



OF THE
SIGNS OF THE TIMES

An Inspired Exhortation
 to the
CHRISTIAN MINISTRY

2 Cor. 6:4-10

In everything commending ourselves;
 As ministers of God,
 In much patience, in afflictions,
 In necessities, in distresses, in stripes,
 In imprisonments, in tumults, in labors,
 In watchings, in fastings;
 In pureness, in knowledge,
 In long-suffering, in kindness,
 In the Holy Spirit, in love unfeigned,
 In the word of truth, in the power of God;
 By the armor of righteousness
 On the right hand and on the left,
 By glory and dishonor,
 By evil report and good report;
 As deceivers, and yet true;
 As unknown, and yet well known;
 As dying, and behold, we live;
 As chastened, and not killed;
 As sorrowful, yet always rejoicing;
 As poor, yet making many rich;
 As having nothing,
 And yet possessing all things.

"I have set thee a watchman unto the house of Israel. . . . Say unto them, 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. 33:7-11.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine." 2 Tim. 4:1-3.



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.

3019.—A Continuous Ministry

How can one now baptize to any benefit? or how can divine authority be claimed, or does any one claim it, in baptism? In the time of Christ He gave His apostles the authority and power to heal the sick, and authority to pass it on to the assistants and converts; but now the line has been cut off so that no one knows. C. Q. S.

There is no question among the best of scholars but that the ministry in God's church has been continuous all the way through. The Lord made provision for this in His instruction to the apostle Paul and the others. “The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.” 2 Tim. 2:2. The real power, however, does not rest in “apostolic succession,” in the mere laying on of hands of some persons authorized or who think they are authorized. It rests in the very message of God itself, and the evidence in that message, and the fruits which it bears. Character weighs more with God than does ritualism. In all the various Protestant denominations the ministry is traced back through other ministers, and through other denominations from which they sprang, till, if records could have been kept, it could easily have been traced back to the time of Christ; and yet Protestants have done rightly in not basing the Gospel ministry upon mere continuity of priests or ministers, but upon the call from God and the witness of His Spirit; and God has demonstrated the authority of His servants to preach the Word down to these very days in which we live, by fulfilling His promises in connection with the preaching of the Word.

Our Lord gave faithful warning when His disciples came back and said, “Master, we saw one casting out devils in Thy name; and we forbade him, because he followeth not with us.” This, Jesus told them, they should not do, for every one that was not against Him was for Him. Then, too, it would be a denial of the Lord's commission to His children to say that His ministers do not have authority to teach now. It was He Himself who said, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world.” Matt. 28:19, 20. Certainly God's Word has been fulfilled.

3020.—The Seventh-Day Sabbath

(1) A writer in your paper deals with the change of the Sabbath, says the seventh day was kept by our Lord during His sojourn upon earth, and by His apostles after His crucifixion, and goes on to say that this proves the eternal and unchangeable claims of the seventh day. I claim that it proves nothing of the kind. Christian Jews of Jerusalem observed the rite of circumcision, attended the temple service long after our Lord's ascension; they kept the seventh day and the first day of the week as well; but after A.D. 70 the seventh-day Sabbath was discontinued by them. (2) Does the editor of the SIGNS recognize Cardinal Gibbons as an authority in matters of faith? The writer in question quotes him with approval.

W. B.

The things above referred to by our correspondent are only a few of the many confirmatory proofs brought forward in behalf of the seventh day. The author of the series of Sabbath articles proved conclusively from God's law, and Christ's relation to that law, and His testimony concerning it, that

the seventh-day Sabbath is eternal. Christ's example was confirmatory of His words; and it is the apostle John who says, “He that saith he abideth in Him [Christ] ought himself also so to walk, even as He [Christ] walked.” And Christ kept the Sabbath as one of the ten moral commandments of God. The early Christians also kept it, and continued to keep it down as late as the fourth century after Christ. In fact in the fifth century the two days were kept as sister days. Sunday was never kept in the early church of the first three centuries as a Sabbath. It was not until 1,200 years after Christ that it was ever called the Sabbath.

2. Cardinal Gibbons was cited simply as testimony to the prophecy. The prophecy made certain accusations concerning a certain power which would do a certain work. That was one side of the evidence, God's Word; and Cardinal Gibbons and others as representatives of that power, come forward and say that they did the very work that the prophecy declared they would do. Certainly when you have a reliable witness concerning a crime, and then the criminal comes forward and confesses to the crime, his evidence is worthy of citing; and that is what we have in the testimony of Roman Catholics concerning the change of the Sabbath. Any amount of Protestant evidence could be given to the same effect.

3021.—Representation of Angels

Some time ago you recorded the criticism of a Catholic priest upon some church decorations because the angels were represented as women. While the Bible always speaks of them in the masculine gender, why then do not the illustrations in our papers correspond? Of course it is only a minor point, but it seems to me not too insignificant. M. A. P.

We have to use just what illustrations we can get; and as our querist says, some of these minor points we must pass over. Presumably no artist has ever seen an angel, or was divinely inspired to make representations of one, save those who wove the marvelous curtains of the ancient tabernacle. But these were never copied. Certain it is that when some of the angels appeared to the servants of God, as to John and Daniel, they appeared as strong and mighty beings. So they ought to be represented. In some of our later illustrations, where we have had connection with the artist and he was capable of making figures without copying, we have endeavored to correct this; but if we use copies of old paintings, this can not be done. The ideal of a picture of an angel ought to give it all the strength and dignity and power of the noblest manhood combined with all the gentleness and sweetness of woman. Very few artists meet this ideal.

3022.—Not from Man, but God

How would you explain to one who does not understand, Rom. 14:1-3, also verses 5 and 6? INQUIRER.

If we are asked questions regarding the meaning of Romans 14, we would say as we have often said in the past that the one great object, the great central thought, of that whole chapter is that man is responsible to God and not to man; in other words, that man should not judge his fellow Christian. That is the one thing that is presented over and over again. Paul is talking to Christians, to those in the faith. He is not drawing distinctions between those who believe and those who do not believe, but he is talking of Christ's followers. Some of those were weak in the faith, some of them strong; and some of them believed that they ought to continue on in the old customs of the Jews, in the eating of the Passovers; not only the Passover lamb, but the bitter herbs that were connected with it. Some of them observed the Passover day and other annual sabbaths. Others who saw that in the light of Christ those types had passed away, were inclined to criticize the observers of these days, and condemn them, and perhaps vice versa. The apostle gives instruction to meet all

these cases: One Christian should not judge another. “Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up [despite anything you can say or do]; for God is able to make him stand.” And then the climax of it all, “But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment-seat of Christ.” “So then every one of us shall give account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way.” That is the meaning of the chapter, and that is the lesson that every Christian ought to get from it.

3023.—Tithing Presents

Are we required to pay tithe on Christmas and birthday presents, etc.? Are they counted as increase? I am a music teacher and get fifty cents a lesson. If I take the car to my pupil and back, should I pay tithe on the fifty cents, or should I take out my car fare and tithe the forty cents? E. J.

If our presents are substantial presents of real worth to us in maintaining existence, should they not be considered among the legitimate increase? If they are not such as we would have purchased or such as we particularly need, I do not think that the Lord calls us to tithe what other people's mistakes or generosity is responsible for.

Regarding the second question, the amount to be tithed would be forty cents rather than fifty cents. That is legitimate expense which occurs in obtaining the income.

3024.—“First Day” in the Greek

Can the words the “first day of the week” be found in the New Testament in the Greek language? I notice in our Common Version, according to the King James translation, the words “first of the week” occur in the New Testament seven times, and the word “day” does not occur, only in the italics, which I understand to be supplied by the translators. W. H.

The word “day” is not in the Greek language; but the adjective “first” demands the supplying of a noun, and that agrees with “day” understood. See the tract, “Sabbath in the Greek,” “Bible Student's Library,” No. 154, price one cent. This explains the matter fully, giving the Greek terms and their proper translations, with the rules for their agreement.

3025.—The Two Witnesses

Please explain Rev. 11:3-14. A. E. H.

For explanation of this Scripture see “The Great Controversy,” chapter 15, entitled “The Bible and the French Revolution.” The SIGNS will have to leave that prophecy until the study of the book of Revelation is taken up—a few months hence.

3026.—J. S. D.—Rev. 14:1-5.—The change

that will take place in the 144,000, in all who are translated when the Lord shall come, will be from mortality to immortality. It is utterly impossible for any one who is mortal to understand what that will mean. We can grasp it by faith. We may apprehend, or lay hold upon it through God's Word; but we can not comprehend it or understand it. We know this, that the changed ones will not be mortal flesh and blood, not corruptible, sinful men. In the words of our Common Version, “Who shall change our vile body, that it may be fashioned like unto His glorious body” (Phil. 3:21); or like the Revised Version, which is nearer the original, “Who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory.” Then shall this mortal put on immortality, and this corruptible shall put on incorruption. See 1 Cor. 15:50-54. Flesh and blood of the mortal is dying, decaying. The body of the redeemed will be a spiritual body, stripped of many limitations which mortals know. Further than this, we do not know.

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
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The Downward Trend

An Appeal

LEDITOR SIGNS OF THE TIMES: Suffer a soldier in the army of Christ to appeal to his Christian brethren in the Protestant churches:

My brethren, I desire to bring home to your mind and heart certain facts and questions which to me seem worthy of careful, serious consideration.

We are at least professed believers in the Gospel of God through Jesus Christ. We have seen its mighty regenerating effect upon those who believe it to be "the power of God unto salvation." We have not seen that change of regeneration and reformation evolved in the soul through a long process of years, but wrought by the creative power of the Holy Spirit through the Word.

We have seen the magical and tremendous indirect effect of this Gospel upon all the nations of the earth, so that wherever the Book has gone and has been received, blessings have followed, civilization has advanced, refinement has manifested itself, social relationships have been lifted to a higher plane, and education in all its various departments has progressed, and various beneficences have multiplied.

We know that all this has come about by the simple preaching of the Gospel of Jesus Christ.

Do we not also appreciate its call to union, to the one Lord, the one faith, the one baptism, the one God and Father of all?

Can we not see the deplorable effects of a departure from that Gospel, and the divisions which have followed that departure?

Do we not see the departure from that pure Gospel in the early ages of the Christian era? How pagan philosophy, and worldly customs, came in and perverted the Gospel, and disunion and confusion followed,—a disunion and confusion which God denominated Babylon!

Do we not see that the great strides made in the time of the Reformation came because the Reformers returned to the simple preaching of the Word of God? They did not understand it all; they did not see all that God had for His church, but what they did see they preached, and the simple doctrine of justification by faith changed the face of the world. Was the Reformation a mistake?

Have we not also read with sad hearts of the disunion which followed? That movement which gave promise of being a united movement, which would cement together the Christians of the world, became divided, and out of that, as in the early church, confu-



The Son of God, the anointed One, the Word, who, according to the Scriptures, "was made flesh," who suffered and "died for our sin," who rose from the dead, who "showed Himself alive after His passion by many infallible proofs"—is it all a myth?

sion came—a second Babylon, not named of God because wholly apostate, but because of the confusion consequent upon division; the confusion caused by men leaving the Word, building up human creeds, and determining that souls should adhere to circumscribed beliefs, bounded by the limitations of the human.

Yet notwithstanding this, God's children were and are scattered among these divided branches; for every creed formed, professedly placed as its very basis, the Bible and the Bible only.

But can we not see the departure from that standard?

Do we not now see the present drift away

from the Book? The inspiration of the Bible is openly denied; its miracles are flouted, its story of creation is set aside; the virgin birth of our Lord, the miracles which He wrought, and His resurrection from the dead, are considered myths, fables, traditions.

Do we not see that as faith in the Word was lost in the beginning of the Christian era, so the church which turned from the Word, which combined tradition and heathen philosophy with that Word, turned to the state to enforce their human dogmas? and that just as the church did then, so is she passing over the same by-paths now?

As she is losing faith in God, she is demanding the power of the state to do the work which the church has not power to do; and that power to be exercised in enforcing dogmas that are entirely unscriptural.

Now, if the Bible is true, if it is what it professes to be, if it is what the church has held it to be—the complete norm of faith and duty—if it has been given by a God who sees the end from the beginning, can we not see that He certainly must have anticipated this drift, this apostasy away from His Word? and that He would have pointed it out, and thus have warned His children?

Divine foresight anticipated the Jewish apostasy, and from the time of Moses to Malachi predicted that apostasy clearly, defined its various features, and also presented the true remedy.

Divine foresight through prophet and apostle pointed out the apostasy in the early church, and also gave the remedy. Can we not believe, nay, ought we not to expect, ought we not to be assured, that the same Word would point out the present-day apostasy? that it would show clearly just how the church would depart from the Word and "heap to itself teachers, having itching ears"?

Did not the very Master Himself ask the question which can be answered only in one way, "When the Son of Man cometh, shall He find faith on the earth?"

Has He not by message after message, by Old Testament prophet, by New Testament apostle and prophet, and by His own words, pointed out the last-day apostasy, in which, "because iniquity shall abound, the love of the many shall wax cold"? Does He not say that all the various sins manifest in the heathendom of the early centuries will be found in Christendom in the last days?

We know that there are many in the

various churches of the land who see this, whose hearts bleed not only because of the divisions in Zion, but on account of the apostasies in the great Christian churches whom God has used so wonderfully in the past.

Where shall the remedy be found to heal the divisions, to save the souls who are being led by the blind into the ditches of doubt and destruction?

Shall we look to science for the healing balm?—Science built on human hypotheses and uncertain conclusions, denies the Word of God; nor does it recognize the disease.

Shall we look to long ages of evolution for the regeneration of the race?—That is absolute denial of the creative power of God which He would exercise through the Gospel in behalf of humanity.

Shall we look to the tradition of the great Roman Catholic Church for hope in this time?—It is that tradition which brought the Dark Ages.

To what then shall we look?—To the very message of the very Word which comes to us, pointing out all these dangers, and difficulties, and departures.

The faithful physician who makes the sad diagnosis, also gives us the healing remedy; and that panacea is a return to "the ever-

lasting Gospel" of our Lord and Saviour Jesus Christ. It is a return to the law which God Himself spoke from Sinai, and which our Lord Jesus Christ taught and observed in His earthly life of example. In the one there is salvation from sin; in the other there is the holy, unwavering, immutable standard of conduct.

May I plead with our brethren in all these various denominations to study these things? I am not pleading for the building up of a church or sect. I am not pleading in behalf of any denomination. I am pleading in behalf of the truth of the Gospel of Jesus Christ; in behalf of the messages which He has given us in His Word. I am pleading in view of the sad wreck which must follow the apostasies which are making such rapid progress now, and in the light of that judgment-seat before which every man must appear and give an account of his work. I am pleading by the love of Christ who gave His life that His way, His truth, His life may be recognized in their fulness.

And so again I plead with you to study these things, and give these questions, as tame as they seem when compared with the great subject with which they have to do, the consideration which the awful, vital facts demand.

ABDIEL.

by embodying it in civil statute, a curse to the state, a tyrannous engine in the hand of a backslidden church.

The beast and the dragon are synchronous in their work; that is, they cover the same time and do the same work.

The Dragon

In the twelfth chapter is revealed this dragon or serpent, the great spiritual foe of God's church. He may not exercise physical power through his invisible angels of evil; but through them he deceives and influences men to do evil, to mold governments, to issue decrees, ostensibly for the good of



state and church and society, but always resulting in the persecution of the children of God. The seven-headed serpent was a symbol of ancient, apostate Babylon; and the dragon, the serpent, is used to show that the system is Babylonian all through. So Satan, once Lucifer, is called the king of Babylon. See Isa. 14:4, 12-14. Satan, the invisible, evil one can not issue laws; his will must be uttered through the governments he influences, and these are represented by the heads, which are successive, not contemporaneous. (See Rev. 17:10.) The speaking mouths of these heads are symbolical of the persecuting, law-making power of the dynasties typified by the heads. These began with Babylon and Nimrod. When our Lord was born of the flesh, it was Pagan Rome speaking through Herod and Pilate, and later, through emperors. Rev. 12:4, 12, 13.

In chapter 13 the dragon is in the background, and there is revealed his direct persecuting agency, the beast, acting by the authority of the devil, and doing his work. Still the power is Babylonian, for it is the lion's mouth throughout which utters the laws, and the lion is the symbol of Babylon. Dan. 7:4; Jer. 4:7. Do not misunderstand, — civil government is right and necessary; and proper civil government is not a cruel beast, but a broad over-sheltering tree. The beast is the union-of-church-and-state ele-

(Continued on page 12)

The Ten-Horned Beast of Revelation 13

WHAT is the meaning of the beast of Rev. 13:1-10? What does it symbolize? What is the meaning of "the image to the beast"? These are questions of importance.

A "beast" in prophecy represents a kingdom, empire, government. This is seen in the visions of the seventh and eighth chapters of Daniel. Dan. 7:17, 18; 8:20, 21. But a beast represents more than a mere kingdom or power; it is the symbol of a power antagonistic to God and His people. For when mere kingdoms or powers are to be symbolized, as in Daniel 2, different metals are used in the figure of a man. These different metals—gold, silver, brass, and iron—in the image of Nebuchadnezzar's dream, represented Babylon, Medo-Persia, Grecia, and Rome. But when the true character of these powers is to be revealed as opposed to the work and people of God, they are represented by fierce and cruel wild beasts of prey, the lion, the bear, the leopard, the combination of them all and more, the terrible nondescript with ten horns. The ten-horned, composite beast of Revelation 13 covers the same ground as the four beasts of Daniel 7. It has the mouth of the lion, the body of the leopard, the feet of the bear, and the ten horns of the terrible nondescript.

It has an additional feature; namely, seven heads; but each head has the lion's mouth, and upon all heads were the "names of blasphemies."

Essential Elements of a Persecuting Power

No power is antagonistic to the government of God or a persecutor of His people which does not combine in its scheme of gov-

ernment church and state, or religious dogma enforced by civil statute. A government purely civil will not persecute; a government purely religious or ecclesiastical can not persecute, or visit upon the dissenter civil penalties. In the first—the purely civil—all religionists are equal before the law; in the second—the ecclesiastical—its jurisdiction is limited to its own body and the voluntary submission of its adherents. Therefore we repeat again: A purely civil government will not persecute; a purely ecclesiastical body can not persecute. The combination of these constitutes the power which combines them in the light of the prophecy, a "beast." "Religion" is the personal relationship between man and his conception of God. Conscience is the voice of God in the soul.

Whenever the creature—man or government—assumes authority over religion and conscience, it assumes the place and authority of God, and writes blasphemy upon its pretensions. The logic of such action is to deem the laws which demand such assumption the highest and most important of the realm; and therefore follows prosecution and punishment of all dissenters to these dogmas. Therefore the prophecy places upon the heads the "names of blasphemies," declares the beast to be an object of worship and the blasphemer and persecutor of the people of God.

This beast power is not of God; for it receives its power, throne, and authority from the dragon, and the dragon is the symbol of God's great adversary Satan, the world's great deceiver the Devil. Rev. 12:9. He has led many good men to erroneously believe that religion could be preserved only

God's Eternal Law

By Mrs. E. G. White



ADAM and Eve, at their creation, had a knowledge of the law of God. They were acquainted with its claims upon them; its precepts were written upon their hearts. When man fell by transgression, the law was not changed, but a remedial system was established to bring him back to obedience. The promise of a Saviour was given; and sacrificial offerings pointing forward to the death of Christ as the great sin-offering, were established.

Adam taught his descendants the law of God, and it was handed down from father to son through successive generations. But notwithstanding the gracious provision for man's redemption, there were few who accepted it and rendered obedience. By transgression the world became so vile that it was necessary to cleanse it by the Flood from its corruption. The law was preserved by Noah and his family, and Noah taught his descendants the Ten Commandments.

As men again departed from God, the Lord chose Abraham, of whom He declared, "Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." To him was given the rite of circumcision, which was a sign that those who received it were devoted to the service of God,—a pledge that they would remain separate from idolatry, and would obey the law of God. The failure of Abraham's descendants to keep this pledge, as shown in their disposition to form alliances with the heathen and adopt their practises, was the cause of their sojourn and bondage in Egypt.

The Written Law

In their intercourse with idolaters, and their forced submission to the Egyptians, the divine precepts became still further corrupted with the vile and cruel teachings of heathenism. Therefore when the Lord brought them forth from Egypt, He made known to them once more the requirements of His law. The law was not spoken at this time exclusively for the benefit of the Hebrews. God honored them by making them the guardians and keepers of His law, but it was to be held as a sacred trust for the whole world.

The precepts of the Decalogue are adapted to all mankind, and they were given for the instruction and government of all. Ten precepts, brief, comprehensive, and authoritative, cover the duty of man to God and to his fellow man; and all based upon the great fundamental principle of love. They stand forth alone, bearing the distinct, awful significance of their supreme importance. They mean life to the obedient, and death to the disobedient.

The law of God is as sacred as Himself. It is a revelation of His will, a transcript of His character, the expression of divine love and wisdom. Through the ages that law has been preserved as the highest standard of morality. Not all the inventions of science or the imaginations of fruitful minds have

been able to discover one essential duty not covered by this code.

God's law is the security of life and property, of peace and happiness. It was given to secure our present and eternal good. A thoughtful kindness runs through every enactment. Each commandment is an enactment of mercy, love, and saving power.

The Sabbath Not New

The Sabbath institution originated in Eden, and is therefore as old as the world itself. In six days the great work of creation had been accomplished; and God "rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because

in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day."

"The children of Israel did eat manna forty years, until they came to a land inhabited; . . . unto the borders of the land of Canaan." Thus for forty years God worked each week a miracle before His people, to show them that His Sabbath was a sacred day.

A Sign of God's Law

God gave the Sabbath to His people to be a continual sign of His love and mercy, and of their obedience. As He had rested upon this day and been refreshed, so He desired His people to rest and be refreshed. It was a continual reminder to them that they were included in His covenant of grace. Throughout your generations, He said, the Sabbath is to be My sign, My pledge, to you that I am the Lord that doth sanctify you; that I



When the new-found "Book of the Law" was read to King Josiah it led to exaltation of the law and reformation of life. How many in these days hide from themselves God's law and exalt sin.

that in it He had rested." The Sabbath was observed by all the patriarchs, from creation down. During the bondage in Egypt, the Israelites were forced by their taskmasters to violate the Sabbath, and to a great extent they lost the knowledge of its sacredness. When the law was proclaimed from Sinai, the very first words of the fourth commandment were, "Remember the Sabbath day, to keep it holy," showing that the Sabbath was not then instituted; we are pointed back for its origin to creation.

Before the law was given from Sinai, God wrought a miracle each week to impress the people with the sanctity of the Sabbath. He rained manna from heaven for their food, and each day they gathered this manna; but on the sixth day they gathered twice as much, according to the directions of Moses: "The Lord hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days; abide ye every man

have chosen you, and set you apart as My peculiar people.

When the Sabbath was changed, the seal was taken from the law. Now the disciples of Jesus are called upon to restore it, by exalting the Sabbath of the fourth commandment to its rightful position as the Creator's memorial and the sign of His authority. The prophet Isaiah thus points out the ordinance which has been forsaken: "Thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord."

This prophecy also applies in our own time. A breach was made in the law of God

when the Sabbath was changed; but the time has come for that institution to be restored. The breach is to be repaired, and the foundation of many generations to be raised up. The Lord has His messengers, whom He bids to proclaim His law to be changeless in its character, as enduring as eternity.

Thus the Sabbath is a token between God and His people. It is God's holy day, given to man as a day on which to rest and reflect upon sacred things. God designed it to be observed through every age, as a perpetual covenant. His people are to regard the Sabbath as a peculiar treasure, a trust to be carefully cherished.

As we observe the Sabbath, let us remember that it is the sign Heaven has given to man that he is accepted in the Beloved; that if he is obedient, he may enter the city of God, and partake of the fruit of the Tree of Life. As we refrain from labor on the

seventh day, we testify to the world that we are on God's side, and are striving to live in perfect conformity to His commandments. Thus we recognize as our Sovereign the God who made the world in six days, and rested on the seventh.

From beginning to end, God's law is a law of love. John says: "I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father. And now I beseech thee, lady, not as tho I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. And this is love, that we walk after His commandments." "Hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His Word, in him verily is the love of God perfected."

"Wo to them that go down to Egypt for help, and rely on horses, and trust in chariots because they are many, and in horsemen because they are very strong, but they look not unto the Holy One of Israel, neither seek Jehovah! . . . Now the Egyptians are men, and not God; and their horses flesh, and not spirit: and when Jehovah shall stretch out His hand, both he that helpeth shall stumble, and he that is helped shall fall, and they all shall be consumed together." Isa. 31:1-3.

NOTE.—Egypt and Assyria are types of civil powers. The principle is always the same whatever the nation or government; and history is one constant demonstration of the fact that when God's church departed from Him and refused His healing messages, she has always united herself with the world, or committed spiritual fornication.

10. *What will be the final result of such union?*

"Therefore shall the strength of Pharaoh be your shame, and the refuge in the shadow of Egypt your confusion." Isa. 30:3.

11. *What will inevitably follow when modern Babylon chooses her own way instead of God's way?*

"After these things I saw another angel coming down out of heaven, having great authority; and the earth was lightened with his glory. And he cried with a mighty voice, saying, Fallen, fallen is Babylon the great, and is become a habitation of demons, and a hold of every unclean spirit, and a hold [a prison, literally] of every unclean and hateful bird. For by the wine of the wrath of her fornication all the nations are fallen; and the kings of the earth committed fornication with her, and the merchants of the earth waxed rich by the power of her wantonness. And I heard another voice from heaven, saying, Come forth, My people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues: for her sins have reached even unto heaven, and God hath remembered her iniquities." Rev. 18:1-5.

NOTE.—Never were sadder words penned than the messages of Jeremiah, Ezekiel, and John, depicting the awful fate of God's children who departed from Him. It is infinitely sadder to think of a church of God to whom has come great light and privilege, through whom God has worked mightily in the salvation of souls, turning from her trust, her opportunities, her privileges, from the great message which made her all that she is, and trusting in herself and her own charms, her own riches, her own beauties, in union with the world, go down to destruction. When that time comes God's plea comes not to the church but to each individual alone. "If any man hear My voice and open the door, I will come in to him, and sup with him, and be with Me."

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Recorded in God's Book

God harkens to hear, records, and remembers all that the righteous say. Every word of encouragement spoken to a weary fellow toiler, every word of quickening to diligence and activity in the Christian life, every kind, generous, loving word that has helped and cheered a struggling, tempted fellow soul, is heard, remembered, and recorded, and one day shall be disclosed again to the mutual, grateful joy of the helper and the helped. So, too, every good word spoken in season to him who owns no Saviour, who has no hope, who is without God and yet is journeying to an eternal world where trust and hope in a God and Saviour are the conditions of happy existence—every such word will be found on record, too; it will contribute to the lasting joy of its utterer and of him that has heeded it.—Butler.

Our Bible Reading

The Great Threefold Message

1. *What great healing message is God sending out to this generation?*

"And I saw another angel flying in mid heaven, having eternal good tidings to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people." Rev. 14:6.

2. *What is the burden of that healing message?*

"And he saith with a great voice, Fear God, and give Him glory; for the hour of His judgment is come: and worship Him that made the heaven and the earth and sea and fountains of waters." Rev. 14:7.

NOTE.—There are three important points in the above message applicable to the very age in which we live. Remember it is the Gospel message, but the Gospel message has special burden and special present truth for every generation. The three points emphasized in this message are

(1.) "Fear God and give Him glory." The fear and worship of humanity are to be abjured. Men are to turn from giving glory to men, from worshipping the works of their own hands, from exalting mere human science above the Word of God. To God are they to give glory. "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do His commandments." God will not give His glory to another; He demands that men shall honor Him, and the truest honor that men can render to God is to listen to what He has to say.

(2.) "The hour of His judgment is come." Paul preached of a judgment to come, and this message goes to the world that judgment is impending. "The hour of His judgment is come" is the last great message which goes to the world.

(3.) Worship the Creator. The world has gone mad after evolution, human attainment, human salvation. God calls men away from all this; pleads with them to yield themselves to Him who made the heaven and the earth, the sea and the fountains of waters; brings men back to God's creative power, to His holy law, for the highest worship is service—Matt. 4:10—and to the Sabbath a memorial of His creative power. That message if accepted would have healed every division in Christendom; would have obliterated church creeds, broken down the unholy idols which men have erected in the place of God, and would have presented to a darkened and sin-loving world such a majestic front of righteousness and power that nothing could have stood before it.

3. *How did ancient Babylon respond to God's message?*

"We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies." Jer. 51:9.

4. *How does modern Babylon respond to this healing message?*

"And another, a second angel, followed, saying, Fallen, fallen is Babylon the great, that hath made all nations to drink of the wine of the wrath of her fornication." Rev. 14:8.

5. *What does God call those who unite with the world, and what is their attitude to Him?*

"Ye adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God." James 4:4.

6. *What is the duty of the Christian in the Christian church regarding the world?*

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the vain-glory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." 1 John 2:15-17.

7. *To whom alone is God's church lawfully united?*

"Return, O backsliding children, saith Jehovah; for I am a husband unto you." Jer. 3:14.

"I espoused you to one husband that I might present you as a pure virgin to Christ." 2 Cor. 11:2.

8. *What does God call a union of His church with the world?*

Answer: "Fornication, adultery." See Jeremiah 2 to 4; and Ezekiel 16.

9. *What has always been the tendency of a church backslidden from God?*

"Wo to the rebellious children, saith Jehovah, that take counsel, but not of Me; and that make a league, but not of My Spirit, that they may add sin to sin; that set out to go down into Egypt, and have not asked at My mouth." Isa. 30:1, 2.

The Ultimate Nation

By Richard Benton, in "Century"

ONE Babylon, by beauty tenanted,
In pleasure palaces and walks of pride,
Like a great scarlet flower reared her head,
Drank in the sun and laughed and sinned and died.

Where Tyre and Sidon teemed with ships afloat,
The wharves are idle and the waters lone;
And to the temple that was His abode,
In vain Jerusalem recalls her own.

Brooding the by-gones from her sculptured seats,
In living rock her mighty memories hewn,
Along the Nile, wonder of water streets,
Old fertile Egypt is a stranger's boon.

Mark Athens, breathed upon by breath of gods,
With bards and sages to reveal her signs,
Leap like a flame above life's iron clods,
To fall in ashes upon vacant shrines.

And Rome, firm founded in a wide emprise,
Her laws and legions, her imperial goal,
Avail not when her sometime honor dies,
Smothered in shows that kill the mounting soul.

Such names of pride and power have been brought
low,
Lapsing alike into the cavernous years;
Out of the grayness of the long ago
Their ghosts flit homeless and we guess their tears.

The destiny of nations! They arise,
Have their heyday of triumph, and in turn
Sink upon silence; and the lidless eyes
Of fate salute them from their final urn.

How splendid sad the story! How the gust
And pain and bliss of living transient seem!
Cities and pomps and glories shrunk to dust,
And all that ancient opulence a dream.

Must a majestic rhythm of rise and fall
Conquer the people once so proud on earth?
Does man but march in circles, after all,
Playing his curious game of death and birth?

Or shall an ultimate nation, God's own child,
Arise and rule, nor ever conquered be;
Untouched of time, because, all undefiled,
She makes His ways her ways eternally?

ing and following, it is perfectly plain that all will fall into the same destruction that shall finally engulf the beloved America.

Some may question the fact of America's leadership in the world; but if you question, we pray you, be careful to recognize the facts. For the questioning of facts does not change them in the least. It only changes our attitude toward them, and may possibly throw us where we will go down in the oncoming destruction. "And he spake as a dragon." What are the indications to-day that this nation will so far forsake its principles that it will speak as a dragon? Let us consider a few points and see.

Some of the Evils

This country, especially during the last twenty-five or thirty years, has shown an unparalleled amassing of wealth in the hands of a few individuals. Already the principles of equality and freedom are so fully out of sight that a small minority of men hold every commodity of commerce and industry within their grasp. Everything now must be subordinated to the accumulation of money. And the influence of money is that which sways and moves the world. The money power has an iron grip on everything that pertains to this present world. Legislatures, city councils, and public officials in general are corrupted and controlled by the relentless tyranny of wealth.

These corrupting influences of the money power are destroying the consciences of men, and the money god is made paramount in every mind.

And to make the struggle for wealth all the more intense, this age has adopted a very extravagant manner of living. The simple and satisfying conditions of our fathers will no longer suffice. The glitter of the luxuriant enjoyments that may be purchased with gold, is constantly before the attention. We meet it everywhere. And so every energy must be fully exerted to get money, and still more and more money.

And now it seems that America is not large enough. New territory must be conquered and colonies must be formed in order to widen commerce and give opportunity, so it is averred, for the business of the nation to be enlarged and extended.

But this will only serve to increase the strength of the money power, and render the slavery of the individual all the more complete.

And the saddest feature in all this incoming condition of things is the fact that the Declaration of Independence and the Constitution are thrown down and trodden underfoot. America is listening to the voices of those who desire religious legislation.

America, the beloved America of freedom, the haven for the oppressed of every clime, has reached the parting of the ways. A siren's voice is enticing her adown the evil road. The plunge over the precipice into the vortex of eternal ruin can not be far off. And the whole world is following her, and all will be engulfed together. These are ominous times! The very air is surcharged with the awful portents of the world's overhanging doom.

An Ancient Prediction Concerning the United States

By A. O. Tait

THE United States has made a history that is the marvel of the whole world; and it has made this history in a most incredibly short time. When we take into account the colossal proportions to which it has grown, the extreme youth of the country is one of its greatest wonders.

Those who have the good fortune to live in a country like this, are fond of expressing the desire that the nation may stand forever. And truly a nation with such basic principles as those possessed by this great republic, could do nothing else than stand, provided it always adhered to the justice and truth that are its groundwork.

America has given to the world a democracy that has been the admiration of even her enemies, and at the same time a beacon of hope to every down-trodden and oppressed soul on the face of the earth. And this same America, standing firmly upon her unsurpassed Declaration of Independence and just and reasonable Constitution, might go on amid a blaze of ever-increasing glory, peacefully to teach and completely revolutionize the world.

The ancient prediction, however, of the seer of Patmos, shows that this nation will depart from its solid principles of righteousness and liberty. The thirteenth chapter of Revelation, verses eleven to eighteen, are a prophecy of this country. This scripture presents this nation under the symbol of a beast that "had two horns like a lamb." These lamb-like horns represent the perfect freedom in both civil and religious matters that was established in this new nation. All the countries of the Old World have always had their state religions; and religious tyranny, as well as civil despotism, has been exercised. But not so with this New-World power. Equality was recognized as an "inalienable right," and that governments are established to secure these rights and not to grant them.

A New Order

Such a government was a new thing among the nations of men. The founders of this republic abandoned the "divine right" of rulers as it had been taught to, and received by, the majority of mankind; they bade adieu to the "recognized and established principles of government," leaving behind them the persecutions and oppressions of the past; they said that since God has created men "equal," and endowed them with certain "inalienable rights," let us recognize those facts, and not fly in the face of Providence by opposing them.

Such, in brief, is a statement of the lamb-like principles upon which this Government was founded. And every American can read them in full in the United States Constitution and Declaration of Independence.

But, according to the prophecy under consideration, these mild yet eternally solid principles of civil and religious freedom will be abandoned. The sure Word of God says of this great nation, "And he spake as a dragon." It is sad to contemplate it. But to controvert it, is to controvert the words of God. It is not mere men who have made the prediction, but God Himself has declared it. He has not decreed that it should be so; but knowing beforehand what would take place, He has simply announced to all who can be led to believe His Word, what will be the end of this nation.

Like all the great nations of antiquity, this country will go down. But when this country falls, all the world will go with her. This nation has afforded an asylum for the oppressed. The cruel tyrant saw his victims escaping to this city of refuge, and stopped to consider what would be the outcome of this "new experiment of democracy." The lamb-like power grew and increased in might and influence. The deriding world began to wonder, then to admire, next to court, and finally to follow the great and glorious and free and liberty-loving republic of the western world. And with the world thus admir-



MOUNTAIN VIEW, CAL., FEBRUARY 1, 1910
 Manuscripts should be addressed to the Editor

Why Did Christ Come?

THE Son of God did not come into this world primarily to be an example; that was incidental rather than objective. He did not come to be a miracle-worker. He did not come to be a great teacher. He was an example; He was a miracle-worker; He was the wonderful Teacher. All these were consequent upon His great mission.

He saw man "without strength," and doomed to death, and He came to give what the world most needed—life. "I am come that they might have life, and that they might have it more abundantly." John 10:10. Of himself sinful man does not have life in himself. Mankind, unregenerate, unbelieving, are "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. 2:12. Those who persist in sin and unbelief "shall never see life." Those who yield to Christ in faith receive in Him eternal life. John 3:36, 16; and many other scriptures.

Christ Jesus as an example alone is but mockery to souls in sin. But Christ Jesus as the Way, the Truth, the Life, furnishes the power which the sinful soul needs. "In Him was life, and the life was the light of men." We are "saved by His life."

He "died for our sins," He "gave Himself for us," that we might have His righteousness and life; for it is life, and the power which comes by life, that man needs; and it is that which Jesus brought to men.

In bringing this to a dying, rebellious world, He was manifesting God's infinite love. The fulfilment of that mission, the doing of God's work, made Him all that He was and is. Not by *trying* to copy Him, not by *endeavoring* to walk in His precepts in our own strength, do we succeed. We conquer when we appropriate His death for our sins and lay hold by faith on the eternal life of His Spirit. That life will make us like Him, and it will make us gladly obedient to all His commandments.

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Pitiful, Isn't It?

THERE comes to us this morning, from a newspaper published in a beautiful city in California, a clipping containing discussions of a proposed ordinance which is before the city council to prohibit all forms of gambling. The city attorney defined what the state law meant by gambling. The question was asked, How about our local fashionable bridge clubs where the ladies and gentlemen play for prizes? The city attorney replied, "They would be pinched," and he continued, "In fact every church in — carries on raffles, grab-bags, and other gambling arrangements, and they would all be liable to arrest." Consequently the ordinance was defeated, because the church element could not endure its restrictions. The letter containing the clipping wonders "if the churches all over the land are like the ones we have in this town." We hope not.

Christian Science and the Vicarious Atonement

DURING the past few months the SIGNS OF THE TIMES has published a number of articles on Christian Science. These articles have called out a response from a leading officer in the Christian Science Church, Mr. Alfred Farlow of Boston. His letter follows in its entirety:

November 20, 1909.

EDITOR SIGNS OF THE TIMES,
 Mountain View, California.

DEAR SIR: In your issue of the 27th ult. you say, "Christian Science denies the vicarious atonement of Christ. It denies that His sufferings and death were, in a substitutional sense, sacrificial." May I call your attention to the fact that Christian Science accords exactly with the vicarious atonement of Christ Jesus which is described in the Scriptures. The Master's death was vicarious in the sense that He voluntarily allowed Himself to pass through the trying ordeal called death, when He might have escaped therefrom if He had disregarded the welfare of mankind. He said, "Thinkest thou that I can not now pray to My Father, and He shall presently give Me more than twelve legions of angels?" This implied that He might have been delivered from these testing experiences if He had considered no one but Himself. His experience was a pure sacrifice and demonstrated His unbounded love, while it also proved certain facts concerning the science of being which were necessary for mortals to understand in order to work out their salvation according to Scriptural admonition. It is useless to quibble over the nature of death. It is sufficient to know that it is the greatest calamity that befalls mortals, and that it is a part of the consequence of sin, which the Saviour came to destroy. While Christian Science recognizes the phenomena called death, it maintains that there can be no such thing as death, since God who is Life, is ever-present. Jesus recognized this fact when He said of the damsel, "She is not dead." He positively denied death and He proved the truth of His proposition when He presented the damsel alive, having destroyed death through His understanding of divine Life.

Christian Science agrees with the Scriptural teaching that "without shedding of blood there is no remission." It only differs with some other theological beliefs as to the significance of the Scriptural words. Every step of the Master's experience from birth to ascension was absolutely essential to the salvation of the world. The world is justified by the blood of Jesus Christ, because through His experience they were enabled to waken to spiritual understanding of truth, which practised, redeems mankind from sin, sickness, and death.

In your issue of the 7th inst. you say, "It [Christian Science] denies that God has form, and thus reveals its kinship with pantheism." Science does not deny the tangibility or infinite personality of God, altho it does affirm that God is not person or form in the humanized sense. I would be pleased if the editor of the SIGNS OF THE TIMES would explain his own sense of the personality of God in order that we might be able to compare notes and determine whether or not we really differ. What does our good editor understand the characteristics and attributes of the infinite Spirit to be? Does he believe Spirit to be substance, and does he accept the Scriptural teaching, "God is everywhere present"? Does he believe David's declaration: "If I ascend up into heaven, Thou art there: if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me"?

However, the teaching of Christian Science respecting the nature of God is not pantheism—all-god-ism. Christian Science does not teach that the universe is identical with God. It is not in harmony with the paradoxical teaching that the creation taken together as a whole constitutes the creator. Christian Science teaches that man forever retains his individuality as the likeness of God, that he is not a part of God, but the expression or image of God.

Yours very truly,
 ALFRED FARLOW.

It is impossible for us to take up everything in this letter. In fact it crowds the space of this issue of the SIGNS to present the matter at all. There are two main subjects touched in this letter; that of the atonement, and that of pantheism. We can at this time consider only the first.

Mr. Farlow makes a very emphatic affirmation in the first part of his letter. He says, "Christian Science accords exactly with the vicarious atonement of Christ Jesus which is described in the Scriptures." Following this statement he explains in what sense he considers the atonement vicarious. He explains that it was vicarious because voluntary and for man's welfare.

Now no one who understands the Scriptures at all will for a moment deny that Christ's sacrifice was voluntary, or that it was for the welfare of humanity. To say no more than this, however, is to say what might be true of any good person. All voluntary sacrifices for the good or welfare of others

are according to this definition vicarious, and the only difference in other persons and Christ would lie in the measure of their influence. There would be no difference in kind.

But Christ's atonement was vicarious because it was substitutional, and to use it in any lesser sense is misleading. For the substitutional idea of vicarious is its accepted standing in Christian usage.

Let us briefly summarize the atonement as taught in the Scriptures: (1) Man sinned; that is, he transgressed the law. (2) The penalty of this transgression is death. (3) Christ to save man from death dies in the sinner's stead. (4) The sinner escapes death by faith in Christ; that is, receives life through Christ. This is the plain outline as given in the Scriptures. We will quote enough evidence presently to more than prove it. Let us take up the matter again and repeat it step by step.

1. Man sinned. There is a mass of Scriptural evidence that may be offered. We content ourselves with the following: "There is none righteous, no, not one." "We know that what things soever the law saith, it saith to them who are under [or accountable to] the law: that every mouth may be stopped, and all the world become guilty before God." "For all have sinned, and come short of the glory of God." Rom. 3:10, 19, 23.

Now, where does Christian Science array itself on this point? If it accorded with the Scriptures, we would have no such strange anomaly as now presents itself under the double name of "Christian Science." This modern teaching pooh-poohs the whole matter of sin as a mere bugaboo, an illusion, a god of human manufacture. Under objections answered on page 347 of the 1907 edition of "Science and Health," "sin, sickness, and death" are denominated "popular gods," "Christ, Truth . . . destroys these evils, and so proves their nothingness," "the nothingness of sin and death." On page 472 of this same book we read, "The only reality of sin, sickness, or death is the awful fact that unrealities seem real to human, erring belief, until God strips off their disguise." This is but to say as is said on page 480: "Evil is but an illusion, and it has no real basis. Evil is a false belief."

On this interpretation, sin entered, as Christian Science infers, by humanity's becoming illusioned, deceived on appearances. And the point of it all is that nothing in the Bible ever expresses a line that gives the slightest figment of basis for such an idea. If sin is but an illusion of mortal mind, God could have said so in so many words in His Book. If sin is but a false belief, the Being who spoke as never man spoke, had enough grasp of language to have couched the fact in just so many words. But He spoke of sin as a reality. He referred to sinners as men whose deeds were evil, "workers of iniquity." But here in this last age of the world's history the statement comes clear, blunt, seemingly authoritative, "Sin is an illusion."

But the Word of God is true. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His Word is not in us." 1 John 1:8-10.

2. In this matter of atonement, we find in the Word that man has sinned, and for his sins must die. Here is the Scriptural evidence: "As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. "The soul that sinneth, it shall die." "For his iniquity that he hath done shall he die." Eze. 18:20, 26. "Sin, when it is finished, bringeth forth death." James 1:15. "The wages of sin is death." Rom. 6:23.

Thus the Word plainly shows that transgression of God's law is sin, and that it brings death. Judging by the Word, both sin and death are real and awful.

3. The third step in the atonement as pointed out in the Scriptures is that Christ becomes the substitute for the sinner, thus releasing the sinner from the penalty of his sin, which is death. But Christian Science teaches another way of salvation. We

are but to realize, according to its teachings, the illusion of sin and death. We are to prove their nothingness; we are to deny their reality. By this sort of emancipation proclamation against the unreality of sin and death, we are to escape them and thus be saved.

The value of Christ's life and death in all this, according to Christian Science, is that He becomes a Way-shower, an Example, by which the process is made plain; this He does, but no more. As Mr. Farlow says in his letter, "The world is justified by the blood of Jesus Christ, because **through His experience** they were enabled to awaken to spiritual understanding of truth, which practised, redeems mankind from sin, sickness, and death." Putting it bluntly, Mr. Farlow means to teach that Christ's work disillusioned us with reference to sin and death, and we are to practise this truth, as he calls it, that sin and death are illusions. This "redeems mankind from sin, sickness, and death." This is the Christian Science way of salvation.

And this is perfectly in harmony with the text-book of Christian Science; for "Science and Health" avers that "one sacrifice, however great, is insufficient to pay the debt of sin."—Page 23. In contrast to this we place the Word of God, "Now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." Heb. 9:26.

Further, "Science and Health" declares, "The material blood of Jesus was no more efficacious to cleanse from sin, when it was shed upon 'the accursed tree,' than when it was flowing through His veins as He went daily about His Father's business." Against this statement of Christian Science we place the plain declaration of the Word of God that without shedding of blood there is no remission. Heb. 9:22.

And now we come to the real point in all this question, and here again we have the Scriptures and the statement of Christian Science directly at variance.

The Scriptures aver that, man having sinned, death awaits him as a penalty, but Christ as a substitute voluntarily took the sinner's place, received the sinner's death, that the sinner believing might receive the Saviour's life. This plain Christian, Scriptural teaching Christian Science denies in the following words: "That God's wrath should be vented upon His Son is divinely unnatural. Such a theory is man-made."

Now let us look at the Scriptural evidence on this point and weigh it carefully. God's wrath primarily is against sin—sin wherever it may be.

"Behold then the goodness and severity of God: toward them that fell, severity; but toward thee, God's goodness, if thou continue in His goodness: otherwise thou also shalt be cut off." Rom. 11:22.

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness." Rom. 1:18.

"But after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his works: to them that by patience in well-doing seek for glory and honor and incorruption, eternal life: but unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and also of the Greek." Rom. 2:5-9.

Jesus had no sin; He "knew no sin." 2 Cor. 5:21. He was not a sinner.

But He took the place of sinners that sinners might take His place; and as a sinner, substituting Himself for the sinner, God dealt with Him as tho He were a sinner, as tho sin resided in Him. He was forsaken of God, as He said upon the cross, "My God, My God, why hast Thou forsaken Me?" Christ was dealing with real conditions. Darkness enshrouded Him. The Father's face was turned away. This was all necessary, not because God hates His creatures, but because of the enormity of sin which must be dealt with.

"Him who knew no sin He made to be sin on our behalf; that we might become the righteousness of God in Him." 2 Cor. 5:21.

"Who His own self bare our sins in His body

upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed." 1 Peter 2:24.

"All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on Him the iniquity of us all." Isa. 53:6.

4. And this brings us to the last step in the atonement. It saves the sinner from wrath and death, if he by faith accepts Christ as his substitute.

"For while we were yet weak, in due season Christ died for the ungodly. For scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die. But God commendeth His own love toward us, in that, **while we were yet sinners, Christ died for us.** Much more then, being now justified by His blood, shall we be saved from the wrath of God through Him. For if, while we were enemies, we were reconciled to God through the death of His Son, much more, being reconciled, shall we be saved by His life; and not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation." Rom. 5:6-11.

"Christ redeemed us from the curse of the law, having become a curse for us; for it is written, Cursed is every one that hangeth on a tree." Gal. 3:13.

This is the way of salvation as brought to us in the atonement of Christ. This is the means which God has provided for the sinner if he will believe. God's wrath throughout is directed against sin. Evil throughout is dealt with as a reality, the penalty, the consequence, of which is met by Christ, and being met by Him we may go free, if we accept the Substitute. If we do not accept the Substitute, we must meet the penalty of our own sins.

But according to the Christian Science way of salvation, one is to be saved by denying the reality of sin and death; thus he escapes the horrid thing, or thinks he does, by denial of it, and all the value he finds in Christ is in the profit of a good example. Thus Christ is by no means a substitute for him. The individual goes through the battle for himself as he thinks Christ did it. Thus he atones for his own sins, and this is only a human atonement; but the law of God which has been transgressed is a transcript of the character of God, and a human atonement can never satisfy its just demands. The noted Blackstone has said that a law without a penalty is nugatory; and even God's law can not slight sin. It proclaims death against the transgressor. There are only two ways of satisfying its just demands. One is to accept the death of Christ; the other is to refuse that substitute and die—actually die, one's self, and thus end existence. Merely suffering is not paying the penalty of the transgressed law, altho Mrs. Eddy says over and over again in her book that it is.

For example, the Word of God says that what Christ suffered sets us free from sin and death. Rom. 8:1, 2. But Christian Science says, "Another's suffering [Christ's, for example] can not lessen our own liability."—"Science and Health," page 40. In fact, the text-book of Christian Science denies that Christ ever died. "His disciples believed Jesus to be dead while He was hidden in the sepulcher, whereas He was alive."—Page 14. "Jesus' unchanged physical condition after what seemed to be death, was followed by His exaltation."—Page 46. And this idea is carried out in "Science and Health" to the extent that one of the strongest Scriptures in the Bible with reference to the death of Christ, is made to say just exactly opposite to what it says as given in the Bible. On page 45 we find this statement: "Paul writes, 'For if, while we were enemies, we were reconciled to God by the [seeming] death of His Son, much more, being reconciled, we shall be saved by His life.'" Thus the death of Christ is plainly denied, no matter what the Bible may say, and Mr. Farlow is consistent with all this in his letter in saying there is no such thing as death, and seeks to bolster it up by Christ's figure of speech when He spoke of the damsel, "She is not dead." We know that Jesus said this because He was about to raise her from the dead, just as He did Lazarus. But reading the rest of the Scriptures, we find that Christ in both these statements was bringing hope to His disciples through a resurrection which He Himself

would bring, and not through a Christian Science method of denying death.

Man His Own Saviour

And now last of all we wish to emphasize the fact that the Christian Science teaching is emphatically that every man is his own saviour, tho they may couch the statement of it in more delicate language and cloak it in most pleasing guise. For example, we take these statements from "Science and Health:" "Jesus suffered for our sins, not to annul the divine sentence for an individual sin, but because sin brings inevitable suffering."—Page 11. Here is the plain denial that Christ's atonement is vicarious, that it is substitutional. The suffering of Christ was merely a consequence of our sins. It released us no whit from the divine sentence of penalty, if we believe the words of Christian Science. In other words, "We can not escape the penalty due for sin."—"Science and Health," page 6. Against this we place the Scripture: "There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death." Rom. 8:1, 2. "For ye know the grace of our Lord Jesus Christ, that, tho He was rich, yet for your sakes He became poor, that ye through His poverty might become rich." 2 Cor. 8:9.

Again Christian Science makes the plain statement that "Prayer is not to be used as a confessional to cancel sin."—Page 5. And against this we place the plain statement of 1 John 1:9, "If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness."

Again "Science and Health" says, "To get rid of sin through science is to divest sin of any supposed mind or reality."—"Science and Health," page 339. And against this we contrast the Scripture: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His Word is not in us." 1 John 1:8-10.

Mr. Farlow says in his letter, "The world is justified by the blood of Jesus Christ, because through His experience they were enabled to waken to spiritual understanding of truth, which practised, redeems mankind from sin, sickness, and death." Or as Mrs. Eddy says, "The efficacy of the crucifixion lay in the practical affection and goodness it demonstrated for mankind." Now we ask you after all this to read 1 John 2:1, 2: "My little children, these things write I unto you that ye may not sin. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins; and not for ours only, but also for the whole world."

And so here we have the Christian Science way of salvation, the way in which Christian Science admits Christ's atonement to be vicarious; and altho His atonement so presented is not at all vicarious, taken in the accepted meaning of the term, all that we have charged against Christian Science Mr. Farlow admits in this letter. Again we have plainly stated the case as given both by him and by Mrs. Eddy, and against it we have contrasted the plain teachings of the Scriptures. Reader, you may have your choice. As for us, we want none of Christian Science salvation. We trust in Christ. He saves from sin. He saves from death. Beside Him there is no Saviour.

We have already consumed far more space than the paper could afford to spare. The other point in Mr. Farlow's letter on pantheism we will refer to in a later issue.

R.

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A report from Los Angeles states that twelve persons at a family reunion were taken sick with ptomain poisoning. Nine have died and three others are probably dying. This emphasizes the great importance of eating pure food, and the terrible dangers of eating that which is in any wise decayed or diseased.



THE OUTLOOK

“Watchman,
what of
the night?”

The Alarming Drift in Christendom

THE apostle Paul, in speaking of the days in which we live, sets forth the following prediction concerning a large religious class. He does this not as suggestive or presumptive, nor is it a conclusion from certain premises; it is an inspired prediction concerning an apostasy to take place in the church. We read:

“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away.” 2 Tim. 3:1-5.

Note that these eighteen different sins are among those who have “a form of godliness” but deny the power thereof. That is, they are professedly religious, but the power of godliness is not seen in either life or doctrine. In the same chapter the apostle declares that “evil men and impostors shall wax worse and worse, deceiving and being deceived.” He exhorts Timothy, and through him all the Christian ministers to come, to hold to what he denominates the Sacred Writings, the Holy Scriptures, “which are able to make thee wise unto salvation;” and then of these Scriptures he declares, “Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work.”

Then follows the solemn charge which has been repeated thousands upon thousands of times in Christian churches to Christian ministers: “I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom: Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.” The reason for this admonition is given in the following verse: “For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables.”

These are solemn truths to him who believes in the inspiration of the Scripture. When “the light of the world” becomes dim, when “the salt of the earth” has lost its savor, then indeed are times perilous. The same degenerate condition of the latter-day church is predicted in many other scriptures. Our Lord tells us that “because iniquity shall be multiplied, the love of the many shall wax cold.” Matt. 24:12. Another apostle writes: “But there were false prophets also among the people, even as there shall be false teachers

“The Independent” of June 24. We refer our readers to that again, on page 7 of that issue. We are there told that the process of criticism beginning with Genesis “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. . . . The miracles of Jesus had to be tested as well as those of Elijah. . . . We have just reached this condition, and there is repeated evidence that it MARKS AN EPOCH, A REVOLUTION IN THEOLOGIC

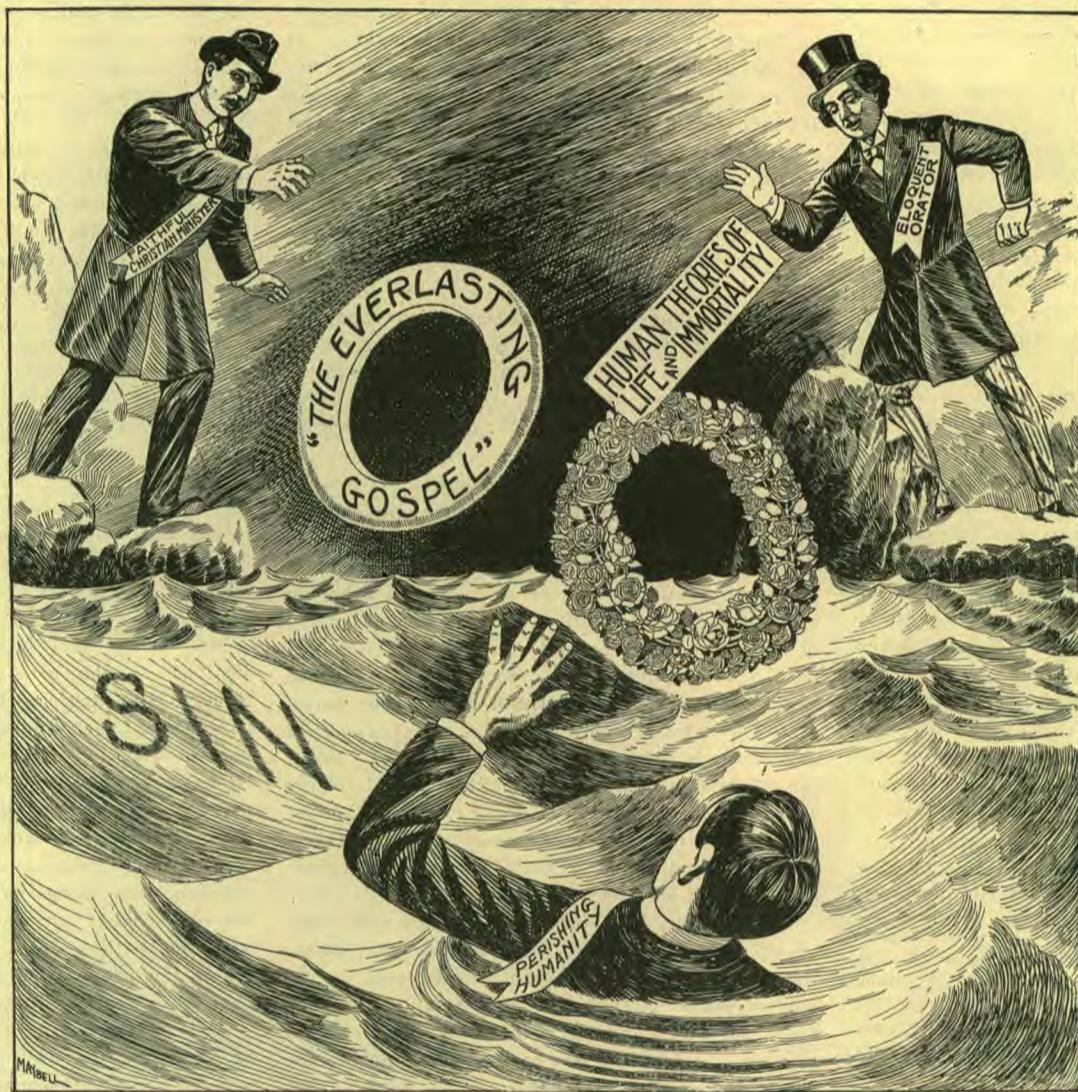
THOUGHT. . . . But this DOUBT, even this QUESTIONING OR DENIAL, CHANGES THE OLD EVANGELISTIC THEOLOGY. It QUESTIONS OR DENIES the TRINITY, the RESURRECTION, the SACRIFICE OF THE CROSS, even ALL MIRACLES, and it DETERMINES ALL AUTHORITY OF INSPIRATION OR EVEN REVELATION and sends us back to HUMAN REASON, 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.”

That is what “The Independent” said several months ago. It has spoken again. It is probably in touch with more ministers in the United States than any other journal. It has kept in touch with the so-called progressive movement. It has predicted it, fostered it. In its issue of January 6, 1910, it reviews some of the “progress” that has been made. It declares: “We are sometimes surprised [a strange thing] at the

rapidity of the theological movement in various denominations.” And then it cites the coming over to that view of “The Congregationalist,” the leading orthodox paper in that denomination. It says:

Wide-Spread Infection

“Doctor Gordon, of the Old South Church in Boston, wrote a book, the purpose of which was to show that belief in the Biblical miracles is not at present particularly useful and is not essential to Christian faith. We might have passed this by as exceptional, altho indicative, if *The Congregationalist*, the old defender of the faith of its churches, and now the organ of the Congregational publishing society, had not frankly come to support this new view. It somewhat surprised us. We recalled the times when that journal under



Humanity is perishing in the great sea of sin and vice and sorrow and wretchedness. Humanity is longing for salvation. What a mockery it is to cast to it the beautiful flowers of rhetoric which furnish nothing but human theories, new hypotheses of science, falsely so-called, and dreams of blue ribbon orators! What is needed, as has been recently expressed by Professor Nash, is “men of God who will preach the Gospel of Jesus Christ.” There is in that Gospel the power to save. Would to God there were vastly more preaching it!

among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.” He tells us that these are “presumptuous,” “self-willed,” “wells without water,” “clouds that are carried with a tempest;” “they speak great swelling words of vanity,” and promise liberty, but bring bondage.

Many other passages might be given, but these must suffice. Are they met in these days? Do we see the awful drift there predicted?

“An Epoch in Theologic Thought”

Last week we quoted from an authority on the new departure in the Christian church,

its earlier names . . . had condemned the succeeding innovations down to the later days when future probation was the militant heresy.

"The *Congregationalist* wrote to a dozen leading professors in theological seminaries and to other teachers and pastors, asking what they thought of the doctrine of Dr. Goodwin's [Gordon's] book. While some strongly opposed, it proved that the weight of the majority approved the teachings that the present age is not helped in its faith by a belief in miracles, and that the Christian faith does not need them: that it needs Christ and His teaching, but does not need His miracles. Thereupon *The Congregationalist* recorded, assented and approved.

"And this remarkable fact we record as a fresh stage, if not an epoch, in our ecclesiastical history. The same infection, defection, or prefection, whatever it may be called, is visible everywhere. Only this past week a leading Presbyterian pastor in Brooklyn has preached the same new doctrine. It comes naturally out of the new view of Scripture, and the passing away of the doctrine of plenary inspiration, so that in place of it we have a teaching which does not essentially distinguish the inspired authority of the writers of the Bible from that of other wise and good men, and which leaves us to accept our sacred writings for what we find them worth rather than for the special grace of those who wrote them. We can judge the sixty-six books of the Bible, and can accept or reject what we find in them according to the evidence for or against it."

And this brings us to just what "The Independent" said last year — **HUMAN REASON**. All the theories that may be presented before us are subject to that one standard, and to the one hope — self salvation.

"Myths" and "Disordered Visions"

"The Independent" continues:

"All this is very radical. It transcends the old Unitarianism and Universalism. . . . It must be understood that with the miracles it denies so important a doctrine as the physical resurrection of Christ, and that it must equally allow belief that it was either a pure myth which very early arose, or that it grew out of more or less disordered visions, like those of the apostle Paul. There can be no sort of historic doubt that the earliest apostles and other disciples fully believed in the resurrection of Jesus, and they, or some of them, believed that they had seen Him. On this belief the church was founded, not on the teachings of the Sermon on the Mount. This is a tremendous fact, of which the new theologians must take account. It was because they believed in the actual and visible resurrection of Jesus Christ, that they had courage to preach immortality, and were willing to die in hope of eternal life. If they had not held this great miracle true they would have held their preaching vain.

"This they all held, Peter and James and John, as well as Paul and Barnabas. And much more Paul, the scholar and theologian, added, which we have largely allowed to slip out of our faith — the doctrine of the atonement, the penal sacrifice for sin, and the second coming. But all these are matters either of history or philosophy, and so not matters of duty and personal religion."

Apostles and Disciples Mistaken

And regarding these very things on which the church is founded, "The Independent" says:

"We are no better or worse for believing or not believing so long as we try honestly to follow the evidence." "While it is very hard to believe that the early disciples, the associates of Jesus before His crucifixion, were mistaken when they testified that they had seen Him risen from the grave, or that the Christian church was founded on an historical mistake, yet we have no right to disfellowship those who doubt, but who yet accept Jesus as Master and Lord, and who follow and obey His teachings of duty to God and man. They are yet brethren, even if they follow not us; good

and godly Christians, and are not to be repelled even notwithstanding 2 John 10."

And here we are. This is in perfect harmony with a sermon preached in the Old South Meeting-house, Boston, by the Rev. C. W. Casson, reported in the Boston "Journal" of November 22: "I accept the Bible as you would a fish, picking out the bones before swallowing it, and I AGREE WITH IT when it agrees with ME." And the "ME" has come to be the god to direct our faith and to save us from our sins. That perhaps is a statement which the modern theology would not approve; for some of the advanced ones do not believe that we are sinners after all, because the story of the fall is utterly rejected. We are only in a stage of development in which all are progressing. The calmly thinking, reasoning man will naturally inquire, If the stories that have come to us concerning Jesus Christ are not to be believed in respect to His birth, His miracles, His atoning sacrifice, His death upon the cross, why shall we believe Him concerning His teaching? Why should we accept the Sermon on the Mount as His teaching, and not what He says of His second coming?

Either the writers of the New Testament spoke the truth, or they were dishonest men. They not only say that they themselves saw Christ after He was risen from the dead; they not only say that Christ wrought the miracles recorded, and that they saw the miracles; they not only give in their own words what Christ taught; but they also declare that Christ Himself taught the very things which modern theology declares to be myths, falsehoods, vagaries of a disordered mind. Again and again Christ tells us that He is coming again, and that His coming will be a literal coming. The teachings of the later writers are but accounts of what our Lord Himself taught respecting this. If their teaching and conviction is to be laid at the doors of a disordered vision, why not that of the Master also? and then how can we depend upon any of His teaching?

"The church has fallen, the beautiful church, And her shame is her boast and pride."

What Is Christianity?

This brings us again to the very question, "What Is Christianity?" No better, more comprehensive human definition than that given by the historian of the Reformation: "Christianity is a life sent down from God." Jesus declares of Himself, the basis of Christianity, "I am the Way, the Truth, and the Life." The way to life He makes through the atoning sacrifice and His death upon the cross. To reject the atonement, the way of the cross, is to reject Jesus Christ. Everywhere He confirms the Word; everywhere He honors it; sometimes upon one single word alone He builds mighty arguments. To reject that Word which came through Him — for He was but the Incarnate Word — is to reject Jesus Christ. To reject that life, based deep in essential righteousness, and which was manifest in the resurrection from the dead, is to reject Jesus Christ.

We may not accept His moral teaching and call ourselves Christians while rejecting the essential things that will make that moral teaching effective in our lives. We had the moral teaching before Jesus Christ came. He demonstrated the power, the life; and that only is Christianity which takes hold upon that power and that life. If we reject His miracles, we will also fail to grasp that greatest of all miracles, — the changing of an unregenerate heart into the likeness of Jesus Christ. For He felt that it was essential that those miracles should be recorded in order that men might believe what is to every soul the greatest of all miracles, the transformation of his life. For we read,

"Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but **THESE ARE WRITTEN**, that **YE MAY BELIEVE** that Jesus is the Christ, the Son of God; and that **BELIEVING YE MAY HAVE LIFE** in His name."

Standard Bearers Yet

Thank God, there are yet those in the great denominations, in the various Protestant bodies, who believe the Word; who believe it from Genesis to Revelation; who believe in the fall and the only redemption from that fall — Christ Jesus our Lord; who believe in the virgin birth; in the marvelous teaching; in the mighty miracles; in the resurrection from the dead, — a pledge to God's church in all time of the glorious eternal victory of righteousness and life over sin and death. We plead with these to be faithful to God and faithful to that Word wherever it may lead. We plead with those who are holding out empty cups to the clouds without water, driven by the tempest of theologic doubt, to turn from these deceptive appearances to the great Fountain of life, opened for sin and uncleanness. Turn from the broken cisterns of men to the cool snow-waters of life's Lebanon. Turn to Him who entreats us, "If any man thirst, let him come unto Me, and drink." If a man drinks of these human theories, he will thirst again; but if a man drinks deep of the life of the Lord Jesus Christ, he will find refreshing at no other fountain.

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The principal result of the prosecution of the sugar trust seems to fall upon minor employees, the men lowest down. When Samuel J. Tilden was governor of New York he stated that he was called upon often to speak words of encouragement and hope to those who had fallen, as in homes of refuge. He said, "When I have compared their offenses and their nature, temptation, and circumstances, with the crimes of great public delinquents who claim to stand among your best society and are confessedly prominent among your fellow citizens, crimes repeated and continued year after year, I am appalled at the inequality of human justice." If that was true in Samuel J. Tilden's day, it is tenfold true at the present time; and yet as of old the law generally finds those lowest down, while those who are highest up escape.

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The United States stands at the head of civilized countries in the number of its homicides. One of the great difficulties in the trial of murder seems to be in bringing to justice. The *Cleveland Leader* declares: "There are criminals who escape with a shocking frequency the penalties of their outrages against mankind. They are the brutal murderers who may take children or women for their victims as readily as men. Over and over in Cleveland as in other cities murderers have gone wholly unpunished by the law, and in this municipality alone scores of murderers have escaped capture and conviction within a comparatively short period." Leniency on the part of juries is said to be one of the greatest factors in failure to mete out justice to the criminal.

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A news item tells us how prohibition works in Hillsdale, Michigan. The justice of the peace there, it is reported, resigned January 3 because local option had made the town so good that there was nothing for a justice of the peace to do. It seems as if even whisky sellers would see the blessings of temperance. What a country it would be if that were the case all through! One of the mightiest curses upon humanity is its intemperance.

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United States Senator Anselm Joseph McLaurin, of Mississippi, died of heart disease December 22, at the age of 61.

The Ten-Horned Beast of Revelation 13

(Continued from page 4)

ment, which, entering in, vitiates the whole. There were many excellent things about Babylon, the first of these heads; but the beast came in when Nebuchadnezzar demanded the worship of his apotheosis of patriotism. See Daniel 3. There were admirable things among the ten kingdoms which composed the Papal-Roman dynasty; but the evil thing was the union of church and state which exalted man to the place of God and enforced his decrees by statute law.

The Roman governments — the ten horns — of themselves were not that beast; the Roman Catholic Church — ecclesiastical — was not the beast, nor a head of the beast. But the Papacy dominating civil authority was the fifth head which dominated that beast; and for the time that head was dominant, it was the beast, for it is the head which gives character to the beast.

The heads began with Babylon, as did the beast; and the beast is essentially Babylonian throughout its career, in character and in the abnormal form or forms of body, representing the confusion consequent upon sin or departure from God's plan. The heads represent so many distinct and characteristic forms of government, or dynasties, which Satan has endeavored to use to bring the whole world into subjection to himself and to hold it in rebellion to God. Hence the Babylonian spirit of self-exaltation and assumed authority, hence also the Babylonian condition of confusion, persists from the beginning.

The Heads

The beast's body of Revelation 13 is Babylonian — abnormal and confused; its various phases of government are Babylonian — they speak through the lion's mouth. Down to the chronological application of verses 4-10 of the prophecy, there have been five of these heads in existence; namely, Babylon, Medo-Persia, Greece, Pagan Rome, Papal Rome.

Papal Rome exercised domination over the divisions of the Roman empire, represented by the horns, from the days when Justinian made the bishop of Rome "head over all the churches," and "true and only corrector of heretics," in A.D. 533, a decree made more effective by the subjection of the Ostrogoths in 538. From that period to the period of 1793 to 1798, the bishop of Rome held tremendous sway; and that system of church and state — the beast under its fifth head, Papal Rome — put to death its awful sacrifices of thousands upon thousands, estimated by some at fifty millions. Fitly is that period, stretching from the days of Justinian to the French Revolution, the direct outgrowth of papal intolerance, called the Dark Ages. The saints of God were persecuted to the death, and were driven to mountain fastnesses and deserted places, while the great majority witnessed for their faith at the stake, the rack, and in other inhuman ways of torture. The men who did that work for the devil believed they were doing God service. Men had become wedded to an evil principle, which deceived and

made them demons, and which if made operative to-day and perpetuated, will do the same again.

That period of time, 1,260 years, is symbolized by the "forty and two months," 1,260 days, each day standing for a year. Eze. 4: 6; Num. 14: 34.

The Reformation

As the end of that time drew near, Europe awakened from its awful night. The Reformation had touched the consciences of its jaded and satiated governments. They saw their most upright subjects either dying for a faith which did not injure either government or society, or leaving their country for the new world opening beyond the sea. In 1776 Maria Theresa issued laws of toleration in her realm, and the awful reign of intolerance ended even in name in the captivity of Pope Pius VI in 1798. After that time the Roman church still lived and flourished, but with no power to persecute save in the little territory of the States of the Church, and her temporal power there was abolished in 1870 by Victor Emmanuel. That church still lives, and is prospering as never before in her history. If forever she would renounce all desire, all right, all prerogative to control the faith of men, or the laws of states in the matters of religion, it would be well for the world. But her inclinations, her assumptions, her claims, her demands, are the same as when Henry the Fourth of Germany walked as a penitent barefoot in the snow suing for clemency, pleading the papal pardon, or when John Huss of Bohemia was burned at the stake. That same ambition to rule for God, the same principles dominating men, will result in the same evil effects now if voiced in civil law, that they did in Pagan or Papal Rome. We plead with our readers to reject forever the evil principles.

Yet out of these principles will grow the image to the beast, the essential likeness in respect to the union of those two things, church and state, or religious dogma enforced by civil law. Would we save ourselves from the awful result? — Heed then the divine protest and warning embodied in the third angel's message of Rev. 14: 9-11: "If any man worshipeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of His anger" — God's just wrath against persistent, implacable rebellion.

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"I Can Not Get Away from God"



NOT very many years since, says the *Watchword*, a coachman was living in a gentleman's family near London. He had good wages, a kind master, and a comfortable place. But there was one thing which troubled and annoyed. It was that his old mother lived in a village close by, and from her he received frequent visits. You may wonder that this was such a trouble to him. But the reason was that whenever she came, she spoke to

him about Christ and the salvation of his soul.

"Mother," he at last said, "I can not stand this any longer. Unless you drop this subject altogether, I shall give up my place and go out of your reach, where I shall hear no more of such cant."

"My son," said the mother, "as long as I have a tongue, I will never cease to speak to you about the Lord, and to the Lord about you."

The young coachman was as good as his word. He wrote to a friend in the Highlands of Scotland, and asked him to find him a place in that part of the world. He knew that his mother could not write and could not follow him, and, tho he was sorry to lose so good a place, he said to himself, "Anything for a quiet life."

His friend soon got him a place in a gentleman's stable, and he did not hide from his mother that he was glad and thankful to get out of her way.

You may think it was a pity she thus drove him to a distance. Would it not have been wiser to say less, and thus not lose the opportunity in season? But she believed in her simplicity that she was to keep the directions given her in the Word of God — that she was to be instant, not in season only, but also out of season.

The coachman was ordered to drive out the coach and pair the first day after his arrival in Scotland. His master did not get into the carriage with the rest of the party, but said he intended to go on the box instead of the footman.

"He wishes to see how I drive," thought the coachman, who was quite prepared to give satisfaction. Scarcely had they driven from the door, when the master spoke to the coachman for the first time. He said,

"Tell me if you are saved."

Had the Lord come to the coachman direct from heaven, it could scarcely have struck him with greater consternation. He simply felt terrified.

"God has followed me to Scotland," he said to himself; "I could get away from my mother, but I can not get away from God."

And at that moment he knew what Adam must have felt when he went to hide himself from the presence of God behind the trees in the garden. He could make no answer to his master, and scarcely could he drive the horses, for he trembled from head to foot.

His master went on to speak of Christ; and again he heard the old, old story so often told him by his mother. But this time it sounded new. It had become a real thing to him. It did not seem then to be glad tidings of great joy, but a message of terror and condemnation. He felt that it was Christ, the Son of God, whom he had rejected and despised.

He felt for the first time that he was a lost sinner. By the time the drive was over, he was so ill from the terrible fear that had come upon him, that he could do nothing else. For some days he could not leave his bed; but they were blessed days to him. His master came to speak to him, to read the Word of God, and to pray; and soon the love and grace of the Saviour he had rejected be-

came a reality to him, as the terror of the Lord had been at first.

He saw there was mercy for the scoffer and piser, and he saw that the blood of Christ is the answer before God even for such a sin as this had been; and he now felt in his soul the sweetness of those blessed words, "We love Him because He first loved us."

He saw that Christ had borne his punishment, and that he had tried to harden his heart against God and against his own mother, and was now without spot or stain in the sight of God, who so loved him as to give for him His only Son. The first letter he wrote to his mother contained the joyful tidings,

"God has followed me to Scotland, and has saved my soul!"

"Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there: if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me."—*Union Gospel News.*



Schedule for Week Ending February 12

Sunday	Feb. 6	Exodus	27-29
Monday	" 7	"	30-32
Tuesday	" 8	"	33-35
Wednesday	" 9	"	36-38
Thursday	" 10	"	39, 40
Friday	" 11	Leviticus	1-4
Sabbath	" 12	"	5-7

Notes

OUR readings finish the book of Exodus, beginning at chapter 27, and include seven chapters of the book of Leviticus. The great topics around which the chapters range themselves are as follows: Exodus 27, the building of the altar of sacrifice, the court of the tabernacle, the compounding of the holy oil; chapter 28, the garments of the priest, and the holy breastplate; chapter 29, the consecration of the priests; chapter 30, the building of the altar of incense, the brazen laver, the atonement money, and the anointing oil; chapter 31, men especially fitted of God to do His work; chapter 32, the idolatry of Israel when Moses was in the mount; chapter 33, Moses' earnest plea for Israel; chapter 34, the meaning of God's name; chapters 35 to 40, a definite carrying out of the instruction before given concerning the sanctuary.

THE book of Leviticus is so called because it deals with the various laws and ordinances given to the tribe of Levi in the conduct of sacrifice, worship, etc. Chapter 1 deals with the burnt offerings, of herds, flocks, and fowls; chapter 2, the meat-offering, or more properly *meal-offering*, because no flesh entered into it; chapter 3, the peace-offering; chapter 4, the sin-offering of ignorance for the priest, the congregation, the ruler, and the people; chapters 5 and 6, the trespass-offering, the sins of ignorance and knowledge, and the law of the sin-offering; chapter 7, law of the trespass-offering and of the peace-offering. Some have said, "If I have taken an oath and made a pledge, I must keep the oath even if it is wrong." That does not necessarily follow at all. Note in chapter 5 that when one makes a promise, if that promise results in wrong-doing he is to turn back from his promise, confess his sin, and forsake it. The duplicating or augmenting of a wrong does not make it right.

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February Cover

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NOTE AND COMMENT: The New Gigantic Money Trust; King Leopold; Which Bible? Bryan's Objection to Darwinism.

GENERAL ARTICLES: The Significance of Recent Calamities, J. O. Corliss; Washington and Lincoln, M. C. Wilcox; The Apostasy, Mrs. E. G. White; The Disappointment (a story of 1844), A. W. Spaulding; Divine Healing, Dr. Kress; The First Day of the Week in the New Testament, H. W. Cottrell; The Second Coming of Christ (Bible Reading); Why Keep Sunday Every Week? T. E. Bowen; Civil and Uncivil, A. D. Westcott; True Liberty Notes.

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The Fool's Prayer

THE royal feast was done: the king
Sought some new sport to banish care,
And to his jester cried, "Sir Fool,
Kneel, now, and make for us a prayer."

The jester doffed his cap and bells,
And stood the mocking court before;
They could not see the bitter smile
Behind the painted grin he wore.

He bowed his head, and bent his knee
Upon the monarch's silken stool;
His pleading voice: "O Lord,
Be merciful to me, a fool!"

"No pity, Lord, could change the heart
From red with wrong to white as wool;
The rod must heal the sin; but, Lord,
Be merciful to me, a fool!"

"'Tis not by guilt the onward sweep
Of truth and right, O Lord, we stay;
'Tis by our follies that so long
We hold the earth from heaven away.

"These clumsy feet still in the mire
Go, crushing blossoms without end;
These hard, well-meaning hands we thrust
Among the heart-strings of a friend.

"The ill-timed truth we might have kept,
Who knows how sharp it pierced and stung?
The word we had not sense to say,
Who knows how grandly it had rung?"

"Our faults no tenderness should ask;
The chastening stripes must cleanse them all;
But for our blunders—O, in shame
Before the eyes of heaven we fall.

"Earth has no balsam for mistakes;
Men crown the knave, and scourge the fool
That did his will; but Thou, O Lord,
Be merciful to me, a fool!"

The room was hushed; in silence rose
The king, and sought his garden cool,
And walked apart, and murmured low,
"Be merciful to me, a fool!"

—Edward R. Sill.

—★★—

Pure Air and Correct Breathing— Their Value

By D. H. Kress, M.D., Director of Washington
(D.C.) Sanitarium

I. The Kind of Air

FOR many years it was considered dangerous to expose the sick to out-of-door air, especially if they had some lung affection. The rooms as a rule were kept sealed. Consequently the mortality rate was very large. During the last few years attention has been called to the importance of pure air in the treatment of tuberculosis and pneumonia. As a result the mortality from these diseases has been greatly reduced.

Much is said about the need of pure air for consumptives; but not enough is said in regard to the need of those who are in health to live in a pure atmosphere. Men, women, and children are often huddled together in churches, theaters, schoolrooms, bedrooms, street-cars, on steam-cars, etc.; and no adequate provision is made for the admission of pure air or for the removal of impurities. Colds, influenza, and other diseases are in this way communicated from one to others.

The importance of air may be estimated by the fact that we can do without food for

many days, but to attempt to do without air for only a few minutes results in death. Food we take but twice or three times a day, while breathing is continuous throughout the twenty-four hours. Air is one of Heaven's choicest gifts to mankind, and should be valued in health as well as in time of sickness. If it is, there will be much less sickness.

There is no more rapid or effective method of introducing poison into the system than through inhalation. If poisons are taken with the food, they pass through the liver before being permitted to enter the general circulation. The liver does its utmost to neutralize or eliminate them. When poison is inhaled, it passes directly into the general circulation and throughout the system. It is therefore of the utmost importance that the air we breathe should be free from impurities.

(To be continued)

—★★—

A Rule for Happiness

MAKE a rule, and pray God to help you to keep it, never to lie down at night without being able to say, "I have tried to make one human being at least a little wiser or a little happier or a little better this day." You will find it easier than you think, and pleasanter,—easier, because if you want to do God's work God will surely find work for you to do; and pleasanter, because in return for the little trouble it may cost you, or the little choking of foolish, vulgar pride it may cost you, you will have a peace of mind, a quiet temper, a cheerfulness and hopefulness about yourself and all around you, such as you never felt before. And over and above that, if you look for a reward in the life to come, recollect this: What we have to hope for in the life to come is to enter into the joy of our Lord. And how did He fulfil that joy but by humbling Himself, and taking the form of a slave, and coming, not to be ministered to, but to minister, and give His whole life, even to the death of the cross, a ransom for many?

Be sure that unless you take up His cross, you will never share His crown. Be sure that unless you follow in His footsteps, you will never reach the place where He is. If you wish to enter into the joy of your Lord, be sure that His joy is now, as it was in the Judea of old, over every sinner that repents, every mourner that is comforted, every hungry mouth that is fed, every poor soul sick or in prison who is visited.

CLIFFORD M. LOVELAND.

High Point, Ga.

—★★—

What It Costs to Support Rum

It costs men to support the rum business—an awful price. Many liquor dealers do

not stop to think of this. Other intelligent ones do. The sad thing is that they do not recoil in horror from the awful business. The sordid love of money holds them. The following is from a paper read by one of the delegates to a meeting of the state liquor dealers of Ohio, held in Wirthwein Hall, Columbus. The subject of the paper was "How to Build Up the Saloon Business":

"The success of our business is dependent largely upon the creation of appetite for drink. Men who drink liquor, like others, will die, and if there is no new appetite created, our counters will be empty, as will be our coffers.

"The open field for the creation of appetite is among the boys. After men are grown and their habits are formed, they rarely ever change in this regard. It will be needful, therefore, that missionary work be done among the boys; and I make the suggestion, gentlemen, that nickels expended in treats to the boys now will return in dollars to your tills after the appetite has been formed. Above all things create appetite."

Shall it be your boy?

—★★—

Training to Purity

"Unto the pure all things are pure."



ALL things that God has created are pure. He pronounced "everything very good." Then if we can not consider everything of His normal creation pure, it is because of a false education. The first thing to be accomplished in teaching purity, is to replace this false education with the true. The Bible is the criterion by which to judge of truth; therefore let us study to know how it treats this subject.

We find that the Word of God thinks purely of the whole normal body. When we study the body from a scientific standpoint, we can only wonder and adore before our Creator, who has so perfectly adapted every organ of the body to the purpose for which it was designed. This thought may be a help in teaching purity, in using the body for its designed purposes. By various illustrations we may teach our children those simple necessary truths that will fortify them against impurity.

Unless mothers can think purely themselves on these subjects, it will be utterly impossible for them to help their children to purity. A little child always thinks purely on all subjects until taught otherwise. Teach the children to come to you in all matters of sex, and to talk to you freely, fully. Keep them with you as long as possible, but answer their questions in wisdom, in truth, in sincerity, in motherly love and modesty.

Teach them to care properly for their wonderful bodies, and use them to honor God, and that the perversion of the right

use will bring disease, degradation, death. They will soon learn to make these things a matter of conscience. Whatsoever they do, whether they eat or drink, they will realize their responsibility to God, to take good care of this temple which is to be the dwelling of the Holy Spirit. In this way much if not all of the friction which usually comes in between children and their elders, concerning all the habits of life, will never exist, and they will learn early in life not to guide their actions by motives of selfishness.

And this makes all the difference between the children of God and the children of the wicked one. How much easier is this education for the child, than to allow him to learn habits that will all have to be unlearned or he can never enter the kingdom of heaven. Our Saviour's words that unless we become as little children we can not be fitted to enjoy the peace and purity of heaven, make plain our course of action as parents. Respect the child's individuality.

We are to study him and aim to develop him into what God intended him to be, and not think we must make him all over. No two are alike. They have come into an unknown world. To enable ourselves to exercise patience, let us for a moment transplant ourselves in imagination into a country where the customs and scenery are entirely unlike anything we have ever seen. Then we can sympathize with a little child; and without sympathy we can neither understand nor help any one. A little child can learn to love Jesus as soon as it can understand language. And even when a babe in its mother's arms, she can have such a spirit of consecration that the child's character will be formed in the image of God.

MRS. E. J. HILDOM.

— ★ ★ —

Swallowing a Farm

THE humorist, Bob Burdette, gives this recipe for swallowing land:

"My homeless friend with the chromatic nose, while you are stirring up the sugar in a ten-cent glass of gin, let me give you a fact to wash down with it. You may say you have longed for years for the free, independent life of a farmer, but you have never been able to get money enough to buy a farm. But there is where you are mistaken. For some years you have been drinking a good improved farm at the rate of one hundred square feet at a gulp. If you doubt this statement, figure it out for yourself. An acre of land contains 43,560 feet; estimating, for convenience, the land at \$43.56 an acre, you will see that it brings the land to just one mill per square foot. Now pour down the fiery dose and imagine you are swallowing a strawberry patch. Call in five of your friends and have them help you gulp down that 500-foot garden. Get on a prolonged spree some day and see how long it will take to swallow a pasture land to feed a cow. Put down that glass of gin; there is dirt in it—three hundred feet of good, rich dirt, worth \$43.56 an acre."

— ★ —

THERE is no time so miserable but a man may be true.—*Shakespeare.*

Light and Shade

PERHAPS as you look back over the past years there are some bits of experience which seem very dark to you, tho they were even darker when you passed through them. You have only to reach the right perspective to see that the shadows were not the least important part of your life.

Rev. Hugh S. Johnson tells a story of a queen sitting for her portrait, who commanded that it be painted without shades. "Without shadows!" exclaimed the astonished artist; "I'm afraid your majesty is not acquainted with the laws of light. There can be no good portrait without shading."

No more can there be developed Christian character without sorrow; and to the pure in heart the vision brightens through all the clouds, so that with fondest aspirations smitten, the dearest plans blighted, alone and comfortless, the soul is still able to say, like Mrs. Sigourney, the poetess, when bereft of her only son, "God's time and will are beautiful, and through blinding tears I would fain give Him praise."—*The Outlook.*

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MOUNTAIN VIEW, CAL., FEBRUARY 1, 1910

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

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The increase of native converts in all mission lands during the year 1908 was 164,000, or 450 each day. The rate of increase of church membership in the United States during the same year was 1½ per cent. The increase of American missions in the foreign fields was 12 per cent.

In another column we have admitted a letter from Mr. Alfred Farlow, the chief publicist of the Christian Science organization. Mr. Farlow objected to some of the strictures made by Mr. Reed, our associate editor, on Christian Science views, and he enters protest. We admit the protest with Mr. Reed's reply. We think that it is fully set forth in the article that Christian Scientists do not hold to the Biblical doctrine of the vicarious atonement of Jesus Christ.

In the storm of the second week in January the steamer *Czarina* foundered on the north spit of the Coos Bay bar. Harry Kentzel, the first engineer, is the sole survivor of the thirty-two souls aboard the steamer when she went down. It was a fearful storm—stronger than the ship. Another ship partially weathered that storm, the schooner *San Buena Ventura*, which was at last abandoned off Cape Mendocino. All the lumber was thrown overboard, masts and spars were broken, two of the sailors disabled, one insane. Still the captain was disposed to hang to the worthless vessel, until his wife threatened to jump overboard if he did not leave it. They were rescued by the *Fair Haven*. The gale was a fearful one, one of the strongest for years.

To the Regions Beyond.—The *Review and Herald* of January 13 gives a list of 134 missionaries sent out into the regions beyond during 1909, and this right on the very top of an expensive General Conference. The year before 140 went out, nearly double the number of any former year. It did seem, the secretary, Brother W. A. Spicer, writes, as tho there must be a halt called; but the demands have come and the missionaries have offered themselves and they have been sent, almost as many as in the year before, and it is very probable even more than the year before if news had been gotten from the Australasian fields when this list was compiled. Almost every field in the world is covered or is named in these appointments. This demands greater sacrifice, a larger amount of funds for mission fields. The secretary says, "It is marvelous how the money has come in to keep such a procession moving into the fields," and yet he feels that a larger force should go in 1910.

Our Next Issue

February 9 will continue the discussion of the beast power of Revelation 13 and its attitude toward God's law, and will show the change which the beast attempted to make in that law. It will discuss "the mark of the beast," show what it is and who possesses it. Surely a thing so strongly emphasized in the last book of the Bible ought to be clear to Christians, yet there are many Christians who do not know what the mark of the beast is, and what its possession means. Our next issue we believe will make this plain.

Increase in the Cost of Living.—*Bradstreet's Review* for December 11, 1909, "shows that the average wholesale price of 106 general commodities was 60 per cent more on December 1, 1909, than on July 1, 1896. It shows that the average price on October 1 for the three years 1907-8-9 was 35 per cent greater than that for the same day in the three years 1896-7-8. In 8½ years from July 1, 1901, to December 1, 1909, the increase has been 23 per cent." In general provisions the increase for 13 years has been 70 per cent. This is based on the estimate of Mrs. Louise Bolard Moore, in her book on wage-earners' budgets, that 45 per cent of the wage-earner's income goes for food. Of the 14 commodities listed by Bradstreet, only three have diminished in price—coffee, tea, and molasses—during the last 13 years. Bakers' bread remains at nominally the same price—the loaf smaller. No estimate is made of rent, but it is conceded that it is higher than it was 13 years ago. The disproportionate price of food and labor is causing country-wide discussion. It has attracted the attention of Congress. Even Cardinal Gibbons declares, "I myself have felt the weight of the high prices in the necessities of life," and he "feels that something ought to be done to correct this evil;" and thousands upon thousands feel just the same.

A Balanced Work

A WRITER in *The Baptist Chronicle*, in speaking of denominational work, points out the danger there is of giving all attention to one branch. He speaks of the various phases of Baptist work, and declares that all denominational enterprises "should be comprehended, in our thinking, as one work. To build around one single enterprise means to narrow down the life and develop lopsided churches." He further suggests that all the men engaged in different departments of the work, "each in his own sphere of special work, to be truly denominational, must stand for the larger interests of the denomination as a whole. . . . It is only as each of these interests stands for its proper relation to the work as a whole can it hope to develop into a full-rounded and healthy denominational life and service." All of which is true, and all of which emphasizes the great importance of placing men at the head of different branches of work who can comprehend not simply their branch, but the whole work. And the application is a good deal broader than the Baptist denomination.

A characteristic fraud which plays upon the ignorance of many honest people who may be somewhat superstitious over religious matters, is an attempt that is made to sell a cheap ring having upon it the word "Mizpah." An advertisement professes to quote from an old Hebrew sage, "Desire what you may and it is yours so long as the Mizpah is on your finger." Now the word "Mizpah" is found in Gen. 31:49. It has no such meaning as this advertisement would seem to indicate or that many people get from it. Jacob called that pillar Mizpah. It was a witness between Jacob and Laban that each should keep his covenant, that one should not take advantage of the other or war against him. It stood there as an emblem of justice, forbidding Laban to overreach into the dominion of Jacob, and a pledge that Jacob would care for Laban's daughters and their children. It had an existence because men were suspicious of each other, and not because they loved each other. If any such advertisement as that comes to any more of our readers, as it has to one, we hope they will set it aside as utterly worthless, as probably the ring is which it advertises.

Referring to Christmas, "The Western Watchman" declares that "the little child is bringing the Protestant world back to the [Roman Catholic] faith. Where the cross failed, the crib succeeded. In this country the children of the unchurched millions are taught at this Christmas time the story of Christmas night, and they listen with rapture. . . . Yes, the whole world is very near Catholic the last week of every year. When will it be all the weeks?" But it is not the Christ-child that is bringing them back to the Roman Catholic faith. The only true conception of the Christ-child is every day in the year. An old Saturnalian feast, professedly Christian, but essentially worldly, is all that brings homage from the world on the 25th of December. That yearly festival is like the weekly Sunday festival. It has no basis in Scripture. It is the tradition which makes void the truth, that is having its influence over a waning Protestantism.

Humanity can not insure life, altho they have life insurance companies. They can not assure continued existence, altho they have life assurance companies. If a man pays sufficiently long, he may get the return of a part of what he has paid into the company. If he dies, his relatives are supposed to get it. One man in this country—Rodman Wanamaker, of Philadelphia—carries \$4,000,000 on his life. George E. Nicholson, of Kansas City, has policies to the amount of \$2,800,000; and there are many others running down to as low as \$200,000; but of what particular worth are they? Sometimes the money left to relatives results in worse than would poverty. The life insurance of God has reference not only to the life which now is, but that which is to come.

The Boston "Journal" of some time ago tells of a sermon preached in the Old South Meeting-house by the Rev. Charles W. Casson in which he is quoted as saying, "I accept the Bible as you would a fish, picking out the bones before swallowing it, and I agree with it when it agrees with me." We need not quote further; for this is the end of higher criticism always. It ends by man's becoming his own standard, his own saviour; and the record of the ages is that he has made mighty poor work of either.

Prof. E. L. Larkin, of Mount Lowe Observatory, in reply to questions, declares that "at present there is no certainty as to what matter is. If it be said to be electrons in motion, the question arises, What are electrons? None is able to answer; for electrons are known to be electricity, but what electricity is can not even be surmised."

San Francisco has appointed committees to lay plans for a great international exposition for the celebration of the completion of the Panama Canal.