

SIGNS OF THE TIMES

The Greatest of All

(I Corinthians 13, American Standard Revised Version)

If I speak with the tongues of men and of angels,
BUT HAVE NOT LOVE,
 I am become sounding brass, or a clanging cymbal.
 And if I have the gift of Prophecy,
 And know all Mysteries and all Knowledge;
 And if I have all Faith, so as to remove Mountains,
BUT HAVE NOT LOVE,

I am nothing.

And if I bestow all my Goods to feed the poor,
 And if I give my Body to be Burned,
BUT HAVE NOT LOVE,

It profiteth me nothing.

LOVE suffereth long, and is kind;

LOVE envieth not;

LOVE vaunteth not itself,

Is not puffed up,

Doth not behave itself unseemly,

Seeketh not its own,

Is not provoked,

Taketh not account of evil;

Rejoiceth not in unrighteousness,

But rejoiceth with the Truth;

Beareth all things, believeth all things,

Hopeth all things, endureth all things.

LOVE NEVER FAILETH:

But whether there be Prophecies, they shall be done away;

Whether there be Tongues, they shall cease;

Whether there be Knowledge, it shall be done away.

For we know in part,

And we prophesy in part;

But when that which is Perfect is come,

That which is in Part shall be done away.

When I was a child,

I spake as a child,

I felt as a child,

I thought as a child:

Now that I am become a man,

I have put away childish things.

For now we see in a mirror darkly;

But then face to face:

Now I know in part;

But then shall I know fully even as also I was fully known.

But now abideth

FAITH, HOPE, LOVE,

These three;

And the greatest of these is

LOVE

Question Corner

Please Be Definite.—For instance, a question comes to us asking us to be so kind as to explain the meaning of the latter part of "the 28th verse of Hebrews." But the question is not definite enough so that we may know what chapter is referred to. There are five chapters in Hebrews which have 28 verses or more: chapter 7, chapter 9, chapter 10, chapter 11, chapter 12. If our correspondent will tell us what chapter is referred to we will be glad to answer the question if we can.

3011.—Confessing that Jesus Christ Is Come in the Flesh

Please give me your opinion on "Every spirit that confesseth that Jesus Christ is come in the flesh is of God." 1 John 4:2.
H. G.

The thought of that text is not that sometime Christ lived here upon this earth; that He walked here as a man; that He was invested in human flesh, and tabernacled among us sometime. There are those who believe that, many of them, who are not children of God. The real thought is that Christ is come by faith in our flesh now. That is, if you are a true believer in Christ, you believe that Christ lives in you by faith. As expressed by the apostle Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20. That faith in Christ takes hold upon Him as a complete Saviour. It does away with all the mediatorial work of priest or saint, and brings the soul into living connection with the Lord Jesus Christ. Some claim that Christ is in them; has always been in them; that He dwells in every one, and that faith is but the recognition of that thing; but this is not the teaching of God's Word. He who is not a Christian is said to be "separate from Christ and without God." Eph. 2:12. They are "alienated from the life of God." Eph. 4:18. Faith makes the connecting link between the soul and its Saviour, and brings the life and power of Christ into the heart and life of the believer. If our querist will study the subject in this light, she will see that only truly converted Christians are those who believe that Christ is come in the flesh, in His own way, responsive to faith. This also is shown in the context, "Greater is He that is in you than he that is in the world."

3012.—Speaking with Tongues

1. Is the speaking with tongues now practised by what is called the Apostolic Faith people, a sign of being baptized by the Holy Spirit?
2. Is it genuine or the work of the devil?
3. Do you know a case of healing that they claim to have made that was real?

W. E. C.

Personally, none of these manifestations have come under our observation. From their publication and from the testimony of others, there is a great amount of nonsense connected with them. Some of the speaking in tongues, so called, has been nothing but gibberish in which no one on earth could tell the language used, and in which experts have declared that it was the simple repetition of certain sounds, meaning nothing.

Some of these persons believing that they were talking in the Chinese or some of the languages of India have gone to these various fields, but have found when they reached China or India that the natives could understand nothing of what was said. Some have been greatly deceived by these manifestations, believing them of the Spirit of God, and have been thrown into utter discouragement. No doubt there have been honest and sincere people connected with the movement.

No outward manifestation is of itself proof that the source is the Spirit of God. Our Lord assures us that in the last great day there will be those who will say, "Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out demons? and in Thy name done many wonderful

works?" To that very class He will say: "I never knew you: depart from Me, ye that work iniquity." "Iniquity" is "lawlessness," breaking God's law, disobedience to His law. The great test always of true Christianity is its fruit, and its fruit must be in harmony with God's government.

The mightiest miracle that can be wrought is the changing of poor, wretched, sinful man into one who is loyal to God; changing the heart that loves sin and self to a heart that is willing to deny sin and self for the Lord's sake, and that delights in doing the will of God. All other things ought to be measured by that law, that will. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

We do not know of any cases of healing or of pretended healing which have come from the people you name. But it is with healing as it is with speaking with tongues. Healing in and of itself is no proof of the divine blessing or the presence of the divine Spirit. We are told that satanic agencies will work miracles and deceive, as recorded in Revelation 13; that Satan will work with all power and signs and lying wonders as the coming of Christ draws nigh, as recorded in 2 Thessalonians 2.

Again we wish to repeat that the one voice by which to measure all other voices is the voice of God in His holy law. There the great Shepherd has spoken. Those who know Him, have His law written in their hearts, and therefore can discern the voice of the Shepherd, because that law in their hearts is in harmony with His law in His Word. In the days of the apostle Paul, the Jews sought after a sign; the worldlings after wisdom, philosophy, hypotheses, men's theories. We have the same classes to-day—those who are looking after signs; those who are seeking relief in human wisdom. But there ought also to be in these days, as in the days of the apostle, those who "preach Christ crucified," unto one class a stumbling-block, and unto the other class foolishness; but "the foolishness of God is wiser than men; and the weakness of God is stronger than men." See 1 Corinthians 1.

3013.—Length of Christ's Ministry

What proof is there that Christ's ministry lasted three and one half years?
M. C. F.

There is this: First, the prophecy in Dan. 9:27 predicting that in the midst of the last week of years, of the seventy weeks, our Lord should be cut off, or offered as a sacrifice, therein meeting the types. Secondly, the number of Passovers that Christ attended as given in the book of John. The first of these is noted in John 2:13, before which Christ had had several months' ministry since His baptism. The second Passover in John 5:1, "a feast of the Jews." The great feast was the Passover. The third Passover, noted in John 6:4; and the fourth (John 12:1) and last Passover, at which Jesus was crucified. This would make three and one half years for His ministry, beginning in the autumn of A.D. 27 and closing in the spring of A.D. 31.

3014.—Numerical Value of Roman Letters

Will you kindly inform me what must be taken as a standard for computing the numerical value of "Vicarius Filii Dei"? My Webster's Unabridged apporions the numerical value to many of the letters found in those three Latin words besides those taken to represent 666. L. W. B.

The usual letters used to represent values in the Roman notation are I, V, X, L, C, D, M. We do not know of any others that are used in that notation. Every number can be expressed by those letters singly or in combination. M is thought to be simply a double D, so that some authorities do not give M as one of the regular letters of numerical value. All Roman numbers so far as we know use

simply these letters and no others; and by the use of these letters which occur in "Vicarius Filii Dei," U and V used interchangeably, which is proper, 666 is the result. If our correspondent would tell us in what way and where and under what heading Webster's Unabridged gives such information as he suggests, we perhaps could better help him.

3015.—Pleasure in Punishment

A friend takes exception to Rev. 14:10 as being foreign in its sentiment to the character of a God of love as shown in 1 John 4:10; John 3:16, etc. She asks, How can a loving Father take pleasure in witnessing the punishment of His children?
A. T. S.

We refer our inquirer to tract No. 111, "Bible Student's Library," entitled "Tormented Forever and Ever." If the friend will read this she will look upon the text in a different light. We have only space to say here that the text does not teach eternal torment. The word "torment" from the Greek word *basanos* simply means a testing, and that testing is forever. Those who have utterly rejected God will have to endure His burning glory when He comes. They have claimed themselves divine, have said by rejecting God that they themselves are sufficient; they must witness the presence of the Master at His coming. That coming is to His own possession, the earth, and to His own children who have received Him. He comes to take them home. The glory of that coming will immortalize all those who love Him. Those who do not, will under that final testing perish in His presence. In that perishing He gets no pleasure; for "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?" Eze. 33:11. That is God's feeling concerning those who will not have life.

3016.—Tithing Question

A person's regular income is \$10.00 a week. One dollar of that belongs to the Lord. In the meantime he or she has presents of clothing or substance to live on. Is it their duty to make a valuation of those things and tithe them? A. L. B.

Yes, if those things which they receive are of value to them in living. That is, if they are really supplemental to the income. We can not believe that the Lord requires us to estimate presents which are given us. Many times those are of no worth whatever in helping to maintain families. They are pleasing to us because they show the bond of friendship existing between us and the giver, but are of no worth otherwise; but what comes to us as a real benefit and can be used in that way should be estimated at its true worth as a part of our income.

3017.—Christ's Brothers and Sisters

Did the mother of Christ have other children, or were those who were called His brethren only His half-brothers?
F. A. K.

Presumably the latter. They were probably children of Joseph by a former wife, and in law were His half-brothers.

The second question, asking the meaning of Romans 14 and Ecclesiastes 12, are altogether too large questions for this department or to be answered by letter. There must be some points in these chapters concerning which information is desired. We wish that our correspondents would be definite regarding this. What points in Romans 14, what particular thing or things in Ecclesiastes 12? Romans 14 has been considered twice at least during the last year.

3018.—W. F. asks for the explanation of 1 Cor. 2:21. There are but 16 verses in the 2nd chapter of 1 Corinthians, and we have no means of knowing what is referred to.

Signs of the Times

"Even as we have been approved of God to be entrusted with the Gospel, so we speak; not as pleasing men, but God, who proveth our hearts."

For Terms, See Page 15
Vol. 37, Number 4

Mountain View, California, January 25, 1910

Weekly, \$1.75 per year
Single Copies, Five Cents

Our Message

By Mrs. E. G. White

THE fourteenth chapter of Revelation outlines the work that is to be done by the people of God just before the second advent of our Saviour. Three messages are there represented, which must go to all the inhabitants of the world.

John writes of an angel which he saw flying "in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."

These three angels represent the people who accept the light of God's messages, and go forth as His agents to sound the warning throughout the length and breadth of the earth. Christ declared to His followers, "Ye are the light of the world." To every soul that accepts Jesus, the cross of Calvary speaks: "Behold the worth of the soul. 'Go ye into all the world, and preach the Gospel to every creature.'" Nothing is to be permitted to hinder this work. It is the all-important work for this time, and it is to be far-reaching as eternity.

From the beginning of this world's history, there has been opposition between the forces of good and of evil. God declared, "I will put enmity between thee and the woman, and between thy seed and her Seed; it shall bruise thy head, and thou shalt bruise His heel." Man vainly attempted to exalt himself by following his own way, in harmony with Satan's temptation and in opposition to the will of God. He thus gained a knowledge of evil, but he gained it at the cost of his loyalty; and his disobedience

opened the flood-gates of wo upon our world.

Ever since the fall of Adam, men have been trying to exalt themselves by the same means. When will they learn that the only way to true exaltation is the path of obe-



THE EVERLASTING GOSPEL

dience? Men's plans may seem to them to be exceedingly wise, but there is no safety in following them unless they are in accordance with a "Thus saith the Lord."

Separate from the World

The Lord called out His people Israel, and separated them from the world, that He might commit to them a sacred trust. He made them the depositaries of His law; and He designed through them to preserve among men the knowledge of Himself. Through them the light of heaven was to shine out

to the dark places of the earth, and a voice was to be heard appealing to all peoples to turn from their idolatry to serve the living and true God.

Had the Hebrews been true to their trust, they would have been a power in the world. God would have been their defense, and He would have exalted them above all other nations. His might and truth would have been revealed through them, and they would

have stood forth under His wise and holy rule as an example of the superiority of His government over every form of idolatry. But they did not keep their covenant with God. They followed after the idolatrous practises of other nations; and instead of making their Creator's name a praise in the earth, they brought it into contempt.

Yet the purpose of God must be accomplished. The knowledge of His will must be given to the world. God brought the hand of oppression upon His people, and scattered them as captives among the nations. In affliction many of them repented of their transgressions, and sought the Lord. Thus scattered throughout the countries of the heathen, they spread abroad the knowledge of the true God.

In this day, God has called His church, as He called ancient Israel, to stand as a light in the earth. By the mighty cleaver of truth,—the messages of the first, second, and third angels,—He has separated a people from the churches and from the world, to bring them into a sacred nearness to Himself. He has made them the depositaries of His law, and has committed to them the great truths of prophecy for this time. Like the holy oracles committed to ancient Israel, these are a sacred trust to be communicated to the world.

Prophecy declares that the first angel would make his announcement to "every nation, and kindred, and tongue, and people." The warning

of the third angel, which forms a part of the same threefold message, and is the message for this time, will be no less widespread. The banner on which is inscribed, "The commandments of God and the faith of Jesus," is to be raised aloft. The power of the first and second messages is to be intensified in the third. It is represented in the prophecy as being proclaimed with a loud voice by an angel flying in the midst of heaven, and it will command the attention of the world.

The most fearful threatening ever addressed to mortals is contained in the third

angel's message. That must be a terrible sin which calls down the wrath of God unmingled with mercy. But men are not left in darkness concerning this important matter; the warning against the worship of the beast and his image is to be given to the world before the visitation of God's judgments, that all may know why the judgments are inflicted, and may have opportunity to escape.

A Dividing Message

In the issue of the contest, all Christendom will be divided into two great classes,—those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image, and receive his mark. Altho church and state will unite their power to compel “all, both small and great, rich and poor, free and bond,” to receive “the mark of the beast,” yet the true people of God will not receive it. The prophet of Patmos beholds “them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God,” and singing the “song of Moses the servant of God, and the song of the Lamb.”

The third angel's message increases in importance as we near the close of this earth's history. It is the last offer of mercy to the world, the most solemn message ever given to mortals. In heaven there is a record kept of the impieties of nations, of families, of individuals. God may bear long while the account goes on; calls to repentance and offers of pardon may be given; yet a time will come when the account will be full, when the soul's decision will have been made, when by his own choice man's destiny will have been fixed. Then the signal will be given for judgment to be executed.

The forbearance that God has exercised toward the wicked has emboldened men in transgression; but their punishment will be none the less certain and terrible for being long delayed. “The Lord shall rise up as in Mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act.” To our merciful God the act of punishment is a strange act. Yet He will “by no means clear the guilty.” By terrible things in righteousness He will vindicate the authority of His downtrodden law. The very fact of His reluctance to execute justice, testifies to the enormity of the sins that call forth His judgments, and to the severity of the retribution awaiting the transgressor.

All the inhabitants of earth are soon to meet the great Lawgiver over His broken law. There are many, many in the popular churches who know little of the real meaning of the message for this time. I appeal to them not to disregard the fulfilling of the signs of the times, which say so plainly that the end is near. O how many who have not sought their soul's salvation, will soon make the bitter lamentation, “The harvest is past, the summer is ended, and my soul is not saved!”

When will men learn that God is God, not man, and that He does not change? Every calamity, every death, is a witness to the power of evil and to the truth of the living God. The Word of God is life, and it will abide forever. Through all eternity it will stand fast. How can man, knowing what God is and what He has done, choose Satan's way instead of God's way? There is only one path to Paradise restored,—the path of obedience.

lies in the nature of creation, and that can now never be removed. It stands as an eternal reality.

The institution of the Sabbath is the manifest origin of the week. In no other way can the existence of the week be accounted for. The week unimpaired has stood in all nations, through all past time, unchanged in all, synchronous in all, harmonious in all. Every seventh-day, as it comes round in the calendar of time, bears to all mankind its mute testimony of that first week in the history of the world, that short period in which God made all things by His unmeasured power. “For in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the Sabbath day, and hallowed it.” Ex. 20:11. So long as the week lasts, so long necessarily the Sabbath as a part of it lasts also.

The Law of the Sabbath

The Sabbath is an integral portion of that great law which God Himself spoke from Sinai and wrote with His own finger miraculously upon the enduring stone. It is guarded by three commandments on the one side and six upon the other. It rests securely in the very bosom of that eternal law. “His ways are everlasting.” Hab. 3:6.

Moreover, that law, written upon stone to endure through the ages, was not based upon local conditions or an expediency for a certain age alone. This is made clear in the assertion of Christ that it depends upon the two imperishable principles of love to God and love to man. “On these two commandments the whole law hangeth.” The first four commandments of the law, which include the Sabbath, hang upon the one great principle of love to God; the other six depend upon the great principle of love to man. The Sabbath, being thus a part of the great moral and social code which the Creator framed for all mankind, belongs to every age and every clime.

In the Ages to Come

The Sabbath was given to man when there was no sin, and it will still be with man when sin has been removed. In Eden the Sabbath was given as the memorial of God's creative, upholding power. And in Eden restored it will again be found, still bearing its never-ending testimony to man of the power and care of the Creator. “And it shall come to pass, that . . . from one Sabbath to another, shall all flesh come to worship before Me, saith Jehovah.” Isa. 66:23. “The Sabbath was made for man.”

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Mountain Heights

FULFILLED and unfulfilled, the prophecies are mountains and valleys,—mountains from whose gilded summits you may look on vistas through the fog; straths of sunshine in the vapor-flood, where glorious things and gladsome stand revealed, whilst from the echoing sides of ravines still dark and misty comes up the heavy footfall or terrific cry of sorrows not seen as yet.—
Dr. J. Hamilton.

The Perpetuity of the Sabbath

By Prof. L. A. Reed

The Origin of the Sabbath

THE Sabbath was made for man.” Mark 2:27. For man! The word is used in the general sense; for man; that is, mankind! It is not merely for the Jew, or the Babylonian, or the Egyptian, or the Greek; it is for man. The words are those of Christ; they are authoritative. The Sabbath was instituted for man when there was no division of mankind into races or languages; it is therefore the heritage of all mankind—the whole human race, with all that the words comprehend.

Consequently the Sabbath is not limited to place or time. It is limited only to man; so long as there is a man on the earth, for him the Sabbath institution exists. The only way to escape from the Sabbath is to cease to be a man.

Do you belong to the race of beings called man? If a human, then the Sabbath is for you, was made for you; and nothing in time or place can alter the fact.

But it is *for* you and not *against* you. In it there resides an eternal benefit for you.

Is this the way it seems to you? One can be in wrong relation to a thing, so that it appears an injury. For example, gravity can smash your head, if you get into wrong relationship with it; and yet every day of your life it works unceasingly for your personal benefit. It is so with all other ordinances of God,—transgress them, they punish; obey them, they bless.

The Sabbath was instituted in Eden before sin existed. It is one of the sacred ordinances left by an all-wise Creator for the blessing of His children ere sin was known. It is thus forever taken out of the category of things ceremonial or typical; it is not contingent upon sin or sin's conditions. It is a part of the original perfect creation, and consequently suggests nothing imperfect, temporal, or expedient.

The Sabbath is a memorial of creation, a weekly sign that God performed a miracle of work in a minimum of time, a symbol of His creative power. Nothing in all the after history of the world can ever alter that fundamental fact. The reason for the Sabbath

The Crowning Day of Creation

At close of day on Friday eve,
I paused to watch the setting sun.
A hallowed bliss its rays did leave —
Another week of toil was done.
The lurid sky, enwrapped with awe,
Bore witness to the Author's name
When thunder-voice proclaimed His law
On Sinai 'mid smoke and flame.

The holy glow immersed the sky,
And lent the clouds a sacred hue;
And there before my wond'ring eye
Vast nature voiced praise justly due
To Him who sanctified the day,
Whose laws as He Himself endure
Without a change to shade the way,
Or mar His Word, steadfast and sure.

His rapt'rous praise echoes anew
With each succeeding Sabbath day;
The perfumed flow'rs and sparkling dew
Reflect His smile in silent lay;
And sweet their incense to the skies
Ascend, to make His glory known;
While birds on joyful wings arise,
To laud their Maker on His throne.

Should man, creation's masterpiece,
Not doubly hail the day with joy,
And from his cares and labors cease,
To find that rest his blest employ?
Jehovah spake, "A sign 'twill be
'Twixt right and wrong; that men for aye
May know His just sovereignty,
I sanctify this seventh day."

The blessed hours to mortals giv'n,
To hold communion with their God,
Are mercy-sent to us from heav'n,
To cheer our path while here we plod
This mundane sphere of sin and wo;
But when we tread the heav'nly shore,—
Eden restored,—His day shall know
Transgression's blot, no, nevermore.

AMOS E. FLINT.

Granger, Wash.

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The Seventh-Day Sabbath—Is It Still Binding?

BY a careful reading of the scriptures which mention the first day of the week, we find that there is not a word of proof found in them for a change in the Sabbath from the seventh day of the week to the first day of the week.

They read as follows:

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." Matt. 28: 1.

"And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun." Mark 16: 1, 2.

"Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils." Mark 16: 9.

"Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Luke 24: 1.

"The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher." John 20: 1.

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." John 20: 19.

The above are all the texts that mention the first day in the four Gospels. All refer to the same day, the resurrection day. They speak

of the women's going early to the sepulcher, and of Jesus' appearing to His disciples in the evening at their place of abode (See Acts 1: 13), convincing them of His resurrection; but they contain not the slightest proof for a change of the Sabbath.

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Acts 20: 7.

This scripture is entirely silent in reference to any change in the Sabbath. The breaking of bread upon a certain day does not prove it to be a Sabbath. We read that Christ instituted the Lord's Supper on the night of His betrayal, which was Thursday night. In reading verses 6 to 14, we find that the breaking of bread took place early in the day. Paul preached till midnight; and sometime between that and daybreak, he broke bread. When it came day (Sunday morning), he preceeded on his journey toward Jerusalem, going afoot to Assos, a distance of about twenty miles; which proves clearly that Paul and his companions did not regard the first day of the week as sacred time.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16: 2.

This text says nothing about a change of the Sabbath. Setting apart, each week, a part of that which they had received of the Lord, for those who were in need at Jerusalem, was an individual work, and was the first matter to be attended to each week. The text reads, "Let every one of you lay by him in store." This shows the first day to be common time.

The foregoing are all the scriptures in the New Testament that mention the first day of the week; and they are silent concerning a change in the Sabbath, either in precept or example. Neither do they give to the first day of the week any sacred title whatsoever.

But how does the New Testament deal with the seventh-day Sabbath on this side of the crucifixion of Christ? We read of Christ's followers next day after the crucifixion that they rested, "and rested the Sabbath day according to the commandment." Luke 23: 56.

In foretelling the destruction of Jerusalem, Jesus said, "But pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24: 20. So according to Christ's own words the Sabbath would continue down to the destruction of Jerusalem, which took place in A.D. 70, about forty years this side of the crucifixion.

And the writer of the Acts, in recording events which took place about thirty years this side of the crucifixion, speaks of the seventh-day Sabbath as a continuing institution. Notice the following:

"But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagog on the Sabbath day, and sat down." Acts 13: 14.

"And when the Jews were gone out of the synagog, the Gentiles besought that these words might be preached to them the next Sabbath." Verse 42.

"And the next Sabbath day came almost the whole city together to hear the Word of God." Verse 44.

"And on the Sabbath we went out of the city by a riverside, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." Acts 16: 13.

"And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17: 2.

"And he reasoned in the synagog every Sabbath, and persuaded the Jews and the Greeks." Acts 18: 4.

The weekly Sabbath is mentioned fifty-nine times in the New Testament, and everywhere it is spoken of as a continuing institution, precisely the same since the crucifixion as before the crucifixion. There is no difference.

The Lord calls the Sabbath "My holy day" (Isa. 58: 13); and the revelator says, "I was in the Spirit on the Lord's day." Rev. 1: 10. This was about A.D. 96, sixty-three years this side of the crucifixion.

The seventh-day Sabbath continues the same as when it was made, nearly six thousand years ago. And the very fact that it continues to exist, is in itself a positive proof that it is still binding. The fact that the Sabbath still exists, is a proof that the seventh day is still holy; and the seventh day's being holy, makes it binding. And in those who profess better things, yet knowingly desecrate the Sabbath, making no difference between the holy and the common, God is dishonored. Of some it is written, "They have put no difference between the holy and profane, . . . and have hid their eyes from My Sabbaths, and I am profaned among them." Eze. 22: 26.

Again the Lord says, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord." Isa. 58: 13, 14.

O. E. JONES.

Hastings, Nebr.

— ★ ★ —

Declining "Opportunities"

WHEN the devil can not injure a man in any other way, he sometimes does so by persuading him to accept an opportunity for doing good. It is a great mistake to accept a call to do good when we could do better by leaving it alone. This truth is well brought out by a sentence in a letter from one of the most active and efficient Christian laymen in this country. In replying to one who had urged him to render a certain large and needed service to others, he replied, in declining, "I realize what an opportunity I am missing; and yet it seems right to miss even great opportunities for the sake of doing a little more thoroly a lot of things that I am already committed to and am in danger of doing inadequately." In such a decision lies the secret of many a man's greatest usefulness to God and men.—*Sunday School Times*.

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SIN is selfishness; it is self destruction; to continue in sin is to eventually commit soul suicide.

Our Bible Reading

The Sabbath—The Day—The Duty

The Sabbath Law

1. What Sabbath law has God given us?

See Sabbath law on this page.

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

Questions on the Law

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

"REMEMBER the Sabbath day."

3. What are we to remember?

"The SABBATH DAY."

4. For what purpose are we to remember it?

"To KEEP IT HOLY."

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

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

"The SEVENTH day."

6. Whose Sabbath is the seventh day?

"The seventh day is the Sabbath of the Lord [Jehovah] thy God."

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

"In six days the Lord made heaven and earth, . . . and rested the SEVENTH DAY."

8. When did God thus rest?

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

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

9. What did He do after resting?

"WHEREFORE the Lord BLESSED the Sabbath DAY, and HALLOWED it."

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

NOTE.—God "bath blessed; and I can not reverse it," said a prophet of old. Num. 23:20. He blesses, that the thing blessed may be a blessing. Gen. 12:2. So will God's Sabbath prove to him

who receives it. "Sanctify" means to set apart to a holy or sacred use, to separate from the common. The sons of Aaron were flesh and blood like their brethren; but God sanctified them, set them apart, separated them from the other tribes

The Sabbath Law

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

unto the priesthood. Ex. 28:41. Mount Sinai was composed of rock and earth like other mountains; but God separated it unto Himself, and made it



Christ Crowned with Thorns

The sufferings of Christ were all endured to save man from the penalty of a law so holy that it could not be set aside, and to win him to loving obedience to its every precept.

holy. Ex. 19:23, 12, 13. This sanctifying the Lord did by command; so also He sanctified the Sabbath. Note also that it is THE DAY, ever the DAY, not one day in seven, not a seventh part of time, but the seventh DAY.

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

"The Sabbath was made for man." Mark 2:27.

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

Memorial and Sign

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

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

12. How long shall His memorial remain?

"Thy name, O LORD, endureth forever; and Thy MEMORIAL, O LORD, THROUGHOUT ALL GENERATIONS." Ps. 135:13.

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

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

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

14. Of what else is it a sign?

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

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

Jesus and the Sabbath

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

"Think NOT that I am come to DESTROY the law, or the prophets: I am NOT come to DESTROY, but to fulfil. For verily I say unto you, Till heaven and earth pass, one JOT or one TITTLE shall in NO WISE pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5:17-19.

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

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

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

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

17. How did He spend the Sabbath day?

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

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

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

19. Who is set before the Christian as an example?

"He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2:6.

20. How did Christ walk?

"Who did no sin." 1 Peter 2:22.

"I have kept My Father's commandments, and abide in His love." John 15:10.

21. How will the Christian's love be manifest?

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

Is There Not Need of a Message?

By Abdiel

WAS Protestantism a mistake? Were John Huss, John Wyclif, Martin Luther, and their fellow Reformers, all in error? Was the mighty movement which swept the earth in the fifteenth and sixteenth centuries, of the evil one? Are we to apologize for the break made in the Catholic Church at that time, as many are apologizing to-day?

These are serious and vital questions. If Protestantism was a mistake, it is still a mistake. If it was a mistake, then the Roman Catholic claim to be the only church of Christ is true, and all Protestants are heretics, and the sooner Protestants renounce their Protestantism and get back to Rome the better.

But if that great Reformation was of God, then Protestantism started out on right principles, and upon those principles ought to be perpetuated. If Protestantism has wandered away from those principles, to them it ought to return. If Romanism is still the same, as she indubitably is and as she declares herself to be, then the principles of the Reformation should be living, molding elements in the world to-day. The principles of the Reformation are thus set forth by the historian of the Reformation, D'Aubigné:

"The Reformation was accomplished in the name of a spiritual principle. It had proclaimed for its teacher the Word of God; for salvation, faith; for king, Jesus Christ; for arms, the Holy Ghost; and had by these very means rejected all worldly elements. Rome had been established by the law of carnal commandment; the Reformation by the power of an endless life.

"If there is any doctrine that distinguishes Christianity from every other religion, it is spirituality. A heavenly life brought down to man — such is its work. . . .

"The Gospel of the Reformers had nothing to do with the world or with politics."—*Book XIV, Chap. 1.*

The Basis of Faith

And this is the testimony of Chillingworth, who became a Catholic by persuasion when young, but who subsequently, after long, thoro, and prayerful study, renounced Catholicism:

"The Bible, I say, **THE BIBLE ONLY**, is the religion of Protestants! . . . I for my part, after a long and (as I verily believe and hope) impartial search of the true way to eternal happiness, do profess plainly that I can not find any rest for the sole of my foot, but upon **THIS ROCK ONLY**. . . . In a word, there is no sufficient certainty but of Scripture only, for any considering man to build upon."

And this from John Dowling ("History of Romanism"):

"The great question at issue between popery and Protestantism, is this: Is the Bible only to be received as the rule of faith, or the Bible and tradition together? Is no doctrine to be received as matter of faith, unless it is found in the Bible, or may a doctrine be received upon mere authority of tradition, when it is confessedly not to be found in the sacred Scriptures? The whole Christian world, both

nominal and real, are divided by this question into two great divisions: the **CONSISTENT AND TRUE-HEARTED PROTESTANT**, standing upon this rock — **'THE BIBLE, AND THE BIBLE ONLY'** — can admit no doctrine upon the authority of tradition; the papist and the Puseyite place tradition side by side with the Bible, and listen to its dictates with a reverence equal to or even greater than that which they pay to the sacred Scriptures themselves; and he who receives a **SINGLE DOCTRINE** upon the mere **AUTHORITY OF TRADITION**, let him be called by what name he will, by so doing, **STEPS DOWN** from the **PROTESTANT ROCK**, passes over the line which separates Protestantism from popery, and can give no valid reason why he should not receive all the earlier doctrines and ceremonies of Romanism, upon the same authority."—*Pages 65, 66.*

The Roman Catholic platform is the Bible AND tradition, or the Bible interpreted by tradition, making tradition higher than the

In His Workshop

BENEATH Thy hammer, Lord, I lie,
With contrite spirit, prone;
O, mold me till to self I die,
And live to Thee alone!

With frequent disappointments sore,
And many a bitter pain,
Thou laborest at my being's core,
Till I be formed again.

Smite, Lord; Thy hammer's needful wound
My baffled hopes confess;
Thine anvil is the sense profound
Of mine own nothingness.

Smite, till from all its idols free,
And filled with love divine,
My heart shall know no good but Thee,
And have no will but Thine.

— Author Unknown.

Bible. The true Protestant basis is the Bible and the Bible alone.

Therefore from the true Protestant standpoint the Roman Catholic Church is as much in need of a spiritual, fundamental reformation as she was when Martin Luther nailed his theses to the Wittenberg chapel door.

Departing from the Faith

But the great so-called Protestant churches are not prepared to preach that Reformation message which will lead men back to God and His Word. The Reformation message is needed in the Protestant churches. For within the Protestant churches themselves the very foundation is undermined. The Word of God is no longer the basis of modern Protestantism. Listen to the testimony of a conservative and a radical; the conservative, Rev. David James Burrell, a Presbyterian and well-known author:

"The course of liberal thought is in evidence. It seems but yesterday when the boldest of free-thinking clergymen in evangelical pulpits could scarcely summon courage to deny the entire truth of any portion whatsoever of the Scriptures; to-day there are many who flout in toto the three miracles on which Christianity rests; to wit, the incarnation, the atonement, and the resurrection of Christ.

There is nothing strange in the denial; the strange thing is that the deniers are the ministers of Christ, under oath to preach and maintain the very doctrines which they deny. This is not 'liberalism'; it is infidelity. It is not merely infidelity; it is mendacity. It is not merely mendacity; it is a flagrant violation of common honesty, and would be instantly branded as such in any of the common walks of life."

And much more than this he said. (See *SIGNS* of August 25 of last year, or the *Homiletic Review* of July, 1907.)

This from the radical side, from the *New York Independent* (June 24, 1909), which once stood strong and clear for orthodox Christianity:

"When we found that the world was more than six thousand years old, that there was no universal Flood four thousand years ago, that Adam was not made directly from the dust, and Eve from his rib, and that the Tower of Babel was not the occasion of the diversification of languages, we had gone too far to stop. The process of criticism had to go on from Genesis to Revelation, with no fear of the curse at the end of the last chapter. It could not stop with Moses or Isaiah; it had to include Matthew and John and Paul. Every one of them had to be sifted; they had already **CEASED** to be **TAKEN AS UNQUESTIONED, FINAL AUTHORITIES**, for plenary inspiration had followed verbal inspiration just as soon as the first chapter of Genesis had ceased to be taken as true history. The **MIRACLES OF JESUS** had to be tested as well as those of Elijah. The date and purpose of the Gospel of John had to be investigated historically as well as that of the prophecy of Isaiah; and the conclusion of historical criticism had to be accepted with no regard to the old theologies. We have just reached this condition, and there is repeated evidence that it marks an **EPOCH, A REVOLUTION**, in theologic thought. This is what we learn from Chicago and New York, from two such militant denominations as the Baptist and the Presbyterian. . . .

"But **THIS DOUBT**, even this questioning or denial, **CHANGES THE OLD, EVANGELISTIC THEOLOGY**. It questions or **DENIES THE TRINITY**, the **RESURRECTION**, the **SACRIFICE OF THE CROSS**, even **ALL MIRACLES**, and it determines all authority of inspiration or even revelation, and **SENDS US BACK TO HUMAN REASON**, with such divine guidance as may be allowed; the authority of the Bible and the authority of the church both to be validated **ONLY BY HUMAN REASON**. Just how this differs from the old Unitarianism, and what need there is for Unitarianism to maintain itself, are questions that must arise for consideration."

Therefore the message of need, in teaching, in life, in power, to bring men back to the Word of God, to the Gospel of Jesus Christ, to loyalty to His holy law; from tradition to His Word; from evolution to creation; from ethics and hypotheses of men to the power of the Spirit of God. Such a message is needed to-day. It is due to-day. God has provided it in the Scriptures of truth; and to-day it is being fulfilled in your ears. It is found in epitome in the threefold message of the everlasting Gospel in Revelation 14. What attention have you given it? Study it with us.

WHAT seem to us but dim funeral tapers may be Heaven's distant lamps.—*Long-fellow.*

THE LAW OF JEHOVAH

And the Witness of Prophet, Apostle, and Jesus Christ

"The Law of the Lord is perfect." Ps. 19:7

"Jehovah came from Sinai; . . . from His right hand went a fiery law for them. Yea, He loved the people."

Deut. 33:2, 3

"Hear, O Israel; the Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart." Deut. 6:4-6

"Thou shalt love thy neighbor as thyself." Lev. 19:18

"Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22:36-40

"The works of His hands are verity and judgment; all His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111:7, 8

"Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but My salvation shall be forever, and My righteousness shall not be abolished. Harken unto Me, ye that know righteousness, the people in whose heart is My law: fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool; but My righteousness shall be forever, and My salvation from generation to generation." Isa. 51:6-8

"My tongue shall speak of Thy word; for all Thy commandments are righteousness." Ps. 119:172

"Thy righteousness is an everlasting righteousness, and Thy law is the truth." Ps. 119:142

"Concerning Thy testimonies, I have known of old that Thou hast founded them forever." Ps. 119:152

"My covenant will I not break, nor alter the thing that is gone out of My lips." Ps. 89:34

"For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life." Prov. 6:23

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

The Ten Words

Exodus 20:1-17

And God spake all these words, saying:

I

I am Jehovah thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me.

II

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments.

III

Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh His name in vain.

IV

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the Sabbath day, and hallowed it.

V

Honor thy father and thy mother: that thy days may be long upon the land which Jehovah thy God giveth thee.

VI

Thou shalt not kill.

VII

Thou shalt not commit adultery.

VIII

Thou shalt not steal.

IX

Thou shalt not bear false witness against thy neighbor.

X

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Of Christ: *"I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40:7, 8*

"Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you I speak not of Myself; but the Father that dwelleth in Me, He doeth the works." John 14:10

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." Matt. 5:17, 18

"And it is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17

"If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love." John 15:10

"If ye love Me, keep My commandments." John 14:15

"Ye are My friends, if ye do whatsoever I command you." John 15:14

"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7

"Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. And ye know that He was manifested to take away our sins; and in Him is no sin." 1 John 3:4, 5

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

"Thou shalt call His name JESUS; for He shall save His people from their sins." Matt. 1:21

"Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus 2:14

"If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:8-12

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

"Blessed are they that do His commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city." Rev. 22:14.

"He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2:6.

"It is time for Thee, Lord, to work; for they have made void Thy law. Therefore I love Thy commandments above gold; yea, above fine gold." Ps. 119:126, 127.



MOUNTAIN VIEW, CAL., JANUARY 25, 1910
Manuscripts should be addressed to the Editor

READER, note on the opposite page the law of the eternal Jehovah, as given in Exodus 20. Surrounding that law are the divinely inspired comments, which show the nature, the character, the authorship, the integrity, the immutability, the perpetuity of that great code. We are shown how that law demands love to God and love to man, equally taught in both the Old and New Testaments; how it points out sin, how its least infraction is inexcusable. Yet from the law's transgressions Jesus saves us, writes its holy precepts in our hearts, and makes us obedient children, not from coercion, but from love. Who would not be loyal to such a law?

What Is the Law of God?

IT is inconceivable that a moral governor should leave his subjects without a law. It is inconceivable that men should be called to account for infractions of moral conduct, and not have revealed to them the standard by which conduct is determined.

The great infinite God does not demand of men obedience to an unrevealed law. His very nature and the nature of His responsible creatures demand clear, readable, understandable revelation.

Before man sinned, this was not necessary; for the law was written in man's heart and nature, and an unpervverted, undefiled conscience was a sufficient monitor. But after man sinned, his conscience became perverted, his heart carnal, and a revelation outside of him became necessary.

How early this written revelation was given, we know not. Noah may have possessed it. We know that in Abraham's day great codes of laws were written; and from the fact that Abraham is said to have kept God's charge, and commandments, and statutes, and laws, we would infer that these were classified.

Not a single one of the Ten Commandments was a new precept when it was spoken from Sinai's top and inscribed by its Author on tables of stone. All existed before, and were observed by the enlightened faithful. The divinely given Decalogue summarized the great moral precepts for sinful man, and placed them in such form, and inaugurated their giving with such display of power and glory, that they could never be questioned by a believer in God's Word.

That law was committed to Israel for the world. Rom. 9:4. God made His people priests of the nations (Ex. 19:5, 6); and the priest's lips should keep knowledge, and the people should seek the law at his mouth (Mal. 2:7).

That law of Ten Commandments, while a part of the law of Moses, interwoven in all its precepts, was a distinct code by itself, and is called "the law." Ex. 24:12. When God finished speaking it, "He added no more." Deut. 5:22. He differentiated be-

tween that and all other laws, not only by speaking it in audible voice, but He engraved it Himself in tables of enduring rock. Ex. 31:18; 32:15, 16. Then were the tables placed for safest preservation in the holy golden ark. Thus by every means which would appeal to men God honored His law.

Our Lord honored that law by its observation and by His teaching, as the prophet seven centuries before declared, "He will magnify the law, and make it honorable." Isa. 42:21. One thousand years before Christ, He had said through the psalmist David, "Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40:78. And when the Word was made flesh, He averred in harmony with the prediction which went before, "For I am come down from heaven not to do Mine own will, but the will of Him that sent Me." John 6:38. Of that law, our Lord declared that one jot or one tittle would never pass from it, and that it was easier for heaven and earth to pass than one tittle to fail. Matt. 5:17-19; Luke 16:17.

The above, and many other considerations and scriptures, abundantly testify that between Jesus and the law there was perfect harmony. He gave it, He loved it, He lived it, He taught it, He died to save men from its condemnation, He lives to bring them to its obedience.

It is this law which points out sin (Rom. 7:7; 1 John 3:4), and which faith establishes in the heart (Rom. 3:31). Only the carnal mind is at enmity with its righteous requirements. Rom. 8:7. The regenerated heart loves it and keeps it. 1 John 5:3.



Schedule for Week Ending February 5

Sunday	Jan. 30	Exodus	5-7
Monday	" 31	"	8-10
Tuesday	Feb. 1	"	11-13
Wednesday	" 2	"	14-16
Thursday	" 3	"	17-20
Friday	" 4	"	21-23
Sabbath	" 5	"	24-26

OUR reading for this week covers Exodus, chapters 5 to 26 inclusive. Learn to remember the subject of the chapter by some one or two central topics. That will help us in carrying the reading in our mind. We may be compelled to read rapidly sometimes. Endeavor to concentrate the mind on the reading; shut out as far as possible all thoughts of other things; even tho others may be around, shut yourself in, so to speak, with an invisible wall, so that you and the Master may be alone; then listen to Him speak; fix the great thought or thoughts of the chapter in your mind; think of them through the day.

As suggestive of this week's reading, note the topics: chapter 6, the Lord's message to Moses, and the genealogy of Moses; chapter 7, the first plague, the waters turned to blood; chapter 8, the plagues of frogs, lice, and flies; chapter 9, the plagues of murrain, boils, and hail; chapter 10, the plagues of locusts and of darkness; chapters 11 to 13, the last plague, the Passover, and the going out of Egypt; chapter 14, crossing the Red Sea; chapter 15, triumphant song of Moses; chapter 16, the fall of the manna; chapter 17, the striving with Jehovah and war with Amalek; chapter 18, the visit and counsel of Jethro; chapter 19, before Mount Sinai; chapter 20, the giving of the law;

chapters 21 to 23, practical instruction for various phases of life growing out of the law; chapter 24, Moses in the mount receiving the law; chapter 25, instructions for the building of the sanctuary, including the ark, the table of showbread, and the candlestick; chapter 26, directions for the making of the tabernacle itself.

It will be seen that in all of these plagues, God designed to teach Pharaoh and the Egyptians, and Israel as well, that the gods which they worshiped were vanity. Every form of life was by them deified. The turning of the Nile into blood was a blow against Hapi the Nile god. One of their female deities had a frog's head—Heka, the wife of the god of the cataracts, or of the inundation which came every year. The very animal they deified became a plague. The frog was the symbol of regeneration with them. The third plague of the lice from dust, fell upon the earth, worshiped in the Egyptian pantheism as Seb, the father of gods, while the dust of the black, fertile soil of the Nile was especially sacred, called Kemi, from which Egypt took its ancient name.

FROM the air came the fourth plague. The air was deified as Shu, son of Ra, the sun-god, or as Isis, queen of heaven. The fifth plague struck at ox-worship, the murrain on cattle. The sixth plague was from ashes scattered toward heaven, from which sprang the boils—a challenge to Neit, the mother-queen of highest heaven. Some tell us that these ashes came from the holy furnace where sacrifices were offered. The seventh plague took in much of their visible manifestations of deity,—the hail, thunder, and lightning,—smiting man, beast, herb, and tree. The eighth, the locusts, ate the very trees which the Egyptians prized so much, and which were considered sacred. The locusts themselves may have been so considered also.

THE ninth plague, darkness, obscured their greatest of all idols, Ra, the sun-god. Every god was remembered in the last plague, the smiting of the first-born; and in this the Lord declares, "I will execute judgment against all the gods of Egypt." Every town and home had its sacred animal,—frog, beetle, ram, cow, cat, etc.—we are told, each representing a god.

THE word "Pharaoh" means simply "king;" is not a proper name, more than would be czar, caesar, emperor, pasha. The Pharaoh of Joseph is supposed to be one of the Hyksos, or shepherd kings which ruled Egypt for a time. The Pharaoh of the oppression was Rameses II, the great builder, who reigned 67 years. One of his immediate successors was the Pharaoh of the Exodus, given by Fausset's Biblical Encyclopedia as Thothmes II.

THE word "borrow" in chapter 11 is better translated "ask," or "demand." It comes from a Hebrew word which means ask or demand. The children of Israel, as they went out of Egypt, were to demand something for the service which they had rendered. See the Revised Version.

NOTE in chapter 13 the carrying of the bones of Joseph with them as they departed from Egypt. All the while that those bones had been preserved in Egypt, it was a prophecy to Israel that God would deliver them.

THE song of Moses, chapter 15, is a psalm of triumph over earthly foes. It will be repeated sometime, and there will be added to it the song of the Lamb, triumph over all temporal and spiritual foes. See Revelation 15.

NOTE the great threefold weekly miracle in which God pointed out that one day and one day only of the week could be the Sabbath; and this for forty years, as recorded in chapter 16. Note also in the connection that when God came to Israel with His holy law, it was designed to bring them blessing—a revelation of His marvelous love; but they would not receive it as such. How comes the law to us?



THE OUTLOOK

"Watchman,
what of
the night?"

The Invisible Monarchy Becoming Visible

IN 1898 the late John Clark Ridpath, the historian, thus expressed himself regarding what he called the "Universal Monarchy," or the "Invisible Empire:"

"Not a nation in the world is exempt from the dominion of the Universal Monarchy. The political autonomy of every one has been surrendered, openly or covertly, to the will of a ruler whom none have seen, but before whom every state and principality, every republic, and kingdom, and empire, bends a supple knee. . . .

"More than twenty thousand millions of war debt resting upon the nations of the world! . . . Twenty thousand million of debt, and every dollar of it owned by the Invisible Empire! The interest at four per cent amounts to eight hundred millions of dollars a year. And it is intended that this principal and this interest account shall run forever. While civilization continues—as long as mankind shall be organized into nations—so long will this intolerable incubus rest day and night on the labor of the world. Under the horrid nightmare every working man in every country under the sun becomes and remains a slave. It is needless to say that such a debt will absorb the entire property of the world. It will drink the ocean dry. It will suck up, at the rate of eight hundred millions a year, the whole wealth of mankind, and then demand another planet to satisfy the vacuum in its infernal maw."

Matters have not improved since Mr. Ridpath penned the above. The power of wealth has increased by great leaps and bounds, and the destinies of nations are still held by the Universal Monarchy. It is no longer the Invisible Empire, it is coming out more and more in the open. When men like the late E. H. Harriman, the living John D. Rockefeller, John Pierpont Morgan, H. C. Frick, and others hold within their grip the very necessities and commodities of life in the greatest republic and the greatest country in the world, what folly it is to talk of freedom! Of course in a way men are free; in another way they may be free altho bound within the innermost cell of the mightiest prison on earth—free in Jesus Christ. But that country can not be called free which is held by a few plutocrats who are drawing their wealth from the masses.

In the last month a new money trust was formed, headed by John Pierpont Morgan. It includes among its strong men George F. Baker of the board of directors of the First National Bank, New York City; James Stillman, chairman of the board of directors of the National City Bank; William Rockefeller, vice-president of the Standard Oil Company; Henry C. Frick, capitalist; and William K. Vanderbilt, the representative of his family interests. The wealthy Guggenheim family, vastly rich in power in the mining and smelting world, are allied to both Standard Oil and Morgan interests. And it is also reported that James J. Hill, of the great Northwestern Railroad group, has close relations with the houses of Morgan and Baker, for Mr. Hill is a director of Mr. Baker's bank.

Then, too, the great Harriman estate is in friendly alliance with the trust. The Morgan

house has control, through stock companies, of the following trust companies: Bankers, Equitable, Mercantile and Guarantee, and the Liberty National Bank. The three largest banks and the three largest insurance companies in the country are included in the trust as allies. They alone, we are told, furnish combined monetary assets amounting to more than one billion, five hundred million.

The New York "World" says that the system of interlocking boards of directors furnishes a remarkable exhibit of community interest, dominating not only financial institutions, but industrial corporations and great railway companies; and then we are given the boards of directors of the Steel Trust, the National City Bank, Farmers' Loan and Trust

that trust lies in the fact that they are able to sway, to influence, to direct the use of it at opportune or critical times so that the very hints they may give and the lines of policy which they follow would so indicate to other controllers of wealth the course to be followed, that they would have an ever-increasing army of financiers in their wake.

The "World" thus summarizes what such a trust as that could do:

"It could call \$200,000,000 of loans overnight, and ruin any adversary.

"It could reduce credits to such a degree as to cause extreme money stringency and great commercial distress.

"It could tie up the cash holdings of New York banks by demanding certificates of checks for enormous amounts.

"It could deplete bank reserves in New York by causing shipments of cash to any part of the country.

"It could make the money rate of interest almost what it chose, from two per cent to one hundred per cent on call loans.

"It could cripple the financial operations of the Government by refusing to purchase any bond issue.

"It could dictate the financial operations of great railway systems and expanding industrial corporations.

"It could and does dictate the terms and executions of every company promotion that is important enough to be financed in Wall Street."

This money trust is unincorporated, unofficered; yet it is tremendously concrete in its operation, and directed by one man—Morgan, with a half dozen capable aids.

It is not before the public as a capitalist company; and yet it commands unlimited capital. It is the most powerful organization in America, and hence in the world.

Right upon the heels of that comes the news that J. P. Morgan accomplished another of his tremendous coups on January 4 by merging three trust companies into one of the greatest banking institutions in the country, a \$200,000,000 asset concern, to be known as the Guarantee Trust Company. The companies consolidated are the Morton Trust Company, the Fifth Avenue Trust Company, and the Guarantee Trust Company.

The Springfield "Republican" thinks that the trust may not be so dangerous, altho it might; but the great danger exists in one man's having so much power. It says, December 23, 1909:

"The greater danger, the fundamental one, to be disturbed about, is the existence of the towering individual fortune which gives to the one almost the power of an Oriental despot over the welfare of millions of his fellow citizens. No man is good enough or great enough to be entrusted with power of any such magnitude; and no republic or democracy is strong enough to endure him forever, if he were good enough or great enough to be so entrusted. The way to deal with such a money power as is described by the *World*, is to effect such reforms in taxation and for the abolition of monopolizing privilege as will make the acquisition of fortunes so great as these, practically impossible."

But can the remedy ever be applied? Lord Welby, of England, was former secretary of



Company, the great railway concerns, and the American Telephone and Telegraph Company, etc.

The above paper also says: "The chain of financial control is being forged. Each main link has its own connections and dependencies, extending indirectly into every aggregation of capital in the country. Many of them operate independently in their own particular spheres; but like the musicians in an orchestra, when it comes to the *ensemble* they look to the one leader, the central figure of America's finance—J. P. Morgan."

The amount of this combined capital is astounding. It is impossible, unless one thinks in big figures, as do these great capitalists, to consider it at all. Its vast power if used together is incalculable. No government on earth could stand against it. Of course it is admitted that the vast sum of money is not in actual possession of the money trust, but the tremendous power of the few who control

the British treasury. He was asked for a message for the new year by the New York "World." He sees signs of steady progress in America, but he says this:

"If you ask me if Mr. Pierpont Morgan's new money trust will help you by prudent exercise of its power, I shall ask you in reply, Is Mr. Morgan going to be acknowledged as the virtual and perpetual head of the American state? Of all countries I should have thought that a republic would have been the last to rely upon the extraordinary wealth of one man to preserve its banking system and maintain its credit. I should be sorry to think that the great state of the West is now going to allow it."

Thus an eminent stranger looks upon the dangers to America from colossal wealth; but when the colossal wealth of each of a dozen different men is combined, what evil can they not do if by doing it they can augment their own fortunes?

One of the first moves of the money trust to show its power, we are told, is an ultimatum to President Taft on the one hundred million dollars of Panama Canal bonds, and perhaps the forcing of Secretary McVeagh out of the cabinet.

Another striking fact which seems to have connection with the money power is the recent ultimatum to Japan. In other words, Japan is told that she must not meddle with the Chinese sovereignty in Manchuria, that she may not hold dominion over the railway properties in that Chinese province; and the statement by Secretary Knox intimates that the moneyed powers of the United States, Great Britain, France, and Germany are at the bottom of the decision and are assuming guardianship of the territorial rights of China.

One of the reasons why the monetary powers feel able to place this check on Japan, is the fact that the little island empire is almost bankrupt. At least her own papers indicate that this is the case. The "KoKumin," of Tokyo, says:

"Since the termination of the late war, Japan has paid and will still have to pay upward of one hundred million yen [fifty million dollars] each year in principal and interest. The present financial interest in Japan really represents that of Great Britain a generation ago; but since then the latter has made good all her debts, but the heavy debts of Japan are more than the nation can endure."

The "Hochi," of Tokyo, says:

"At no period in her history has the financial condition of Japan been so depressed as it is at present. Since the conclusion of peace with Russia five years ago, the finances of the empire have been going from bad to worse, and not a single new industrial enterprise has been started. Most of the population are groaning under the increased price of the commodities of life, and are clamoring for a reduction in taxation. The men of capital keep their money idle, and shrink from investing it in commercial enterprises. Should Japan remain in such a state a few years longer, the fate of the empire is sealed."

The "Nippon," of Tokyo, another prominent journal, after saying that some people thought industry would revive in Japan by the close of 1909, continued:

"Contrary to expectations, however, things have turned out just the contrary, and at this moment there is no prospect of business being restored to its former status. . . . Thus the condition of Japan really resembles that of a sick person whose recovery is almost beyond hope."

And this was just what John Clark Ridpath pointed out years ago. It was the determination of the Invisible Empire to involve every nation in the world in debt, controlling these nations by their debts and the amount of interest upon them. There were debts to the amount of twenty billion dollars in 1898.

"The World Almanac" for 1909 gives as the debts of the nations outside of the United States, more than \$36,548,000,000; of the General Government of the United States, more than \$2,500,000,000; and the public debt of the states, cities, and minor civil divisions in this country in 1902 at \$1,864,000,000. Think of it! Think of the vast amount of interest upon this debt, that is eating right into the very heart of civilization! And while these debts are increasing, prices of commodities and necessities of life are increasing. Wages, too, have increased to some extent, but not to the extent that the cost of living is increasing.

Of course there will be legislation. Men will legislate, and endeavor to check the power of such enormous interests; but they will find it utterly impossible to do it. Yet there will be an end, and God's Word has foretold that end. It has not only foretold the end, but it has given the very conditions which we see in the world to-day as an evidence of the times in which we are living. In the 5th chapter of the epistle by James is a solemn warning to rich men: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." And then the apostle gives the reason for this,—their riches are corrupted, and their garments are moth-eaten, their gold and silver are cankered, and the mighty hoard itself shall be a witness against them, and shall eat their flesh as it were fire. "Ye have heaped treasure together FOR THE LAST DAYS." He tells us, too, that this vast wealth is piled up regardless of the sufferings of the poor. Just the other day the steel kings met for a supper. It was a secret affair. One hundred dollars a plate was the price. That one hundred dollars a plate would have given four hundred men a good supper.

Not long ago, a bishop, as quoted in the New York "Christian Advocate," told us that the ministers in his diocese averaged only about \$240. The cost of three individual plates would have been a welcome additional income to many of the pastors in this diocese. So the apostle James tells us, "Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter." This condition he tells us is in "the last days." He does not advise revolution, or rebellion, or anarchy—nothing of this kind—that is foreign to Christianity. He does present the awful picture of misery and crime and wickedness; but his admonition is, "Be patient therefore, brethren, unto the coming of the Lord."

God notes all the sufferings of the poor. He tells us in this same epistle that He has chosen the poor, rich in faith, and heirs of the kingdom which He has promised,—the kingdom in which righteousness shall rule, justice shall reign, love shall abide. But He faithfully warns the rich in this world, not simply through the apostle James, but through the prophets Amos and Habakkuk, that if these things continue, the time will come when the poor and the oppressed will rise up with such rage and madness in their hearts that the very palaces themselves will be broken open, the wealthy who reside in them will be slain, and their riches scattered.

It is not our purpose to point out political remedies. Worldly-wise men can not agree regarding the remedies; and if perchance they do agree regarding the treatment of the case, there is failure in its application, so that the conditions grow worse instead of better. The prosperity is at the top and not at the bottom strata of society. It is far greater riches coming to the wealthy; it is more pinching poverty coming to the poor. All this sets class against class; and yet all these are the heralds of the coming of that kingdom in which there shall be no injustice, in which God shall be honored by every one, and every soul will find his highest pleasure in ministering to

every other soul. To that we point our readers; and the one who trusts in the Lord Jesus Christ, the Heir of the kingdom and the Saviour in time of trouble, is richer than the wealthiest of earth's money kings. And while he may not sway so much power for a little time, his sphere of influence reaches out beyond this world, and takes in all the glories of eternity.

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It Is Disgraceful.—The *Oregonian* points out a disgraceful thing which is creeping into the social life of Portland, which "if not stamped out, may grow into a custom," and that is "the imported idea" that the best way to usher in the new year is "to get drunk in public;" a vice which the *Oregonian* intimates was probably caught from San Francisco, "the one American city that boasts of imitating the fashionable vices of the gay French capital." The *Oregonian* may console itself that the disgrace is not local. The pestilential thing is spreading all over the nation. We agree with our contemporary that "it is almost inconceivable that normal men and women whose conduct 364 days in the year bars reproach, should at this time compromise themselves by getting into a position where their intemperate acts may be seen and criticized by entire strangers; where for a few brief hours in the public mix-up it is not easy to distinguish decent people from women of the underworld and their men associates." It is pure lustful paganism.

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Not a Sad Thing.—Congressman Douglass, in a speech before the House of Representatives January 4, which contains many important facts regarding increased cost of living, tells how "strange and sad" it seemed to him to learn that workers in Germany had meat upon the table only as a Sunday luxury. If Congressman Douglass only knew, there are a growing number of intelligent, active, diligent workers in the United States that do not have meat upon their table at any time during the week or month from choice. They are just as well, just as strong, just as able to work, and do just as good work and clear thinking, as those who live upon meat. What Mr. Douglass said in his speech, however, is important; and that is, that the cost of living for the working man is continually increasing. Secretary Wilson is emphasizing the same great fact, and Congress has appointed a committee to investigate the matter.

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We are glad to note that for the first time in the history of temperance reform there is a real marked decrease in the consumption of alcoholic liquors. In other words, according to the statistics of the internal revenue office, the production of distilled liquors in 1908 was less than that of 1907 by 41,000,000 gallons; and it is stated that in the manufacture of beer, there was a falling off of 5,500,000 barrels. This is good; but will it last? Or does this really measure true temperance reform? Has there been a larger increase in drinking what is called "near beer," the French drink absinth, and other various forms of drug-drunkness? These are matters which ought to be considered in connection with the temperance question. For all the advancement there is, we thank God.

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Oil and Milk.—The New York *World* declares that the Standard Oil Company is very deeply interested in the great milk trust. While there is no clear evidence that the two companies are joined together legally, yet the great stockholders of one are shareholders in the other. A story in one of the recent magazines goes on to tell of how one man controlled the bread supply of the United States, gathered all the money, by the pennies and dimes and quarters, until the whole country was in his grasp. The milk trust would be a step toward that. If one great company controlled the light and the milk, before long they would grasp some other necessity; and how long would it be before the whole nation would be in the power of such a company?



"The Night Is Far Spent"

(Rom. 13:11-14)

THE night is far spent, the day is at hand;
Ye saints of Jehovah, O, stand! Firmly stand!
O, gird on thine armor,—the buckler and shield,
And breastplate of love,—and the mighty sword
wield.

The night is far spent, the day is at hand;
Pray, work, watch, and wait, till ye reach the bright
strand.

O, do with your might what your hands find to do;
And to Him that hath bought us, e'er dare to be
true.

O, gird on your armor, for swift speed the hours—
Lest the prize that awaits us should never be ours.
The hour that's the darkest now spreads o'er our
land.

Have your lamps burning bright—'tis the Master's
command.

Hasten on to the fields, where the harvest is white;
For the glad jubilee is now almost in sight—
Lest, the summer all ended, the harvest all past,
"I am lost!" you exclaim, in the judgment, at last.
A. C. LOGAN.

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The Grand Opportunity



AMONG all the grand opportunities
that have come to mankind, the one
coming to us in this generation is
the greatest.

To Noah was given the work of building the
ark of safety for his house and for all who
would hear his message. He warned the world
of its impending doom; and tho none but his
family entered the ark, yet he did the work
well. He used the opportunity thus afforded
him, and gained for himself an incorruptible
crown, which will be given him when Jesus
comes. Surely his opportunity was great, and
he indeed made a success of life. The "well
done" will be said because he was faithful in
performing the duties God gave him.

Abraham had the honor of being called the
father of the faithful. He did a work the re-
sult of which was to be seen for all coming
ages. God called him His friend. Truly
Abraham had great opportunity. By using it
he became heir of God.

Daniel had the opportunity of standing be-
fore the world's mightiest sovereign, and de-
claring to him things concerning the God who
reigns in the heaven of heavens. God used
him as an instrumentality through which He
made Himself known to the world. To Dan-
iel it was said, "Thou shalt rest, and stand in
thy lot at the end of the days." Thus the
Lord assured him that when his name came
up in judgment, Jesus Christ would plead his
cause, and that with the righteous he would
shine as the sun through endless day.

To John the Baptist was committed a great
work, that of preparing the way for Christ's
first advent. He was the forerunner of Christ
the Lord. He preached repentance and con-
version, urging the people to turn from their
sins to God. Many were moved by his mighty
preaching. He was free to say, "I am not
the Christ." In answer to the question, "Who
art thou?" he replied, "I am the voice of one
crying in the wilderness, Make straight the
way of the Lord." This also was a great
work, and faithfully performed, for John the
Baptist was faithful unto death.

The Greatest Opportunity

All these men spoken of, and many others,
together with the people living in their times,
have had great opportunities; but to those liv-
ing in the present age, it has pleased God to
give the greatest, the grandest, the most pre-
cious message of truth ever committed to man

or angel. The message is this: "Yet a little
while, and He that shall come will come, and
will not tarry." Then the reign of sin will
end.

On every hand we can see fulfilment of
prophecy. Destruction by land and sea tells
that the day is nearing. How can we doubt
the prophecy? The children of Israel, after
reaching the promised land, found that among
all the good promises of God, not one had
failed. The same can be said of the signs of
the times now. Not one predicted has failed.
Everything prophesied has occurred just as the
prophecy foretold it would. Crime and vice
are increasing. Some of the most enterprising
and beautiful cities have been destroyed by
earthquakes, storms, and tidal waves. Signs
in the religious, political, and social worlds,
all speak to us in no uncertain tones that the
end of all things earthly is at hand.

The end indeed is near. The Gospel of the
kingdom is being preached to all the world.
Right and Wrong are locked together in the
last great conflict for supremacy. Truth and
Justice and Purity are often outcasts when
they should be constant, abiding inmates. Be
faithful a little longer. Even now the gray
dawn of the eternal morn can be seen. The
eye of faith catches faintly the first gleam-
ings of the glories of the eternal world.
Heaven is at hand.

M. E. EMMERSON.

Kolo, Basutoland.

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Our Work and Workers

HAPPY NEW YEAR wishes come from the Boulder,
Colorado, Sanitarium, with three beautiful views of
the main building and its surroundings. We do
not know as anything that we could say would
exaggerate the beauty of the surroundings of
Boulder for pure mountain air, clear, sweet, cold
water. There is probably no resort in the coun-
try that is any better located. We wish it the
abundant patronage which it deserves in the year
to come.

WE have received a very neat card from Hinsdale
Sanitarium, Hinsdale, Ill., conducted by Dr. David
Paulson. The buildings are very neat; and tho
the time was winter when the photograph was taken,
there was no snow on the ground, tho the trees
were bare. The place looks cheery and inviting,
and must be a beautiful spot in summer.

ELDER BABCOCK, of the Gold Coast Mission, West
Africa, reports the organization of a church of
thirty-four at Kickam, in the interior, and in an
entirely heathen community, and the only church in
the village. A number of years ago the Roman
Catholics went among this tribe, but their mission-
aries were driven out. The Catholics named the
tribe the Apollonians, after Apollyon. See Revela-
tion 9:11. But the natives are anxious to hear
the message of the Gospel. At Axim there is a
church organized of seventeen, and a company of
twenty-five at another point, while at Kickam fifteen
more are asking for baptism. He closes his letter
by saying: "Who will come over and help us? We
are in great need of men and means."

MR. W. H. WILD, of Hinsdale, Ill., has a new
and instructive Bible picture entitled "Beautiful
Zion," illustrating the golden city of Revelation 21.
It is lithographed in the colors of the rainbow and
varnished. Size, 16 by 20 inches. In addition to
the city, it has on the margin several excellent and
highly practical illustrations, poetry, and Scrip-
tural references, revealing God's love and His
promises, His invitations, and His warnings. It is
full of present truth. Mr. Wild promises to send it
to any address for only 25 cents; will refund the

money if the receiver is not satisfied. Agents are
wanted. The book and picture outfit is 75 cents.

BROTHER J. V. WILLSON, in the *South African
Missionary*, gives an interesting account of the chil-
dren's raising money for missionary purposes by
starting with sixpence. One little girl's 12 cents
had grown to 60 cents; another's to 50 cents; an-
other's to \$1.35; another's to 80 cents; and so on.
The net proceeds from the children's work at
Kimberley amounted to about \$10.50. That would
be good work for children everywhere.

BROTHER SNYDER, writing from Cuba, states that
he was surprised to find a company of sixteen at
Guanajay, near Havana, almost wholly the result
of the circulation of the *Senales* by one sister. Altho
she has a family of seven to care for, she has a
burden for precious souls.

PROF. GEORGE MCCREADY PRICE writes from Loma
Linda that they have been having a wonderful
spiritual refreshing there. God has come in in
great blessing, and they have found that this bless-
ing has not had its effect upon religious meetings
alone, but has been mightily helpful in the regular
routine work and in all the business of the in-
stitutions there. And this is just what ought to be
among God's children everywhere.

ELDER C. W. OLDS died at Glendale, California,
Nov. 11, 1909, at the age of 77. He had been a
devoted minister for many years, mostly in Wis-
consin.

NEWS from Turkey states that the country is in
an uncertain condition. Now that the government
receives soldiers from Christians, many of the young
men who are conscientious against serving are
leaving the country.

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Notice

THE second biennial session of the North Pacific
Union Conference will be held in the East Portland
church, Portland, Oregon, February 10 to 20, 1910.
The first meeting will convene at 10:00 A.M., Thurs-
day, February 10; and it is earnestly desired that
all delegates be present from the first.

C. W. FLAIZ, President.

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Notice

THE first biennial meeting of the North Pacific
Union Conference Association will be held in the
East Portland church, Portland, Oregon, at 2:30
P.M., Wednesday, February 16, 1910. Officers will
be elected and such other business transacted as may
legally come before the association.

C. W. FLAIZ, President.

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Annual Meeting of the California Conference, S. D. A.

THE thirty-ninth annual session of the California
Conference will convene at Lodi, Cal., February 1,
1910, and continue until February 6. The first meet-
ing of the session will be held at 9:00 A.M., Feb-
ruary 1. Each church in the conference is entitled
to one delegate for the church, and one additional
delegate for every twenty members. A full delega-
tion is earnestly desired.

S. N. HASKELL, President.
CLAUDE CONARD, Secretary.

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California Conference Association, S. D. A.

Notice of Annual Meeting

THE fourteenth annual meeting of the California
Conference Association of the Seventh-day Advent-
ists will be held in connection with the thirty-ninth
annual session of the California Conference of Sev-
enth-day Adventists, at Lodi, Cal., February 1-6,
1910, for the purpose of electing a Board of seven
directors and transacting such other business as may
come before the meeting. The first meeting will be
held at 9:00 A.M., February 2.

H. W. COTTRELL, President.
CLAUDE G. CONARD, Secretary.

BOOK NOTICES

"Ant Communities and How They Are Governed. A Study in Natural Civics." By Henry Christopher McCook. Illustrated from nature. Neatly bound with ornamental side stamp. Price, \$2.00 net. Harper & Brothers, New York and London.

This instructive work of sixteen chapters is packed full of interesting information upon the ubiquitous ant family. Some of the astonishing things these often troublesome insects do, seem almost too wonderful to be believed; but a knowledge of them as set forth by Mr. McCook inclines one to read with fuller appreciation the words of the wise man, "Go to the ant, thou sluggard; consider her ways, and be wise." The old proverb touches the scientific side in the "her," as well as the moral side, which our author sometimes notes; for we learn that in ant communities it is the female that is strong and aggressive, the indefatigable worker, the true "war lord" of the tribe. How these communities are governed, the means of communication, the wars waged between different colonies, the courage and determination shown, and many other things treated, make the volume one of interest. There are more than a hundred illuminating drawings from nature.

"The Human Way." By Louise Collier Willcox. Cloth-bound. Price, \$1.25 net. Harper & Brothers, New York and London.

This is a series of well-written essays on the human phases of life. There are ten of them: The Service of Books, Out-of-Doors, The Children, Friendship, Human Relations, the Area of the Personality, The Hidden Life, Solitude, *Memorata Memoria*, Detachment. These delightful productions flow smoothly and invitingly on, their chief aim to help us to see the helpfulness of all things which come to us in life. We read that "no brave man accepts failure as an ultimate solution;" "pain is the slow process of the enlarging of the consciousness;" "it is the men who have seen deep-into the misery of human things who have consoled and fortified us." The book abounds in such thoughts. We are warned that books should be a stimulus to action, not an opiate; the beauty of life is that "its meanings lie deep—deep." The wind voices, the bird songs, the flowers, the

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trees, the purling brooks, the mountains, all pay tribute to the easy pen of the author. The fruitlessness of revenge, the beauty of "the velvet soul," the true meaning of "career," are mere glints of a thousand flashes of light. It is not a religious nor a Christian book; nor will one always agree with its suggested theology; but its beautiful sentiments are noble and uplifting.

"Stories of Hell's Commerce; or the Liquor Traffic in Its True Light." Compiled and edited by Elton R. Shaw. Price, cloth, \$1.50; half morocco, \$2.00. Shaw Publishing Company, No. 2 Pearl Street, Grand Rapids, Mich.

The volume consists of interesting stories, true incidents, striking illustrations, poetry, song, etc., which portray the evils of the curse of intoxicating drinks. Samuel Dickie, the noted temperance orator, and president of Albion College, furnishes the introduction. Many of the compilations are from the greatest of temperance workers, such as John G. Woolley, John P. St. John, John B. Gough, L. A. Banks, D. L. Moody, Wendell Phillips, and others. There are ten full-page half-tones, eleven line engravings, and eight illustrated poems. We wish every one could read the forcible arguments, the pathetic stories, the striking illustrations, of this book. We do not believe a liquor dealer could calmly, thoughtfully read it and continue his business. Every temperance worker should have it. It is sold by subscription. May it have a large circulation.

"Hints for Carpenters." Compiled and edited by Albert Fair. Illustrated by 100 engravings. Price, 50 cents. Industrial Book Company, New York.

The worth of this book is not to be measured by

its size, altho it has about 150 pages, with a copious index. Its object is to bring together in a convenient form for easy reference some of the best practical hints of practical men. It isn't a one-man book, nor a one-idea book; but a book made by various experienced men, so that it will be useful not only to the young beginner, but to the old and skilful carpenter as well.

What makes it of more worth, it has been published before in the periodical *The Practical Carpenter*, and the very best has been selected, arranged, and edited in the form in which it now appears. For instance, we have some fine suggestions and directions on the care of tools, rust removers, marking tools, protecting the steel square, filing saws, the hand-saw and its uses, directions how to make a saw filing vise, sharpening of plane irons, convenient chapters, something about nails and screws, glue, fitting doors, hanging doors, etc., etc., etc. We are sure that young carpenters would find it exceedingly educational and old carpenters convenient and helpful.

"Soul-Winning Texts, or Bible Helps for Personal Work." By Dr. Wm. S. Sadler. The Central Bible Supply Company, Chicago.

This is a valuable little help for those who are engaged in working for souls. In fact, it was a little work which we had in our own publishing house before the fire; but on account of our being unable to undertake it immediately after the fire, it was taken elsewhere for publication. It gives first of all some excellent hints to personal workers, how to deal with different temperaments. It classifies texts, for instance: for anxious seekers, for triflers, for skeptics, for those who are backslidden, and so on and so on—something like eight different classifications, with numerous subdivisions. It is printed in convenient form, making it easy to slip into the vest-pocket, and is bound in cloth and leather. Price of cloth, 25 cents; leather, 50 cents.

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If not, we want one. Won't you be that one? Several can keep busy in the larger cities and towns. Hundreds of Christian people who believe the things taught in this magazine, are spending part or all of their time in this work, and they are doing well. But we want others, for "the harvest truly is great, but the laborers are few." Agents are making as much as \$5 a day. You may not do so well; but to make, say, \$2 a day, you have to sell but 33 copies. Why not try?



Reduced facsimile of February cover

We get lots of letters like these:

"The dear Lord has been very good to me. Last month I was able to get in only 17 days' work, but in that time He enabled me to dispose of all my papers (1,000), so I have no old ones on hand."

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My Adoption

O to get close to the Saviour, to touch Him,
To feel His strong hand round my weak one close
pressed;
O to be sure of a Saviour's forgiveness;
O for a calmness of soul, and for rest.

The works of my past life, how strangely they bind
me;

By the cords of my own sins I feel I am held.
Through the darkness, O Jesus, my hands reach to
find Thee.
O that I by Thy Spirit, dear Lord, might be filled.

For I am afraid of the evils around me.
Everywhere is perplexity, darkness, and fear;
There's no rest in this world, and I dare not go
onward
And cross the dark river which I feel is so near.

In Thy Word, Lord, I read of a peace that Thou
givest,

Of a rest unto all who are burdened with care;
Unto all who need help Thou art lovingly calling.
O God, help Thou me, for I come; hear my prayer.

O to be close to my Saviour! to touch Him!
He tenderly folds me with love to His breast.
How wonderfully sweet to feel sure of forgiveness,
How good to feel calm in my soul, and to rest.

EDITH SMITH CASEBEER.

Unconscious Influences

MANY times are my thoughts turned
to this subject of how mothers are
unconsciously weaving threads of
happiness or sorrow into the lives of their
precious children.

Yesterday it was again brought forcibly
to my mind, and I feel compelled to give my
thoughts to others.

Two little girls, each carrying a small
bucket, came with their mama to my well for
water. The sight pleased me, therefore I
decided to let them know it. I said, "I see
you have some nice little help." The little
faces brightened, and smiled into mine, then
looked longingly at their mother. But to
my disappointment she answered, "They are
more in the way than help."

At once a cloud passed over the once
happy countenances, and they looked down
instead of up. I was sorry I had spoken.

Why can not mothers realize what such
expressions mean to the dear ones given
them!

As I look back to my childhood days,
among the sweetest remembrances I have,
are those of my mother. When asked by
strangers about her children, she would smile
at us, and seem so happy to say that we were
hers, instead of being ashamed of her large
family. And they all grew up to honor her.
My heart aches when I hear such expressions
as the following, in the presence of little
ones:

"How many children have you?" The
answer is given in an unwilling tone.

"O dear, you surely have your hands full.
How do you ever get along? Don't they
drive you wild?"

Now if the mother had seemed happy over
her little band, or if the first speaker had
given a cheerful word, as, "You will cer-
tainly have plenty of help soon," it would

have encouraged all, and especially would
there have been a planting, in the little
hearts, of seeds of determination to be a
help, whereas only seeds of despondency were
sown.

For this very reason I have heard little
folk wish they had never been born.

While speaking on this subject one day,
I heard a young lady remark: "Yes, I know
by experience how hard it is on children to
hear such things. And it is especially hard
when their mother thinks them in the way."

The Bible tells us that children are the
heritage of the Lord. Then why not give
them the privilege of growing up in an at-
mosphere of being welcome and wanted?

ANNIE E. NORDLIND.

Am I My Brother's Keeper?

WHEN we see all the want, wo, misery,
and crime caused by the licensed
liquor traffic and its attendant evils,
we should cry out in anguish of soul, and
promise God this new year that we will re-
consecrate ourselves, our churches, and all
that we are and have, to the great work of
overthrowing this awful traffic.

When we realize that intemperance is re-
sponsible for 5,000 suicides, 100,000 paupers,
100,000 feeble-minded, 3,000 murdered wives,
40,000 widowed mothers, 100,000 orphans,
100,000 criminals, 100,000 insane, and re-
quires 100,000 of our noble sons, and 60,000
of our precious daughters, \$2,000,000,000
of our hard-earned money, and untold sor-
row and anguish, every year, can we afford
to sit idly by, or gather our robes of indif-
ference about us, and ask, "Am I my
brother's keeper?" If your handsome,
manly son were one of that 100,000 boys, or
your beautiful golden-haired daughter one
of the 60,000 girls, would it be worth your
while, O father, to vote as you pray? Would
you, O mother, serve the sparkling wine in
glittering crystal? Think on these things.

We know and realize that the evil of the
liquor traffic is the greatest curse the world
has ever known. It is the Alexander and
Napoleon among the warriors against the
good and peace of mankind. It is a thief
to the purse, a destroyer of souls, the or-
phan's sorrow, and the widow's wo. It is
the one thing that makes a knave of the
knight, a fiend of the lover, a wreck of the
happy home, a sad woman of the joyous
bride, and starving vagabonds of the help-
less little children. Were it possible to wipe
out intemperance and its attendant evils,
the conversion of the world would be half
accomplished, and there would be a sure,
solid foundation on which to build the beau-
tiful temple of Christian character.

The church is of God, it is one of His
strongholds; and shall we not marshal all
His forces, and bring them up to the help of
the Lord against the mighty? There is so

much lost every year, every day; hearts
broken, lives taken, hopes ruined, souls lost.
O, could we but have the 60,000 dear girls,
and the 100,000 noble boys, who are lost
every year on account of this great evil,
could we but win them for God, what a re-
joicing there would be in heaven. Is this
vast army of souls worth working for? Yes,
even one soul is worth a lifetime of effort;
for who can estimate the value of a soul?
Then let us strengthen God's army in every
possible way to attack this stronghold of
Satan that is causing more misery, poverty,
and wo than all the earthquakes, conflagra-
tions, pestilence, and war the world has ever
known. It ruins the rich as well as the poor,
the mighty intellect as well as the common
mind.

This business can no more run without
boys and girls and money and wrecked lives
and ruined homes and lost souls, than va-
rious factories can run without wool, cotton,
hemp, silk, etc. Do you want to furnish a
loving son upon whom you have learned to
look with such pride, or a pure daughter
who is the sunshine of your life? Do you
want them to go down among the 100,000
who are lost every year? If not, then arise
in your might, let your eyes see the evil,
let your ears hear the cry of the innocent, and
let your tongue speak in behalf of God and
home and native land.

The hope of our nation is in the boys and
girls of to-day.

O, churches of the twentieth century, stand
firm as the Rock of Ages, and uncompromis-
ing as truth itself, along this line. The battle
is on even now, and victory will be ours; for
"if God be for us, who can be against us?"
Let us hold the fort until the shouts of vic-
tory shall sound from every shore, and every
island of the sea echo joyous tidings, We are
free. Then the children of haggard want
can sit in halls of plenty, disease will be
robbed of much of its power, and the dark
clouds of despair will vanish like shadows
from thousands of afflicted homes.

The nation stands appalled at some great
earthquake or fire or cyclone disaster; but
the average American citizen sits with calm
indifference when confronted by the awful
truth that intemperance causes the death
of 103,000, and worse than the death of
160,000 more, every year.

Consider these things. Are we our
brother's keeper?

MRS. J. E. MCKEE.

Lakewood, N. Mex.

Clandestine Correspondence

A MOST excellent move has been inaugu-
rated in various city post-offices with a view
to lessening the clandestine correspondence
which has brought ruin to so many girls.
One postmaster has demanded the true name
of every one who holds a box under a ficti-

tious name. The postmaster of New York City has put into operation a rule by which the use of the free delivery window is limited to thirty days to any one person, and the postmaster at Washington city is seeking authority from the department to put a similar rule into effect.

An investigation which the Washington postmaster quietly conducted showed that of 1,064 letters called for by women at the free delivery window in two days, 111 bore fictitious names, eight of the letters of this latter class being called for by girls under sixteen years of age. The postmaster now requires that before letters are delivered to girls under that age, they must explain why their mail is not sent to their homes. It is well that there are some conscientious men in office, who recognize the serious responsibilities of their positions which are not mentioned in codified laws. All honor to them in their work!—*Lutheran Observer.*

— ★ ★ —

When Did You Last Read a Book?

Most of the new knowledge and all the old knowledge is from books.

When did you last read a book? Are you reading a book,—a real, solid, important knowledge-giving book, new or old? You mean to read books. You used to read books when you were young and the cares of life had not come. You read magazines and papers. Both may be necessary.

But the man and woman who read no books are cutting off growth, refusing knowledge, and living a dwarfed life. Begin on some book. It makes little difference which, as long as it is one of the books all know they ought to read, expect to read, and never have read.—*Anon.*

— ★ ★ —

Dodging

THERE is a little girl in Chicago who can not read as yet, but she insists on having her Testament in hand like the others in family worship, and when it comes her turn to read she recites some verse which she has committed to memory, usually, "Children, obey your parents in the Lord." One day she disobeyed her mother, and her father, rebuking her for it, said, "You know that the Bible says, 'Children, obey your parents in the Lord.'" Looking him straight in the face, she answered, "Well, I am not going to say that any more. I am going to say, 'God is love.'"

She is not the only sinner in Chicago who dodges the passages that hit them hard, and tries to find refuge in some that seem to allow dodging-room.—*Christian Standard.*

— ★ ★ —

Idleness Worse than Labor

THE principal of a Chicago public school expresses the opinion that the agitation against child labor—taking "child" to mean a person of any age up to 14 or 16—should be more discriminative. He says: "Four hours of school and four of work alternating will make every child self-sustaining after the age of 10 years. Society

and the law have prevented the boy from getting work that really is work. Every child ought to work every day of his life. He is born into a world which requires work, and he ought not to be permitted to form habits of idleness and shirking. Child idleness is worse than child labor."—*Detroit News Tribune.*

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EditorMilton C. Wilcox
Associate EditorL. A. Reed

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.

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MOUNTAIN VIEW, CAL., JANUARY 25, 1910.

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

For further particulars, subscription rates, etc., see page 15.

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The "Christian Advocate" well says: "Many who have dabbled in Spiritualism have lost their senses, more their religion, still more their reputation, many their morals, a great number their money, and a multitude their domestic peace." And the whole cult is built upon an error held by most of Christendom; namely, the unbiblical, unscientific belief that the soul is immortal, and that man is conscious in death.

The Remedy Here and Now

It is not a pleasant thing to contemplate the downward drift in church and state. It is not pleasant to point out the increasing evidences of decay, disintegration, and ruin of different phases of this old world's social and civil fabrics. But he indeed is blind who can not see them, and he is false to his trust who will not lift warning voice. It is an "optimism" worse than death which will drift on in the swift current and ignore the cataract just ahead.

Nor are we pessimistic in the giving of the message. It is the Creator of the world who has said, "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." The message of God reveals the remedy, the Creative power of the Gospel of God, the coming of His Christ, the restoration of all things. But that we, friends, one and all ("for God is no respecter of persons"), may have part in that glad forever, the human restoration,

the re-creation, must be effected now. Character creation must be wrought here. Christ is ready to do it for us. Our need demands it. Shall we submit to His power?

From January 1, 1905, to January 1, 1909, the seven principal nations of the world, United States, England, France, Germany, Austria, Italy, and Russia, have spent one thousand million dollars on their navies alone, the *News Letter* declares; and besides, untold sums for the maintenance of their armies, new inventions in arms, and fortifications, etc. And it asks, "Could any one compute the total cost in money?" And yet it feels that the world could not be governed otherwise. It truly says, "On earth peace, good-will toward men," is an ideal, not a real condition of existence in this world." In which it sees a great deal further than do many religious journals.

The Near Future

OUR next two numbers continue the subject considered in the present issue. Some of the questions answered Biblically will be

What Is the Meaning of the Third Angel's Message of Rev. 14:9-11?

What Are the Beast and Its Image?

What Is the Two-Horned Beast of Rev. 13:11-17?

What Is the Mark of the Beast?

These and other great questions will be presented in our next two issues.

We have received from various sources a clipping concerning a wonderful discovery; namely, that the ages of the antediluvians were reckoned by months instead of by years, so that Methuselah, who died at the age of 969, would be only about 79 years of age. Adam is said to have died at about 75 years of age. This has been published over and over by various newspapers throughout the country. If a little thought had been given to it, the nonsense of the discovery would have been seen. The record states, for instance, that the same Adam who lived 930 years, begot a son when he was 130 years of age. If the antediluvian year meant our month, Adam was only about 10 years of age at that time. It is said that Enos lived 90 years and begot Cainan; therefore according to this wonderful discovery and calculation, when Enos's first son was born, the father was between seven and eight years of age. Mahalaleel lived sixty and five years and begot Jared, which according to this wonderful discovery would make Mahalaleel, when his first son was born, between five and six years of age. So also with Enoch when Methuselah was born. No careful Biblical reader has, we are sure, taken it seriously.

Among the most wonderful inventions of the last year may be noted England's "torpedo with a brain." There is still some question about it, but it is said to be a success. It picks up sound and tracks it down. A microphone is connected with the torpedo, and when the torpedo gets near the ship it picks up the sound of the rudders or propellers in such a way that it will follow an enemy's vessel until it reaches it and explodes. It is said that it can be so adjusted as to strike several yards to the right or the left. If such an invention as that is a success it will completely revolutionize naval warfare. Every big ship will have to carry a great net around it.

The number of divorces granted in this country in 1867 was 9,937. Forty years later, in 1906, the number was 72,062; a percentage increase of from twenty-eight to seventy-three per one hundred thousand of the population. The rate of increase was nearly three times, and the rate has been growing in even greater proportion during the last half dozen years. The only country on earth which leads America in this respect is Japan. The highest country in Europe, Switzerland, has less than one half our proportion.

The "Western Watchman" of December 2 notes with a great deal of satisfaction that President Taft, Vice-president Sherman, and all the cabinet attended the ten o'clock service in St. Matthew's Church (Catholic), Washington, on Thanksgiving Day. "On that day and hour bigotry was declared officially dead in the United States." We wonder if the *Watchman* would have printed that last sentence if there had been a Catholic President and cabinet attending some Methodist, or Baptist, or other Protestant church in Washington.

Growing out of the disagreements between Secretary Ballinger of the Interior, and Mr. Pinchot, chief forester, appointed by President Roosevelt, Mr. Pinchot has been dismissed by President Taft. Growing out also of this trouble, a joint committee of Senate and House have been appointed to investigate the matter. The "insurgent" Republicans in the House, aided by the Democrats, have refused to let Speaker Cannon appoint this committee, but have taken it in their own hands, and defeated the friends of the speaker. What the outcome of the struggle will be we do not know at this present writing.

Mr. William Randolph Hearst has made a strong appeal to the powers of the world for peace, the reduction of armament, etc. Mr. Stead says that while this arouses admiration, the powers of Europe are skeptical. He says, "Those of us who were present from first to last at The Hague Conference are not sanguine of any immediate result as likely to accrue from Mr. Hearst's appeal." Each of the great powers prefers to trust itself evidently rather than a peace congress, professions of rival powers, or a world court of arbitration.

Some time ago we referred to municipal corruption in Montreal. A commission was appointed to investigate the charge brought against the civic government of that city; and the report of Judge Cannon, the commissioner, according to the *London Times* reveals a serious situation in the Canadian metropolis. For some years twenty-five per cent of the annual revenue of one million pounds has been squandered in bribes to commissioners. But Montreal is like many other cities.

Dr. Armstrong, of New York City, a regular physician, claims that he can cure malign cancer in five months, and that his treatment has been successful in thirty-six out of thirty-nine cases. This cure he will make known to the profession. He does not use the knife. His treatment consists of an outwardly applied lotion and internal medicine. We hope his claim is true.

The California Promotion Committee has been merged with the California State Board of Trade and the Manufacturers and Producers Association. Mr. Rufus P. Jennings, the effective head of the Promotion Committee, has of course resigned, but will be one of the board of directors of the new merger.

On December 17, Lloyd's Insurance Company of England gave up the Australian liner *Warath* as lost, with its 300 on board; and insurance claims to the amount of \$1,250,000 were paid. The steamer has been missing since July.

Since our last issue, Cardinal Satolli, the famous Roman Catholic prelate, has passed away, dying in Rome, January 8. He was the first apostolic delegate to America sent by Pope Leo XIII.

January 29 to February 5 there will be a magnificent electrical display in San Francisco. Those who are interested in electricity will want to visit the great show at the Coliseum.

Mississippi has chosen Col. James Gordon as U. S. Senator to fill the vacancy made by the death of Senator Anselm G. Laurin.