



SIGNS OF THE TIMES

WHAT IS WISDOM?

JOB 28:20-28

Whence then cometh wisdom?
 And where is the place of understanding?
 Seeing it is hid from the eyes of all living,
 And kept close from the fowls of the air.
 Destruction and Death say,
 We have heard the fame thereof with our ears.
 God understandeth the way thereof,
 And He knoweth the place thereof.
 For He looketh to the ends of the earth,
 And seeth under the whole heaven;
 To make the weight for the winds;
 And He weigheth the waters by measure.
 When He made a decree for the rain,
 And a way for the lightning of the thunder;
 Then did He see it, and declare it;
 He prepared it, yea, and searched it out.
 And unto man He said,
 Behold, the fear of the Lord, that is wisdom,
 And to depart from evil is understanding.

"For wisdom is better than rubies; and all the things that may be desired are not to be compared to it."

Prov. 8:11.

"But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

1 Cor. 1:30.

Question Corner

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

3036.—Falling from Grace

Will you kindly explain how it is possible for a regenerated soul to fall from grace? Have we instances of it in the Bible?

T. B. P.

It is perfectly possible for one to fall from grace if he so chooses. It is wholly a matter of choice. We can choose to do God's will, or we can reject it; and after we have wrought His will, we can turn from it if we so desire. See Eze. 18:21-24. That it is possible to fall from grace, is shown by the warnings and exhortations which the Lord has multiplied to His children. Take for instance the following:

"He that shall endure unto the end, the same shall be saved." Matt. 24:13.

"I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, IF ye keep in memory what I preached unto you." 1 Cor. 15:1, 2.

"But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away." 1 Cor. 9:27.

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13, 14.

"For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Heb. 3:14.

And there are many other passages exhorting to perseverance. We have a noted instance of a regenerated heart turning from the service of God in the case of King Saul. The prophecy of Samuel to him was, "And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man." 1 Sam. 10:6. And verse 9 relates its fulfilment: "And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day." But we know what the record is. Saul allowed self-exaltation to come in; and he went from bad to worse until at last he turned from God utterly, and died because of his sin in consulting witches. The great thought continually held before us in the Scripture is perseverance, living to-day, choosing now for God.

3037.—Old and New Testament Churches

Will you please distinguish between the Old and New Testament churches? In talking with A he says they had no churches in the Old Testament.

T. R. P.

One of the unfortunate things in connection with our Common Version is translating "the assembly of the Lord" in the Old Testament "congregation," and in the New Testament "church." "Congregation" or "assembly" would have been better all the way through, and it would have given us clearer understanding of its meaning. But we do have one scripture in the New Testament which shows us that that congregation in the wilderness, the people whom the Lord led out of Egypt, are definitely called a church, "the church in the wilderness." Acts 7:38. Of course they were not divided into congregations, because they all met as one congregation from time to time. But when the apostles turned to the Gentiles, they of course raised up many companies entirely separate; and wherever the company was raised up, it was the church in that place. It is God's great church yet in its branches all the way through. Our Lord Jesus before His death, before the Day of Pentecost, before there was any preaching among the Gentiles, speaks of "the church," the assembly, the congrega-

tion of the Lord, in Matt. 18:17. The only distinction is that the church of the Old Testament times largely consisted of Jews, with one great central place of worship. Ceremonies of that church looked forward to the coming of our Lord Jesus Christ. Since the crucifixion, the great church of God has been scattered in different companies all over the world. They offer no more sacrifices, because Christ offered one sacrifice forever. They commemorate His sacrifice, however, and look forward to His second coming, in the present ordinances of the church.

3038.—L. D. M.—Regarding the fall of Babylon and the preaching of the third angel's message, read the articles in the SIGNS from January 1 to February 16, especially the Bible readings. Note that it was God's object to heal Babylon, but Babylon would not be healed. Note also that that ancient city of confusion is used as a symbol of the confusion in the last days. If a sick person rejects the only remedy that will heal, there is but one result to follow, and that is death. If a spiritual invalid rejects the only Gospel message which will bring salvation to his soul, but one thing can follow, and that is spiritual death, and spiritual death is a fall. So Babylon has rejected, or turned away from, the one great healing message of God; has substituted for that, science, falsely so-called, hope in erring tradition, and various human remedies instead of the great Gospel remedy. When the church turns away from God and the only means that God has of healing her divisions and her spiritual diseases, she must fall; and falling, she will seek the support of what the church has always found evil power to be—a broken reed; and that brings in the beast and his mark, against which God solemnly warns. That is what we have now, dear brother; that is why God is warning this world against it. Please read these articles.

3039.—E. E. D.—The Man of Sin.—The view that the man of sin is some particular individual, some great world-influencing character in the last days, is not a new view. The suggestion has arisen from those who do not see what Paul declares in 2 Thessalonians 2 fulfilled in the Papacy. It is contrary to the genius of the whole Scripture, it seems to us, to interpret it as an individual. Of course there will be an individual behind it all, and that will be Satan, the one with whom sin originated; and when the time fully comes, he himself will appear as an angel of light. He will have agents; but he will use no one human agent to deceive and delude the whole world. There have been noted characters in the past whom the Lord uses as types. Cain is the type of the sinners who lived after him—many in number. Jezebel, the idolatrous wife of Ahab, becomes a type, in this dispensation, of a great apostate church. Ahab himself becomes the type of weakly, worldly powers which yield to the seductions of an apostate church. Elijah, the true messenger of God to the one small nation, becomes a type of a class of men who will like Elijah give God's truth to the world. So the man of sin represents a system controlled and held and molded by men, the head of that system itself being man, and not God.

Replying further to our correspondent, we would say that there are even those in various churches who see some of the light from God's Word concerning the second coming of our Lord and Saviour Jesus Christ. One of the great means which Satan has used to nullify all such preaching, is to pervert it. He has led men to attach to the wonderful doctrine the return of the Jews, a great personal anti-christ, what is called the "second rapture," and other deceptions which find no root or ground in God's Word, in order that the very ones who are agitated over His coming may put far off the evil day. The only true way for the Christian to do, is to hold to the Word and to the interpretation of the prophecies found in Daniel. Holding to these, he

will have no difficulty in deciding what is the man of sin.

3040.—H. J. P.—This earth is a member of God's great multiple universe. His universe is normally one, even as God is one; and God's great power and life and wisdom sustain and maintain all the various bodies within it. But sin has entered that universe, and it seems to have entered through this earth, a diseased member, and probably the most diseased member in the entire universe; and yet, as the human body is affected when one of its members is ill, so all God's creation has been affected through the trouble which has come to this world; therefore we read in Romans 8: "For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it. . . . For we know that the whole creation groaneth and travaileth in pain together until now." But there is coming a time when the travail and the pain will be over. For that the children of God are waiting. "For the earnest expectation of the creation waiteth for the revealing of the sons of God, . . . in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God."

3041.—J. H. B.—Jews and Paul.—No, the Jews were not Romans, they were an entirely different race of people. The Jews sprang from Shem, Noah's oldest son; the Romans from Japheth, another son of Noah. The Jews, however, were under the Romans. Under the Romans some of them possessed Roman citizenship, as did Paul. He was born in the free city of Tarsus; and as a citizen of that city he possessed Roman citizenship, just as an Englishman, or a Frenchman, or a German might become a citizen of this country. Paul lived at the time the other apostles did. Of course, he was converted to Christianity after the other apostles were. They were with Christ for three and one half years before Paul learned Christ. After that they were associated more or less together.

For history of Thanksgiving, we refer our inquirer to any general encyclopedia under the head of "Thanksgiving."

In reply to a further question, we do not carry history of Neander. We can obtain it second-hand probably at a reasonable price, but do not carry it.

3042.—Mrs. W. W. W.—This department is too limited to give a full explanation of the first three verses of Hebrews 7. The Melchizedek priesthood was an order to which our Lord belonged, and to which the Melchizedek of Genesis 14 belongs. The meaning of Melchizedek is "King of Righteousness;" *melchi*, "king;" *zedek*, "righteousness." The only true peace is the peace which comes through righteousness; and he was therefore King of Salem, which is King of Peace. Upon this we will have more to say hereafter in articles which may be written.

3043.—J. G. B.—1 Cor. 6:18.—The rendering of the Syriac is, "Flee whoredom, for every [other] sin which a man committeth is external to his body, but he that committeth whoredom sinneth against his own body." Most sins come to us by some agency from without. This sin is not a participation of things which come from without, but it is that which is wrought within; and none is more corrupting.

3044.—Inquirer.—After Eight Days.—We will have to have more definite information regarding the passage supposed to be in 2 Chronicles which throws light upon John 20:26. Really the passage in John 20:26 is quite clear as it is.

2. Regarding explanation of 1 Tim. 4:1-4 we refer our inquirer to the SIGNS OF THE TIMES of July 29, 1908, which gives a quite full explanation of the text.

Signs of the Times

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

For Terms, See Page 15
Vol. 37 Number 7

Mountain View, California, February 15, 1910

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

The Aims of Romanism

By Mrs. E. G. White

ROMANISM is now regarded by Protestants with far greater favor than in former years. Its defenders declare that the church has been maligned, and the Protestant world are inclined to accept the statement.

It is true that there are real Christians in the Roman Catholic communion. Thousands in that church are serving God according to the best light they have. They are not allowed access to God's Word, and therefore do not discern the truth. They have never seen the contrast between a living heart-service, and a round of mere forms and ceremonies.

God looks with pitying tenderness upon these souls, educated as they are in a faith that is delusive and unsatisfying. He will cause rays of light to penetrate the dense

this most dangerous foe to civil and religious liberty.

Many urge that the intellectual and moral darkness prevailing during the Middle Ages favored the spread of her dogmas, superstitions, and oppression; and that the greater intelligence of modern times, the general diffusion of knowledge, and the increasing liberality in matters of religion, forbid a revival of intolerance and tyranny. But it will yet be demonstrated that a day of great intellectual light is equally favorable for the success of the Papacy. The false science of the nineteenth century, which undermines faith in the Bible, will prove as successful in preparing the way for the acceptance of the Papacy, with its pleasing forms, as did the withholding of knowledge

Royal edicts, general councils, and church ordinances sustained by secular power, were the steps by which Sunday, the pagan festival, attained its position of honor in the Christian world. The first public measure enforcing Sunday observance was the law enacted by Constantine. This edict required townspeople to rest on "the venerable day of the sun," but permitted countrymen to continue their agricultural pursuits. Tho virtually a heathen statute, it was enforced by the emperor after his nominal acceptance of Christianity.

But notwithstanding all the efforts to establish Sunday sacredness, papists themselves publicly confessed the divine authority of the Sabbath, and the human origin of the institution by which it had been supplanted.

The records of the past clearly reveal the enmity of Rome toward the true Sabbath and its defenders, and the means which she employs to honor the institution of her creating.



General View of Geneva, Switzerland, where Some of the Great Battles of the Reformation Were Fought

darkness that surrounds them. He will reveal to them the truth as it is in Jesus, and many will yet take their position with His people.

The System Out of Harmony

But Romanism as a system is no more in harmony with the Gospel of Christ now than at any former period in her history. The Protestant churches are in great darkness, or they would discern the signs of the times. The Roman church is far-reaching in her plans and modes of operation. She is employing every device to extend her influence and increase her power in preparation for a fierce and determined conflict to regain control of the world, to reestablish persecution, and to undo all that Protestantism has done.

Protestants have tampered with and patronized popery; they have made compromises and concessions which papists themselves are surprised to see, and fail to understand. Men are closing their eyes to the real character of Romanism, and the dangers to be apprehended from her supremacy. The people need to be aroused to resist the advances of

in opening the way for its aggrandizement in the Dark Ages.

The Trend of Protestantism

In the movements now in progress in the United States to secure for the institutions and usages of the church the support of the state, Protestants are following in the steps of papists. Nay, more, they are opening the door for popery to regain in Protestant America the supremacy which she has lost in the Old World. And that which gives significance to this movement, is the fact that the principal object contemplated is the enforcement of Sunday observance,—a custom which originated with Rome, and which she claims as the sign of her authority.

If the reader would understand the agencies to be employed in the soon-coming contest, he has but to trace the record of the means which Rome employed for the same object in ages past. If he would know how papists and Protestants united will deal with those who reject their dogmas, let him see the spirit which Rome has always manifested toward the Sabbath and its defenders.

The Word of God teaches that these scenes are to be repeated as papists and Protestants shall unite for the exaltation of Sunday.

Declared by Prophecy

The prophecy of Revelation 13 declares that the power represented by the beast with lamblike horns shall cause "the earth and them which dwell therein" to worship the Papacy—there symbolized by the beast "like unto a leopard." The beast with two horns is also to say "to them that dwell on the earth, that they should make an image to the beast;" and furthermore, it is to command all, "both small and great, rich and poor, free and bond," to receive "the mark of the beast." The United States is the power represented by the beast with lamblike horns, and this prophecy will be fulfilled when the United States shall enforce Sunday observance, which Rome claims as the special acknowledgment of her supremacy.

In homage to the Papacy the United States will not be alone. The influence of Rome in the countries that once acknowledged her dominion, is still far from being destroyed.

And prophecy foretells a restoration of her power: "I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast." The infliction of the deadly wound points to the abolition of the Papacy in 1798. After this, says the prophet, "his deadly wound was healed: and all the world wondered after the beast." Paul states plainly that the man of sin will continue until the second advent of Christ.

Marvelous in her shrewdness and cunning is the Romish church. She can read what is to be. She bides her time, seeing that the Protestant churches are paying her homage in their acceptance of the false sabbath, and that they are preparing to enforce it by the very means which she herself employed in bygone days. Those who reject the light of truth will yet seek the aid of this self-styled infallible power to exalt an institution that originated with her. How readily she will come to the help of Protestants in this work, it is not difficult to conjecture. Who understands better than the papal leaders how to deal with those who are disobedient to the church?

They Do Not See the End

Protestants little know what they are do-

ing when they propose to accept the aid of Rome in the work of Sunday exaltation. While they are bent on the accomplishment of their purpose, Rome is aiming to reestablish her power, to recover her lost supremacy. Let history testify of her artful and persistent efforts to insinuate herself into the affairs of nations; and having gained a foothold, to further her own aims, even at the ruin of princes and people.

God's Word has given warning of the impending danger. Let this be unheeded, and the Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare. She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. She is piling up her lofty and massive structures, in the secret recesses of which her former persecutions will be repeated. Stealthily and unsuspectingly she is strengthening her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage-ground, and this is already being given her. We shall soon see and feel what the purpose of the Roman element is. Whoever shall believe and obey the Word of God will thereby incur reproach and persecution.

It was argued by Congress concerning the question of the closing of the World's Fair on Sunday in 1892, that one of the chief reasons for this action was the fact that this was a Christian nation, and hence, the Sabbath being a Christian institution, it was proper to enforce it.

Justice Harlan, of the Supreme Court, at Winona Lake, Ind., May 20, 1905, indicated very plainly that the Supreme Court of the United States would stand for Sunday legislation. Forty-five states out of the forty-six in the Union have Sunday laws.

Catholics and Protestants

Sunday legislation is the one great question upon which Protestants and Roman Catholics are united in bringing pressure to bear upon state legislators and congressmen. It is only natural for the Roman Catholic Church to do so, for she claims Sunday as the badge or mark of her authority (See "Catholic Christian Instructed," page 200):

"Ques.—What reason have you for keeping the Sunday preferable to the ancient Sabbath, which was Saturday? Ans.—We have for it the authority of the Catholic Church and apostolic tradition."

"Ques.—Have you any other way of proving that the church has power to institute festivals of precept? Ans.—Had she not such power she could not have done that in which all modern religionists agree with her;—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."

Again, in "Plain Talk About the Protestantism of To-day," we read:

"The observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the church."

It will also be interesting to note in this connection a few statements from Protestants on this point:

"This day [Sunday] is set apart for divine worship and preparation for another life. It is a test of all religion."—Dr. W. W. Everett, in Elgin Sunday Convention.

"The sabbath [Sunday] is the corner-stone of Christ's kingdom. Let us recognize each recurring sabbath [Sunday] as a sign of God's covenant. By this sign the world largely judges the depth of our Christian character, and by this sign God judges us."—Mrs. J. C. Bateham, "Sabbath Leaflet" No. 33.

The Mark

From this it will be easily understood what the mark of the beast (the Sunday institution enforced by law) is, against the reception of which the most terrible judgments of the Bible are pronounced, which are as follows:

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. 14:9-11.

It will be interesting to observe that Prot-

(Continued on page 9)

Encroachments on Freedom

By K. C. Russell

A Dangerous Belief—A Growing Danger

THERE is a dangerous sentiment taking possession of the minds of the great mass of the people at the present time, to the effect that there is no danger of the repetition of the history prior to the Reformation; and the person who ventures to question such a view of the situation is at once regarded as pessimistic.

I maintain that the true optimist is not the man who is crying peace and safety in the face of inevitable danger and peril; but he is a true optimist who warns against the present dangers, and shows the people the true condition, and the glorious outcome to those who heed the warning. The Papacy has quietly and surely been gaining great influence and prestige in this country. Many professed Protestants have become charmed by her influence, and think that she is being won over to the principles against which they originally protested in the sixteenth century. This presentation of the matter is not surprising to the student of Bible prophecy, for the Word of God has faithfully outlined the progressive steps and the final outcome so that all who will may know.

In the prophecies of Daniel and the Revelation, the Lord has clearly portrayed the whole career of the last great apostasy from the pure principles which came to us as the result of the Reformation.

An Image to the Papacy

In Rev. 13:14 we are told that the two-horned beast is to make an image to the beast; and all who are familiar with the

Papacy will readily appreciate that this would involve the formation of a union of church and state by the power represented by the two-horned beast, which symbol can be unmistakably demonstrated to apply to the United States of America. Should there be any lingering doubt in the mind of any as to whether this symbol refers to this Government, it can be easily proved, when it is considered that this is the *only nation* that could make an image to the beast (the Papacy), for no nation at the time of its rise existed which did not possess a union of church and state. It will therefore be readily seen from this that this Government is the only one that *could* make an image to the beast. This union of church and state, or image, has been in process of development for many years. It has been seen in the action of various religious organizations seeking to bring about so-called needed reforms. The National Reform Association, which is composed of leading ministers of all denominations, with various religious organizations as its allies, has been working strenuously to place all the "Christian laws, institutions, and usages of our Government on a undeniable legal basis in the fundamental law of the land." Repeated attempts have been made, from time to time, to have Congress enact a national Sunday law. Their work was given great prestige by the Supreme Court decision of Feb. 2, 1892, in which it was declared by Justice Brewer that "this is a Christian nation." This decision has been repeatedly referred to by those who are the chief promoters of Sunday laws as a document which embraces all they have desired.

Our Bible Reading

The Mark of the Beast The Beast

1. By what term is that combination of apostate powers against God's work characterized?

"A BEAST . . . having . . . seven heads, . . . and upon his heads NAMES OF BLASPHEMY. . . . And he opened his mouth for BLASPHEMIES AGAINST GOD, to BLASPHEME HIS NAME, and His tabernacle, even them that dwell in the heaven. . . . And all that dwell on the earth shall WORSHIP HIM, every one whose name hath not been written from the foundation of the world in the Book of Life of the Lamb that hath been slain." Rev. 13:1-8.

What Worship Is

2. What does worship imply?

Service, obedience. "Thou shalt WORSHIP the Lord thy God, and Him only shalt thou SERVE." Matt. 4:10.

3. What mark, or badge, or seal, of service will apostasy seek to enforce?

"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. 13:16, 17.

NOTE.—We will not, nor can we in this issue, take the space to define the beast or the image of the beast. See the SIGNS of Feb. 12, 1908. Suffice to say that the beast represents the apostate powers of the Old World, centering in the latter days in the system of the Papacy; and that the two-horned beast and the image it forms are apostate Protestantism in the New World, turning the world itself back to the apostasy of the Papacy. The beast and its image demand worship, obedience, service. God demands worship, obedience, service. The beast is satisfied that the service shall be either willing or nominal, of the mind or of the hand; God demands that His service shall be willing service only. Therefore apostasy stamps its mark on the forehead or in the hand; while God places His seal, or mark, on the forehead alone. Needless to say these are not visible marks, but symbols of worship, service. It is clear, too, that the respective "marks," or distinguishing characteristics of worship or service of God and the beast, will be the difference of conduct, consequent upon obedience to different commands. Obedience to like commands will not distinguish the one class from another. Obedience to opposite commands will distinguish the two classes of worshippers.

4. What have we learned God's distinguishing mark to be?

CREATIVE POWER. Ps. 96:5; Rev. 14:7.

5. In what part of His law is this recognized?

In the Sabbath commandment. Ex. 20. 8-11.

6. What does that commandment require?

"Remember the SABBATH DAY, to keep it holy. . . . The SEVENTH day is the SABBATH."

7. How does the teaching of the Papacy differ from this?

"Ques.—Say the third [our fourth] commandment.

"Ans.—Remember that thou keep holy the Sabbath day."

"Ques.—What is commanded by the third commandment?

"Ans.—To SPEND THE SUNDAY IN PRAYER and other religious duties."—Butler's Catechism.

NOTE.—Now every one knows that nothing of the kind is commanded by the Sabbath precept, Roman Catholics as well as others. God says, the seventh day, and commands its observance. Apostasy says, the first day, Sunday, and commands its observance. It is very easily seen what the mark of distinction is between the worshippers of God and the beast power.

8. What do Roman Catholics claim this change to be which they have sought to make in God's law?

The DISTINGUISHING MARK OF HER POWER. Read from their own authorities:

Eusebius, a church Father, friend of Constantine:

"All things whatsoever that it was duty to do on the Sabbath, these we [Pope Sylvester, Eusebius, Constantine, et al] have transferred to the Lord's day [Sunday]."

From the "Doctrinal Catechism:—"

"Ques.—Have you any other way of proving that the church has power to institute festivals of precept?

"Ans.—Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority.

"Ques.—When Protestants do profane work upon Saturday, or the seventh day of the week, do they follow the Scripture as their only rule of faith?—do they find this permission clearly laid down in the Sacred Volume?

"Ans.—On the contrary, they have only the authority of tradition for this practise. In profaning Saturday, they violate one of God's commandments, which He has never clearly abrogated,—Remember that thou keep holy the Sabbath day."

From the "Abridgment of Christian Doctrine:—"

"Ques.—How prove you that the church hath power to command feasts and holy days?

"Ans.—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church."

(See other and Protestant authorities quoted in the SIGNS of Feb. 26, 1908.)

NOTE.—The Papacy boasts of the change she has made in the Sabbath as the mark of her power; that the [Roman Catholic] church has power she declares is proved by "the very act of changing the Sabbath into Sunday." The Sunday-Lord's day, then, is the mark of the papal system; and if the Papacy be apostate, the Sunday is the mark of apostasy.

Apostate Protestantism is acknowledging these claims, not in the quiet acquiescence of ignorance, but in loud demands that this mark of apostasy shall be enforced by law.

From Apostate Protestantism

"This day [Sunday] is set apart for divine worship and preparation for another life. It is the test of all religion."—Dr. W. W. Everts, in *Elgin (Ill.) Sunday Convention*, November, 1887.

"The sabbath [Sunday] is the corner-stone of Christ's kingdom. Let us recognize each recurring sabbath [Sunday] as the sign of God's covenant. By this sign the world largely judges the depth of our Christian character, and by this sign God judges us."—Mrs. J. C. Bateham, "*Sabbath Leaflet*" No. 33.

"When the people, through their representative, legalize the first day of the week as a day of rest and of worship for those who choose so to observe it, it is the sign of the Christian nation."—From a sermon reported in the "*Christian Oracle*," Jan. 12, 1893.

"For nothing were the noble men who planted true Christianity and an evangelical church in the wilderness now constituting the United States, more distinguished than for their reverence for the sabbath [Sunday]. It is quite a prominent feature of their character—a sign between them and the heathen world around; and, to a large extent, it has continued to be a mark of American religion to the present day."—Rev. J. G. Lorimer, in "*Christian Treasury*."

In a large National Reform assembly at Saratoga Springs, N. Y., Rev. Herrick Johnson, D.D., of Chicago, presided. Rev. Herrick Smith, moderator of the Presbyterian General Assembly (1894), presented the following resolution:

"Resolved, That the fundamental principles of the National Reform Association . . . are true and Scriptural principles, and that these principles must control our national life, or we shall perish.

"Resolved, That the sabbath [the Sunday] is a sign between God and man, and its reverent observance a mark of the nation whose God is Jehovah."

The Michigan Christian Advocate of Sept. 3, 1892, says of this convention:

"There were present large numbers of very prominent leaders from different parts of the United States. These representative men from so wide a range of territory were unanimous in their agreement on the principles and measures set forth in the resolutions."

Says the Advance (Congregationalist) of Aug. 2, 1894:

"The sabbath [Sunday] serves the same purpose to-day as did the forbidden fruit in the Garden of Eden; a prohibition is laid upon it that men may not use it for their own pleasure. This prohibition is to test them and train them. It is designed continually to teach them reverence for law. That man is an anarchist at heart who deliberately flaunts at the sacredness of the sabbath [the Sunday], or sneers at any other distinct revelation of the law of God."

In all these references to "the sabbath," the Sunday is referred to. God's Sabbath never sought human legislation, and if its devotees are Christians it never will. To call Sunday "the sabbath" does not make it so.

9. What, then, is the mark of apostasy?

There can be but one conclusion—the SUNDAY is the RIVAL OF THE SABBATH, the true Lord's day. Rev. 1:10; Mark 2:27; Isa. 58:13; Ex. 20:10.

10. What, then, is the mark of the beast, or apostasy clothed with civil power?

The SUNDAY ENFORCED BY LAW.

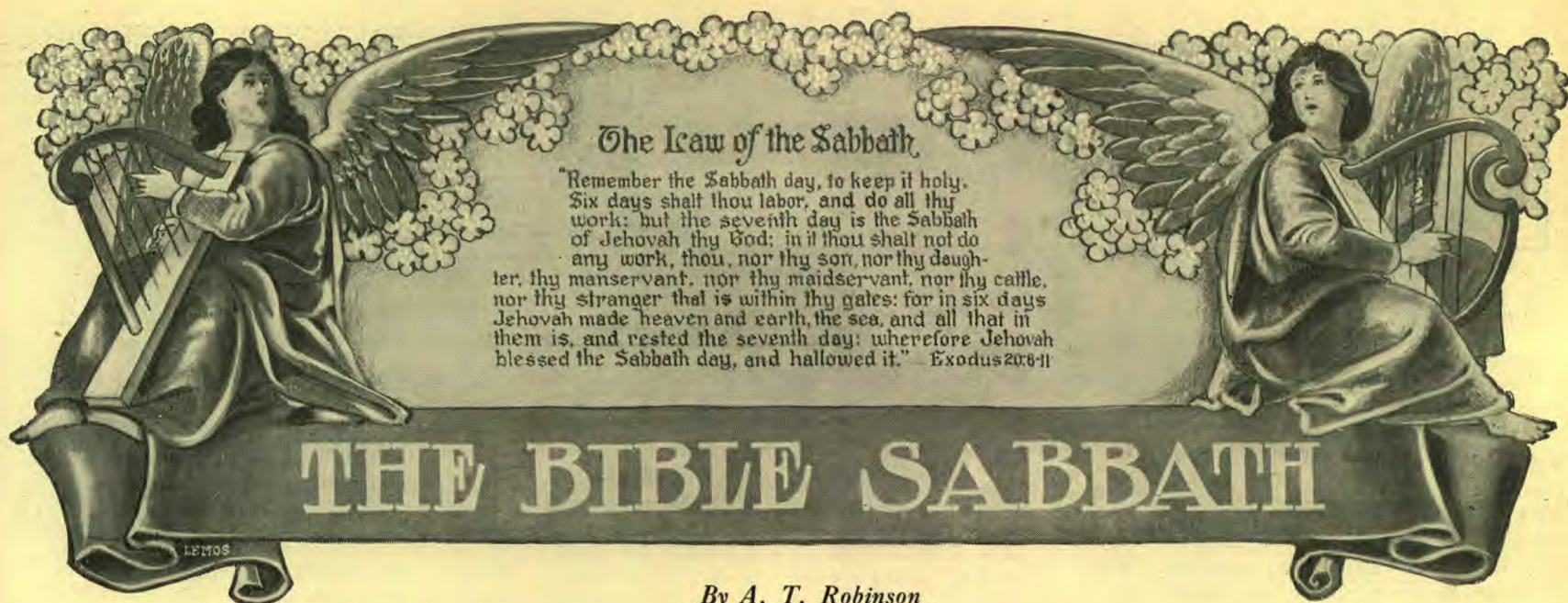
11. What is the reception of this mark of apostasy?

(a) It is NOT the mere observance of Sunday; for thousands have kept the day, in both Catholic and Protestant churches, believing they were doing God's will; and God will justify the perfect heart and faith, not because they observed Sunday, but in spite of it.

(b) It is not the mere keeping of Sunday as an individual, knowing it to be contrary to God's Word. That would be apostasy, but not the reception of the mark of the beast.

(c) The reception of the mark of the beast is, in the light of God's Word and the Sabbath truth, to turn from that truth and yield allegiance to a MAN-MADE SABBATH ENFORCED BY MAN-MADE LAW IN OPPOSITION TO THE TRUTH OF GOD'S WORD. That is the crisis not yet upon us in the sense of the prophecy, but toward which the world is forging with mighty strides. Men in heart are forcing the awful issue and demanding it; and when a foolishly blinded people and corrupt politicians shall grant the power, we will have the enforcement of the mark of the beast.

(Continued on page 9)



The Law of the Sabbath

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the Sabbath day, and hallowed it." Exodus 20:8-11

THE BIBLE SABBATH

By A. T. Robinson

What Does the Bible Say?

The Foundation

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

Two facts are here clearly stated: (1) that the Sabbath was made; (2) for whom it was made.

To learn when, where, how, and by whom the Sabbath was made, we must turn to the record in Gen. 2:1-3, where we learn that the Sabbath was made by three specific acts performed by the Creator.

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made."

The first of these three acts, the resting upon the day, was performed upon the first seventh day of time. He *blessed* and *sanctified* the seventh day, "because that in it He had rested." The two acts, of blessing and sanctifying the Sabbath, could not pertain to the first seventh day of time, as that day was already past. The blessing and sanctification of the Sabbath must therefore have pertained to the future seventh days, as they should occur at the close of each weekly cycle.

The good old patriarch Abraham faithfully observed these same commandments and laws. Of him the Lord says, "Because that Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Gen. 26:5. Thus the Sabbath, as an existing institution, spans the arch from Eden to Mount Sinai, when it was embosomed in the heart of the Decalogue.

No one questions the binding obligation of the Sabbath from Sinai to the Cross. We will therefore consider another great archway spanned by the Edenic Sabbath.

Christ's Regard for the Sabbath

Turning to the New Testament record, we find at the very beginning of His public ministry, the Lord Jesus declares that His mission was not to do away with any part of the law. His own words were:

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot [the smallest Hebrew letter] or one tittle [the smallest distinguishing corner of a letter] shall in no

wise pass from the law, till all be fulfilled." Matt. 5:17, 18.

Concerning His public ministry, we read:

"And He came to Nazareth, where He had been brought up; and, AS HIS CUSTOM WAS, He went into the synagog on the Sabbath day, and stood up for to read." Luke 4:16. "And came down to Capernaum, a city of Galilee, and taught them on the Sabbath days." Luke 4:31.

The Apostles

Passing on to the record of the apostles, citing the chiefest of them as an example, we read:

"And Paul, AS HIS MANNER WAS, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17:2. After these things Paul departed from Athens, and came to Corinth. . . . And he reasoned in the synagog every Sabbath, and persuaded the Jews and the Greeks." "And he continued there a year and six months, teaching the Word of God among them." Acts 18:1, 4, 11.

As late as A.D. 96 we find the "Lord's day" referred to as an existing institution. John says, "I was in the Spirit on the Lord's day." Rev. 1:10. There is only one day referred to in all the Bible which the Lord claims as His own day. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord." Isa. 58:13, 14. Here the Lord calls the Sabbath His holy day. We are not left in doubt as to which day is the Sabbath; for we read, "The seventh day is the Sabbath of the Lord thy God." Ex. 20:10. Therefore we know that a day referred to in A.D. 96 as "the Lord's day," is none other than the Sabbath, which is the seventh day. Here again we have another arch, from the Cross to the close of the New Testament record, spanned by the Edenic Sabbath.

The Remnant and the Sabbath

After an antichristian power, as predicted in Dan. 7:25 and other scriptures, has thought to change the Sabbath from the day which God rested upon, blessed, and sanctified, we behold a world-wide movement — which is also a direct fulfilment of prophecy — calling the attention of God's people to the downtrodden Sabbath of Jehovah. The sun does not set upon those who have responded to this movement, by turning away

their feet from the Bible Sabbath. The lonely seer of Patmos, looking through the telescope of prophetic vision, beheld the remnant church, and exclaims, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. He saw this commandment-keeping people in deadly conflict with the powers of darkness. "And the dragon was wroth with the woman [the church], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

Describing the next scene, after beholding the remnant church keeping the commandments of God and the faith of Jesus, the prophet exclaims, "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on His head a golden crown, and in His hand a sharp sickle. . . . And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped." Rev. 14:14-16.

Turning to secular history, from the point where the inspired record closed, we find that during the first centuries of the Christian era the Bible Sabbath was observed by Christians; that gradually, as the church departed from the simplicity of the faith, it also departed more and more from the Sabbath, until it nearly lost sight of it. But traces of adherence to the Bible Sabbath are on record, showing that even throughout the Dark Ages that have intervened, God has not left Himself without witnesses for the Sabbath. And now, in these last days, we behold a people, true to the prophetic announcement, proclaiming to earth's remotest bounds the message of the "everlasting Gospel" for this time. We behold thousands of honest people in every part of the earth responding to the trumpet call, rallying around the standard, and holding aloft the banner of truth, inscribed with "the commandments of God and the faith of Jesus." Thus we have the one remaining arch, from the close of New Testament history to the second coming of the Son of Man, spanned by the Sabbath of all the ages.

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Christian Religion Exclusive

OUR religion is an exclusive one, as exclusive as light is exclusive of darkness, as inertia is exclusive of momentum, as life is exclusive of death.—Rev. David J. Burrell.



The first Recorded law for Sunday

"Let all the judges and town people, and the occupation of all trades, rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest, the critical moment being let slip, men should lose the commodities granted by Heaven. ~ Given the seventh day of March; Crispus and Constanline being consuls, each of them for the second time."

THE FIRST DAY OF THE WEEK

By Abdiel

What Is Its Bible Status?

KEPT as the Sabbath by thousands of good Christians in the past. Kept by thousands of good Christians in the present. It is worthy of your consideration.

The Bible Christian says, "Prove all things [by the Word], hold fast that which is good." Jesus said, "Every plant which My heavenly Father planted not, shall be rooted up." Matt. 15:13.

Every Mention of the "First Day of the Week"

What then do the Scriptures say in regard to a first-day sabbath? — Well, here is every text in the New Testament which speaks of the first day of the week:

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

2. "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint Him. And very early on the first day of the week, they come to the tomb when the sun was risen." Mark 16:1, 2.

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

4. "And on the Sabbath they rested according to the commandment. But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared." Luke 23:56; 24:1.

5. "And behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem." Luke 24:13.

6. "Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb." John 20:1.

7. "When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, 'Peace be unto you.'" John 20:19.

8. "And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight." Acts 20:7.

9. "Upon the first day of the week let each one of you lay *by him* in store, as he may prosper, that no collections be made when I come." 1 Cor. 16:2.

There they are, reader, every one of them. Read them over and over till every word is familiar. Take your Bible and read the context till you are familiar with the record. Know, as you read, that you have before you every instance in all God's Word where the "first day of the week" is mentioned.*

* It may be remarked in passing that the first day of the week is called "first day" (more literally "day one") in Gen. 1:5. The term "the first day" occurs frequently in the Old Testament, but always referring to the first day of a series, usually the first day of a feast, but having no reference whatsoever to "the first day of the week." That first day of the feast might fall on the first day of

What Do They Mean?

The first seven of these passages, including Luke 24:13, refer to one and the self-same first day of the week, the day on which Jesus arose from the dead. They record this rising, and the events of that day. In that record there is not an intimation that the day was sacred or to be made sacred. When Christ the Creator founded the Sabbath in the beginning, He did it by three specific steps; namely, resting upon that day, blessing it, setting it apart. But no such record is given of the first day. His resurrection upon that day was as it were in a moment, occurring before the day dawned, and, some contend, on the Sabbath day previous. The very uncertainty as regards the exact moment shows clearly that the resurrection was not to be commemorated by a Christian *day*, but by a Christian life.

The day was one of fearful suspense

"The works of His hands are truth and justice; all His precepts are sure, They are established forever and ever; They are done in truth and uprightness." Ps. III:7, 8.

to the disciples. They disbelieved, they doubted, they hoped, they feared. The very meeting held at the close of the day, was in their own common abode (Acts 1:13), not to celebrate the day or the fact of the resurrection; for when Jesus appeared He upbraided them for their unbelief (Mark 16:10, 12, 14; Luke 24:38). Most certainly the fear and unbelief are not consonant with the claim that they met together to honor that day. The simple fact is that Jesus met with them as soon as they were all together, at the very close of the day.

The eighth passage merely records a night meeting at Troas by the apostle Paul on his way to Jerusalem, on what is our Saturday night (the Bible day began at sunset); and the apostle spent the light part of that day in journeying on foot to Assos. The great event of the meeting was the restoration of life to Eutychus. The day was one of activity both to Paul and his companions.

The ninth passage quoted above is simply an order from the apostle to each member of the church to set apart, as God prospered, the week, as on other days; but the feasts came on certain days of the month without any reference to the day of the week.

a certain amount on the first day of the week. The labors of the previous week were in the past, and the members could better calculate their store. Note also that this money was not to be taken to the church or placed in a contribution box, but was to be laid up "by him in store," in his own house, or home. The whole thing speaks of business, not a holy day.

The First Commandment for First-day Observance

There is a first-day observance commandment, the very first on record; but unfortunately not as old as the Bible, nor given by a holy man. It is given at the top of this page. Its author was the heathen emperor Constantine, a sun- and self-worshiper. All the Sunday observance of the early centuries crept into the church through half-converted heathen philosophers and teachers, who corrupted the faith. Choose between these commandments in the headings of this and the previous page.

I am not, dear reader, condemning the good of past generations or of to-day. The old counterfeit of God's Sabbath is well worn. Many have accepted it as genuine, even as honest men accept counterfeit bills as genuine. But no honest man would continue to pass a counterfeit bill, knowing it to be such. If he could not collect from the man who passed it to him, he would pocket his loss.

God's plan is infinitely better. When He reveals the counterfeit by His great Detector, the Scriptures, He gives us the eternal genuine.

"Every plant, which My heavenly Father hath not planted," says Jesus, "shall be rooted up." Will you take planting of error in the soon-to-perish tradition, or the plant of truth forever to grow and bloom and fruit in the evergreen garden of God?

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The True Basis of Religious Liberty

THE only true, permanent basis of religious liberty has regard for the rights of other men, even for bitter opponents. He who is insistent on demanding his own "rights," if sufficiently successful in obtaining them is quite likely to demand more, and so infringe upon the rights of his fellows. But that people who demand equality of rights for others, who insist that their opponents, even their enemies, shall be assured liberty, by that very principle place their own liberty on an enduring basis.



MOUNTAIN VIEW, CAL., FEBRUARY 15, 1910

Manuscripts should be addressed to the Editor

What Is "the Mark of the Beast"?

Who Are Branded with That Mark?

THESE are important questions, (1) Because they involve loyalty or disloyalty to God, and (2) They are, in the light of Rev. 14:9-11, of eternal consequence to man. This and preceding issues of this paper have set forth very clearly, it seems to us, what is meant by "the beast," "the image," and in part "the mark." This is written that we may make the matter clearer still as to our own view of the prophecy.

It has been charged that Seventh-day Adventists taught that Sunday-keeping is the mark of the beast, and that all who keep Sunday bear that brand. Let us say emphatically that Seventh-day Adventists do NOT teach this.

There are many thousands of God's children who have observed Sunday and are observing it. They have believed and do believe that it is a holy day, and that they are glorifying God in its observance.

In this they are in error. "The seventh day is the Sabbath of the Lord thy God," the voice of Jehovah declared from heaven. So His finger wrote in the very heart of His holy law. The good of all Biblical ages, from Adam to our blessed Lord and His apostles, observed it; and we are over and over assured in the Book of God that His holy law is unchangeable, even to the jots and tittles. Ps. 111:7, 8; Isa. 51:6, 7; Matt. 5:17-20. Thus God has given us law and example for its observance; and its deeper study will show that it is founded on the eternal principles of the character of God.

Sunday is an interloper. It has neither divine command nor example. By no word of Inspiration is a sacred character for it predicated or assumed. It is one of the "six working days" and no more. Religiously, it is "the wild soiar holiday of all pagan times," dedicated to the worship of the sun, among the seasons and times forbidden of God. It came into the Christian church through that apostasy which should "magnify itself," and "think to change the times and the law." Dan. 8:11; 7:25; 11:36-38; 2 Thess. 2:3-7. The Roman Catholic Church declares Sunday-keeping in the church to be the MARK OF HER POWER to command fasts and holy days. "That the [Roman Catholic] church hath power," she declares, is proved "BY THE VERY ACT OF CHANGING THE SABBATH INTO SUNDAY."—"Abridgment of Christian Doctrine."

Protestants have no other authority than that of pagan and papal tradition. Yet many have not understood, many do not understand, that they are in error, and God blesses them not BECAUSE of the error, but NOTWITHSTANDING the error; for "the eyes of Jehovah run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." True service is a matter of love; knowledge is a matter of revelation and instruction. There are many who know little but love much; and God is leading them on to greater light and knowledge. It is also sadly true that there are many who know much but love little or not at all. For them God patiently waits. Unless the heart and affections are yielded to Him to be changed by His Spirit, knowledge will avail nothing, and the light which is in them will become darkness.

Now in God's providence and plan His great threefold message of Rev. 14:6-14 is going to the world to call men from darkness to light; is going to Babylon to call men from confusion of cruel dogma and tradition back to the Word of God. Some in every nation, tribe, and people, will hear, and heed, and do; will return to "the everlasting Gospel," and be found among those who "keep the commandments of God and the faith of Jesus." Rev. 14:12. Others will abide in Babylon, will in Babylon commit spiritual fornication BY UNITING WITH CIVIL POWER TO ENFORCE THE DOGMAS AND TRADITIONS OF ERROR, AMONG WHICH WILL BE SUNDAY. AROUND THIS ALL THE UNION OF CHURCH-AND-STATE FORCES IS GATHERING. This union and consequent conditions between church and state compose the beast and the image, till organized apostasy and church-and-state tyranny are world-wide. THE MARK AND TEST OF ALLEGIANCE TO THIS POWER WILL BE THE LEGAL SUNDAY, THE GREAT MARK OF APOSTASY, the change in God's law; and HE WHO IN THE LIGHT OF GOD'S WORD TURNS FROM THAT LIGHT, FROM THAT LAW, FROM THAT GOSPEL AND ITS POWER, TO THE DARKNESS OF TRADITION AND APOSTASY, TO THE POWER OF THE CIVIL ARM, RECEIVES IN HIS VERY WORSHIP AND YIELDED ALLEGIANCE THE CHARACTER OF THE POWER HE SERVES, AND HE CROWNS THAT WITH THE BADGE OF BEAST AUTHORITY, the MARK of his SERVITUDE, by the OBSERVANCE OF SUNDAY AS ENFORCED BY THE BEAST AND HIS IMAGE, in contradistinction to the true service of God in the Sabbath of the fourth commandment.

This is in principle the mark of the beast. Just the particular form it may assume in the future development, we do not know. Just at what stage of character-development men possess that mark and cut themselves off from God, it is not for mortals to say. JUDGMENT rests WITH GOD, NOT MAN. It is for us to proclaim the solemn warning against false worship, the dread consequences of sin; to set forth the eternal principles of the true; to plead with men to come to Christ in the faith that changes character; to entreat them to let that Spirit write God's holy law upon the heart, and make the doing of His every command a delight. But praise God, the judgment of those who reject His truth rests not with us, but with Him.

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The Preparation and the Conflict

NOW and again we hear some one lamenting over the failure morally of a young man or a young woman. "I wish they might have been under better influence. Had they been, they might have continued true."

The influences of life are important; but it was God's plan that our youth should be so fully equipped morally when they leave home for the activities of life, that external influences would not swerve them from the right.

It is true that the issue of every moral battle is a question of the relative strength of the external evil influence as compared with the internal steadfastness of a holy purpose. But even so, it is God's intention not to remove the external influence, but to outweigh and more than outweigh it with the strength of holy resolution.

Men and women are not to evade the conflict by being reared in a sort of moral hot-house, where none but favorable influences prevail. The battles must come, the storms will drive; but they result in the fiber of soul that is like to that of the strong, unyielding oak.

Not that we are to seek evil influences. Not that we are to walk boldly into temptation. Moral purpose, steadfast resolution for the right, is of itself an antagonism against sin that drives one by pure choice, by sheer abhorrence of evil, as far as can be from all that is unholy and impure.

But for all of this, "It is impossible but that offenses will come." They are inevitable. These occasions of stumbling are the accompaniments of a wicked world. "But wo unto him, through whom they come." So long as sin is sin, and results in degradation, ruin, and death, he shall be held accountable who ventures to increase its volume in this already too wicked world.

But God will not keep His own from that measure of temptation and evil influence that is necessary for them to bear as they hold their place in an evil world.

God did not keep Daniel from all the unmeasured, uncounted seductions and blandishments of an idolatrous court in the days of Babylon. Daniel must live daily in the atmosphere of error and folly. But while God did not take him from the world, He kept him, gloriously kept him, from the awful evils of the world. Daniel grew to be a pillar of truth and righteousness. The strength of his life has gone out to nerve countless thousands to do valiant battle against the wiles of the world, the flesh, and the devil.

God associated His chosen people with the Egyptian nation when it was at the very pinnacle of its glory, when it was mightiest for opulence, for conquest, and for idolatry. But in even that seductive age, we see a Moses calmly turning away from it all, and counting the reproaches of Christ greater riches than the treasures of Egypt.

God's people were associated with the Assyrian nation when under its mightiest monarch it threatened the chosen of God with swift retribution and destruction. But in that hour of contest, we see the noble king Hezekiah opening the taunting letter of the idolatrous conqueror toward heaven, and leaving the unseen issue with God. And tho

"The Assyrian came down like the wolf on the fold,

And his cohorts were gleaming in purple and gold,"

Yet

"The might of the Gentile, unsmeared by the sword,

Hath melted like snow in the glance of the Lord."

And so in the days of Babylon, of Persia, of Rome, and of Greece, God matched His spiritual heroes against the martial heroes of the mighty nations, tho these nations stood at the time in the wealth of unparalleled worldly greatness. The steadfast loyalty of these noble citizens of the commonwealth of heaven rent in sunder the armored might of worldly kings, and shook to the earth the very pillars of their existence.

And thus in the closing scenes of time in this mightiest of the dramas of all the ages, God will measure the might of his loyal ones against the might, the arrogance, the cruelty, the oppression of all the nations of all the world, as they concentrate against them not merely the power of one realm, but the power of every king and potentate and ruler whatsoever beneath the canopy of these earthly skies.

In a little way from this the beast and the dragon and the false prophet shall muster all the armies of the world to the last great contest. He that dares to disobey, receives the sentence of death. But even so the loved ones of God come off victorious over the beast and his image, and by faith we behold them standing upon the crystal sea before the throne of God. They sing the song of Moses and the Lamb. The might of truth and right-

eousness has prevailed above the might of error and sin. The kingdom of God, without the stress of arms or the shout of captains, has conquered. The kingdoms of this world have become the kingdoms of our Lord and of His Christ.

And those who are training as candidates for that blest estate, must pass through trial and shame and mockery and seeming death. The temptations will be numerous enough, the way dark and tortuous. The seductions of the evil one will be specious and malign. We can not escape the battle. Endurance gives victory. Endurance produces the spiritual perfection. The ways of affliction are but the roads that lead to heaven. The trials are God's workmen, that fashion us over for the kingdom eternal.

We can not escape trial. The greatest struggle of the ages is impending. But through Christ we already have the victory.

R.



Schedule for the Week Ending February 26

Sunday	Feb. 20	Leviticus 26, 27
Monday	" 21	Numbers 1, 2
Tuesday	" 22	" 3-5
Wednesday	" 23	" 6, 7
Thursday	" 24	" 8-10
Friday	" 25	" 11-13
Sabbath	" 26	" 14, 15

OUR readings begin with Leviticus 26, and close with Numbers 15. The last two chapters of Leviticus are of wonderful interest, the one consisting of awful and blessed prophecies and promises concerning Israel; awful if they fail to meet God's mind, blessed if they are always in harmony with His law. The sad thing is that they refused to do that, and they met the curses instead of the blessings.

CHAPTER 27 is a record of various laws concerning redemption; the last part of which contains the law of tithing — not a new law, because known before to Abraham and Jacob. The law simply shows how it was carried out in Israel.

THE first four chapters of Numbers give us much of detail that is not of special interest only as showing how careful God was in the numbering of His people, each tribe numbered by itself under careful census inspectors.

THE second chapter shows us under what perfect order the tribes encamped; each under its own standard, and then these subdivided so that three were under one larger standard. The four great standards were those of Judah, Reuben, Ephraim, and Dan. The symbol of these standards respectively were said to be a lion, a man, an ox, and an eagle. Compare with the four living creatures of Revelation 4 and Ezekiel 1. Note the careful division of labor among the Levites; the putting outside of the camp all infectious and deadly diseases, and the various hygienic laws given in the books of Moses, which are the admiration of the best physicians to-day.

IN these chapters in Numbers we have two of the great transgressions of Israel recorded; namely, in lusting for flesh; and the traitorous conduct of the ten spies sent to search out the land. Among many scriptures worthy of memorizing in this week's lesson, let us take home to our hearts that found in Num. 6:24-27.

SELF is the only prison that can ever bind the soul; Love is the only angel who can bid the gates unroll; And when He comes to call thee, arise and follow fast; His way may lie through darkness, but it leads to light at last.—*Van Dyke.*

Encroachments on Freedom

(Continued from page 4)

estants, in exalting Sunday, the false sabbath, and enforcing the same by civil enactments, are striking at the very foundations of Protestantism and all that the Reformation stood for. The two great cardinal and fundamental points against which the celebrated Protest of 1529 was aimed, are: first, adopting tradition in the place of the pure Word of God, the Bible; and, secondly, against civil authority interfering with the free exercise of one's religious rights. Their seeking the power of the state to uphold a religious institution like Sunday, is a subversion of the principles of Protestantism.

What It Means

In order that the reader may see that this is not a fanciful presentation of the situation, and to show that persecution will be the ultimate outcome of all this controversy in departing from the true principles of Protestantism, I will herewith append an item of modern history.

Since 1878, among Seventh-day Adventists, under Sunday laws, in not less than seventeen different states and territories of the Union, there has been an aggregate of about 150 arrests. The total fines and costs of the cases amount to about \$2,500; the number of days served in prison, about 1,500; in chain-gangs, 445. As the result of these hardships endured, and confinements, the death of two men was hastened, and several have not recovered from the effect of bad food and ill-treatment.

Many other things in state and nation indicate a departure from the principles which came to us as the result of the Reformation.

A great mass of evidence open to all, which might be produced, ought to convince the most incredulous that the principles of the Reformation have been woefully subverted. May the Lord hasten the time when every true Protestant will arouse himself to the alarming situation, and hasten to give the warning against the beast, the image, and the reception of his mark.

Our Bible Reading

(Continued from page 5)

12. What warning has God uttered against this culmination of apostasy?

"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; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment goeth up forever and ever; and they have no rest day and night, they that **WORSHIP THE BEAST** and his **IMAGE**, and whoso receiveth **THE MARK OF HIS NAME.**" Rev. 14: 9-11.

13. How are those described who heed the message?

"Here is the patience of the saints, they that keep the **COMMANDMENTS OF GOD**, and the **FAITH OF JESUS.**" Verse 12.

14. What eternal victory do they thus gain?

"And I saw as it were a sea of glass mingled with fire: and them that had gotten the

VICTORY OVER THE BEAST, and OVER HIS IMAGE, and OVER HIS MARK, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy: for all nations shall come and worship before Thee: for Thy judgments are made manifest." Rev. 15: 2-4.

— ★ —

Good Motives but Bad Methods in Education



N *The Delineator* for February a writer points out some disappointments in education which both parents and children ought to consider. We quote from the excellent article the following of a father who was a hard-working printer, laboring to give his daughter an education:

"'You see,' he said simply, 'my girl graduated from college two years ago. When she was a baby in her cradle, her mother and I used to sit beside her and say to each other, "Now she shall have what we didn't get!" So we raked and scraped, we did without, and we kept that plan in mind until she had graduated from the high school. Then we had saved enough to send her to college. She is teaching now, and they say she is the best teacher in that county.'

"No one could see the light in those earnest eyes or hear the tremor in that earnest voice without a lump in the throat, and the heartfelt hope that the girl, wherever she might be, would make good, in complete allegiance to the home ties, the life-long sacrifice.

"But here, as we all know, the problem is a serious one. Out of the common home with its meager furnishings, bought by the plodding toil of both father and mother, the girl goes to her college life, so foreign to her earlier experiences. Unless she is very wise and unusually well disciplined, she comes to set a false worth upon all that she wins through the college associations, and to underestimate the virtues which have been won by the very life of toil, of sacrifice, from which she is escaping. She does not realize that in many ways her father and mother are educated far beyond her; she does not realize that their toil and sacrifice have won out of the farm, out of the routine which was their daily portion, a strength, a dignity, a virtue which she has yet to win.

"The parents also overestimate the advantage of this life which is foreign to them; and so the daughter often comes back from college virtually estranged from the home, a gulf having been fixed by this very sacrifice. If she is wise and womanly, and has been trained to consider essential values, she ought to reenforce the home life and to bring a generous blessing with her when she returns from college. But if she sees only the awkwardness, hears only the doubtful grammar, deplores lack of convention, and fails to realize the greater virtues which abide in the home, the gift of the father and mother simply results in the loss of the daughter."



THE OUTLOOK

"Watchman,
what of
the night?"



Place of Concord, a noted plaza partly covered by water

Suffering Paris

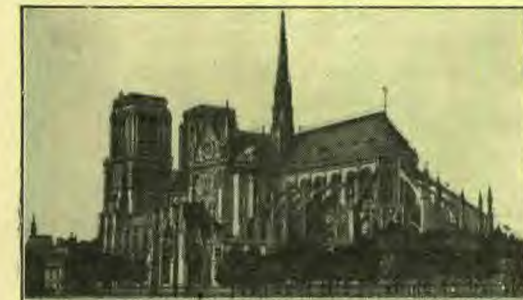
ONE can but read with great sadness of the awful calamity which has fallen upon Paris — Paris the Proud, Paris the Beautiful, Paris the Pleasure-seeking, Paris the Pleasure-loving, "Gay Paree."

To-day she is mourning. Her beauty is marred. Some of her great and notable structures are in ruin or menaced by increasing peril. The Eiffel Tower is surrounded with water, every day softening its foundations. The Hotel des Invalides and the Tomb of Napoleon are partly submerged. So with the Chamber of Deputies, the Louvre, Tuileries, and other noted buildings. Twelve of the twenty-five bridges are swept away. Whole streets have caved in. Sewers are choked.

The cause? — The Seine River, with its

world-famed bridges, runs through the very midst of the noted city. For days and weeks the clouds have been pouring their floods upon France, and the historic river has become a mad, raging, roaring torrent, sweeping over its banks, inundating large portions of the city, racing through the great catacombs and sewers of underground Paris, washing out new channels, and undermining streets and noted buildings. One half of the city is in darkness; 200,000 souls are homeless; thousands are facing starvation; over \$500,000,000 of damage has been wrought by the flood; and disease and pestilence are bound to follow.

What awful calamities have befallen the cities of the world in the last generation, most of them in the last few years! Think of them! Of fires, recall Chicago, Boston, Baltimore, San Francisco, Osaka. Of storm, flood,



Cathedral of Notre Dame (Our Lady), surrounded by the flood

law of God and of man has been fostered, sin made respectable, vice apotheosized.

The flooded Seine can not wash out her sins; but O, it ought to tell to her the need of a greater fountain in which she could wash and be clean.

"When Thy judgments are in the earth, the inhabitants of the world learn righteousness." They ought so to do. God speaks in judgment only when men will not hear His voice of pleading.

But this does not mean that we should not help the poor troubled, afflicted people. We pity, beyond words to express, the sufferers of Paris. We believe it is a time to help in every way possible that humans can help. Let all who can, give for her needs. Let all Christians pray.

— ★ ★ —

Paris is not the only suffering city in France. Other towns along the Seine and in other places also are inundated. Large tracts of land are cov-



Palace of the Louvre

Pavilion of Henry II, a great group of buildings, used as a fortress, arsenal, prison, royal residence, gallery of arts, museum, now filled with the richest collection of art treasures and works of antiquity of any building in the world. The basement was flooded with water.

and cyclone, recall Galveston, towns in the Southern States, Monterey (Mexico), cities in China, and India; of plague and pestilence, some of the great cities in the Orient; of earthquake, Charleston, San Francisco, Valparaiso, Kingston, cities in Mexico, Messina and others in Italy, cities in Japan, and towns in many places. Martinique was buried and burned by the hot breath of a volcano. And now Paris. It is awful!

Are all these accidental? We do not believe it. The great God who notes the fall of the sparrow, could have stayed the calamity or turned it aside. He is "not willing that any should perish, but that all should come to repentance." He notes also the sinfulness, the wickedness, the wholesale corruption, the awful vice, the glossing of sin, the insidious devilishness of it all. Paris has been among the greatest of sinners. She has given to the world fashion and art and beauty and science, but she has corrupted morals everywhere. Blatant, God-defying infidelity on the one hand, and traditionalism on the other, have gone to seed, stultifying consciences and hardening hearts. Paris has never given to the world one thing which has lifted that world nearer God. A few stars have shone out of her night, but they have emphasized the darkness. In her, every transgression of the



The Eiffel Tower, 1,000 feet high — the base submerged in water, and its safety feared



Tower of St. Jacques (James), a noted feature of Paris

ered, and there is great damage and suffering outside the capital; for the abundant rains seem to have affected all Southwestern Europe.

— ★ ★ —

Great Land Holdings of England


ONE of the great causes of discontent in England is the large amount of land which is held by the nobility uncultivated, untaxed. In the aggregate British peers possess one fifth of the total area of the United Kingdom, or nearly 16,500,000 acres. The Lords whose votes defeated the recent budget own more than 10,000,000 acres, an amount of land double the area of Massachusetts.

The average dual domain is 142,564 acres, an area almost equaling that of Chicago and St. Louis combined. Marquises own an average of 47,500 acres; earls, 30,217; viscounts, 15,324; and barons, 14,152. Seven titled landlords alone derive an annual income of over \$70,000,000 from their property holdings in London. The Duke of Westminster receives \$15,000,000 a year from this source; Lord Howard Walden, \$14,500,000; the Duke of Bedford, \$11,500,000; and the Duke of Norfolk, \$7,500,000.

They were opposed to the three forms of taxation in the proposed budget which was defeated; the twenty per cent tax on unearned increment, a tax of two tenths of one per cent on the value of undeveloped land and on the mining royalties, and a 10 per cent duty on benefits accruing to the owners of leased land at the termination of the lease. At the present writing it would look as tho Mr. Lloyd-George would be sustained by the suffrages of the people, altho his parliamentary majority will be much less than before. The result of the election reveals the perplexity and uncertainty of the people.

— ★ ★ —

Commerce and Religion

 HE Federal Council of Churches is doing all in its power to work into the good graces of the organized labor element. It makes a plea in behalf of the working man for one day's rest in each seven, reasonable hours of labor, and a living wage—all good, by the way. But evidently the Council does not wish to offend the large manufacturers; therefore it does not demand that the working man shall have the universal Sunday. They ask that where possible this shall be done, but they recognize "the increasing complication of the industrial situation and the necessity of conducting many industries seven days of the week," and urge all its organizations, branch and affiliated, to press home their "obligation in these premises; namely, that it is the right of every man to have one day out of seven for rest and recreation of body, soul, and mind, and that it is the obligation of every Christian employer so to arrange his business that each of the employees may have one day holiday in seven without diminution of wages." "The nominal holiday is the Christian sabbath, the Lord's day; but where the condition of industry or service requires continuance of work seven days and the consequent employment of some part of the employees on the Lord's day, then those so employed are entitled to receive a holiday on some other day in the week."

Now it is true that every man ought to have a day of rest if he desires it; it is also true in this free country that he may have it if he desires it strong enough to take it. No one can compel him to work on the day he regards as sacred. There are any number of men who could not be hired to work upon the day which they consider sacred, and such men are generally appreciated enough by their employers to be given employment. No civil law is needed in aid of a man if he is religious enough and independent enough to claim his right, and the day is worth observing.

By the terms "Christian sabbath" and "Lord's day" the Federal Council means Sunday, a day which has absolutely no claim to either title. The only true "Christian Sabbath" is the Sabbath which Christ kept and endorsed. That goes without saying; but the only Sabbath He knew or of which He

approved, which He Himself observed, was the seventh-day Sabbath. So also the only Lord's day that the Bible knows is the day which the Lord claimed as His own—the seventh day of the week. That is the normal day; and if man had been educated rightly, if the consciences of the masses had been kept clear and strong by the Word of God, there would have been no question as to the observance of the day without civil law. The only things for which religious people demand civil law are dogmas or institutions unsupported by the Scriptures.

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The Dollar Displaces the Flag

THE following is a clipping from the *Ohio State Journal* of Dec. 29, 1909, and is self-explanatory; but I may be excused for pointing to it as being another chain in the link which the devil is forging around those who seem to "love to have it so!"

"Dollar Displaces Flag

"Judge says 40 per Cent of Public Money Is Lost in Graft.

"TROY, N. Y., Dec. 28.—'The age of patriotism has yielded to the age of commercialism. Uppermost in the human mind, to-day, is not the stars and stripes, but the dollar mark.'

"Such was the declaration of Supreme Court Justice Wesley O. Howard, in an opinion to-day, reducing the compensation of members of a commission appointed to appraise damages to property resulting from the construction of the Ashokan reservoir in Ulster County, which is to furnish a water supply for New York City.

"At least forty per cent of all the money appropriated for public use is lost in graft," said Justice Howard. "All things could be possible if this frightful leak could be stopped—roads, canals, libraries, asylums, and hospitals.

"Graft is as much an element to be reckoned with in computing the cost of a public structure, as is cement or lumber. It has come to be a matter of course—this rake off—a loss recognized by all who make estimates of cost in such cases. A public structure built honestly would be a freak."

When a judge feels called upon to give such a rebuke, his words should be heeded. While some are saying, "Peace and safety," and looking for a world's conversion, the greatest frauds and scheming for bigger frauds are coming to light. There is uncertainty and perplexity everywhere. Truly men's hearts are "failing them for fear, and for looking after those things which are coming on the earth."

This nation has been the wonder of the world. God has most signally blessed it in the past by raising up men to manage its affairs in such way that His name would be honored in the relief of the downtrodden, and giving light to those who were in darkness of error; and just so long as these principles are carried out and there is a work of this nature to be accomplished, and there are men who will dare to stand for the right, this nation can and will be used of God. But should this high purpose be lost sight of in the scramble for place and riches, it will be just as easy for the Lord to turn the tables as He has done in the past when His purposes were not accomplished. The nation will be set aside even as others have been. Can you not see and appreciate the situation?

"The night is far spent, the day is at hand." The next great event will be the coming of the King, and the beginning of that kingdom which shall know no fraud.

C. L. SHELTON.

— ★ ★ —

Making Anarchists

ELLA WHEELER WILCOX quotes a bright man as saying that what helps to make anarchists is "the indifference of scores of people born rich to the needs of their creditors." Many of them will go on and withhold from the poor whom they owe for months small sums due, because it is of very little importance to them. She declares that a milk dealer once told her that families in New York whose names were synonyms of wealth and aristocracy often allow bills of \$50.00 to \$70.00 to go unpaid for years. And newspaper accounts with poor newsboys run up to \$25.00 unpaid, tho the bills had been

presented six times. Teachers, seamstresses, coal merchants, milliners, restorers of furniture, all tell the same tale. The millionaire is busy with big things, and leaves his secretary to attend to these bills; and the secretary considers the small bills unimportant, and puts them aside while he attends to "more serious" matters.

Mrs. Wilcox remarks, "As if anything could be more serious than the needs of the man or woman dependent upon the small hard-earned income," and then she declares that more frequently, the fault of these neglected bills lies with the women of wealth rather than with the men; and the lesson she draws from it is that children should be taught to meet their obligations promptly.

We hope her article will reach the homes and hearts of those who are guilty in this respect. It is the same story everywhere. Go into any town you will, and you will find that the people who pay their bills the most promptly are generally the poorer people, who are temperate and frugal. Would that the wealthy people could appreciate not only the inconvenience and suffering which they cause, but would set such an example that it would be followed all through the ranks of business!

— ★ ★ —

A Disgrace and Insult to Womanhood

WE have received from several sources a clipping, and we noted it also in the papers when it first came out, of a most disgraceful sort of thing, seemingly at a Jewish synagog affair, in which kisses were sold at so much apiece, these kisses divided into seven different classes described, prices ranging all the way from 25 cents to \$2.50. The report states that four thousand tickets already had been sold, netting two thousand dollars. It is disgraceful. We do not know how a decent moral man, say nothing about a religious man, would be willing that his wife or his daughter should even assist in the carrying out of such a wretched, lustful, indecent program. We are at a loss for words to express our feelings regarding it. It seems as tho a protest ought to ring throughout all Christendom, and that protest ought to include the congregations of Jewish synagog throughout the United States. We doubt sorely if any more evil ever grew out of the incident at Baal-peor than may grow out of this wretched affair in Chicago.

— ★ ★ —

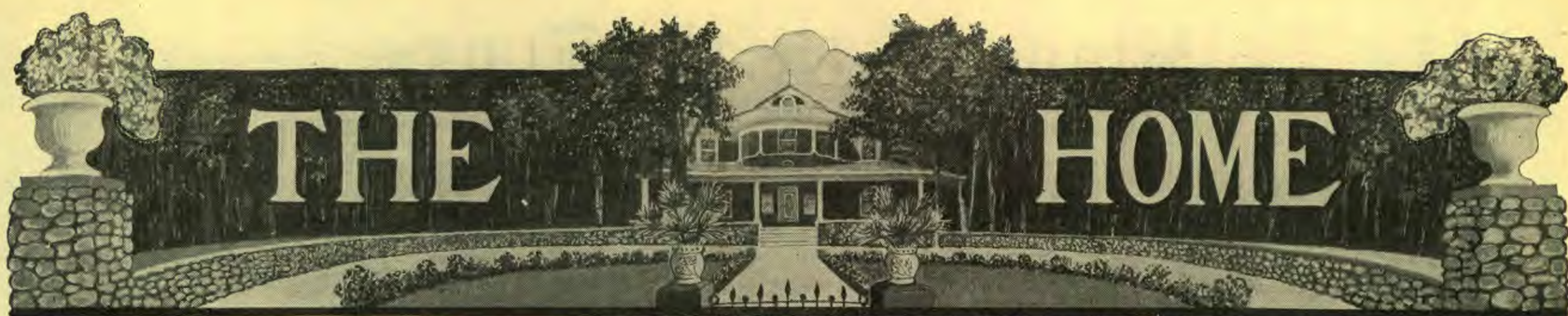
A Danger.—In the President's message relating to trust prosecution and the Sherman Anti-trust Law, he presents as a part of his remedy a suggestion which many Americans see great danger in, and that is that these trusts are to incorporate under a federal incorporation law. It will be a great question whether the states will want to yield their rights. Some point out the fact that the trusts can be prosecuted now when desirable, but that really the biggest checks to the overreaching power of the trusts has been through the states after all. Some think that the branch of the Federal Government which would control the trusts would be more easily corrupted than would the governments of many states. The whole tendency is to centralization—centralization in politics, centralization in religion.

— ★ —

Money to the Old World.—It is reported that the lack of confidence on the part of foreign immigrants to this country results in the sending of millions of dollars by postal money-orders from the United States to foreign countries each year. Since 1890 it is stated that \$640,640,000 has been sent abroad. In the year 1909 a total of nearly \$77,000,000 was sent abroad by foreign workmen. Auditor Chance of the Post-office Department declares that this might be largely stopped by the establishment of postal savings banks.

— ★ —

Suggestive, Isn't It?—The *Western Watchman* (Roman Catholic) in referring to the *Commoner's* remarks anent Professor Ferrer of Spain, says, "The trouble with Mr. Bryan is, as we stated during the late campaign, that his instincts are all Protestant." How much had that to do with his defeat?



The Truest Friend

THERE is One that lives in heaven,
Gentle, tender, true, and kind,
Who is filled with deep compassion
For our race, and all mankind.
By our side He's always walking,
From fair dawn to darkest night;
In our ear He's gently talking
Of His happy home so bright;
Words of comfort, cheer, and gladness
From His silvery tones, do bring
Hope that drives away all sadness,
Causes lips and soul to sing.
Earthly dreams may oft deceive us;
Dearest ones grieve us some day;
But this Friend will never leave us;
He's the Life, the Truth, the Way.
MARY S. YOUNG.

— ★ —

Responsibility of Parents

HOW great is the responsibility of parenthood! of begetting, and bearing, and educating a child who will be capable of enjoying the glories of eternal life, or enduring so much wo! This thought should lift every husband and wife above the plane of selfishness, and bring them to ask as did Manoah, "How shall we order the child, and how shall we do unto him?" or the margin, "What shall be the manner of the child, and what shall be his work?" And consider well the angel's answer respecting the mother: "Of all that I said unto the woman let her beware. . . . Neither let her drink wine or strong drink, nor eat any unclean thing."

Let us consider that the education of the child begins in the character of the parents, as is plainly taught in the case of Zacharias and Elisabeth. They were chosen to be the parents of the forerunner of Christ, because "they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." What a testimony is that! And we may each come up to that standard. We may each "have a conscience void of offense toward God and man." We may give our children a heredity against which they will not have to contend all their lives. Like John the Baptist, every child is entitled to be a welcome child, and bring "great rejoicing at his birth," and be "trained in the nurture and admonition of the Lord."

The word "train" suggests a vine with clinging tendrils. Is not that a beautiful similitude of a little child? Yes, indeed, they are constantly reaching out for something to cling to, constantly seeking to learn. The father and mother are intended by God to supply all the support and wisdom the little child needs.

Many parents appreciate the sacredness of this trust, and improve their opportunities the best they can. But do they fulfil their mission, when the little clinging hands are pushed aside, and the little pleading face is

clouded by their lack of time? So busy with everything under the light of the shining sun, with time for everything but their dearest treasure, their most precious responsibility! Would to God that parents might appreciate their blessed opportunity while their children are about them; before they have learned to cling to other supports, that will pierce them with sorrow; before they receive an education in the way that leads to death. The precious promise is ours that if our children are trained in the way they should go, when they are *old*, they will not depart from this way. They *may* depart for a time, but in the end their parents' teaching will prevail. And the Gospel brings hope to those parents who from lack of knowledge, or any other cause, did *not* give their children this right training in early life. When they do see the right way, instead of be-



The Two Readers

The child trying to read the book; the mother trying to read the child

coming discouraged, let them remember that Jesus can heal and repair every wound that sin or neglect has made; and let them take hold of God's strength, who does not *will* that any should perish, and they may yet each have the glorious privilege of saying, "Here am I, Lord, and the children Thou hast given me." And they may all "come to Zion with praise and rejoicing."

MRS. E. J. HILDOM.

— ★ —

"BORROWED troubles always demand large interest."

Pure Air and Correct Breathing— Their Value

By D. H. Kress, M.D., Physician in Washington
(D. C.) Sanitarium

III. Correct Breathing

THE furnace fire burns briskly when the drafts are opened. If either the lower draft, which admits oxygen to the flame, or the damper which controls the exit of the smoke, is closed, the fire burns slowly, and combustion is incomplete. To have free combustion there must be a free admission of oxygen, and the gases produced by combustion must have free exit.

The human body is a furnace. The food is the fuel needed for the production of heat and energy; oxygen is needed to make combustion possible and to keep alive the vital spark. The more oxygen admitted, the brighter the fires burn, and the more pronounced is the energy experienced. To admit but little oxygen will cause the fires to burn low, and will result in the retention of partially oxidized products. These products clog the furnace, and are responsible for the lack of energy experienced. Naturally when deprived of energy we think more fuel or food is needed, and so the sick have food forced upon them. The demand is *not* for fuel. When this lack of energy is felt, it is frequently a call for more air.

The fires in our stoves would not burn long were there no provision made to carry off the carbonic acid gas, which is formed as the result of oxidation. This gas extinguishes fire. A candle will not burn in a deep well, because of the presence of this gas. The chimney serves the purpose of carrying off the carbonic acid gas. The lungs serve not merely as an inlet for oxygen, but also as an outlet for the harmful carbonic acid gas.

In the lungs the oxygen is absorbed by the blood, and is then conveyed to the remotest parts of the body, and brought in contact with every cell. The gases formed as a result of the oxidation which takes place in the tissues, are brought by the return flow

of blood to the lungs to be exhaled. In this way the vital fires are kept burning, the blood and the tissues of the body are kept clean, and disease is prevented.

Pure air and proper breathing are the only means provided by nature for purifying the blood; and he who is in search of some other remedy to accomplish this result, will meet with disappointment. Eating too much and breathing too little is altogether too frequently a cause of sickness. Should the stomach be given less to do, and the lungs

more, mankind would be not merely healthier and happier, but better morally.

Consumption, the great white plague of modern times, is annually carrying off thousands of young men and women in the United States; and yet this disease need not exist. A noted doctor has said, "Only those who are too lazy to breathe have consumption." Persons who make full use of their lungs, seldom have this disease; and those who, having the disease, begin to breathe as they should, frequently recover. It is the upper lobes of the lungs, the parts not usually filled with air by the lazy breather, which lose their vitality, and in which the germ of tuberculosis finds an inviting nook for development.

Breathing, like eating, is under the control of each individual. It is left with each to determine how much life-giving air shall be inhaled, and how much of the life-destroying and disease-producing products shall be exhaled. For the sedentary man or woman it is well to take a few breathing exercises the first thing in the morning and the last thing at night. The following suggestions will be found of value in taking these:

Always breathe slowly and deeply, inspirations being through the nostrils, and expirations either through the nose or mouth. Inhalation may be accomplished by that part of an arm or shoulder exercise which tends to elevate and extend the thorax, such as raising the arms laterally; while exhalation should be accompanied by that part of the exercise which tends to contract the walls of the chest, such as lowering the arms laterally from the shoulders or from over the head. Always fill the lower lungs first, by forcing down the diaphragm; then, as the arms are raised, expand the entire chest, allowing the air to get into every nook and corner of the lungs.

— ★ ★ —

A Spirit Level to Live By

A LITTLE boy saw his father using a spirit level to see if the board that he was planing was "true" and straight.

"What's the use of being so careful, papa?" he asked. "It's pretty good, I guess."

"Guessing won't do in carpenter work," replied his father, sighting the edge of the board and shaving it the least bit in the world. "You have to be just right. People guess at too many things. God does not like that way of living."

"I guess there aren't any spirit levels for living by," laughed the little boy.

"Yes, there are," said the father, earnestly. "You'll find them in the Bible. Try all your actions by that."—*Selected.*

— ★ ★ —

Noticed in a City Library

THAT more boys read than girls.

That boys read better books than girls.

That boys read more instructive books than girls.

That boys read more history and historical stories.

That boys read more travel books.

That boys read a lot of books on how to do things and how to make things.

That there are ever so many books that tell girls helpful, useful, and interesting things to do and to make, but the girls do not as a rule read them.

That the boys read a book on how to make something and then they make that particular something. They tell the librarian about it.

That boys read books that give them a more general knowledge of all things.

That girls prefer story books for the most part.—*Detroit News Tribune.*

LIBERTY

THE OFFICIAL ORGAN OF
THE RELIGIOUS LIBERTY BUREAU

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Price 25 cents per year. Liberal terms to agents.

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Life and Health

A PRACTICAL health journal, published with a view of meeting hygienic needs in every home; teaching how to care for the health and how to preserve life; prescribing simple home treatments to assist nature in throwing off diseases rather than adding more poison by using drugs or unnatural stimulants as remedies; teaching how to avoid disease as far as possible, how to manage in the home when sickness does come, and how to combat the disease by simple remedies which nature provides.

Send for sample copy and special rates to agents. Price 10 cents per copy or \$1.00 per year.

Address, LIFE & HEALTH, Takoma Park, D. C.

Help Wanted at Once

At the new vegetarian cafeteria which will be started soon. Ten young ladies for general work, two lady cashiers, one lady bookkeeper and stenographer, two young men for dining-room, two men to wash dishes, etc. Good home, good wages, and steady work to right parties.

Write at once to E. G. Fulton, 257 So. Hill St., Los Angeles, Cal.

Help Wanted

WE are desirous of securing the services of ten graduated or trained nurses at once. Apply St. Helena Sanitarium, Sanitarium, Cal.

Good Homes for Sale

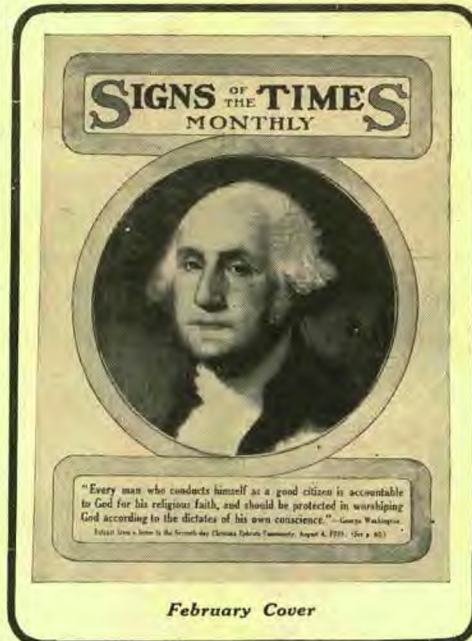
Two good farms for sale in a rich section of the Northwest adjoining the new Cedar Vale Academy, conducted under the auspices of the Upper Columbia Conference of the Seventh-day Adventists. May be exchanged for city or suburban property in California. Prices and terms reasonable. For further information, address J. W. Shields, Viola, Idaho.

Our Little Friend

An Illustrated Paper for the Smaller Men and Women, for the Children and Little Ones

Instructive and entertaining, clean, wholesome, sensible. It is a character builder, a helper to father and mother. Our Little Friend would plant seed in the joyous life of the children in the Present, that it may bear blessed fruitage in the Harvest of the Future. Respect your child's individuality. Take the paper for him or her. Only 60 cents a year.

Address, OUR LITTLE FRIEND
Mountain View, Cal.



Washington-Lincoln

Memorial Number Signs of the Times Monthly for February Is Now Ready

CONTENTS

CURRENT TOPICS: More Sugar Frauds; The Great Tariff Fraud; The Fraud of Our Cities; The Meaning of These Frauds; The Banishing of Frauds; Halley's Comet; Situation in England; Is Mars Inhabited?

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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Christ the Lord's Return

By John Francis Olmsted

WHAT caused the saints in days of old
To wage the battle dire,
And gave them hope beyond this life
'Mid persecution's fire?
What prompted them to faithful be,
And caused their hearts to burn?
O, was it not the glorious hope
Of Christ the Lord's return?

A royal heir to all the world,
With all the faithful here,
A promise made by God Himself
To those His name revere;
If we are Christ's we're Abram's seed,
And heirs to Canaan too,
A land of joy and peace divine
For every worthy true.

This hope e'er thrilled the prophets true
Who penned God's Holy Word,
Who spoke with strength and power divine
Of judgments long deferred;
Then where are we in Heaven's sight,
And in our own as well?
Can we with faithful Abraham
(This wondrous promise tell?

This hope that once inspired the church
To high and holy aims,
Should yet inspire the militant
Who still His mercy claims;
Then let us walk with solemn tread,
And not the promise spurn,
But look with anxious, waiting hearts
For Christ the Lord's return.
Morengo, Ohio.

— ★ ★ —

Duty-Doing Better than Resolutions

Good resolutions are never a short cut to good works. Carefully thought-out plans and earnestly made resolves are valuable only as they bring into plain sight the duties that we ought to be doing. They are worse than useless when we let them take the place of duty-doing, as we so often do. A man will, on his way from his house to his office at the beginning of the day, make such good plans and resolves for that day that by the time he reaches his office he has unconsciously let himself think that the hardest part of the work is already done; and then the real doing of it evaporates in the glow of the plan-making. It is better for most people to spend more of their time on what needs to be done than on planning when and how they will do it. An unplanned duty done is better than a duty that always remains planned for.— *S. S. Times*.

— ★ ★ —

Church in History

THE church of Jesus Christ is a factor in history, but it is also meant to be a factor in the world. It is intended to sustain reformatory and remedial relations with society, and to be helpful in making the world a more habitable place in which to live. No church can content itself with being a mere passive reality, but should become an active force in social, economic, and political life. A local church is properly a point of departure for broadly reaching religious, philanthropic, and missionary efforts; and when it is faithful to this prospectus of spiritual efficiency, it will also be sure to effect very practical reforms in society and the state.— *Observer*.

Korea



AS I read the stirring appeals for men and means which are constantly made, I wonder what more can be done to stir our young people to greater activity.

We in these fields can not begin to tell of the needs; for in every direction and from



The S. D. A. School Building at Honan

every quarter we have urgent calls that we are unable to fill.

I have just finished a rapid tour among our churches, in the interest of our school; and every place I visited, the people urged me to stay longer, but I had to make the trip after the wet season and before school time.

I rode 350 *li* (a *li* is about three eighths of a mile) over cow-paths and mountain trails, walked about 75 *li*; and one night after the evening meeting I had about one hundred patients. They kept coming until eleven o'clock with every conceivable illness.

At one place I found a company of about thirty just out of heathenism, but rejoicing in the light of the great threefold message.



Korean Family and House

They were very anxious that some one should come and teach them; but whom can we send?

I had hoped to get away for the winter and study the language; but there is such need for a school at Soonan, and at present no one to take charge of it, that we felt our duty was very plain.

Seeing patients only in the afternoon, and making no outside calls, we ask God to help us as we try to train workers for Him and help our students to get a burden to see the work finished.

RILEY RUSSELL, M.D.

— ★ ★ —

For one man who can stand prosperity, there are a hundred that will stand adversity.— *Thomas Carlyle*.

Is Christianity Progressing in China?

[The following from one of our missionaries is printed in the *South China Morning Post* of Nov. 1, 1909. It will be of interest to our readers.]

To the Editor of the "*Morning Post*":

SIR,—In your issue of October 27, I notice an article in which a missionary from Kwangtung Province is quoted as having little faith in Christian missions in China. While I am not acquainted with the missionary referred to, I must say that my brief experience in China (seven years) has given me quite a different view of the situation from that set forth in his interview.

It is true that we are sometimes misunderstood. People who know nothing about our work suppose that we are here under Government employ and for the sake of extending our Government's influence. These persons have never taken the trouble to inquire into the meaning of the Gospel of Christ, and know nothing about the basis of Christian work.

It is not true that students trained in Christian colleges receive no recognition from the Chinese Government. On the contrary, these men are eagerly sought for, and the officials are only too glad to give responsible positions to worthy men, especially to those who are trained abroad.

Missionaries are not in China for the purpose of



A Chinese Youth

transforming the government, or for influencing the people in favor of England, or America, or any other government. We are here to extend the kingdom of God. Mission workers have the same object in view, whether working in China, or Japan, or anywhere. It is to lead men to make their peace with God, to put away their sins, to restore the image of God in the soul. The Gospel "is the power of God unto salvation" to all who will accept it, regardless of race, color, or previous conditions. "In every nation he that feareth Him [God], and worketh righteousness, is accepted with Him." Acts 10:35. The Chinese are no exception to this rule. There are just as earnest and sincere Christians in China as there are in any country in the world.

It is not true that Christianity is making no progress in China. It is truly wonderful the advance that is being made. The number of real, sincere, earnest inquirers are tenfold more to-day than they were five years ago.

It is true that missionary work in China to-day is still supported largely by the gifts of Christians in other lands. But this condition is rapidly changing. China has great resources; and when we show confidence in our Chinese brethren, they are ready to make any sacrifice for the progress of the Gospel.

As I said before, we are not here to transform the government; but whenever a man or woman becomes a true child of God, it makes him a better citizen, a more loyal subject, of any government in which he may reside. Yours, etc.,

E. H. WILBUR.

Canton, October 29.

★ ★

A report from Brother S. H. Carnahan, located with the school at Cabanas, San Claudio Colony, Cuba, states that their new school is now under operation. The first building which they erected was leveled to the ground by a tornado in last July, but the material of that was used for the constructing of another schoolroom a little smaller but more substantial. That, however, was sorely tried by a cyclone in October. The opening of the school was therefore put off until November 1, opening with seven pupils, two of whom were Cabanoes. The attendance since that time has increased to fourteen, half of whom are natives. The room is crowded, and attendance is still increasing. They find that there are those who are anxious to send their children and pay for the instruction rather than to send them to the public schools. Calls come in for the teaching of English and music in the town.

He also tells us that vegetables do splendidly there and bring good prices, and grow much better from seed than they do in the States. So any of our people who can send seeds—for as seeds they can be sent cheaply if so marked—would confer benefit upon the school. Send to the address as given above. The postage is the same as in the United States.

★

Elder E. W. Snyder, superintendent of the Cuban mission field, writes under date of January 10, "It seems almost needless to say that we are of good courage in the Lord, being convinced that there will be no better time than the present to compass this land with the great threefold message. Doors for us to enter are opening on every hand. The sad lack is for laborers."

★

U. E. LLOYD, of Willow Hill, Illinois, believes that a Seventh-day baker could do well in that town. Any one interested can write him as above.

★ ★

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PUBLISHED WEEKLY

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

EditorMilton C. Wilcox
Associate EditorL. A. Reed

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

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For further particulars, subscription rates, etc., see page 16.

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The Mark of the Beast.—There is much said in this paper concerning the mark of the beast. It is important. We need no other excuse in presenting it. Eight times Inspiration refers to it in the book of the Revelation. God gives the strongest of warnings against its reception, pronounces the direst penalties upon those who receive it. Ought not men to know what it means, especially when it comes before us in the book called "The Revelation"? Ought we not to know its meaning, that we may escape the awful penalties of its reception? Would God warn for naught? Does He mock us in the warning?—No, reader. It is all to be known, and it is possible for men to shun its reception and escape its penalty; for God means all He says, and "the secret of the Lord is with them that fear Him." The same book which contains the warning, also declares a blessing upon those who read the book and do what is contained therein. As God is no respecter of persons, the blessing is for every one.

A Mark of Character.—There is more to the mark of the beast than a mere doctrinal matter. It is the mark of character. Two great opposing powers have stood out before the world during the ages. The one is the great apostasy allying itself with civil power, issuing its tyrannous edicts, demanding homage and worship, apotheosizing pa-

triotism, deifying man. On the other side has been the infinite God, asking for the worship of His children; pleading, with all the hoarded love of eternity manifest in Jesus Christ, for them to come to Him and be saved. Those who yield to Him, receive of His character. Those who turn from Him, surely sooner or later yield to the beast-power; and in the last days before Christ shall come, the line of demarcation will be drawn as it has never been drawn in all the ages. To that time the prophet looked when he said, "Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." So men are deciding to-day; and that decision stamps irrevocably upon the soul that decides, the character of the one of these great powers or the other. Hence the mark becomes, in its last essential, that which we desire, the character which we choose,—the character of God on the one side, or of the beast power representing the acme of apostasy on the other. How is it with you, reader? Whose mark will you choose? Whose stamp of character do you wish shall be found upon you when the great Judge shall call all to account? Whatever may have been our past, it is possible now to come to the great power of divinity and let His creative energy

Our Next Issue

Is on religious liberty. It is a tremendous theme. The whole world has either rejected it or groaned for lack of it, from the time when Cain slew Abel to the present time. What are man's rights? What rights has God given him? What things are inalienable? In what way are men equal? What is the teaching of Christ respecting this? What is primitive Americanism? Are we still with it, or have we wandered from it? These and other things will be considered in our next issue. There will also be found in our next paper the teachings of Lincoln and Washington regarding this. Both of these great Americans have their birthday in this month, and it is but fitting that expression should come from them regarding the principles which are now agitating this country.

change us into His own divine likeness; or we may identify ourselves with sin and apostasy, and meet the penalties. The choice rests with us. The inevitable consequence is revealed to us in His Word.

The Pacific Union Conference closed its meetings at noon January 30. The new committee consists of president, George A. Irwin; secretary and treasurer, John J. Ireland; auditor, John J. Ireland; other members of the committee, W. C. White, C. H. Jones, J. O. Corliss, C. W. Irwin, Maria L. Edwards, M.D. The last four represent respectively the publishing work, the religious liberty work, the educational work, and the health work. Besides these there are the regular presidents of the conferences composing the union, who serve on the union conference committee by virtue of their position as presidents of the union. These at present are S. N. Haskell, California and Nevada Conference; E. E. Andross, Southern California Conference; H. G. Thurston, Arizona Conference; S. G. Huntington, Utah Conference. H. W. Cottrell, the former president, overworn with heavy burdens carried for the last few years, retires with the complete confidence of all his brethren. There were present at the conference, representing the General Conference, G. A. Irwin and I. H. Evans. Mrs. E. G. White was also present, and gave precious instruction in regard to present duties resting upon God's people. We hope that great good will result from this conference, and that large success may follow this important meeting.

Many in different parts of the country, and especially in the West, have been interested in a new comet seen very close to the horizon imme-

diately after sunset. It has been spoken of as Halley's comet, but this is not the case. Halley's comet is in a different part of the sky, and yet too faint to be readily observed with the naked eye. It shows also without a tail; but this new comet, called by astronomers "A 1910," because it is the first one which has appeared this year, is really a sort of marvel. Its tail streams up one third of the way from the horizon to the zenith. Besides that it is a dual or split tail. The cause of this is unknown. Astronomers call it a celestial phenomenon. From Guadalajara, Mexico, we learn that with the appearance of the comet pilgrimages to the Virgin of Talpa are being organized, many of the pilgrims making the journey for miles on their knees. This comet has been called a tramp comet, wandering out of its course in some way, and observed for the first time. Astronomers predict ten other visitants of this character during the year. Among them are Encke's comet, which comes every three and one fourth years; Temple's comet, first appearing in 1867, and every six years nearly since; D'Arrest's comet, which comes about every six and one half years; and Brook's comet, which appeared for the second time in 1867, and now comes once in a little over every seven years. How many of these will be visible we are not told, and perhaps the astronomers themselves know as little about it as do we.

The National Association for the Study and Prevention of Tuberculosis, headquarters of which is 105 East 22nd Street, New York City, reports that 1909 was the banner year in their work; and for that we are glad. Before 1905 there were 115 hospitals and sanatoriums established for the betterment of tuberculosis patients. During 1905 there were 19 added; the next year, 17; the next, 35; in 1908, 71; 1909, 133. The total number January 1, 1910, was 386. Associations and dispensaries have multiplied in about the same ratio. There are now 394 associations working along the same lines, and 265 special tuberculosis dispensaries. In the past year over 31,000 patients were treated in these sanatoriums and hospitals, giving a total of more than three million hospital days' treatment; and of the 31,000 patients treated, about one half were discharged as improved to a greater or less extent, and a large percentage of the incipient cases as cured.

There was expended in these sanatoriums and hospitals \$5,292,289.77. The associations expended over \$975,000, and the dispensaries an amount exceeding \$640,000; while various municipalities spent more than \$1,100,000. More than ten million pieces of literature were distributed; which would certainly indicate that the people were becoming much more intelligent regarding the prevention and cure of the great white plague. The most of this work was done in New York, Pennsylvania, and Massachusetts; in fact, far more in these three states than in all the rest of the United States. Surely it is a good work which is being done; and every one, according to his means and opportunities, ought to help it along.

A new discovery has been made in France by which diamonds can be so exposed to the cathodic rays as to take on a delicate rose tint; still further exposure gives them the color of Madeira wine. These tints can not be removed except by an exposure to 300 degrees of heat.

An Italian priest, Cerebotani, has invented a telegraph instrument consisting of transmitter and receiver which can be carried comfortably in one's pocket. It can be attached to any wire, and, it is thought, will revolutionize present field work for military purposes.

From the city of Mexico comes a bright little child's paper entitled *El Amigo de Los Ninos*, which literally translated is "The Friend of the Children," or "The Children's Friend." In the republic this little paper is published at 50 cents; foreign subscriptions, 40 cents in gold.