ocean  
The message is sounding in notes loud and plain.  
In earth's darkest corners the truth-light is shining,  
And hearts wait to welcome His coming again.  
Proclaim the glad Gospel of love and salvation,  
Nor weary nor falter the dying to cheer.  
The Saviour is coming! lo, this is our watchword,—  
Yes, Jesus is coming, His advent is near.

JOHN M. HOPKINS.

## The Way of Salvation.

"Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Isa. 45: 22.

**T**HERE is salvation to every one who looks unto Jesus Christ our Saviour; who speaks nothing but righteousness, and who only declares things that are right. By looking unto Him we behold One who is holy, just, and good. Looking unto Him we behold One who is perfect; one who did no sin, neither was guile found in His mouth. By looking unto Him we behold One who abides in the love of God and keeps all of His Father's commandments; and by looking unto Jesus we behold One who is able to save us from our sins. How is it possible that some, yes, many, neglect so great a salvation which could be had by just looking unto the Lord our Saviour? It is true they must be looking elsewhere. They might be looking at their own goodness and their own righteousness which are red as crimson, and as filthy rags. They may be looking at their brother's or sister's faults. They may be looking at their own wisdom, which is nothing in the sight of God, or their riches, or their husband, wife, son, or daughter, or their houses or lands, or to some pastor or teacher, or to be some great man of this world, and by so doing be lost eternally, because the Lord has said, "Look unto Me, and be ye saved, all the ends of the earth." They may think perhaps the Lord does not mean just what He says; but I firmly believe the Lord means just what He says, for He changes not, and is the same yesterday, to-day, and forever.

O, so many of us are looking to the faults of our brethren and sisters, which the Spirit of the Lord has warned us over and over

again not to do. If we can not see Christ in an individual, we had better not look, for, by beholding, we become changed. If Christ is not to be found in an individual, Satan must be there, and let us not look at him.

The Lord says that by beholding we become changed. . . . A Christian life is a Christlike life. A Christian is one who is continually walking in the footsteps of Jesus. I might just mention what F. W. Roberts says: "A Christian life is action; not a speculation, not a debating, but a doing. One thing and only one, in this world has eternity stamped upon it. Feelings pass; resolves and thoughts pass; opinions change. What you have done lasts—lasts in you. Thru ages, thru eternity, what you have done for Christ, that, and only that, you are."

Let us look unto Jesus who was despised and rejected of men, a Man of sorrows and acquainted with grief, who was despised and esteemed not, who hath borne our griefs and carried our sorrows.

Let us look unto Jesus who was oppressed and afflicted, yet He opened not His mouth; who was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth.

Let us look unto Jesus who was persecuted for righteousness' sake, and cast into prison, and taken from prison and from the judgment-hall; who was cut out of the land of the living by being nailed to the cruel cross; for the transgression of His people was He stricken. O, let us look to Jesus who made His grave with the wicked and with the rich in His death; because He had done no violence, neither was any deceit in His mouth. Let us look unto Jesus who was raised from the grave of the wicked by the voice of God, and who is now sitting at the right hand of God in the heavens above, making intercession before God the Father and pleading in our behalf.

Let us look unto Jesus who is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding great joy.

F. E. GIBSON.

## Extravagant Waste in Restaurants and Hotels.

WILLIAM ARCHER, a Scotchman, has the following to say in regard to his impression of living in hotels and restaurants while traveling in this country, and his statements incidentally show the careless and wantonly wasteful habits and tendencies of the time:

"I am too much of a Scot to take any real pleasure in American luxury. It produces an odd effect on the habitually economical soul. You do not feel that you are being robbed and fleeced as you often do in European hotels—that you are paying extortionate prices for little or nothing. However high the charges, you generally recognize that you are getting your money's worth—that there can be no excessive margin of profit. Only you are getting, and you can not avoid getting, far more of everything than you want—far more than the healthy human appetite has any use for."

"In the restaurants, for example, the army of waiters is imposing, every dish is served in Gargantuan quantities, and all the 'frills' of table service are elaborated to the last degree. But the resultant feeling is not one of satisfaction, but rather of wanton waste in service and in material.

"It is significant that in the bedrooms there are none of those expostulations against waste of (say) electricity which are so common in European hotels. I can, if I please, keep eight electric lamps burning day and night without remonstrance. The charges are fixed so high as to cover all possible waste short of absolute destruction.

"I do not know but what this sense of waste is more exasperating to the canny soul than the sense of extortion. And yet, assuredly, I have seen nothing to indicate that the gospel of the simple life has found many converts in New York City." T.

## An Inquiry of Infinite Importance.

[The following are paragraphs selected from Rev. Charles G. Finney's "Lectures on Systematic Theology." Doctor Finney's lectures created a wide-spread interest, both in this country and in Europe, when they were published.]

HOW much sin may we commit, or how much may we, at every moment, come short of full obedience to the law of God, and yet be accepted and justified?

This must be an inquiry of infinite importance. If we may wilfully withhold a part of our hearts from God and yet be accepted, how great a part may we withhold? If we may love God with less than all our hearts, and our neighbor less than ourselves, and be accepted, how much less than supreme love to God, and equal love to our neighbor, will be accepted?

Shall we be told that the least degree of true love to God and our neighbor will be accepted? But what is true love to God and our neighbor? This is the point of inquiry. Is that true love which is not what is required? If the least degree of love to God will be accepted, then we may love ourselves more than we love God, and yet be accepted. We may love God a little, and ourselves much, and still be in a state of acceptance with God. We may love God a little and our neighbor a little, and ourselves more than we love God and all our neighbors, and yet be in a justified state.

Or shall we be told that God must be loved supremely? But what is intended by this? Is supreme love a loving with all the heart? But this is full and not partial obedience; yet the latter is the thing about which we are inquiring. Or is supreme love not love with all the heart, but simply a higher degree of love than we exercise toward any other being? But how much greater must it be? Barely a little? How are we to measure it? In what scale are we to weigh, or by what standard are we to measure, our love, so as to know whether we love God a little more than any other being?

But how much are we to love our neighbor, in order to our being accepted? If we may love him a little less than ourselves, how much less, and still be justified?

These are certainly questions of vital importance. But such questions look trifling. Yet why should they? If the theory I am examining be true, these questions must not only be asked, but they must admit of a satisfactory answer. The advocates of the theory in question are bound to answer them. And if they can not, it is only because their theory is false. Is it possible that their theory should be true and yet no one be able to answer such vital questions as these

### Madonna and Child.

O SACRED Form! why didst Thou come to earth  
In this poor, helpless way, and hush the harps  
Of millions there at this strange act of love?  
Why make Thyself an exile for long years  
Of toil and pain, with that last act  
Ever before Thy vision as a goal?  
And didst Th' Almighty Father sanction this,  
Placing Thee here where Thy fell foe hath  
reigned  
For long millenniums? Was there no way  
Save this that Wisdom infinite could find  
To win the ruined race, and yet be just?



Who now dare say that evil doth inhere  
In nature's self, implanted thus by God,  
Helpless or careless of its dire results?  
The creature's or the Creator's fault  
It surely is; but holy Bethlehem  
Cries protest 'gainst the heathen, hellish lie  
That makes it man's misfortune, not his fault,  
That sin and evil dog his every step.

Who says this holy drama was evolved  
From an ape's brain? Who dare maintain  
the lie  
Before this Form, and trace Its crimsoned steps  
While winding up the way to Calvary?  
Up from the depths of hell there never came  
A stronger proof of sin's foul blight than this  
Black, damned libel on the spotless One.  
GEO. MCCREADY PRICE.

just proposed? If a partial obedience can be accepted, it is a momentous question, how partial, or how complete must that obedience be? I say again that this is a question of agonizing interest. God forbid that we should be left in the dark here.

## Moral Integrity without Intellectual Integrity.

THIS often exists. Many are the sincere persons who have a twist in their judgment; they can be trusted to do what they believe right, but their ideas of what is right are often far astray. Their imagination intoxicates them; some such would not steal, but they believe in and promote large schemes sure to fail, and even claim divine direction; but their unstable intellect originates the revelation, and they lead into hopeless ruin the friends who trust in them because of their moral integrity. Having done this, without intending to in-

jure any one, as soon as they regain the least foothold another dubious scheme appears.

If not operating in financial spheres, they judge harshly all not agreeing with them, denounce them as hypocrites, declaring at the same time that they "love their souls and pray for them every day." One of the most brilliant men in this country has changed his religious views four or five times, and written to us in the same rebuking strain because we can not see that his ideas are in harmony with Scripture or with reason. Many geniuses are of this type and their very brilliancy depends in great part upon the fact that their good intentions and belief in divine direction cause them to neglect to summon the powers of the intellect to aid them in deciding, while they use all those powers in carrying out the last inconsistent notion that fascinates them.

It is this lack of intellectual integrity, which may exist in great minds as well as small, that explains the persistence with which they adhere to an untenable position. They will make a statement or a contract which to every plain person has one meaning, and then read into it something that no one else can see. In this state of mind they act exactly as do those who have intellectual integrity without moral integrity, and in dealing with men one of the most difficult questions to decide often is, Are their motives bad, or is their judgment unreliable?

In the widely different realms of physical science, philosophy, theology, psychology, and criticism (classical or Biblical) men dealing with the same facts and principles will deduce or induce, as the nature of the case may be, the most diverse results. Assuming equal moral integrity, all the fundamental errors must be attributed to lack of intellectual integrity.—*The Christian Advocate*.

## The Impatient Man.

NO MAN is more constantly unhappy, or makes others more so, than the impatient man. He is out of harmony with things; and all things fight and worry and wound him. He feels himself dishonored, too, by his impatience; and he does lose, so far as he indulges it, the true dignity of life. He is not cast, indeed, like the victim of sensual vice, into the slough of dishonor; his garment perhaps is not soiled, but it is burned thru in a thousand spots by the ever-dripping little sparks of petulance; and it is in tatters and disorder with the ever-crossing flurries of angry passion; and he seems to himself and to others as one who scrambles thru life, rather than as one who walks in the calm and dignified robe of conscious self-possession. Constant fretting and fault-finding and breaking out into sarcasm and anger may bereave a house of all honor, peace, and comfort, almost as effectually as gluttony and drunkenness. Or suppose that the fretful temper be hidden and smothered in the heart, then it wastes and consumes the springs of the inmost life.—*Orville Dewey*.

"SEEK ye the Lord while He may be found, call ye upon Him while He is near."



# The Great Day of the Lord

## Its Character.

### 1. What is the nature of the day of the Lord?

"Howl ye; for the DAY OF THE LORD is at hand; it shall come as a DESTRUCTION from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt: and they shall be afraid; pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames. Behold, THE DAY OF THE LORD cometh, CRUEL both with WRATH and FIERCE ANGER, to LAY THE LAND DESOLATE: and He shall DESTROY THE SINNERS THEREOF OUT OF IT." Isa. 13:6-9.

### 2. Will there be any refuge on earth from that day?

"The GREAT DAY OF THE LORD is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a DAY OF WRATH, a DAY OF TROUBLE and DISTRESS, a DAY OF WASTENESS and DESOLATION, a DAY OF DARKNESS and GLOOMINESS, a DAY OF CLOUDS and THICK DARKNESS, a DAY of the trumpet and ALARM against the FENCED CITIES, and against the HIGH TOWERS. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. NEITHER THEIR SILVER NOR THEIR GOLD shall be able to DELIVER them in the DAY OF THE LORD'S WRATH; but the whole land shall be devoured by the fire of His jealousy: for He shall make even a speedy riddance of all them that dwell in the land." Zeph. 1:14-18.

**NOTE.**—Men are making many predictions as to the character of that great day of God. Thousands have been led to believe that it is a day when the world will be converted, and that a millennium of peace and abounding prosperity will prevail; that it is a time to be joyfully anticipated and longed for. What the character of that day is, is clearly set forth in the scripture above quoted. There are many others.

### 3. What are the words of the prophet to those so deceived as to desire that day?

"Wo unto YOU that DESIRE the DAY OF THE LORD! to what end is it for you? THE DAY OF THE LORD IS DARKNESS, and NOT LIGHT. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? EVEN VERY DARK, AND NO BRIGHTNESS IN IT?" Amos 5:18-20.

**NOTE.**—The thickening perils of the times preceding the day of God, the multiplied diseases and troubles, will lead men to long for that fabled millennium of peace upon this earth. Yet it will be filled with greater calamity than the world has yet known, and they who look for it as a time of peace from present trouble will be greatly deceived. They

will be as when one flees from a lion, and a bear, more cruel and tenacious, meets him; as when one goes into a house to seek shelter from the tempest, and is bitten by a deadly viper. The day of the Lord upon this earth offers no hope.

### 4. What conditions in the world will precede the coming of that day?

"Proclaim ye this among the Gentiles; PREPARE WAR, WAKE UP THE MIGHTY MEN, let all the men of war draw near; let them come up: beat you plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen [nations] be awakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the HARVEST IS RIPE: come get you down for the press is full, the fats overflow; for their wickedness is great. MULTITUDES, MULTITUDES IN THE VALLEY OF DECISION: for the DAY OF THE LORD IS NEAR in the valley of decision." Joel 3:9-14.

**NOTE.**—The great preparation for war is only one of many signs and conditions which will precede the coming of that day. There will be the great heaping-up of riches foretold in James 5:1-8; there will be the great spiritual declension and backsliding foretold in 2 Tim. 3:1-5, 2 Peter 3, and other scriptures; there will be the deceptions of Spiritualism; there will be heard the predicted false cry of "peace and safety;" there will be the convulsions of an earth burdened by sin; the perplexities and distresses of nations; in fact, all the culminating woes of earth's long travail of sin and misery.

## A Warning Message.

### 5. A message of warning and reform will precede the coming of this dreadful day.

"BLOW YE THE TRUMPET in Zion, and SOUND AN ALARM in My holy mountain; let all the inhabitants of the land tremble; for the DAY OF THE LORD COMETH, for it is NIGH AT HAND." Joel 2:1.

"Gather yourselves together, yea, gather together, O nation not desired; BEFORE THE DECREE BRING FORTH, before the day pass as the chaff, before the fierce anger of the Lord come upon you, BEFORE THE DAY OF THE LORD'S ANGER COME UPON YOU. SEEK YE THE LORD, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph. 2:1-3. See also Rev. 14:6-12.

**NOTE.**—It is God's call to a backslidden and world-loving people. "O nation not desired" may well apply to God's remnant people who have "wrought His judgment," or kept His law, the rule of judgment. See Rev. 12:17. The margin reads, "O nation not desirous;" the American Standard Revision, "O nation that hath no shame," margin, "no longing." It is an appeal to a people who

do not appreciate the need. See Rev. 3:3, 15-18. The decree is that which marks the close of probation, of salvation's day, the beginning of the day of wrath.

## The Beginning of the Day.

### 6. Where is this decree given?

Rev. 22:11: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

### 7. The next great event is the coming of Jesus Christ.

"And, behold, I COME QUICKLY; and My reward is with Me, to give every man according as his work shall be." Rev. 22:12.

### 8. How will God's wrath be manifested?

"And I saw another sign in heaven, great and marvelous, seven angels having the SEVEN LAST PLAGUES; FOR IN THEM IS FILLED UP THE WRATH OF GOD." Rev. 15:1.

### 9. How long will the pouring out of these plagues continue?

"Therefore shall her PLAGUES come in ONE DAY, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." Rev. 18:8.

**NOTE.**—Evidently prophetic time, one year. "It is the DAY of the Lord's vengeance, and the YEAR of recompenses for the controversy of Zion." Isa. 34:8. God's wrath is not the petty personal revenge held by the human. It is divine indignation against sin which has ruled so long. If men choose to identify themselves with the sin, they must meet the just wrath against it. The pouring out of these plagues is but setting in operation the agencies of destruction which men have invited in their sinning. One plague does not cease when the next begins; once started by the withdrawal of God's restraining mercy, they continue to operate till all punishment against sin is at an end.

## Events at Christ's Coming.

### 10. At Christ's coming two great events occur: the resurrection of the righteous dead, and the making immortal of all the righteous.

"For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

"This is the FIRST RESURRECTION. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall REIGN with Him a thousand years." Rev. 20:5, 6.

### 11. The righteous are then taken to heaven to the mansions which Jesus has gone to prepare.

"Let not your heart be troubled: ye believe in God, believe also in Me. In My FATHER'S HOUSE are many mansions: if it were not so, I would have told you. I GO TO PREPARE A PLACE FOR YOU. And if I go and prepare a place for you, I WILL COME



AGAIN, and RECEIVE YOU UNTO MYSELF: THAT WHERE I AM, THERE YE MAY BE ALSO." John 14: 3.

"And after these things I heard a great voice of MUCH PEOPLE IN HEAVEN, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God: for true and righteous are His judgments; for He hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of His servants at her hand." Rev. 19: 1, 2.

12. Here for a thousand years, in connection with Christ, the righteous sit on thrones of judgment determining the guilt and punishment of those who

which sword proceeded out of his mouth: and all the fowls were filled with their flesh." Rev. 19: 19-21.

14. The earth is then left desolate without human inhabitant, the righteous are in heaven, the wicked are dead, and the devil and his angels are confined to this earth in its chaotic, desolate condition for a thousand years, to meditate upon the ruin they have wrought.

"Behold, the Lord maketh the EARTH EMPTY, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. . . . The land shall be UTTERLY EMPTIED, and utterly spoiled: for the Lord hath spoken this word. The earth mourneth and fadeth away, the world

"And HIS FEET SHALL STAND IN THAT DAY UPON THE MOUNT OF OLIVES, which is before Jerusalem on the east, and the Mount of Olives shall CLEAVE IN THE MIDST thereof toward the east and toward the west, and there shall be a VERY GREAT VALLEY; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled before the earthquake in the days of Uzziah king of Judah: and the LORD THY GOD SHALL COME, AND ALL THE SAINTS WITH THEE." Zech. 14: 4, 5.

### The Millennium—1000 Years

Message, Joel 2: 1; Zeph. 2: 1-3. Day of Salvation Ends. Zeph. 2: 1-3; 2 Cor. 6: 2; Rev. 22: 11, 12.	Lord Comes Rev. 22: 12.	Righteous Dead Raised (1 Thess. 4: 15-17; Rev. 20: 6) All Changed to Immortality (1 Cor. 15: 51-54); Taken to Heaven (John 14: 1-3; Rev. 19: 1).		Lord Comes Zech. 14: 5.	City Comes Down (Rev. 21: 10), on Place Prepared. Zech. 14: 4.
		Pouring out of Plagues. Rev. 16: 1; 18: 8; Isa. 34: 8. Famine of Word Amos, 8: 11, 12.	Earth Desolated of Human Life Rev. 19: 27; Isa. 24: 1-6; Rev. 19: 19, 20; Isa. 34: 8-15; 24: 22; 2 Thess. 2: 8; Jer. 4: 23-25. Satan and Angels Confined to Desolate Earth Rev. 20: 1-3. Earth Enjoys Sabbath. Palestine a Type 2 Chron. 36: 21.		
					Wicked Raised Rev. 20: 5. Satan Loosed and Last Great Battle. Rev. 20: 7-10. Final Judgment, Destruction of Sin and Sinners; Earth Melts. Rev. 20: 11- 15; 2 Peter 3: 10; Nahum 1: 2-9.

New Heaven and Earth, no More Curse.  
2 Peter 3: 13; Rev. 22: 3-5.

### The Great Day of the Lord's Wrath

have rejected Christ as well as that of the evil angels.

"Do ye not know that the SAINTS SHALL JUDGE THE WORLD? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that WE SHALL JUDGE ANGELS? how much more things that pertain to this life?" 1 Cor. 6: 2, 3.

"And I saw thrones, and they sat upon them, and JUDGMENT WAS GIVEN UNTO THEM: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and THEY LIVED AND REIGNED WITH CHRIST A THOUSAND YEARS." Rev. 20: 4.

#### The Earth Desolated—Satan Bound.

13. Many of the wicked of earth are slain during the falling of the plagues and in the great conflict of Armageddon; but those that survive are slain by the glory of Christ's presence.

"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him [Christ] that sat on the horse, and against His army. And the beast was taken, and with him the false prophet that wrought miracles before Him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And THE REMNANT WERE SLAIN with the SWORD OF HIM that sat upon the horse,

languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have TRANSGRESSED THE LAWS, CHANGED THE ORDINANCE, BROKEN THE EVER-LASTING COVENANT." Isa. 24: 1-5.

"And I saw an angel come down from heaven, having the key of the bottomless pit [the deep, the chaotic earth], and a great chain in his hand, and he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and BOUND HIM A THOUSAND YEARS, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." Rev. 20: 1-3.

#### The Close of the Thousand Years.

15. At the end of the thousand years the wicked dead are raised, and Satan is permitted to deceive them again.

"But the rest of the dead lived not again until the thousand years were finished. And when the thousand years are expired, SATAN SHALL BE LOOSED out of his prison, and shall go out to DECEIVE the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea." Rev. 20: 5, 7, 8.

16. Jesus comes down from heaven, stands upon the Mount of Olives, the mountain divides, forming a very great plain. Upon this plain is "the camp of the saints," who descend with Jesus, and upon the territory of this camp and plain descends the holy city.

"And He carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God." "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Rev. 21: 10, 2.

#### Destruction of Sin and Sinners.

17. Around the holy city gather the hosts of Gog and Magog, deceived by Satan, believing that they can triumph over God and take possession of the earth. The Lord appears in majesty, and in the glory of His presence the earth is set on fire, and Satan and all his minions are destroyed. The last judgment is executed. It is final, forever.

"And they went up on the breadth of the earth, and COMPASSED THE CAMP of the SAINTS ABOUT, AND THE BELOVED CITY: and fire came down from GOD OUT OF HEAVEN, AND DEVoured THEM. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever. And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the DEAD WERE JUDGED out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the

(Continued on Page 12.)



MOUNTAIN VIEW, CAL., APRIL 8, 1908.

Manuscripts should be addressed to the Editor.

For further information see page 15.

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### "Have Faith in God."

THESE are the words of Him "who spake as never man spake." God does not ignore reason. He does not ask us to believe without evidence. "His eternal power and Godhead" have been demonstrated in His word and works, and by His word and works. He has written His word in prediction; He has written the same word in fulfilment. He has written His word in promise; He has written it again in the fruition of realization. He has written His word on the tables of stone; He has written it in the hearts of those who have yielded to the divine will.

God often demands action without particular reason, save in the inherent, dominating conviction of the message itself. Even so was Jonah's message to Nineveh. The most needed messages to the soul often come that way. God gives general evidence enough for confidence in Him; but the message which demands our faith, which tests our confidence, comes frequently without appeal to our human reason. Human reason would ask, "Why should the blind man wash in the pool of Siloam? Was not any other water just as good?" "Why should Naaman dip seven times in Jordan?" "Surely the rivers of Damascus were better and cleaner." The same human reason can see the need of a weekly day of rest, but why the *seventh* day? How does it differ in any way from the other days of the septenary cycle?

Yet to the man who believes that it is the highest kind of good judgment to trust the infinite God, there are many reasons why the seventh day should be observed. Note these: (1) A definite day prevents confusion and unifies action and character. Human reason acknowledges this in its efforts to enforce a particular secular day by civil law. (2) What could be more fitting than the closing day of the cycle—rest and contemplation after labor? (3) What day could so well call God to remembrance as the very day in the cycle upon which "He rested, and was refreshed," and which He set apart and blessed? (4) What day better fitted for a holy day than that day around which cluster, as around no other day, the great facts of creation? Surely here are reasons sufficient to the believing soul; and in the doing of God's commandment forever would he be kept from the worship of the creature, the thing; and forever he would drink in the Sabbath blessing of his Creator and Redeemer. "Have faith in God."

"TRUTH is the property of no individual, but is the treasure of all men."

## Studies in Romans

### Complete Relief from Sin.

Rom. 6:1-10.

THE book of Romans is one of the greatest studies that have ever been put into language. It presents the various parts of the plan of salvation in a most logical and convincing manner. The book is so completely woven together that it is hard to separate it in such a way as to study a portion of it without studying it all.

The study of the last part of the fifth chapter last week showed the abundant power of God to save men from sin. In taking up the sixth chapter it is hard to study a portion of the chapter without taking the whole of it. But the entire chapter would make too long a study for a single issue of the paper. So we hope that the reader will make a study of the entire chapter in connection with what we have to say this week, and also study it all over again in the study of next week. The sixth chapter is one of the most valuable and helpful in the book, and the reader will find himself well repaid by the study.

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. We who died to sin, how shall we any longer live therein? Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into His death? We were buried therefore with Him thru baptism into death: that like as Christ was raised from the dead thru the glory of the Father, so we also might walk in newness of life. For if we have become united with Him in the likeness of His death, we shall be also in the likeness of His resurrection; knowing this, that our old man was crucified with Him, that the body of sin might be done away, that so we should no longer be in bondage to sin; for he that hath died is justified from sin. But if we died with Christ, we believe that we shall also live with Him; knowing that Christ being raised from the dead dieth no more; death no more hath dominion over Him. For the death that He died, He died unto sin once: but the life that He liveth, He liveth unto God." Rom. 6:1-10.

Paul begins the foregoing with a series of questions. His questions are such as many minds have raised and ever will raise. And furthermore his questions come as a conclusion to the powerful presentation he gives in the fifth chapter of the abundance of God's grace to save from all the depths and entanglements of sin.

If God's grace abounds so completely to the cleansing from sin, should we not continue in sin so that this grace may continue to abound? To this query the most emphatic denial is made. Living in sin is not so enjoyable as the life of righteousness, then why should any one desire to keep up his course of wrong-doing?

When the sinner forsakes his life of sin, and comes to the Lord for pardon and cleansing, he is also required to be "buried therefore with Him thru baptism into death." This is the plain statement of the text, and incidentally it shows that Bible baptism requires a burial. The old man of sin is dead, and it is necessary that he be buried. And having been buried with Him in baptism into death then is the converted one raised to walk in a new life. "Like as Christ was raised from the dead

thru the glory of the Father, so we also might walk in newness of life."

The ideal life that we so often have pictured to ourselves can be only a faint representation of the real life that the Lord Jesus Christ is seeking to give to every one who will accept it. Then why should any one cling to his sins? May we indeed join with the apostle in saying "God forbid" that we should continue to live in sin since we have such a perfect and such an enjoyable life of righteousness that is within the grasp of every one of us.

The old man of sin is to be "crucified," put to death completely, so that the body of sin may be done away, and all for the purpose of delivering us from the bondage to sin. Every one knows what it is to be a slave to sin. We know what it means to resolve and re-resolve to abandon certain sins, only to find that we still commit the same sins over and over again. We seem bound to them so that we can not break away. When we think of giving up the sin to-morrow or at some other future time, we feel very strong. But to come right up to the point of surrendering now and not committing that sin again, we do not have the power in ourselves to do it. But the conversion that our Lord Jesus Christ gives to each one who will take it is a complete delivery from the power of sin. He provides that we may become absolutely dead to sin so that we need not live any longer therein.

In dying this death to sin we have the Lord Jesus with us. He is there by the mighty power of His Spirit to give strength so that we may endure the death pangs that relieve us from the dominion and power that sin holds over us, and then He ushers us into that new life of power and of righteousness that is His free gift. The change is past the powers of description, but every person who so desires may have the great transformation made in his own life.

Death, death complete to sin, is the privilege of every one; and the life of joy that Christ gives is to take the place of that old life of sin. It is yours for the asking and the seeking. It is all most clearly brought out in this great book of Romans, and some of the most helpful promises and principles concerning it are to be found in this sixth chapter. Study the chapter much more fully than it will be possible in this brief article.

T.

"SURELY He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." How strikingly do these words show the Master's great sympathy! He bears our griefs, and carries our sorrows. The very peace that we are permitted to enjoy was purchased at the price of His chastisement. He was wounded and bruised for the transgressions and the iniquities that are ours. By His righteousness are we made righteous.

## Studies in the Book of Daniel

### An Unnatural Kingdom

#### The Little Horn of Chapter 7

(Concluded.)

**R**EAD again Daniel 7. We repeat the specifications of the prophecy of the little horn given in our last. They are as follows:

1. It arose among the ten horns. V. 8.
2. It was a little horn at first. V. 8.
3. In order that it might be established, three of the first horns are plucked up before it. V. 8.
4. It had eyes like the eyes of a man. V. 8.
5. It had a mouth which uttered not the meaningless noise of a beast, but great boastings, such as could be uttered only by a being above a beast. Vs. 8, 11, 25.
6. It was a different horn in character from those around it. V. 24.
7. It became strong, so that its look was more stout than its fellows. V. 20.
8. It made war upon the saints, or people of God. V. 21.
9. It was to prevail against them till the Lord should come and take judgment to Himself. Vs. 21, 22.
10. It should presume, or think, to change "the times and the law" of God. V. 25, R.V.
11. It should continue for "a time and times and half a time," or three and one-half years. V. 25, R.V.
12. It would lose its temporal dominion as a horn. V. 26.
13. Its greatest words come in the very closing part of its career.

#### Fulfilment of the Papacy.

Four of these were considered last week. Let us study the last eight in this lesson.

5. Great words have been spoken. In the tremendous claim which the Papacy has made as the one sole authority in all religious matters above conscience and the Bible; in its right to dethrone and set up kings and rulers, and to absolve their subjects from obedience; in the titles assumed for the bishop of Rome—as for instance, "Lord God the Pope," "Vicar of Jesus Christ," "Arbiter of the World," "The Light of the World," etc., etc., it has surely spoken great words, and "great words against the Most High," in assuming prerogatives and authority which belong only to God, and which even Jesus Himself did not assume.

6. It is diverse in character from the kingdoms among which it arose. The ten kingdoms were civil governments. The state was at the head, even if religion was connected with it. The only true idea of government, the Christian idea, is that of absolute separation of church and state; that civil government has no right to meddle in the things of religion. Its duty is to protect all its subjects equally without respect to religion. It is to prevent as far as possible incivility to all, irrespective of creed. Many nations of the past had departed from this, but the state had been kept paramount. Religion was subject to it.

When the Papacy came in, a different theory was taught; the church should be dominant, the state subject. The church should define heresy and its punishment; the state should execute it at the behest of the church.

#### A Threefold Phase.

The great Christian apostasy is set before us in the prophetic word in three phases: (1) As the Roman Catholic Church, ecclesiastical, in which are many honest, earnest, self-sacrificing souls, longing for light, and living according to their best knowledge. This apostate church, beginning in organized form, markedly in the days of Constantine, exists to the end as an ecclesiastical organization. (2) As the Papacy, the power or claim of which to define heresy and its punishment is acknowledged by the civil power, the state placing itself at the disposal of the Papacy, to execute the sentence of the church. This phase of the Papacy, acknowledged by the civil powers, began in A.D. 538 and ended in 1798. We will call



The Capitol at Rome—Formerly Held by the Papacy, but Now Opposed to It.

it spiritual domination over the nations. (3) The Papacy as a civil kingdom, limited to the States of the Church, beginning in the middle of the eighth century, and terminating in 1870. This is the true "temporal power" of the Papacy. All these are contrary to, and subversive of, the Gospel of Christ. The last two phases are presented in this chapter.

7. The *little* horn became strong, so that its look was more stout than its fellows. At first it sued for power, for prestige, for favor; it soon came to command. The Chaldean word, *rab*, translated "stout," is rendered chief, captain, great, lord, master. The look of the Papacy, or its representative, became more masterful than that of his fellows. The Papacy became chief. Jesus said, "I am among you as one that serveth;" the Papacy, the self-assumed "vicar of Christ," became as one that ruled.

#### War with the Saints.

8. It made war. Logically, it could not do otherwise and be true to its system. Jesus Christ said, "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. The Papacy assumed to be judge, or arbiter. It defined the faith without regard to conscience. It stepped

between the individual soul and its God, to whom *each one* must give an account. It separated the child from its Father. It placed between the human subject and the divine-human Redeemer, who invites all to "Come unto Me," a cordon of ecclesiastical police. Assuming all this, it must, to maintain its dignity and power, punish infractions of its law. It logically argues, from its false premises, always, that the very honor of God's throne demands that heretics (those who dare disobey the Papacy's interpretation of God's will) should be punished with death if need be. And therefore the Papacy could do naught but make war, and, too, with the saints. For the saints of God are free souls, who receive their law, not in the cold, dead creeds of men, but in living words of truth from Heaven. Of course, they could not yield their life to an organization that had departed from the Fount of Life, and therefore they were, by that organization—the Papacy—adjudged heretics; and the powers of earth dominated by the Papacy executed the sentence.

9. It prevailed against God's people. It put to death, in mistaken zeal, countless thousands of the—

"Whitest of the saints of God,"

and it will continue to make war, so far as its power lies, till the Master comes again, and judgment shall be given to the saints of the Most High. See 1 Cor. 4:5; 6:2, 3.

#### The Times and the Laws.

10. The little horn shall think to change times and laws. Not that it should be able to do this, but it would think itself able, it would assume to do this. The Septuagint reads, "the law;" the Revised Version, "the times and the law;" Spurrell's translation, "the appointed times and the law." All these point to the times of God's appointment, the law of His giving. And the Papacy has thought to do this. It has substituted for the Sabbath of the Decalogue, the seventh day, the first day of the week—a day which has absolutely no claim to Scriptural authority.<sup>1</sup>

11. It was to continue for a time, times, and a half. A "time" is a year. See Dan. 11:13, margin. "Times," dual, the least number that can be expressed by the plural, is two years. The total is three and one-half years, or forty-two months—twelve hundred and sixty days. Rev. 11:2; 12:6, 14; 13:5. As God uses short-lived beasts to represent long-existing dynasties, so He uses brief periods of time to represent longer periods. A day in prophecy symbolizes a year. Eze. 4:4-6. The 1,260 days of the prophecy represent 1,260 literal years. These years began in A.D. 538, when the last Arian power was plucked up and the Papacy became the head of Christendom generally recognized by the states of Europe. In 1798 these days expired. In a larger sense

(Continued on Page 12.)

<sup>1</sup> See "Who Changed the Sabbath?" and other works published at this office.



# THE OUTLOOK

Watchman  
what of  
the night?

**Mass Meetings and Indignation in China.**—The greatest indignation prevails at Canton, China, because of the action of the Chinese Government in seizing the Japanese steamer loaded with rifles. The Chinese contended that they had a right to seize the vessel for they had good reason to believe that the guns were being so disposed of as to reach the hands of revolutionists who were exciting trouble. Japan demanded the restoration of the vessel, indemnity for the goods that were seized, and an apology from the Chinese Government. She sent a war-ship to enforce these demands. It looked for a time as if they might come to war over the question, but England stepped in as the ally of Japan, and a settlement was reached. But while the original demands of the Japanese were modified to some extent, yet the question was settled in such a way that the Canton province of China is holding mass meetings to express its indignation at the yielding to Japan. It is stated that 50,000 people attended the mass meetings that were held in a single day of last week. The meeting recommended the impeachment of Yuan Shi Kai of the Board of Foreign Affairs for weakness shown in yielding to Japan.

## The Kentucky Tobacco War.

FOR a number of months past there has been a regular war going on in Kentucky between the tobacco trust on the one hand and a mob called the "night riders" on the other. These "night riders" would usually come into a town or neighborhood on horseback and burn and destroy the property of the tobacco trust and also of those who would sell their tobacco to the trust. The following news item that is current in the press gives an idea of the sharp stage to which the fight has come:

"Lexington (Ky.), March 22.—Because of warning letters and visits from 'night riders,' many farmers in nearly all of the forty-two counties in the White-Burley tobacco district are busily destroying their tobacco beds, and at the present time less than one-third of the number usually planted have been started. In many counties huge signs have been erected on buildings and in high places nearby declaring the intention of the farmer not to raise a crop this season. Realizing the difficulty in making a living for their families in case the decision to raise no tobacco is adhered to, many tenant farmers are preparing to move to other states, while many farm owners have placed their property on the market with the avowed purpose of leaving Kentucky.

"The murder of Farmer Hedges in Nichols County yesterday and the raids in Woodford and other counties last week, have increased the alarm. In announcing their determination to go elsewhere, the tenants declare that it will be impossible to subsist from the proceeds of crops of hemp, wheat, and corn.

"In the neighborhood of Mount Sterling many farmers have been receiving threatening letters, with which were matches, powder, and poison, and in both farm districts and tobacco towns armed guards have been placed at threatened points. Conditions throught the state are declared to be worse than at any time since the tobacco war began."

This contest is merely illustrative of the rioting that will exist all over this world at no distant day. The prophecies of the Bible tell us that such will be the condition of things in the last days; but if the Bible had said nothing about it, any observing person should be able to see from the discussions that are going on in the world that just such lawlessness must finally result.

There are many composing a large section of society, who are teaching that the rich are robbing the poor and that some drastic thing should be done about it. This doctrine has been dinned into the ears of the poor man until he is becoming very violent in his feelings toward the rich. And then when any provocation arises they start out in marauding mobs to burn and destroy. When the mob is once formed and the spirit of frenzy has seized the multitude, there is no knowing what they will

do. Those who are perfectly innocent are just as likely to be struck down by the hand of violence as are the ones against whom the leaders in this rioting may have a grievance.

The only protection against this is the protection afforded by the arm of the infinite Father. But, thanks be to His name, this protection is more than ample.

T.

## How They Say It.

WE have been accused of bitterness toward Roman Catholics when we have shown what seems to us the erroneousness and unscripturalness of their belief. But we hold naught against Roman Catholics. We hold them honest, but deceived. Their degree of culpability, their motives, we leave with God. That is how the *Western Watchman* characterizes Protestantism and Protestants in an editorial in its issue of March 19. It is not Lenten-season groutiness either; it is characteristic of Dr. Phelan the editor. He says:

"Men who have become Catholics assure us that they were perfectly honest while professing Protestantism. Both Cardinal Manning and Cardinal Newman say so. They were as honest as any prejudiced Protestants could be. A man in his mind and heart believes another a scoundrel, who is, however, one of the purest and best of men. He may claim to be honest in his opinion; but the object of his prejudice will be slow to admit it. Protestantism rests on a foundation of lies. Its walls are built with lies. It is roofed in with lies. Protestants may claim to be honest, but indignant Catholics say to Hades with their honesty. With this stock of lies are wrapped up a world of contempt and scorn and rancor and malice. Binding them in one compact whole is the love of ease, the pride of life, the lust of the flesh. Cowardice keeps Protestants out of the church. They have not the courage to break their chains. Every priest who has received a convert into the church knows with what fear and trembling the latter took the step. But these obstacles of human and diabolical creation must be removed. It matters little how, so they are removed."

We submit that such language is not inclined to win them. It would be of interest to know how many Protestants had been persecuted, anathematized, tortured, or put to death because they became Catholics. It is becoming quite popular to join the Catholic Church now. It is the right and duty of every soul to judge as to the truth or falsity of a religion, a system. Prove all things; hold fast that which is good. But the judgment of the individual soul, the person, rests with God.

## Converts to the Roman Catholic Church.

The *Western Watchman* of March 19 records three converts among the Episcopal clergy, as follows: Edward Hawkes and James H. Bourne, professors of the seminary of the Episcopal Church in the West, at Nashosah, Wis., and another minister, Henry Allen Yost, in Missouri. And still they go. They desire certainty, can not find it in the decadent Protestant churches; therefore they go to Rome. And many others who are willing will find their way there.

**Blindfolding Their Gods.**—There is a custom in some of the Chinese temples where certain orgiastic ceremonies are in operation to blindfold their idols. The same custom is followed in private houses when the inmates are playing cards or dice. What a conception of God. It is another development of that primal falsehood, "Ye shall not surely die; . . . ye shall be as God." First man exalts himself to Deity, and in this he degrades Deity to the low human level, with all the low human limitations. In more civilized lands men act as tho God was not simply blindfolded, but blind. Yet is He neither. He sees and hears

our every thought afar off. We can not hide from Him. "Thou God seest me," is a mighty thought for constant waking consciousness. It is a deterrent to the sinfully inclined; it is a comfort to the faithful.

## Sunday-Law Agitation in New York.

REV. DR. CHARLES H. PARKHURST has presented a formal request to Governor Hughes of New York to have Mayor McClellan and Police Commissioner Bingham removed from office because they are not enforcing the Sunday ordinances of New York City.

Dr. Parkhurst has been before the country for a good many years as a very staunch reformer, his reform work, however, partaking very much of the nature of detective and police methods. When he first introduced himself to the public in a prominent way, it was by the advertisement that was given him because of his going into the dives and dens of New York City in order to get the evidence that would enable him to bring convictions against them in court. And his work has continued to partake more or less of this nature all thru the years.

And so in getting the evidence to present to the governor in order to induce him to begin proceedings against New York's mayor and police commissioner, he has employed detectives to visit various saloons on Sundays in order to see if they were doing business the same as on other days. In the argument presented, Mr. Parkhurst cites the fact that the mayor and police commissioner were able to combine their influence in such a way as to close the theaters for several successive Sundays; and if they could close the theaters, they could also close the saloons.

This paper has no use for either the theater or the saloon. The theater does a great deal of harm in the vile tastes and low morals that it inculcates; and it can not be doubted that this evil is much greater than any possible good that can come from the so-called "high-class" theater, if there can be any such. But if these things are right for the state to foster on any day of the week, why not let them run just as they see fit. To have them closed on Sundays merely is to put them in the category of being all right on any other day of the week. We could not favor the closing of the saloons on Sundays alone for this very reason. We could not go into partnership with this business by saying to them that if they will close on Sundays, we will let them go on the other days of the week.

The facts are that Sunday is a religious institution; and if you take the religious notion out of the day, you will take away the cause that is at the bottom of the desire to have certain things illegal on that day that are declared all right on other days. The only Being in the universe that can make a thing wrong because it is done on a certain day is God. Neither the state nor the police force has any right to prescribe the relations that are to exist between man and his Maker.

We should not fail to note how that precedent is urged in this Sunday movement. It is urged that since the theaters can be closed on Sundays, therefore the saloons may also be closed. No effort is lacking in following up anything that has already been done. And when one thing after another is accomplished in the Sunday-law movement, it will be seen that the ultimate that is finally reached will be to take away the religious freedom that we now enjoy. We have been pointing out for more than a quarter of a century that the country would be driven upon the rocks of religious intolerance and medieval persecutions thru the enforcing of the Sunday laws that have crept into the statutes of nearly all our states and into the ordinances of almost every city.

There is a very strong wave of Sunday-law enforcement sweeping over the country just now, and it is ominous.

T.

## The Sabbath and the Law.

AMONG the staunchest advocates of civil and religious liberty in the United States have been the Baptists. In the early centuries in the history of our country the Baptist Church stood for the principles of liberty. The following paragraphs from *The Word and Way* reveal that there are those who still hold to the same truth:

"The Sabbath observance question is difficult to deal with as a law question. This is true both in framing and in enforcing the law. On what basis is the law to rest? Shall it be civil, social, moral, religious—what? It would be contrary to the genius of our government to make a law requiring people to observe the Sabbath for religious reasons. But apart from the fact that it is a law of God, why should people be prevented by law from laboring all the seven days of the week if they wish to?"

"And then where shall the line be drawn? How is it to be decided what is or is not labor, according to the law, or absolutely? According to Christ, works of mercy and works of necessity may be performed on the Sabbath. But what are works of necessity, for instance? Once friction matches were a rarity and a luxury; now they are a necessity. Are the running of street-cars and passenger-trains on Sunday a necessity? Is it any more necessary for railroads to operate freight-trains on Sunday than it is for the grocer to operate his store or the farmer his plow?"

And it might be added, a necessity or not, has any class the right to regulate matters which relate wholly to God and His law? Is He unable to protect His own institution? Can man's laws make a day holy? H.

Never will we view Satan, Satan's work, sin, evil, in a right light or at a right angle till we see it in the visions of God. There will then be no lauding of the devil. This is a bold fulfilment, isn't it? of Rev. 13: 4, "And they worshiped the dragon [the devil] which gave power unto the beast!"

**Noted Diplomat Killed.**—In San Francisco on March 23 a Korean, fired with what he termed patriotism, shot Durham White Stevens, who died from his wounds a few days later. Mr. Stevens was an American and began his diplomatic life under an appointment by President Grant to the American Legation at Tokio. While connected with this legation he attracted the attention of the Japanese, and they employed him, first as counselor to their legation in Washington, and later in various capacities. He is said to have been one of the most trusted and influential diplomats in the Far East. When Japan occupied Korea, he was sent there, and the Koreans hailed his coming with joy, for they had confidence in him as an American. Some Korean agitators became possessed with the idea that he was working against them in the interest of Japan, and on his recent arrival in America the Koreans here took the matter up with the result that he is killed. Owing to the sharp friction between Japan and Korea the matter will be much discussed in certain legations concerned.

**Religious Liberty at the Nation's Capital.**—Washington, D. C., is now in the midst of a religious

debt, but she is double-tracking the Siberian railway, largely for military reasons; she is making extensive national defenses, and also has to raise a large amount for famine relief. These extraordinary expenditures will require \$75,000,000 annually for several years to come in addition to the regular amounts of current expenditures.

**The Power of the Papacy in Rome.**—The influence which the pope may exert either for or against the prosperity of the city of Rome is thus voiced by the Roman Catholic *Western Watchman*:

"Pius X has been long enough on the papal chair to have convinced the world that he is a man of resolution. The threat just audible within the precincts of the Vatican to countermand all celebrations and pilgrimages in contemplation next year has thrown the trades-people of the metropolis into consternation. Their bread and butter are involved, and what is patriotism weighed against them? Were it not for the tourists drawn to the Eternal City by the presence of the Holy Father, the grass would grow in the streets of Rome and wolves would run at large in the Villa Burghese."

**Former Premier Rosebery** recently made an address at a dinner given in London by the Liberal League on "The Active Menace of Socialism." Mr. Rosebery's speech may be summed up in the sentence, "Socialism would mean the end of the empire, religious faith, and freedom of property."

**One Japanese steamer** collided with another near Hakodate on March 23 and sank with a loss of life among passengers and crew of 287.



A Unique View of the Capitol, Washington, D. C.

**"Minister Lauds Satan."**—The above is the title of an article in the *Seattle Post Intelligencer* of March 10. The rector of St. Paul's Episcopal Church, as reported in his own words, chooses "to be the devil's advocate." Following are two excerpts from the sermon:

"All glory, laud, and honor to the mission of Mephisto! He stood at the cradle of the human race and taught it the difference between good and evil. He made it possible for men to lay aside the swaddling-clothes of innocence and to put on the armor of virtue!"

"What could the race have accomplished without the aid of Mephisto? It would still climb trees with the orang-outang, it would still chew the end and howl with the hyenas."

All this is flat infidelity or inexcusable ignorance. Man could have resisted sin without sinning. It is from God's Book that we learn about the devil, his origin, history, power; but it is not, nor was it, in harmony with the will of God that man should fall under the power of Satan. God did not start the race as tadpoles or monkeys or orang-outangs, or as cavemen. They were innocent, children in experience; but under God's tutelage they would have learned to resist evil and do good, and so have developed strong character. No man learns the evil of sin as does he who believes God. Sin deceives him who yields to it or looks upon it.

ious liberty campaign. It ought not to be a need in this late day. The capital of the nation ought to be the country's very palladium of religious and civil liberty, and the men who are gathered there to make and amend the laws ought to be the strongest supporters and advocates of freedom of conscience. Every public monument ought to speak for liberty. Every memorial of the nation's dead and of public achievement ought to cry for freedom to worship God. Yet it is a startling fact that there are six bills, at least, now before Congress which if crystallized into law will effect a union of church and state, and result in persecution. Earnest lovers of liberty for all men are endeavoring to enlighten public opinion and bring before the law-making bodies the true issues involved and their meaning. As of old it is a struggle between principle and policy, between religious despotism and freedom. Earnestly we hope that our statesmen and representatives will dare to stand for equal liberty for all.

**Russia's Minister of Finance** says that it will be necessary for his government to seek for new loans to support the financial burdens that it is called upon to bear. Russia is already very heavily in

**How Roman Catholics View It.**—It is thus that Catholics look upon Methodist union as voiced by the St. Louis *Western Watchman*:

"The three sects of Methodism in England have merged and the act of reunion was ratified the other day in John Wesley's historic chapel on City Road. This does not mean strength, but weakness. When Protestantism was strong, it was prolific in sects; when she is in her decrepitude, it finds the old home big enough to shelter her scattered children. When the volcano is active, its crater is ever widening; when it becomes extinct, its walls fall in."

**Four new battle-ships** of the Dreadnaught class have just been decided upon by Italy. They will be 19,000 tons each, and are all to be completed by 1911. And incidentally there is a good deal of speculation in connection with this strengthening of the Italian navy, and the further fact that there is an unprecedented number of war-ships of the various nations assembling in the Mediterranean waters.

**Germany recently launched** her big battle-ship Nassau that is intended to be a match for England's Dreadnaught. The cost of construction, including her trial run, will total \$9,190,000.

## Studies in the Book of Daniel

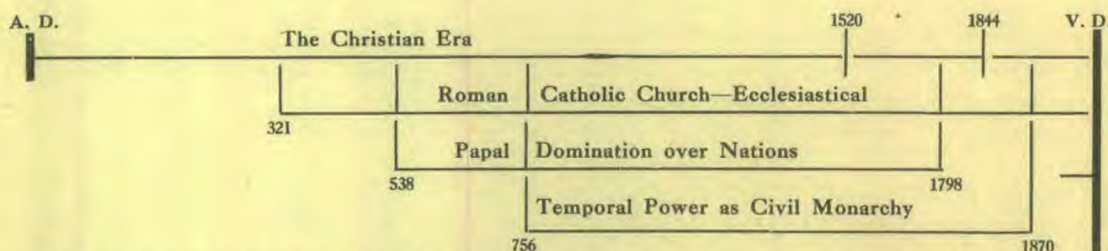
(Continued from Page 9.)

these days began in a period from 533 to 538 and ended in a period from 1793 to 1798. The corruptions of the Papacy and the light of the Gospel thru the Reformation took from Europe the fear of the pope; and its final blow as corrector of heretics, as the acknowledged head of the church, came when the army of the French directory, under Berthier, entered Rome, and took the pope prisoner, in February 1798. The dominancy of the Papacy over the other horns there and then received its finishing deadly blow. The ecclesiastical organization of the Roman Church was not affected, nor did its own dominion over its own territory here come to an end. The deadly wound and its healing is more fully set forth in the Revelation.

horn, occur near the end of all earthly dominion, close down to the burning day of God. We have seen a partial fulfilment in the utterance of the dogma of the immaculate conception in 1854 and of infallibility in 1870. Doubtless the world will listen to still greater words; they will be the logical result of the system, the perverted Gospel of the Papacy.

### Which Will We Choose?

Every one of these thirteen specifications is met in the Papacy; they are met in no other power. God has warned us in His word of its evil. He has portrayed its career and end. Great tho it has been, mighty above all kingdoms of earth, daring, even, to sub-



The chart above covers the time of the Christian era, from Christ's first advent to His second coming; 1520 marks the era of the Reformation; 1844 the time of the Investigative Judgment. Dan. 7:9, 10.

Daniel sees the whole career of the little horn as a persecutor until the coming of the Ancient of Days. He notes the preeminent power for 1,260 years. But he does not mention the restoration which makes it a persecutor to the end, as indicated in verse 21. This is reserved for John.

### Loss of Temporal Power.

12. The little horn was to lose its own dominion as a little horn. "The judgment shall sit," the prophet declared, "and they shall take away his dominion, to consume and to destroy it unto the end," not the end of the world or age, but to the end of his dominion, the last of it. Her dread judgment, prior to Christ's coming, is presented before us in verses 9 to 14. That judgment is, in connection with the closing of Christ's priestly work, a subject to be treated later. It began in 1844. Immediately after this is the removal of the dominion of the little horn. "They" evidently refers to other horn-powers. In 1844 the States of the Church covered an area of 16,000 square miles, with a population of 3,000,000. Four years afterward revolution broke out in France and northern Italy. In 1849 they revolted, but were brought back by France. In 1859 Romagna revolted, and was annexed to Sardinia in 1860. The same year Umbria and Marches revolted, and placed themselves under the standard of Victor Emmanuel. These were annexed to Sardinia. From 1848 to 1860 the consuming process had reduced the papal states from 16,000 square miles to 4,500, and from 3,000,000 population to 700,000. In 1870 the last vestige of temporal power was swept away. The end of his temporal dominion, as a horn, had come.

13. Verse 11 indicates that the greatest words, the greatest assumptions of the little

stitute its law for that of Jehovah, before that mighty truth of God, "the Most High ruleth in the kingdom of men," it falls, and falls forever. Not knowing God, it has blasphemed His name, usurped His throne, persecuted His people. It has seemed to triumph, and those who walk by sight, and are guided by sense, have yielded to its kingdom of outward pomp and show. If they continue with it, they will reap its fruitage.

But those, who, as free men, have dared to worship God according to the dictates of conscience, who have dared to be non-conformists, who have dared excommunication, proscription, anathema, execration, banishment, torture, death, are in God's hands, held in remembrance by Him; and when it has been demonstrated to the world, and to worlds, what the fruit of exalting man to the place of God is, then the Lord will come and save those who have acknowledged His rule in their own hearts. There it must begin, and then, when earth's struggle is over, "the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High; His kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

### The Great Day of the Lord.

(Continued from Page 7.)

dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the SECOND DEATH. And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:9-15.

"But the day of the Lord will come as

a thief in the night; IN THE WHICH the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3:10.

### The Triumph of Righteousness.

18. Beyond all this is the new heavens and the new earth; and sin and wickedness shall be no more.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. . . . And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, BEHOLD, I MAKE ALL THINGS NEW. And He said unto me, Write: for these words are true and faithful." Rev. 21:1-5.

"And THERE SHALL BE NO MORE CURSE: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him: and they shall see His face." Rev. 22:3, 4.

### Our Work and Workers.

Two new churches have lately been organized in Greater New York.

A SABBATH-SCHOOL of eight members has been organized at Mena, Ark., by Brother H. Clay Griffin.

"SIX more souls in the German department have lately taken their stand for the truth. Others are deeply interested."—G. P. Gaede, Cleveland, Ohio.

SISTER C. E. KNIGHT reports that nine have accepted present truth at Tacoma, Wash., some under very trying circumstances.

BROTHER E. H. HUNTLEY writes from Boosburg, Wash.: "Twelve have taken a stand to keep God's Sabbath. We have organized a Sabbath-school.

ADDITIONS to the number of sixteen are reported for the church at Walker, W. Va., by Brother W. R. Foggin, who has just closed a series of meetings.

ABOUT seventy of the students of Pacific Union College, at Healdsburg, Cal., have been baptized as the result of revival meetings conducted by Elder Luther Warren.

"A SABBATH-SCHOOL with a membership of twenty has been organized at Weiser, Idaho. Brother A. E. Baker is superintendent, with Miss Pearl Baker as secretary."—North Pacific Union Gleaner.

"At the close of a four weeks' meeting, five miles south of Seneca, Mo., four precious souls took their stand for the truth, and quite a number of others say they see the truth."—The Workers' Record.

The "Jubilee Anthem."—This production which has just been published by the Pacific Press Pub. Co., of Mountain View, Cal., will be of particular interest to lovers of music. It is especially adapted for use by church choirs, for the nature of its music; and the theme makes it very appropriate for use on occasions when a church, conference, or institution feels jubilant over a debt fully paid, and for praise services.

Published in sheet form, and may be obtained for the price of twenty-five cents per copy by addressing the Western Washington Missionary Society, 309 Second Ave., North Seattle, Wash., or the author, Elder F. M. Burg, at the same address.

## Special to Our Subscribers

Our Bible-Reading Series of twenty-six numbers of the SIGNS OF THE TIMES will soon close. We have received many appreciative letters of this series of which the following is an average sample:

"I can not express in words how pleased I am with the SIGNS. We have reached a time when we can point to the SIGNS as the grandest and greatest missionary paper in all the world, not only in its special numbers, but in its regular issues from week to week."

As the Bible-Reading Series is about finished, our readers will naturally wonder what are the plans for the paper beyond that. We have completed arrangements for

### 172 SPECIAL ARTICLES

covering all the leading themes of the Gospel. These will be illustrated and presented clearly and attractively. Here are some of the subjects to be considered:

The Law of God	Conversion and Regeneration
The Everlasting Gospel	The Church Militant and Triumphant
Man's Sin and Saviour	The Great Field of Prophecy
Man's Nature and Destiny	Union versus Confederation
The Holy Spirit	The World's Ills and Remedies
Bible Election	The Great Threefold Message
The Complete Sabbath Question	Religious Liberty
The Coming of the Lord	The Day of the Lord
The Signs of the Times	The Earth and Its Future

In addition to the foregoing there will be

### 50 MISCELLANEOUS ARTICLES

on subjects of practical godliness, true Christian living, etc., which will be very helpful to all.

The series of Bible-Readings just closed have given such general satisfaction that the editors have decided to continue this feature thru the coming year, therefore there will be

### 52 BIBLE-READINGS

on the subjects presented in the foregoing articles in addition to the articles themselves. These readings will be brief but comprehensive.

Following are the subjects of some of the good things that will appear in

### THE HOME DEPARTMENT

Breathing	Clothing for the Trunk
Ventilation	Clothing for the Limbs
Blood Circulation	Clothing for the Feet
Food Combinations	The Responsibilities of the Father
Common Sense	The Responsibilities of the Mother
Absence of Worry	Responsibilities and Privileges of the Son
Simplicity of Life	Responsibilities and Privileges of the Daughter
Few Varieties at Meals	Pernicious Reading
Clothing: Effects of Improper Clothing	Good Reading

### THE OUTLOOK DEPARTMENT

The reader knows of the mighty issues that are agitating the world, and how that the bravest men are trembling before what they see coming on with an irresistible force. In the Outlook Department these issues will be considered by the able corps of correspondents that we have scattered thruout the world, and the meaning of the disquieting events will be fully presented in the light of prophecy. No one can afford to miss the important matter that will be found in this department from week to week.

### MISSIONS

The SIGNS has always taken a lively interest in missions and missionary enterprises. During the coming year special attention will be given to this department. There will be articles on the great needy fields of China, India, Africa, South America, Korea, Japan, and the Philippine Islands. These articles will be furnished by persons right on the ground, acquainted with all the difficulties and advance steps that are being taken.

### QUESTIONS AND ANSWERS

or "Our Inquirers' Department," will be continued, together with the Bible-Reading Band already organized, beginning with 1909, reading the Bible thru in a different way from the present.

During the year the senior editor will spend several weeks in Europe gathering information and material with which to enrich the pages of the SIGNS. He will make a special study of the great problems now agitating the social, religious, and political world, and give the readers of this paper the benefit of his research. His weekly letters, embodying notes of travel, etc., will be of special interest to all.

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## Order in the Home

By Mrs. L. D. Avery-Stuttle

**W**AS it Benjamin Franklin who said, "Have a place for everything, and everything in its place"? Anyway it is excellent advice to follow. But nowhere are the good results of a careful following of this principle more manifest than in the home.

"Well," says Madam Heedless, "for my part, I have no time to spare in putting every single thing in its particular place. The fact is, I think it's wrong to be so precise. Mrs. Slovenly and I were talking the matter over just the other day; and we decided that time was quite too precious and too short to spend in a vain attempt to keep everything just so. There's Mrs. Orderly—I wouldn't be so foolish as she is for anything!"

Now while Madam Heedless was still in the midst of her discourse wherein she was descanting on the follies of Mrs. Orderly, Johnnie Heedless came in, calling loudly for his slate and books, because the school-bell was ringing.

"Why, where did you put them, Johnnie?" asked Mama Heedless in a tone of annoyance, for she knew from past experience that it would probably be some time before the books and slate would materialize.

"I'm sure I don't know," whined Johnnie. "Jack called me to see his kite yesterday after school, and I just laid them down somewhere, I suppose."

"I'm sure I don't see where that child learned to be so careless and thoughtless," sighed Madam Heedless complacently, while certain lines from one of the old poets kept running thru my head, about the ability "to see ourselves as others see us." In this particular instance it took Johnnie Heedless, with the help of his mother and sister, fully fifteen minutes to find out that the books had lain out of doors all night in a heavy shower and were ruined.

The next day Madam Heedless spent half an hour trying to find her scissors and thimble; while Mr. Heedless was obliged to call the entire family together to engage in a fruitless search for his hammer and gimlet. All this trouble might easily have been avoided by the exercise of a little order and neatness; and the last I heard of this truly unfortunate family they had not yet changed either their habits or their name, for their neighbors still called them the "Heedless family."

"For my part," exclaims Mrs. Prim, "I have no patience with such slackness. I can tell you plainly that my husband and children know better than to misplace a single thing in my house!" and Mrs. Prim's black eyes snapped ominously. I expected to hear

from you, Mrs. Prim; but we must remember that it is quite possible to overdo even a good thing sometimes. Why, your little Mary and Willie, and even your husband, almost tremble for fear of bringing a speck of mud or dust into your immaculate kitchen. (They rarely dare to penetrate as far as the parlor.) Now, Mrs. Prim, your rooms *look* very nice, indeed almost elegant, but truly they do not look very *homelike*. I hope you will not feel hurt if I say that your family is to be pitied as much as that of Madam Heedless.

"Well, well," you sigh. "How am I go-

### Be Strong.

Be strong!

We are not here to play, to dream, to drift,  
We have hard work to do and loads to lift.  
Shun not the struggle; face it. 'Tis God's gift.

Be strong!

Say not the days are evil,—who's to blame?  
And fold the hands and acquiesce—O shame!  
Stand up, speak out, and bravely, in God's  
name.

Be strong!

It matters not how deep entrenched the wrong,  
How hard the battle goes, the day, how long,  
Faint not, fight on! To-morrow comes the song.

—Maltie Babcock.

ing to be able to draw the line just right between Mrs. Prim and Madam Heedless, so as to avoid the errors of both?"

An important question, indeed, you have asked. Now, while we must remember that order is heaven's first law, we should not forget that it should be one of our first duties to make our homes comfortable and homelike. We should never sacrifice convenience to elegance. When any single room in the house begins to acquire a stiff, majestic appearance, be sure something is wrong. Our homes are made to live in, and the furniture is to be devoted to the use and comfort of the family. The other day Mrs. Prim actually scolded her little boy for sitting on the new sofa. Undoubtedly the child thought that sofas were made to sit upon. But his mother seemed to think that this particular one was made only to look at. Now Mrs. Prim might have a picture of the couch painted to hang upon the wall, but it seems to me that the original was made to use.

But while this is true, let the children be taught to take an interest in keeping the furniture and belongings bright, fresh, and clean. Because there is, or should be, nothing in the house too good, too fine, or too expensive for the full and free use of the entire family, it does not follow that the children shall be taught to have no sense of propriety, or that baby shall be allowed to

drum on the keys of Mabel's new piano, when her little fingers are sticky with molasses, or that Willie may be given free access to the family sitting-room with his new set of tools.

Very young children may easily be taught that they must not demolish, mar, or ruin, the furniture. Some foolish mothers allow their little ones to do this until they are almost as destructive to the good order and tidy appearance of the house, as if it had been in the track of a cyclone. Wo be to the poor hostess whose duty it becomes to entertain such a mother and child as this. It is often the work of an hour or two to set things to rights after the departure of the guest; while the housewife carries in her heart a feeling that a grave wrong has been done her, and one that she was utterly powerless to prevent without violating a nice sense of courtesy due to her guest.

And so, Madam Heedless and Mrs. Slovenly, if you have no care to protect your own homes from disorder and damage, at least you ought not to inflict your presence upon your neighbor, until you are unselfish enough to see that your little ones conduct themselves in a proper manner.

### The Little Things.

[An Echo from the Mutual Edification Club.]

**T**HE little things of life for you and for me, for our friends and associates, compose the whole. Large joys and large sorrows do not ordinarily enter into the lives of "common people," but, as one has expressed it, "the little things we do and the little things we say are the warp and woof which when woven and interwoven in the great loom of life come out the finished fabric—character."

It is demanded of us that into our characters shall be woven certain essential qualities if we attain the goal of every true Christian, which is a Christlike character. It is demanded of us that we be constant in purpose; that we be courteous, thoughtful, cheerful under all circumstances; faithful in the performance of duty—those "little things" which oftentimes we scarcely notice.

These little things of life may often appeal to us as drudgery. To the teacher it may become drudgery to be obliged to appear before her pupils every school-day morning at a certain hour, and to remain at her post of duty until a certain time. To the housewife it may become drudgery to find the same routine of work greeting her morning after morning. To the clerk it may become drudgery to stand behind the same counter, within the same four walls, day after day. To the mechanic it may become drudgery to enter the same shop, to use the same tools, week in and week out, month after month.

But in this very so-called drudgery may

be hidden the discipline which is sowing the seed for a bountiful harvest in character, if we do not permit the little things of life which come in to annoy and perplex to crowd out the joy and pleasure of living.

Some of the most essential qualities of character are acquired by attention to small things.

Just because we have to be at a certain place to perform a certain duty at a certain time, day after day, tends to develop promptness and faithfulness—requisites so essential to success in this busy age.

Just because we have to appear cheerful and greet our friends courteously under all trying circumstances, develops genuine, heartfelt cheerfulness and kindness which bring a store of good things in their trial—health, happiness, contentment, an influence for good over those with whom we come in touch.

To be able to rise above the little things which perplex; to be able to overlook in others the little things—so often really non-essentials—which may annoy us, help us to keep more clearly in view our desired goal. It is our privilege, and duty, too, to rise above such things; for—

"The little worries which we meet each day  
May lie as stumbling-blocks across our way;  
Or we may make them stepping-stones to be  
Of grace, O Christ, to Thee."

ADA M. LEARNED.

## The United States Navy.

Sixteen mammoth battle-ships, the flower of the United States' Navy, are now at target practise in Magdalena Bay.

It is expected that the fleet will enter San Francisco harbor about May 6, 1908, and then will occur one of the grandest naval demonstrations in the history of the world. In addition to this battle-ship fleet, the entire Pacific Coast squadron will be in the harbor.

The mayor of San Francisco has appointed a large representative committee to make preparations to receive this fleet, and a very elaborate program has been arranged.

About twenty thousand men are on these battle-ships, and their arrival will bring together a vast concourse of people.

The attention of the whole country—yes, of the whole world—is now turned toward this event, and their arrival here is being watched with great interest. It is a subject of general conversation.

We have therefore decided to make the **SIGNS OF THE TIMES** dated May 13 a number devoted especially to this subject.

This number will be beautifully illustrated with splendid half-tone engravings.

On the first page there will be a large portrait of Vice-Admiral Evans, commander of the fleet, surrounded with an illustrated naval border printed in colored ink.

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## SIGNS OF THE TIMES

PUBLISHED WEEKLY

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

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

Circulation Manager: C. H. JONES.

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Six months ..... .75  
One year ..... 1.50  
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Read our prospectus for the year to come on page 13.

The American ship "Isaac Reed," Captain Anderson, master, called at Pitcairn Island on its way from Australia. The "Isaac Reed" and two other ships he names put into Pitcairn Island for supplies, and obtained what they needed in chickens, potatoes, and other vegetables. The island was recently visited by a severe hurricane. Property was damaged, but no lives were lost.

The town of Chilapa in Mexico, about 125 miles south of the city of Mexico, was destroyed by an earthquake March 26. The shock was very severe, and was recorded on the seismographs of the University of California, Washington, D. C., and Albany, N. Y. The Mexican cable between Galveston and Vera Cruz broke twice. Chilapa had about 10,000 inhabitants. Strange to say, no persons are reported killed, but one American lady died of heart-disease.

No one page can tell all the good things which this journal will contain in the year to come. Hints are given on page 13, but the whole page is but the barest outline. We are living in momentous times. What is their significance? There are multitudinous voices of earth crying in the wilderness, but they are uncertain and contradictory. The one true source of inspiration is the Bible. That Volume is the most up-to-date book in the world, it is always up-to-date. Come with us in a study of its truths; we are sure you will not be disappointed.

## Our Bible Band.

### Schedule for Week Ending April 18, 1908.

Sunday	April 12	Judges 18, 19	Psalm 105
Monday	" 13	" 20, 21	" 106
Tuesday	" 14	Ruth 1-4	"
Wednesday	" 15	1 Samuel 1, 2	" 107
Thursday	" 16	" 3, 4	" 108
Friday	" 17	" 5, 6	" 109
Sabbath	" 18	" 7-10	" 110

Chapters 17 to 21 of Judges are pitiful records of backsliding and consequent disgrace and punishment. Conventional hospitality is higher than female virtue, and the clannishness of a tribe of greater importance than rendering justice. We see it to-day. Yet there is never excuse for sin.

The book of Ruth is a beautiful, peaceful, historical romance, a blessed relief from the internecine strife, ruffianism, and bloodshed, recorded in the closing chapters of Judges. How grandly filial obedience and simple faith stand out in the conduct of Ruth, and integrity and Christian manliness in the character of Boaz. The blessing of God upon the poor Moabitess shows that God is no respecter of persons; and in His providence He chooses her to become the ancestress of Christ.

One of the objects of the book is shown in chapter 4: 17-22, to note the ancestry of David, and to give a biographical sketch of two noble characters of the simple life. The Redeemer of the world is foreshadowed in the one who makes himself a near kinsman with the right to redeem; even so did the Son of God for us.

The time of the book is sometime after the close of Judges, written at the time when David began to be prominent in Israel, probably about 150 years after the events occurred; and, as has been pointed out, when the custom of chapter 4:7, of confirming a bargain by drawing off the shoe, had fallen into disuse, or the writer would not take time to explain it. While the book is neither a supplement to Judges nor an introduction to Samuel, it is a needed book historically.

The books of Samuel are one in the Hebrew. The division comes from the Septuagint. They are given the name Samuel because the first part centers around the life of the great prophet and reformer in Israel. The book seems to be a composite piece of literature written by Samuel, Gad, and Nathan. See 1 Chron. 29:29. It opens with Israel as a whole a long way from the instructions by Moses, menaced and harassed by their enemies. There are difficult places in the records, some that never may be clear; but we may learn the great, practical lessons.

Beautiful indeed is the motherhood and mother spirit of Hannah. Faithfully true is the little lad to duty in his message to Eli. Kind and benevolent is the old priest, but lacking in strength of character. Bitter is the bondage to Philistia, more bitter the capture of the ark, the glory of the nation, but sadder still, that which they did not appreciate, was their backsliding from God.

Psalms 105 to 110 speak for themselves: (105) God's Wonderful Works for His People; (106) Israel's Sinning and God's Deliverances; (107) Deliverances from manifold Troubles; (108) Praise and Plea for Victory; (109) God's Retributive Wrath Predicted upon Evil-Doers; (110) A Prophecy of Christ's Kingdom.

"Drink kills Russia" is what a member of the duma, the Russian legislative body, declares. The government holds the monopoly and encourages the accursed practise. The government income of last year from the sale of vodka reached more than 339 million dollars, while the wretchedness of peasant and workingman increases in leaps and bounds. The vodka (Russian whisky) is adulterated by the dealers, and sold cheap till "the amount of drunkenness in the empire is appalling." Drink is a worse foe than was Japan.

Supersensitiveness is selfishness. It is keeping self so near to the surface that the least fancied slight or word or criticism hurts. This is a poor, critical old world. Its people are born critics, unjust, abnormal critics, because they are born selfish. They are cast in a different mold than we are. Because they are differently constituted than we are, they will in all probability criticize us if occasion offers. They may have larger views than we do, and their criticism may be of value to us if our sensitive soul will rightly receive it. They may have a narrow, conscious spirit, may know less of us and our work than we know ourselves, and their criticism may be mean and envious. Do not be disturbed by it; let it pass. As the grass bends before the rude blast, so let us bow our head in humility before God, put forth deeper roots in the soil of experience, and let the storm roll by. It may have been fierce; but we may have needed all the fierceness. Let us rejoice, and hold no feelings of ill toward the critic.

It is good to have a sensitive soul, because such a soul may be made very useful for God. Hold it open to receive rays of light from the eternal throne. Let those rays print upon the sensitive plate of our soul His own divine character in all its beauty. Let us be sensitive toward the miseries, the wants, the needs, the sorrows, of other souls, quick to respond, not alone to their vocal needs, but to their unspoken heart-cries. But thus to do means that selfishness must be obliterated, crushed, crucified. It will seem almost cruel work to do it. In our sensitiveness we suffer so keenly, we magnify our troubles. Like Jerusalem of old, we stand in the highways and call to the passers-by and ask, "Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow?" Some other soul comes to us with perhaps a casual tale of suffering; we hardly wait for its relation before we must needs tell him of our greater sorrow. Mayhap the tale he tells us is of some other soul who has touched his sympathies, but we drown his mission in the flood of our own grievances. O, let us smother the selfishness; let it die; let it be put to death by the Spirit; forgotten in the needs of others.

The most acutely sensitive Soul which this earth ever knew was Jesus Christ, the Son of God. All the superfine faculties of the human soul lived in Him in all the perfection of keenness. The fullness of the Spirit keyed every sense to the most delicate impressions; for thus spake the prophet: "And the Spirit of Jehovah shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah. And His delight shall be in the fear of Jehovah." The margin of the last clause is "He shall be of quick understanding." The Hebrew is of quick "scent." That is, His senses should be divinely quickened. Birds can see farther than men. Dogs can detect odor where men detect nothing. God created man originally superior to all animal creation; and in the restoration of man thru divine grace God would begin by quickening the soul faculties. All the world's needs found sympathy in the sensitive soul of Jesus; and how all the obloquy, scorn, opposition, persecution, He met must have hurt and pained Him! But all that touched Him personally He left with God, and knew that the souls who were thus engaged were hurting themselves more than they could injure Him.

Whatever men may do to us or against us, they can not affect our character apart from our consent. They may ruin our reputation among men. Nay, more, we may have to make ourselves of "no reputation" if we develop right character; even so did Christ. But if our thoughts, our purposes, our actions, our character, be right, we may leave our reputation with God. Reputation is for time, and is a very uncertain asset. Character is eternal. Let our sensitiveness be developed in the line of right-doing rather than in a desire for the good opinion of others.