

THE YOUTH'S INSTRUCTOR

OUR TRUTH NUMBER



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Chicago
ENGR. CO.

Bible Thought Seeds

The Sabbath

CHRIST is the creator of all things. Col. 1:14-17; Heb. 1:2; John 1:1-3.

The Sabbath is a memorial of creation. Ex. 20:8-11.

It was instituted at creation. Gen. 2:1-3.

It was made and given for man. Mark 2:27.

It is Christ's, or the Lord's, day. Mark 2:28; Luke 6:5; Isa. 58:13.

The disciples kept it while Christ slept in the tomb. Luke 23:56.

Paul kept seventy-eight Sabbaths in one place. Acts 18:4, 11.

It will be kept in the new earth. Isa. 66:22, 23.

Divinity of Christ

Christ is God's Son. Luke 3:22.

He existed from the days of eternity. Micah 5:2, margin; John 17:5.

His birth on earth foretold. Isa. 7:14. Fulfilled. Luke 2:10, 11.

He created all things. Col. 1:14-17; Heb. 1:1, 2; John 1:1-3.

He had the titles of his Father. Isa. 9:6.

He fulfilled every requirement of prophecy concerning the Messiah. Luke 24:25-27; John 17:4.

State of the Dead

God wishes us to understand this subject. 1 Thess. 4:13.

The dead are unconscious. Eccl. 9:5; Ps. 146:4; Job 14:21.

Their work is ended. Eccl. 9:6.

In Scripture, death is compared to sleep. Job 14:12; Dan. 12:2; John 11:11, 14, 44.

They remain in the grave. Job 17:13; Acts 2:34.

All will rise from the dead. Isa. 26:19; John 5:28.

The Resurrection

There will be two resurrections. Acts 24:15. The first is at Christ's second coming. 1 Thess. 4:16, 17.

The second is one thousand years later. Rev. 20:4-6.

The righteous will be rewarded and changed. Luke 14:14; 1 Cor. 15:42-44.

The righteous will then live forever. Luke 20:36.

At the end of the one thousand years the wicked will be resurrected, and with Satan and evil angels will be destroyed. Rev. 20:7-15; 21:8; Jude 6.

The righteous receive life; the wicked receive death. Rom. 6:22, 23; James 1:15.

Everlasting Punishment

The wicked receive everlasting punishment. Matt. 25:46.

They shall be reduced to ashes and smoke and "never be any more." Eze. 28:18, 19; Ps. 37:10, 20; Mal. 4:1, 3.

The wicked are punished with "everlasting" destruction (2 Thess. 1:9), "eternal" fire (Jude 7), "unquenchable" fire (Matt. 3:12), "everlasting" punishment (Matt. 25:46), "forever and ever" (Rev. 20:10).

The foregoing expressions in quotations do not necessarily signify "never ending." "Forever" may equal three days (Jonah 2:6); "forever" may signify a lifetime (Ex. 21:6; compare 1 Sam. 1:22 with 1 Sam. 1:28); "eternal" fire reduced Sodom and Gomorrah to ashes (2 Peter 2:6); the "unquenchable" fire of Matt. 3:12 reduces the wicked to ashes (Mal. 4:1, 3); the "everlasting" fire of Matt. 25:41, and the torment "forever and ever" in Rev. 20:10 end in "the second death" (verses 14, 15, same chapter); and *death* means a cessation of existence.

The Judgment

Three classes will be called into judgment. (Eccl. 3:17), the righteous, wicked, and fallen angels. Jude 6.

There is a definite time for judgment. 1 Cor. 4:5; Rev. 14:7.

It first begins with the righteous, "the house of God." 1 Peter 4:17.

Since Christ is the judge, and the righteous

receive their reward at his coming, their judgment must take place before his coming. 2 Cor. 5:10; Rev. 22:11, 12; Luke 14:14; Dan. 7:21, 22.

The saints shall judge the world (wicked) and fallen angels. 1 Cor. 6:2, 3.

This judgment will take place during the saints' reign of one thousand years in heaven. Rev. 20:4.

The execution of death upon the wicked is sometimes called the executive judgment. It will take place at the end of the one thousand years. Rev. 20:12-15.

In this judgment they are convinced that the decisions written in the books are right. They bow down and acknowledge it. Jude 15; Rom. 14:10-12.

The Second Coming of Christ

Jesus will come again to earth. John 14:3.

It will be a visible, personal coming, and all will know when it takes place. Acts 1:9-11; Matt. 24:27, 30.

As at the time of his ascension, Jesus will come again with clouds, attended by all the angels of heaven. Rev. 1:7; 2 Thess. 1:7-9.

At that time the righteous dead will be raised, and with the righteous living be taken to heaven. 1 Thess. 4:16, 17; John 5:28, 29.

The gospel must first go to the world. Matt. 24:14.

We can know the generation when he comes, but not the day and hour. Matt. 24:34-36.

Satan will try to counterfeit the coming of Christ, and many will be deceived in regard to it. Matt. 24:23-27; 2 Thess. 2:8-12.

The Millennium

"Millennium" is from the Latin, "*mille*"—one thousand, and "*annus*"—year.

Wickedness and crime will continually increase until the end of the world. 2 Tim. 3:1, 13; Matt. 24:37-39.

Christ then comes and separates the righteous from the wicked. Matt. 13:30, 38, 39.

The living wicked fall dead, and the earth is left without inhabitants for one thousand years. The saints live in heaven during this time. 2 Thess. 2:8; Jer. 25:33; Rev. 20:5, 6.

The earth lies desolate, dark, and uninhabited. Jer. 4:23-28.

During the thousand years, or millennium, Satan has no one to deceive or annoy—no employment. The desolate earth is his house of bondage, or prison. Rev. 20:1-3.

At the end of the thousand years, the holy city and saints come down to earth, and the wicked are raised to life. Rev. 21:2, 3; 20:5.

Satan now finds employment, and gathers the resurrected wicked from over the whole earth to take the city. They are cast into the lake of fire and receive the second death. Rev. 20:7-10; 21:8.

The earth will then be made new, and the saints will live in it forever. Isa. 65:17; 66:21, 22; Ps. 37:34.

H. M. HIATT.

Who Is the Radical?

"WHAT do we mean by radical?" asks John P. Lentz, and then gives the following answer to his question: "We mean a man who pulls things up by the roots and examines them, shakes off the dirt and looks at them as they actually are, strips them of all the rubbish of superstition, and the prejudice handed down from the Dark Ages,—handed down from the time when men believed in alchemy and branded chemistry as a heresy,—handed down by the benighted brains that never saw nor dreamed of an electric light. Step by step the march of democracy, which is the march of the rights of man, has been accomplished under the banner and leadership of the radical."

And equally true is it that the church of God owes its present knowledge of the Scriptures and of truths rescued from the darkness of superstition to the radical man. And it is the radical

man whom the Lord is now calling upon to lift the banner of truth from the dust, and hold it boldly aloft, though all the world may scoff at him. Are you the radical man?

Protestant Straws

PROTESTANTISM is stretching her hands toward Rome. The latter is just as zealous in her worship of the Virgin Mary and the saints as she ever was. She believes as firmly in penances as she did in the days of Luther. In countries where she has the power, she is as intolerant as the Spanish Inquisition. Protestantism, on the other hand, is losing her grip on her first principles. The Bible, and the Bible only, as a rule of faith and practise is fast giving place to the Bible and science, or even to the so-called "higher Christian ideal." Jesus Christ as the one and only Saviour is supplanted by the "inherent divinity" doctrine which makes justification by faith ridiculous and unnecessary.

Romanism and Protestantism may yet unite. Undoubtedly they will. Protestant straws show that the wind is blowing Romeward. And when the union comes, it will be more of a reality than most people realize.—*Selected.*

Luther Believed It

LUTHER said, "The dead count neither days nor years." "All souls lie and sleep till doomsday." "When awakened," they "will seem to themselves to have slept scarcely a moment." "Luther espoused the doctrine of the sleep of the dead upon a Scriptural foundation, . . . and continued in that belief to the last moment of his life." "Luther was clearly and indisputably on the side of those who maintain the sleep of the dead." It is also stated that in this "opinion he followed many of the fathers of the ancient church."

In his defense, Luther said: "They affirm that I bring forth novelties, but I affirm that they are not novelties, but truths which have been lost sight of. I am accused of rejecting the doctors of the church. I reject them not, but test their writings by the Bible. The majority are always on the side of falsehood." Luther's great motto was, "The Word of God, the whole Word of God, and nothing but the Word of God."—*Messiah's Advocate.*

The Dead Are Dead

WHEN a man dies, he is no longer conscious of anything that is going on in heaven or in earth. Job says: "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14:21. The wise man also says: "For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love and their hatred, and their envy is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:5, 6. The same writer also gives the following pertinent counsel: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9:10.

The truth set forth in the foregoing texts hardly harmonizes with the thought recently expressed by a man in the *Brooklyn Eagle*, who said: "At this time there is as much turmoil in the spirit world as there is here. Those who have gone before realize the immense importance to humanity in general that is wrapped up in the industrial and political developments of the next few years. . . . States' rights, the trust agitation, railroad legislation, and all other great questions that are now before the people, are sources of lively contention among the inhabitants of the spirit world, and the great statesmen of our country who have passed away, from Washington

(Concluded on third cover page)

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A Shadow on the Home of God

THERE is an inky shadow over the home of God. There is a sharp pain tugging at the heart of God. It's a family matter, a family disgrace. One of God's family has gone away from the home circle and made a bad mess of things. Such an affair is always a source of great grief, especially where the family is an old one, with fine blood. And here the family is of the oldest and the blood the best. The Father feels the sharp edge of the knife of disgrace very keenly. The hearth fire of God is lonely for the one gone away.

All of that Father's great love and rare wisdom have centered and blended on a plan for winning the estranged member of his family back home, of his own free, glad accord. The other members of the family have gazed with awe-touched faces upon the marvels of that plan. Its tenderness, its depth, its wondrous love-wisdom have excited their deepest admiration while they watch breathlessly to see the outcome.

That prodigal is our own splendid planet. Some of us down here have gladly welcomed the Father's plan and the Father's Son. His Son is his plan. But most of us don't seem to understand the Father. And that is hard on him. And the greater number of us, by far the greater

number, haven't even heard of the Father's plan or of his Son, and have lost the memory of his loving voice calling. He is always calling. And every one hears that calling voice. But many do not recognize it as the Father's.

In great tenderness the Father's plan for winning all includes the help of those already won. Through his Son first, and then through his sons, new-born, reborn, he is reaching out his warm, eager hand to all. He breathed his own Spirit upon his Son. He breathes that same Spirit upon each of us who will, that so we may, each of us, touch all the others with the touch of God.—*Rev. S. D. Gordon, in "Quiet Talks on Service."*

Why Jesus Came to Earth

THE earth was dark through misapprehension of God. That the gloomy shadows might be lightened, that the world might be brought back to God, Satan's deceptive power was to be broken. This could not be done by force. The exercise of force is contrary to the principles of God's government; he desires only the service of love; and love can not be commanded; it can not be won by force nor by authority. Only by love is love awakened. To know God is to love him; his character must be manifested in contrast to the character of Satan. This work only one Being in all the universe could do. Only he who knew the height and depth of the love of God, could make it known. Upon the world's dark night the Sun of Righteousness must rise, "with healing in his wings."

God Knew Man Would Fall

The plan for our redemption was not an afterthought, a plan formulated after the fall of Adam. It was a revelation of "the mystery

which hath been kept in silence through times eternal." It was an unfolding of the principles that from eternal ages have been the foundation of God's throne. From the beginning, God and Christ knew of the apostasy of Satan, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but he foresaw its existence, and made provision to meet the terrible emergency. So great was his love for the world, that he covenanted to give his only begotten Son, "that whosoever believeth in him should not perish, but have everlasting life."

This was a voluntary sacrifice. Jesus might have remained at the Father's side. He might have retained the glory of heaven, and the homage of the angels. But he chose to give back the scepter into the Father's hands, and to step down from the throne of the universe, that he might bring light to the benighted, and life to the perishing.

The bigotry of the Jews hindered the spread of the light. Intent on maintaining the separation between themselves and other nations, they were unwilling to impart the knowledge they still possessed concerning the symbolic service. The true Interpreter must come. The One whom all these types prefigured, must explain their significance.

Through nature, through types and symbols, through patriarchs and prophets, God had spoken to the world. Lessons must be given to hu-

manity in the language of humanity. The Messenger of the covenant must speak. His voice must be heard in his own temple. Christ must come to utter words which should be clearly and definitely understood. He, the author of truth, must separate truth from the chaff of man's utterance, which had made it of no effect. The principles of God's government and the plan of redemption must be clearly defined. The lessons of the Old Testament must be fully set before men.

And humanity, becoming more degraded through ages of transgression, called for the coming of the Redeemer. So God sent forth his Son into the world "when the fulness of the time was come."—*Mrs. E. G. White, in "Desire of Ages."*

The Sanctuary and Its Service

THE book of Revelation is a revelation of Christ's work in the heavenly sanctuary. The first chapter presents him walking in the midst of the seven candlesticks, guarding and directing his people. In the fourth chapter we have a view of the throne of God in the heavenly sanctuary, with the seven lamps of fire burning before the throne. The eleventh chapter opens the most holy place, and reveals the ark of God's testament, containing his law.

The Earthly Sanctuary

was a type of the heavenly one. In it men divinely appointed by the Lord served "unto the

example and shadow of heavenly things." The sanctuary was surrounded by a court. In this court the people assembled, and the offerings were slain. No blood was ever shed within either the holy or the most holy place. This was the type, and plainly revealed the antitype. Christ came and offered his life in the antitypical court,—this earth,—where his people dwell. He then entered the heavenly sanctuary with his own blood, to present it before the Father in man's behalf. The people could enter only the court of the earthly sanctuary; none but the priests entered the holy places.

The people of God to-day are in the outer court,—the earth—and by faith follow their High Priest, who officiates for them in the holy places.

There Was Virtue in Every Service

of the ancient sanctuary for the one who by faith co-operated with the priest in the service. Those priests served "unto the example and shadow of heavenly things," and our High Priest is now performing the *real* work, of which that was a shadow, and every individual who will by faith follow him in that service, will be blessed. Every morning and evening the high priest in the ancient sanctuary entered the holy place, and placed fresh incense upon the fire which was constantly burning upon the golden altar. While the priest was placing the incense on the sacred fire, and the dense volume of fragrant smoke ascended, the prayers of the whole multitude ascended with the smoke. What could more fitly represent the real incense,—Christ's righteousness,—which he adds to the prayers of his people from the golden altar before the Father's throne in heaven? All day and all night the incense ascended; it represented a never-failing supply, and testified that whenever a sinner cries for help, righteousness is for him.

The Table of Showbread

Upon the north side of the holy place stood the golden table, bearing its twelve loaves of bread. This bread was called "bread of the presence." Christ is the "living bread," and ever liveth to make intercession for his people.

The Golden Candlestick

represented the church of God. It was of beaten work. Many heavy strokes of the hammer were necessary to blend the pieces of gold into one complete whole and form the perfect candlestick. In like manner, it takes many trials and chastisements to eradicate pride, envy, and covetousness from the people of God, and blend them into one complete church, "without spot or wrinkle, or any such thing."

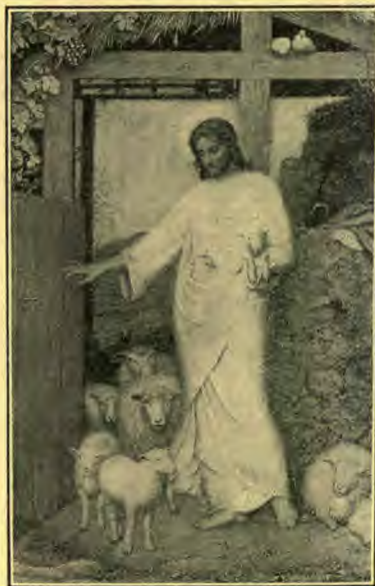
The Meaning of the Offerings

Throughout the year the service was conducted in the first apartment of the earthly sanctuary. Provision was made for high and low, rich and poor, to bring an offering for sin, and by so doing show their faith in the "Lamb of God" that would take away the sins of the world.

The sinner brought his innocent offering to the



"Jesus sought me when a stranger, wandering from the fold."



He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom. Isa. 40: 11.

door of the tabernacle, and laying his hands upon its head, confessed his sins, thus, in type and shadow, transferring them to the offering. What could more fitly represent the one who, realizing



that he is a sinner, confesses his sins, laying them all on Jesus, the only One who can save his people from their sins?

In some offerings, a portion of the blood was taken by the priest into the holy place and presented before the Lord. In every sin-offering where the blood was not taken into the holy place, a portion of the flesh was eaten by the priest in the holy place. The flesh was assimilated, and became a part of the priest, thus typifying Christ, who "bare our sins in his own body on the tree." Christ entered the heavenly sanctuary with the same body that hung upon the cross; he also entered with his own blood. It was necessary in the type to carry both the flesh and the blood into the sanctuary to fully represent the work of Christ. It took all the offerings to represent the complete work of Christ. Each offering typified some special portion of his work.

After either the blood or the flesh was presented before the Lord in the holy place, the fat was separated from the offering by the sinner, and the priest burned it upon the brazen altar, thus typifying the final burning of sin. It was a sweet savor unto the Lord; for it represented the burning of sin without the sinner. The remainder of the blood was poured out upon the ground at the base of the brazen altar, thus typifying that the earth would be freed from the curse of sin by the blood of Christ. Day by day throughout the year, this service was carried on in the first apartment. The blessing of the Lord attended it, and at times the bright glory, representing the visible presence of God, would fill the first apartment, and the Lord would commune with them at the door. See Ex. 29:42, 44; Lev. 16:7-14.

The Crowning Day of the Service

The tenth day of the seventh month was the crowning day in the tabernacle service, the cleansing of the sanctuary. This was the only day when the service was carried past the second veil into the most holy place.

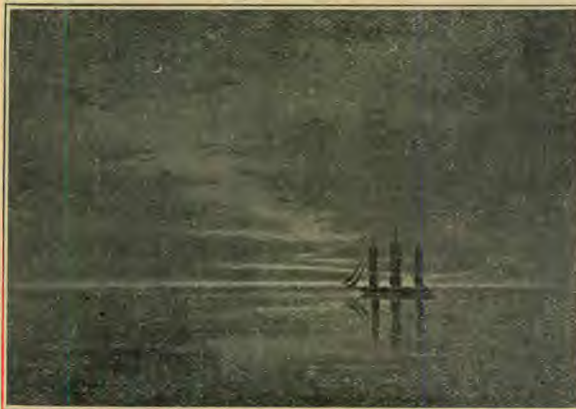
Before the priest offered the sin-offerings for the day, he offered a bullock for his own sins and for those of his household. Two goats were chosen, and lots cast upon them, one lot for the Lord, the other for Azazel, the evil one. The goat upon which the Lord's lot fell was offered for a sin-offering; the high priest entered the most holy place with this blood, and sprinkled it upon the mercy-seat eastward, seven times. He then came out to the golden altar that had been touched so many times during the year with the blood of the Lord's goat, cleansed it from all the uncleanness of the children of Israel. When he had made an end of cleansing the sanctuary, when every confessed sin had been removed from the sacred place, the high priest came forth, bearing the sins of the people, and laid his hands upon the head of the scapegoat, confessing over it all the sins of the children of Israel. Then the goat, bearing the sins, was led away into the wilderness, and the people were free from the sins forever.

Cleansing of the Heavenly Sanctuary

The type was a beautiful service, but the antitype is far more beautiful. Christ our High Priest officiated in the first apartment from his ascension into heaven until the end of the two thousand three hundred days of Dan. 8:14, when the heavenly sanctuary was to be cleansed. This period ended in the autumn of 1844, at which time Christ entered the most holy place of the heavenly sanctuary. In the type all trace of sin was removed upon the tenth day of the seventh month. This day was called the day of atonement, or at-one-ment, because the sins that separated God and his people were then removed.

In the antitype, Christ forever removes the sins of his people, and in order for this to be done, there must be an examination of each case. Daniel saw the books of heaven open, and John says the dead were judged out of those things which were written in the books. Removal of the sins necessitates an examination of every individual case. Since 1844 Christ and the heavenly beings associated with him, have been examining the records of heaven. The name of every one who has ever confessed his sins, will come up in review before the Father. When every case is decided, Christ closes his work and leaves the sanctuary. He then lays all the sins of his people upon Satan, the antitypical scapegoat, and he is left upon the desolate earth during the thousand years.

In the type, after the sins were laid upon the scapegoat, the priest cleansed the court; the bodies



"Lead, kindly light, amid the encircling gloom."

of the offerings were burned in a clean place. When the sun set on the eve of the day of atonement, the ashes in the clean place were all there was left of that which represented sin and defiled the sanctuary. In like manner, when the great antitypical day of atonement closes, all there will be left of sin, sinners, and Satan will be the ashes under the soles of the feet of the righteous on the new earth. After Satan's long conflict with God and his people, he will be destroyed, and his ashes, fertilizing the new earth, will only add to its beauty.—S. N. Haskell, in the "Seer of Patmos."

Seven Reasons for Sunday-Keeping

THE word "Sunday," of course, does not occur in the Bible; but the term "first day" is found eight times in the New Testament. It is mentioned first in connection with the resurrection of the Saviour. "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. According to dictionaries, calendars, history, and the knowledge of the people, Sunday is the first day of the week. Matthew wrote his Gospel six years after the resurrection of Christ, yet he calls the day *before* the first day, or Sunday, the Sabbath.

The next mention of the first day occurs in Mark 16:1, 2, where the apostle says, "And when the Sabbath was past, . . . very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun." Mark

is describing the same incident as that related by Matthew, and though he wrote his Gospel more than thirty years after the resurrection, he stills says the Sabbath was past before the first day of the week came.

Mark, in the ninth verse of the same chapter, makes another mention of the first day, merely stating that on that day Jesus rose from the dead. "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils."

That the Saviour was crucified on Friday we know from both history and the Bible. Luke, after describing how Joseph of Arimathea begged the body of Jesus of Pilate and buried it in his own new tomb, says: "And that day was the preparation, and the Sabbath drew on." Luke wrote his Gospel more than twenty years after the events he described, and yet he states, in the fifty-sixth verse of the twenty-third chapter, that the disciples "returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." What commandment?—The fourth commandment of the law of God, is the only possible meaning of the text. The apostle further says that "upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared." Luke 24:1. Hence they did Sunday morning what they refrained from doing on the Sabbath.

John Added Nothing

The Gospel of John was written the last of the four, and so the apostle had ample opportunity to find out what points needed emphasizing; but you will observe by reading the book that he made no effort to add anything to the idea of Sunday sacredness. He merely records the coming of Mary Magdalene to the sepulcher on the morning of the *first day of the week*. John 20:1. Then in the nineteenth verse of the same chapter he tells what took place in the evening of the same day. "When the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst." The apostle says distinctly that they were gathered together for fear of the Jews. He gives no hint that they were together for a religious service, a service to commemorate the resurrection of Jesus. How could he do so, when the Bible distinctly states that the disciples did not yet believe that Jesus was risen? Later the same evening the Saviour himself "upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." Mark 16:14.

Paul and the First Day

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow: and continued his speech until midnight." Acts 20:7. This is the first time we have a direct record of a religious service being held on the *first day* of the week, and this was held on the *dark part* of the day, for "there were many lights in the upper chamber."

Since the Jews always began and ended their days at sunset, this meeting undoubtedly was



"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." Rev. 14:9, 10

held on what people would now call Saturday evening. With this idea agree William Prynne, in "Dissertation on the Lord's Day Sabbath," Conybeare and Howson, Professor McGarvey in his commentary on Acts, and other noted Bible students.

The Last Mention

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

This collection that Paul was admonishing them to have in readiness at his coming was one that he was gathering for the poor saints at Jerusalem. This was not to be taken up in the public congregation. "Let every one of you lay by him in store." Greenfield, in his Lexicon, translates the Greek term "by one's self," that is, at home. Two Latin, three French, Luther's German, the Italian, Spanish, Portuguese, and Swedish translations give it the same meaning.

The eight texts, and the only texts that mention the first day of the week, in the New Testament have been cited. Not one of these give the slightest pretext for regarding it as a holy day. What authority, then, have you for keeping that day as the Sabbath instead of the one the Lord of heaven and earth commanded to be kept?

The Seventh, or One-Seventh?

SUPPOSE I call on a friend who is ill, and he says that on the shelf I will find seven bottles, numbered in order from one to seven, and asks me to give him half a dozen grains of quinine from the seventh bottle. He states particularly that it is the seventh bottle; and in order to make the matter sure, he repeats that it is the seventh bottle,—the one with the number seven upon it. I go to the shelf, and pick up the first bottle, from which I give him half a dozen grains of arsenic, and the result is he dies. Am I guilty, or not? Did I obey his instructions, or did I not?

Every one will say, "To be sure you are guilty; he told you plainly which bottle to bring, and you deliberately brought another one." But I have a plea to make in self-defense. I claim that I did exactly as I was told, and the proof I offer is this: The seventh bottle was evidently one seventh of the number of bottles on the shelf; when he told me to bring the seventh, it was plain enough that he wanted one out of the seven; I brought him the first one, which any one must admit was one out of the seven, and one seventh of the whole number; and therefore I claim that I literally fulfilled his request.

Who would be satisfied with so lame an excuse?



Would not my accusers reply: "It is true enough that the seventh bottle was one seventh of the whole number, and that the first was also a seventh, and so was every other bottle; it is true also that your friend wished for only one bottle, which would be only one seventh of the whole number; but it is also true that he plainly specified which one he desired; he told you to bring him the seventh bottle, and you deliberately disobeyed his instructions?" All would agree that I was criminally negligent, nor would they be convinced by my assertion that I carried out the spirit of his instructions, even if I did ignore the letter of them. All would agree that when a man says the seventh, he means that particular one, and not any one seventh that may be most convenient.

Now the Lord has said, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God." Ex. 20:8-10. Suppose that, instead of resting on the seventh day, I rest on Sunday, the first day, and say that I am obeying the commandment, claiming that all that the Lord requires is one-seventh part of time, and that the first day is just

as much one-seventh part of time as the seventh day is; will those who condemned me in the first instance, justify me in this?

I might say that in keeping the first day I am keeping the spirit of the commandment, instead of the letter; but by that very statement I should convict myself of breaking the commandment. For how can one know what the commandment means, except by what it says? If God had meant us to keep any seventh part of time that we might choose, would he not have said so, instead of explicitly naming the seventh day? Shall we not admit that God knew how to express the spirit of his commandment in plain words?—*Apples of Gold Library.*

Who Changed the Sabbath?

THE Sabbath has never been changed. Being entrenched behind the precept of that law of which the great original is in heaven; being a memorial of creative power, and made and kept by the Redeemer of the world, it is impossible to change it. It is therefore misleading to speak of it as being changed, except in the practises of the people.

The change is the result of apostasy, and was foreshadowed by the seer in Babylon, who spoke of a power that would arise and "speak great words against the Most High, and . . . wear out the saints of the Most High, and think to change times and laws ["the law," Douay Bible]; and they shall be given into his hand until a time and times and the dividing of time." Dan. 7:25. This system is known in Scripture as the "man of sin," and in history as the papacy. It engulfed the world in gloom for centuries, and literally wore out the saints. Every conceivable means of torture was used, and millions of God's people sleep in martyrs' graves. Sitting in the church and blasphemously assuming to be God, he has impiously thought himself able to change the precepts of Jehovah, and in the catechisms of the church the second commandment of the decalogue, which forbids the worship of images, has been omitted, and the tenth commandment divided, to make up the required number. The papacy has gone further, and torn from the bosom of the law God's memorial of creation, the seventh-day Sabbath, and placed instead a human substitution, the first day of the week, Sunday.

This iniquitous system was working even in the days of the apostles. Paul says, "The mystery of iniquity doth already work." Following the death of the apostles, the church, little by little, yielded to the prevailing power of paganism by which it was surrounded, until, as Dr. Killen says in his "Ancient Church:" "In the interval between the days of the apostles and the conversion of Constantine, the Christian commonwealth changed its aspect. The Bishop of Rome—a personage unknown to the writers of the New Testament—meanwhile rose into prominence, and at length took precedence of all other churchmen. Rites and ceremonies, of which Paul nor Peter ever heard, crept silently into use, and then claimed the rank of divine institutions."

During this time many "pious frauds" crept in, such as sprinkling for baptism, purgatory, prayers for the dead, observance of heathen festival days, etc. That showy fabric, the papacy, grew rapidly, every thread of which is ancient heathenism. In his efforts to reconcile the pagan and Christian factions, Constantine, emperor of Rome, heralded to the world, in A. D. 321, an imperial edict, the first Sunday law. Sunday for ages had been the outward token of sun-worship—the "wild solar holiday of all pagan times." Being clothed with the armor of an imperial edict, it was exalted as never before, and destined, for a time, to overshadow the true Sabbath of the Lord.

It is not possible to give the exact date when the change in Sabbath-keeping came in; for it

was a gradual work. The eminent commentator, Dr. Scott, in his comment on Acts 20:7, truly says: "The change from the seventh to the first appears to have been gradual, and silently introduced by example rather than by express precept."

The papacy being, as one writer says, simply "baptized heathenism," it is not strange that the heathen festival, Sunday, should be received into her bosom. Other laws followed the edict of Constantine; and during all the years leading up to the world's midnight, the Dark Ages, and during the darkness of that time, everything possible was done to hide the true Sabbath and exalt Sunday. Catholic writers freely admit that the church changed the Sabbath, and openly set it forth as a sign of her power. Pages of testimony in proof of this could be quoted, but a few citations must suffice as a sample of many:—

"The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday."—*Catholic Mirror*, Sept. 23, 1893.

"Ques.—By whom was it changed?"

"Ans.—By the governors of the church."

"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."—*Abridgment of Christian Doctrine*, page 57.

"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."—*Doctrinal Catechism*."

Further evidence seems hardly necessary. Suppose a man was arrested for stealing. Circumstantial evidence unmistakably points to him as the culprit, witnesses unanimously testify that they saw him commit his depredations, and lastly, he comes on the witness-stand and confesses that he did all he is charged with. No judge or jury would hesitate to convict him at once. So here: the Bible points out a power which would arise and seek to change the times and law, authentic historians come forward and unitedly testify that the papacy did change the Sabbath, and, as a final climax, the Catholic Church steps forward and confesses that she is guilty, and boasts of the fact. No further evidence is needed to show that the innovation has the impress of the human, and should be rejected by all true Protestants who adhere to the Bible, and the Bible only, as their rule of faith and practise.

Jesus says, "Every plant, which my Heavenly Father hath not planted, shall be rooted up." But the things established by the Most High endure through eternal ages. "Thy name, O Lord, endureth forever; and thy memorial, O Lord, throughout all generations." Ps. 135:13.

"What says the Bible, the blessed Bible?"

This should my only question be;
Teachings of men so often mislead us,
What says the Book of God to me?"

G. B. THOMPSON.

Theodore Roosevelt's Maxims

FIRST: Fit yourself for the work God has for you to do in this world, and lose no time about it.

SECOND: Go ahead, do something, and be willing to take responsibility.

THIRD: Learn by your mistakes.



"We have also a more sure word of prophecy; whereunto ye do well that ye take heed." 2 Peter 1: 19.

Waymarks to the Holy City

SUPPOSE you were traveling a road with which you were unacquainted. You inquire of a stranger, who tells you that the road leads to a glorious city, filled with every good thing, governed by the most benevolent and lovely prince that the world ever saw, and that in that city there is neither sickness, sorrow, pain, nor death. He then proceeds to tell you what you may expect to pass on the road, by which you may know that he has told you the truth, and which will mark the progress you have made. First, then, he tells you that, after leaving him and traveling awhile, you will come to a monument that can be seen a great distance, on the top of which you will see a lion, having eagles' wings. At a distance beyond that you will come to another monument, having on it a bear, with three ribs in its mouth. Passing on still, you will at length arrive at a monument on the top of which you will behold a leopard, having four wings of a fowl, and four heads. After that you will come to a fourth, on which is a beast, dreadful and terrible, with great iron teeth and ten horns. And, lastly, you will come to another place, where you will see the same beast, with this difference: three of its first horns have been plucked up, and in the place of them has come up a peculiar horn, having eyes like the eyes of man, and a mouth. The next thing you will look for, after passing the last-mentioned sign, is the city.



With these directions, you begin your journey. What do you look for first?—The lion. At length you see it. That inspires in you faith in the knowledge and truthfulness of the person who had directed you. Having passed that sign, the next thing you expect to see, as marked in the directions, is the bear. At length you come in sight of that. There, you say, is the second sign he gave me. He must have been acquainted with this road, and has told me the truth. Your faith increases as you travel on. What next do you look for? Not the city certainly. No; you look for the leopard. Well, by and by you behold that in the distance. There it is! you cry; now I know he has told me the truth, and it will come out just as he said. Is the next thing you



look for the city?—No; you look for that terrible beast with ten horns. You pass that, and say, as you travel on, How exactly the man who directed me described everything! Now your faith is so confirmed that you almost see the city. But, you say, there is one more sign to pass. It is the horn with eyes, then the city comes next. Now hope is high, and your anxious eyes gaze with intense interest for the last sign. That comes in view, and you exclaim in rapture, There it is! All doubt is now removed. You look for no more signs. Your longing eyes are fixed to gaze on the glorious city next, and probably no man now, however wise he might profess to be, could make you discredit what your director has told you. The city is fixed in your eye, and onward you go, hastening to your rest.

Now, if we find on examination that all the events, or signs, that God has given us, which were to precede the Lord's coming and the setting

up of his everlasting kingdom, have actually taken place, what are we to look for next?—The judgment of the great day; the glorious reward of the just; the city of the great King. Let us, then, examine the seventh chapter of Daniel, where these waymarks to the holy city and the everlasting kingdom of the redeemed are given.

"In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another." Verses 1-3.

"These great beasts, which are four, are four kings, which shall arise out of the earth." Verse 17. And to show that these are not kings simply, but kingdoms, the angel continues, "But the saints of the Most High shall take the kingdom." The angel says, in further explanation, "The fourth beast shall be the fourth kingdom upon earth." Verses 2, 3. Winds denote strife, political commotion, and war. Sea, or waters, denote people and nations. See Rev. 17: 15.



"The first was like a lion, and had eagles' wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it." Verse 4.

Babylon, as described in this vision, is here fitly represented by a lion, the king of beasts, denoting the glory of that kingdom, and corresponds with the head of gold in chapter 2. The eagles' wings represent the rapidity of its conquests and the soaring pride of its monarchs. See Hab. 1: 6-8. The plucking of his wings may refer to the humiliation of the proud monarch of Babylon (chapter 4: 31-37), or to the cowardice of Belshazzar, who, instead of driving away his foe like a lion, shut himself up in the city, feasting and drinking with his lords, till he was killed, and the kingdom given to the Medes and Persians.



"And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh." Verse 5.

The bear corresponds with the silver breast and arms of the image of chapter 2, and represents the Medo-Persian kingdom, which succeeded Babylon. It was noted for cruelty and thirst for blood. The three ribs in the mouth of this bear evidently symbolize the three great powers conquered by the Medo-Persian kingdom,—Babylon, Lydia, and Egypt. See "Rollin's Ancient History." It subdued many and populous kingdoms.

"After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it." Verse 6.

The leopard corresponds with the brazen sides of the image of chapter 2, and illustrates Grecia. The four wings denote the rapidity of its conquests under Alexander. The Grecian empire maintained its unity only during the life of Alexander. When his brilliant career ended in a sudden death, the empire was shortly divided among his four leading generals, represented by the four heads of the leopard. Cassander had Macedon and Greece, in the west; Lysimachus had Thrace and the parts of Asia on the Hellespont and Bosphorus, in the north; Ptolemy received Egypt, Lydia, Arabia, Palestine, and Coele-Syria, in the south; and Seleucus had Syria and all the rest of Alexander's dominions in the east.

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

The fourth beast corresponds with the iron legs of the image of chapter 2, and represents the Roman kingdom. The addition of heads, wings, or horns to any beast found in nature, would not answer as a symbol to represent this power. It was diverse from all others, and the symbol wholly nondescript, or unlike any beast in nature.

"I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." Verse 8.

The prophet considered the ten horns. These represent: The Alemanni, Franks, Burgundians, Vandals, Suevi, Visigoths, Saxons, Ostrogoths, Lombards, Heruli. He saw a little horn forcing its way up among the ten, which plucked up three of them. This horn, little at first, but afterward more stout than his fellows, represents the papacy. The kingdoms plucked up before it were those of the Heruli, the Vandals, and the Ostrogoths.

"I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." Verses 9, 10.

These words plainly refer to the judgment. The Ancient of Days, God the Father, takes the throne of judgment. Those who stand in his presence, either to minister or to wait, are not men, but angels. Compare Dan. 7: 10 with Rev. 5: 11. Daniel describes the opening of the judgment of the righteous, which occurs in heaven prior to the return of the Lord to this world to raise them from the dead. The Father presides as Judge. The angels of God are present as ministers and witnesses. At this tribunal the Son of man presents himself to receive the dominion of the world. But men are not present to witness this part of the judgment. It is the Father, and the Son, and the holy angels who compose this grand assembly.



The image of Daniel 2

The thrones named in the text are not those of earthly governments, but thrones of judgment. The best authorities give the words "cast down" the sense of "were placed," "set up," or "established."

The judgment scene embraces the establishment of thrones and the sitting in judgment of the great God, amid the brightness of that glory, feebly represented by fire and flame, surrounded by angelic hosts, and the opening of the life records of men, from which they are to be judged.

"I beheld then, because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time." Verses 11, 12.

We have followed the prophet down through the course of events even to the complete destruction of the fourth and last beast, and the final



"And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king."



"The ram which thou sawest having two horns are the kings of Media and Persia." Dan. 8: 20.

overthrow of all earthly governments. What next?—The saints take the kingdom. The saints, those of all others held in low esteem in this world, despised, reproached, persecuted, cast out, who were considered the least likely of all men ever to realize their hopes, take the kingdom, and possess it forever.—*Bible Students' Library.*

Children's Page



The Cigarette Evil A True Incident

MOTHER! mother! look quick" cried Willie, bounding in at the kitchen door. "Something awful is happening over at Mr. White's. Two men who look like doctors drove up in a carriage and went in. When they came out, they had Harold with them, and O mother, he looked dreadful; he struck at the men, and kicked, and struggled to get away. They could hardly get him into the carriage. His father tried to help, and all the time Harold, his mother, and Mamie were crying. Mamie begged the men not to take Harold away. See! There is the carriage going now," he continued, as his mother reached the door. Mrs. Hamilton looked long and earnestly after the retreating carriage, then at the gloomy, desolate house opposite. With a deep sigh and an anxious, troubled face, she turned, murmuring, "Poor boy!" "Poor mother!"

"Are they taking Harold to the hospital?" asked Willie, eagerly. "Mamie told me yesterday that he was very ill."

"Worse than that, dear. It would be much better if he had died, and was being taken to the cemetery," replied Mrs. Hamilton. Then, without looking at Willie, she said suddenly, in a very grave tone, "Run up-stairs to my room, and bring me that package of cigarettes that I found in your pocket last night, while mending your coat. You will find it in the right-hand corner of the top bureau drawer."

Willie's face underwent a remarkable change from white to red, then to white again. Without a word he turned and went slowly up-stairs. "O, why did I ever get them!" he moaned. He was just learning to smoke; all his playmates smoked, and laughed at him until he began. One step soon led to another, and he had even taken his Sabbath-school money to purchase this package. He had felt very sick and unlike himself ever since. Mrs. Hamilton had noticed how pale he had been, how little he ate, and his frequent absences from home, but had suspected nothing, until finding the cigarettes the night before. He had meant to hide them, but had forgotten and left them in his coat. As she sat waiting, she prayed earnestly for wisdom to know how to help her boy. He was a long time in returning, and when he did, it was not her frank, sunny-faced lad; but a guilty, miserable, sneaking-looking boy who handed her the package.

"Willie, look at them. They do not look especially harmful, but they are the cause of Harold's being taken away this morning. They are *not* taking him to the hospital, but to the insane asylum. Think of it, only sixteen and hopelessly insane, wrecked physically and mentally! Now he must be shut up all his life, away from those who love him, away from the sunshine, and flowers, and the bright, beautiful earth; shut away in his dark mind from his books, music, and ambitions. How old are you, Willie?"

"Thirteen in July," he replied, soberly.

"When Harold was thirteen, he was graduated from the grammar school, the youngest and brightest boy in his class, ready for high school, the pride of his parents, and the joy of his

friends. Now, poor boy! his career has ended in darkness; his bright mind and brilliant prospects are ruined by smoking these harmless-looking cigarettes."

Silence reigned for some time. Willie had seated himself in his accustomed place on the footstool, with his head on his hands in his mother's lap, while his mother's white fingers strayed tenderly through his tangled curls. "Must I lose my dear boy the same way?" she asked, tenderly.

"No! *no!* mother," sobbed Willie; "I will never, *never* smoke again." Then followed a broken confession of the sinful steps taken, and an earnest prayer for forgiveness and victory. Today Willie Hamilton is a leader among his associates. He has kept his pledge.

Boys, do not tamper with this deadly evil. Thousands of bright boys are being ruined by it every year. Many are going the same way that Harold went. The increase among the insane

from this cause alone is alarming. The juvenile courts and houses of correction are being filled with incorrigible boys, devoid of moral tone, whose pale, vicious faces and stained fingers point to the cause — *cigarettes*.

It disqualifies a boy or man for positions of trust and confidence. Cigarette smokers are not wanted in the business world. In the late war with Spain ninety per



"No tobacco for me."

cent of all rejections at the examinations were due to cigarette smoking. The quality of tobacco and the deadly drugs used in their manufacture, make cigarette smoking the most dangerous of all tobacco habits. It creates a thirst for liquor and a craving for drugs. All kinds of disturbances in the body are caused by the cigarette habit. The blood is made more fluid, and the red blood corpuscles are unfavorably changed. The whole body is thus weakened, and resistance to disease is lessened. The stomach is irritated, as is the mucous membrane of the mouth and throat. The heart beat is irregular. The special senses are injured or destroyed. But the effect on the brain and nerves is most deadly. The changing, benumbing power of tobacco and cocain is here sure. Careful, bright boys become careless, untrustworthy, and unmanly. Truthful lips take on lies and deceit. Indolence and selfishness take the place of ambition and joy in work. The delicate nerve-cells and fibers are deprived of nourishment and proper stimuli, and degenerate often beyond repair. The mental and the moral growth are not alone hin-

dered and perverted, but the whole organism is stunted and spoiled.

Boys, keep your minds clear, your purpose in life true, by letting the cigarette alone.

NINA MAE BAERLE, M. D.

Poison in the Blood

"You smoke thirty cigarettes a day?" said a physician to a patient; yet you don't blame them for your run-down condition?"

"Not in the least. I blame my hard work."

The physician shook his head. He smiled in a vexed way. Then he took a leech from a glass jar. "Let me show you something," he said. "Bare your arm."

The cigarette fiend bared his pale arm, and the other laid the lean, black leech upon it. The leech fell to work busily. Its body began to swell. Then, all of a sudden, a kind of shudder convulsed it, and it fell to the floor dead.

"That is what your blood did to that leech," said the physician. He took up the little corpse between finger and thumb. "Look at it," he said. "Quite dead, you see. You poisoned it."

"It wasn't a healthy leech in the first place," said the cigarette smoker, sullenly.

"Wasn't healthy, eh? Well, we'll try again."

And the physician clapped two leeches on the young man's thin arm.

"If they both die," said the patient, "I'll swear off — or, at least, I'll cut down my daily allowance from thirty cigarettes to ten."

Even as he spoke, the smaller leech shivered, and dropped on his knee, dead, and a moment later the larger one fell beside it.

"This is ghastly," said the young man. "I am worse than the pestilence to these leeches."

"It is the empyreumatic oil in your blood," said the medical man. "All cigarette fiends have it. Cease smoking, and this oil will disappear, and you will be no longer deadly to the leech. Furthermore, your appetite will return, you will sleep better, and your muddy color will clear up. It is not hard work but hard smoking that has brought these troubles on you."

"Doctor," said the young man, regarding the three dead leeches thoughtfully, "I half believe you're right." — *Selected*.

Right and Wrong

It always takes courage, my boy, to do right;
'Tis easier far to do wrong.
But the right makes you walk with your head erect,
And fills your heart with a song.

'Tis harder to say that little word "No"
Than to yield to the tempter's voice;
But, ah, that "No" gives you victory, lad,
A victory that makes you rejoice.

'Tis harder, my boy, to climb up a hill
Than to go down the other way;
At the bottom are shadows, and darkness, and gloom,
At the top is the brightness of day.

Then try for the right, and boldly say "No."
Whenever you're tempted to stray,
Ask Jesus to help you; he'll do it, I know,
And give you the victory each day.

— *Selected*.



A Rock of Truth—Unmovable

A RAILROAD train left Chicago to-day at noon. Its destination is New York. The great track of steel stretches out before it. Faster than the wind it rushes on to that Eastern city, minute by minute lessening the distance before it. Many are the messages it carries in its treasures of mail—messages of joy and of sorrow, of life and of death. Little does the great city think of the train, the great multitude really knowing nothing of its existence; but does the ignorance of some, the forgetfulness of others, change the fact that that train is thundering on to New York?—Ah, no; at the appointed hour it enters the Grand Central station. So with the coming of the Saviour. Daily and hourly it approaches. It is a great on-coming fact that neither time, men, nor circumstances can stay. The thought of it may be blotted from the mind and stamped out of the life; but at the appointed hour the great event will occur.

C. L. TAYLOR.

"His Glorious Appearing" Signs in the Sun and Moon

THE Saviour's promise to his disciples that he would "come again" (John 14: 1-3) has not yet been fulfilled. But his word is sure. "Heaven and earth shall pass away: but my words shall not pass away." Luke 21: 33. Those who have trusted in this cheering promise have not leaned upon a broken reed. He is coming soon.

That his children might know when this grand and thrilling event was near, the Lord promised to hang out signs that would herald his coming. "And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." Acts 2: 19, 20. "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind." Rev. 6: 12, 13. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21: 25, 26. In these verses God has not only told us what the signs would be, but has hung them out in the most conspicuous position possible, and in every possible place. Sun, moon, and stars,—where else could a sign be placed in the heavens? On the earth, in the sea, among the nations, and in the hearts of men,—what more absorbing topic could engage our attention than a study of signs which are to appear as precursors of the close of human history? God is not trifling with us. These signs will surely appear; and, once seen, though unbelief may cavil, they bear the solemn tidings. And the next thing seen will be our Lord.

The signs in the heavens were ushered in by a mighty earthquake, doubtless the one known in history as the "Lisbon earthquake," which occurred in 1755, laying the city of Lisbon in ruins, causing the death of fifty thousand persons, and destroying property worth many millions of dollars. It was then that the Lamb opened the

sixth seal, and the heralds of the end were soon to appear.

A Definite Sign

"The sun shall be darkened." This occurred on May 19, 1780. Last-day scoffers are on hand who say, "O, the sun has been darkened many times!" But while history does record eclipses of the sun, and other phenomena occurring at other times, when "the dark day" is referred to, the mind invariably reverts to the darkening mentioned above. A brief study of the Bible will reveal the fact that the sign here mentioned was to occur at a certain time, and in a certain way; and if the sun were darkened a thousand other times, that could not constitute the sign of the end here spoken of. Let us note carefully the language of the different inspired writers who have mentioned this sign, and thus be able to see how definitely the Lord has located it:—

It was to be *after* a certain tribulation, known as the "tribulation of those days."

It was to be darkened "*immediately after*" this tribulation. "Immediately after the tribulation of those days shall the sun be darkened." Matt. 24: 29.

It was to be darkened in the forenoon, or while rising in the heavens. "The sun shall be darkened in his *going forth*, and the moon shall not cause her light to shine." Isa. 13: 10. By reference to Gen. 19: 23 (margin), we learn that "going forth" and rising are synonymous.

The darkness would be most dense at midday.

The day would be clear. "And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go *down at noon*, and I will darken the earth in the clear day." Amos 8: 9.

The darkness was to occur "*in those days*, after that tribulation." Mark 13: 24.

"In Those Days"

The tribulation here spoken of is that prophesied of by Daniel (chapter 7: 25), when the papal power for twelve hundred sixty long, dreary years was to wear out the saints of the Most High. During this time, history records that at least fifty millions of the elect perished by every means of torture and destruction which evil men could invent. The total number will never be known till the "earth also shall disclose her blood, and shall no more cover her slain." This bloody period, known in history as the Dark Ages, began in A. D. 538, when the Bishop of Rome was made by imperial decree the head of all the churches, and corrector of heretics. So terrible was the relentless warfare waged against the elect, that Jesus declared that "except those days should be shortened," no flesh would be saved; every saint of God would have been slain. Matt. 24: 22.

The *days* ended in A. D. 1798, when the pope was taken prisoner by the French general, Berthier, and banished. But the *tribulation* ended about twenty years earlier. This was brought about by the power of the Reformation under Luther and others, the influence of whose writings and preaching led prominent men and nations in Europe to espouse the cause of the Reformation. In 1776 the United States declared herself a free and independent country, and offered a refuge to the persecuted of the Old World. Thus the long, bloody persecution, which for over a thousand years had held sway, came to an end. The last act of public burning was in 1779, as recorded by at least one writer. Now the sun was to be darkened *in those days*, or before 1798, and *after* the persecution had ceased. Hence any darkening of the sun taking place *before* the persecution of "those days" ended, would not be the one here mentioned. Neither could it be a fulfilment of the Saviour's words if it occurred after 1798, when the "days" had ended. So we are shut up to a short period of about twenty

years between the ending of the *persecution* and the ending of the *days*, in which this sign must occur. Then, too, it must be immediately after the persecution ceased. The persecution ceased in 1778 or 1779; and May 19, 1780, the remarkable "dark day" occurred. The diagram given below will make this plain.

Much historical data can be given, showing that this remarkable sign in the sun occurred in all particulars just as the Bible declared it would, and that no scientific reason can be assigned for it. It was not an eclipse; "for the moon was more than one hundred fifty degrees from the sun all that day, and more than forty hours' motion past her opposition."—"Great Events of the Greatest Century," page 46. Note the following statement from an eye-witness:—

"The nineteenth of May, in the year 1780, I well remember. I was then in my sixteenth year. The morning was *clear and pleasant*, but somewhere about eight o'clock my father came into the house, and said there was an uncommon appearance in the sun. *There were not any clouds*, but the air was thick, having a smoky appearance, and the sun shone with a pale and yellowish hue, but kept growing darker and darker until it was hid from sight. *At noon* we lit a candle, but it did not give light as in the night, and my father could not see to read with two candles."—Milo Bostwick, Camden, N. J.



When we compare this statement with the scriptures quoted, we see how accurately God has fulfilled his word, and most certainly we know that this sign stands as a sure evidence of his near coming.

The Moon Like Blood

"And the moon shall not give her light." The moon depends for its light upon the sun, and the rays of the sun being interfered with, it affected the moon, and on the following night when it appeared, it looked as the seer had said it would—like blood. The night was uncommonly dark, so much so that white paper held a few inches from the eyes was as invisible as the blackest velvet.

The Falling Stars

The next sign which was to appear in the heavens after those placed in the sun and the moon, was that of the falling stars.

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." Matt. 24: 29.

Many are living on the earth to-day who saw the fulfilment of this sign on Nov. 13, 1833,—more than threescore and ten years ago. And none who beheld it have ever forgotten the sublime and awful beauty of this meteoric shower. This celestial phenomenon continued for three hours, and many who witnessed it were solemnly impressed that it was a divine precursor of the end of all things terrestrial.

Many historical extracts could be given concerning this wonderful exhibition. The stars came from one point in the heavens, and fell, not as ripe fruit, but as green figs from a tree shaken by a wind. They seemed to cover the entire vault of heaven, and fell thick as flakes of snow.

Those who witnessed this event are old. From 1834 to 1844 the world was stirred with the great advent message, known as the "Miller movement," and the attention of all was called to these signs; and from this time the generation which is to witness the coming of the Saviour began. This generation is hoary with age, and the Son of man is at the door.

G. B. THOMPSON.

The Jeweled City

"No gates of pearl, no walls of precious stone, no New Jerusalem, the Bible a myth,"—I heard a college boy say, and a sickening qualm struck into my heart.

The cool dew of evening was gathering, and he sat in a chair at the open kitchen door, both elbows on his knees, and his head in his hands.

What had the college given? What had it taken away? The wisdom of the world had been made his, "line upon line, precept upon precept." The old faith of his fathers had been wrenched

the wicked dead are raised and forever destroyed. The earth is cleansed and purified by fire, and re-created, made anew, prepared as an Eden for the people of God. Here then will be the saints' everlasting inheritance. "Blessed are the meek: for they shall inherit the earth," the earth made new.

We Must Be There

"We must bask in the forgiving smiles of God, to whom we have become reconciled, and sin no more; we must have access to that exhaustless fount of vitality, the fruit of the tree of life,

tabrets and of thy pipes was prepared in thee in the day that thou wast created." Eze. 28:13.

Stealthily a cloud crept over this happy condition. There was one who dared to get out of harmony with the family of heaven. He took advantage of the freedom God had granted to his creatures. Sin sprang into existence with him, the covering cherub, Lucifer, the highest of created beings, the one next to Christ in glory. Ah, it was a sad hour! "O Lucifer, son of the morning! why hast thou sinned? 'Thou sealest up the sum, full of wisdom, and perfect in beauty.' Eze. 28:12. Nothing that would contribute to your happiness has been withheld from you. You have been perfect in all your ways, until now. How could you do this great wrong?" Such must have been the inquiries of his heavenly companions. How they loved and respected him!

Not all at once did the great change come, but like a cloud that flits across the summer sky, a forerunner to the brewing storm, so Lucifer began merely questioning at first why Christ should share God's thoughts, and he have no part; this was followed by the suggestion that none of the members of the heavenly family should be debarred, and then came the final committal that he would institute a new order of things. Ezekiel says: "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: . . . thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic." Eze. 28:17, 18.

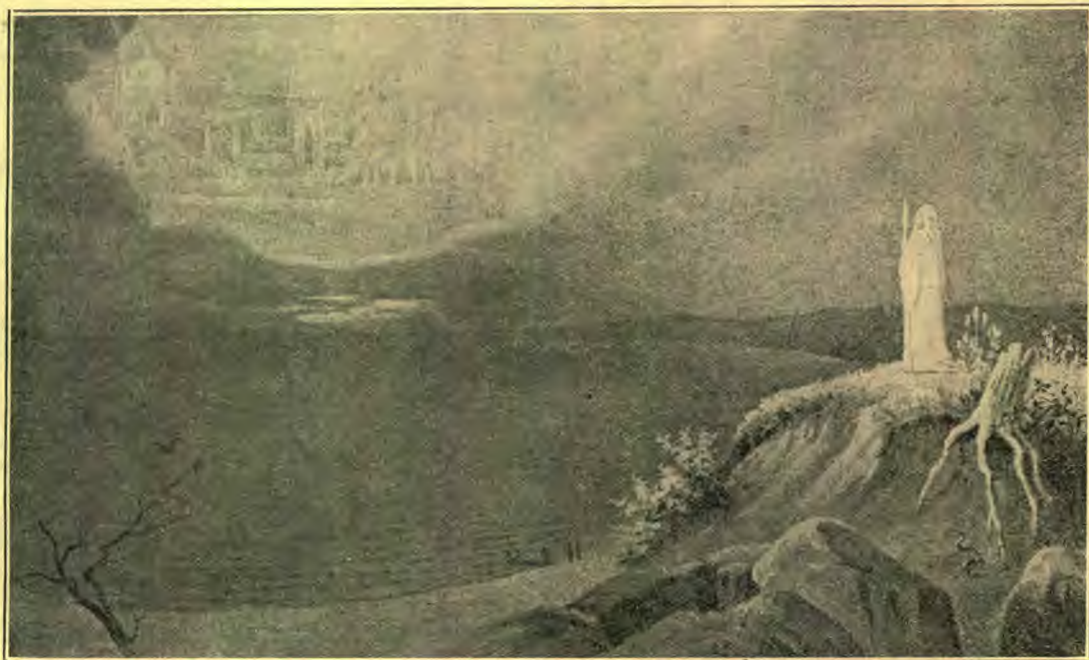
Thus sin was introduced into the universe. And the harmony of heaven was marred by selfishness and suspicion being entertained in the bosom of Lucifer. Jealousy gnawed at his heart. Imaginary wrongs were magnified. Happy had he been if he had cast the insinuation beneath his feet, instead of fostering and cultivating it. The trickling stream soon became a raging, dashing torrent. Resentment gave birth to the unholy ambition: "I will ascend into heaven, I will exalt my throne above the stars of God: . . . I will ascend above the heights of the clouds; I will be like the Most High." Isa. 14:13, 14.

As a father pities his children, so the Lord pities them that put their trust in him. The members of the heavenly kingdom must be enlightened, lest they be deceived about the character of God, lest Lucifer should attempt to misrepresent and seek to gain sympathizers. A general council was held. All joyfully acknowledged the love of God and their loyalty to him. Even Lucifer's heart was made tender, and he almost decided to repent. Then pride returned. Instead of confessing and making right his wrong, he left the presence of God, and employing methods that God could not stoop to use, Lucifer incited rebellion. He deceived, distorted, and misconstrued until he had many minds befogged. Secretly he undermined the government of heaven, while professing to be upholding it.

God could not take immediate action against Satan and cast him out of heaven, lest the angels who did not fully understand the working of Lucifer, would think the Creator unjust. Everything possible was done to win him and his sympathizers back, but they would not return.

Finally the door of mercy was closed, and the message was sent to Lucifer: "I will cast thee as profane out of the mountain of God: and I will destroy thee; O covering cherub, from the midst of the stones of fire. . . . I will cast thee to the ground. . . . All they that know thee among the people shall be astonished at thee; thou shalt be a terror, and never shalt thou be any more." Eze. 28:16-19.

C. L. BENSON.



"And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Rev. 21:2.

from him. He was not moody. He was thoughtfully working it out, as doubtless he had done before. It was an actual expression of what he had come to believe.

Could it be? The beautiful vision of the ages swept away! The bright gem of Israel broken!

The long streets of gold like shining mirrors, the palaces *He* had gone to prepare for his "children," the crystal waters of the life-giving river, and the tree whose leaves were for the healing of the nations (O, diseased nation!), the transparent walls blazing in a thousand tints we can not even imagine, and the twelve gates of solid pearl, each gate a *separate pearl*,—all gone!

Well may Israel weep! well may nations mourn!

And what of the throngs behind us, and the thousands even now, who down through the vista of the years have kept before them the light of the jeweled vision, and like Dr. T. DeWitt Talmage, have exclaimed, "O those twelve gates! O those twelve pearls!"

Let us hug to our hearts the beautiful "myth." Let us live in our lives the Grandest Book that ever was, which, wise men have acknowledged, holds in its pages the most perfect code of morals ever written. Let it make of us, as it has made of our forefathers, holy men and holy women, which means beautiful men and beautiful women, whom every nation and the jeweled city shall be glad to claim and hold.

ELVIRA ANDREWS WEBBER.

Where Is Our Eternal Home?

JOHN in vision saw the New Jerusalem, the heavenly city, coming down from God out of heaven, and it rested upon Mount Olivet. Why does the heavenly city descend to earth, if the saints are to live forever in heaven? But they are not to do so. When the Saviour comes to earth, he takes his redeemed people home with him to live for a thousand years. During this time the earth is left in its desolation; the wicked are asleep in their graves. At the close of the thousand years, the Lord returns to earth, the city with the saints of God descends to Olivet,

and never die; we must repose under the shade of its leaves, which are for the service of the nations, and never again grow weary; we must drink from the life-giving fountain, and thirst nevermore; we must bathe in its silvery spray, and be refreshed; we must walk on its golden sands, and feel that we are no longer exiles; we must exchange the cross for the crown, and feel that the days of our humiliation are ended; we must lay down the staff and take the palm branch, and feel that the journey is done; we must put off the rent garments of our warfare, for the white robes of triumph, and feel that the conflict is ended and the victory gained; we must exchange the toil-worn, dusty girdle of our pilgrimage, for the glorious vesture of immortality, and feel that sin and the curse can never more pollute us. O day of rest and triumph and ever good, delay not thy dawning! Let the angels at once be sent to gather the elect. Let the promise be fulfilled which bears in its train these matchless glories.

"Even so, Come, Lord Jesus."

How Satan Came to This Earth

COULD we draw back the curtains of time from the dim distant past to the age before sin had entered the earth, we should find that a condition of affairs existed throughout the universe vastly different from what we now see. No ripple then disturbed the calm, majestic splendor, that perfect peace, confidence, and love caused to fill God's kingdom. "Ten thousand times ten thousand, and thousands of thousands" of angelic beings who occupied heaven and composed the heavenly choir and orchestra, assembled in the "holy mountain" of God to ascribe praise to their beloved Creator. Lucifer was chorister of this heavenly band, "when the morning stars sang together, and all the sons of God shouted for joy." He was the embodiment of music. Ezekiel says of him, "The workmanship of thy



"I beheld Satan as lightning fall from heaven."



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Might You Not Have Waited One Week?

A YOUNG woman whose parents died when she was a babe, was kindly cared for by a warm friend of the family. Before she was old enough to know him, his business called him to Europe, but regularly during all the years of his absence he sent her money for all her wants. Finally word came that during a certain week he would return, and visit her. He did not fix the day nor hour.

She received several invitations to take pleasant trips with her friends during that week. One of these promised so much pleasure that she could not resist accepting it.

During this outing, her benefactor came, inquired as to her absence, and left. On her return the young woman found this note: "My life has been a struggle for you; might you not have waited one week for me?" More she never heard, and her life of plenty became one of want.

Our Saviour has not fixed the day nor the hour of his return; but he has told us the week, as it were, in which he will come to take his people home. Though he tarry, we are bidden to wait, to watch, and be ready. Shall you or I ever hear from the lips of our Lord those unutterably sad words, "My life has been a struggle for you; might you not have waited one week for me?"

Forgotten Truths

THE dean of the law faculty of the Catholic University recently said that "the condition of the churches to-day is unfavorable for attack; the older beliefs have passed away, and nothing has taken their place. The result is that *non-Catholics* are largely without a firm hold upon religious truth."

The almost innumerable number of churches and religious societies of greatly varying beliefs, and the readiness with which almost any new creed finds adherents, testify to this loose hold the nominal church-goer has upon religious faith. This lack of tenacity for Bible truth is the enemy's opportunity, and he has been energetically improving it.

Truth must be hid in the heart by the Spirit of God to keep one loyal to the right way. Truth hid in the heart is the angel of God's presence that "encampeth round about them that fear him, and delivereth them." When this protection is removed, the church becomes "the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." And for this reason the Christian is admonished "to stand fast," or firm, in the faith; "to hold that fast which thou hast."

A Battered Wall

But professed believers have not heeded these admonitions, and so the wall of Christian doctrine to which the churches are now looking for pro-

tection, is in a battered and dilapidated condition, as the following list of "lost truths" will show. They have forgotten that the apostle said that the Word of God came not by the will of man, "but holy men of God spake as they were moved by the Holy Ghost;" they have forgotten that "all scripture is given by inspiration of God;" so they feel free to accept or reject the teachings of the Bible as seems convenient. They have forgotten that there is no "other name under heaven [but that of Jesus] given among men, whereby we must be saved;" so many have come to look only to themselves, their own good works, for salvation.

The larger part of Christendom have forgotten that Jesus, our example, went down *into* the water and was baptized; they have forgotten that Paul said: "Therefore we are *buried* with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." They have forgotten that the Lord planned to have his gospel supported by tithes and voluntary offerings, instead of by fairs, sociables, strawberry festivals, oyster suppers, kissing bees, rummage sales, and many other affairs of even more questionable propriety. They have forgotten that Jesus said, in speaking of the ordinance of humility: "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." They have forgotten that the apostle declared under inspiration that God "only hath immortality," and so they ascribe this attribute to every human being. They have forgotten that the prophet Malachi says that at the last day the wicked shall be burned up "root and branch," and so somehow they have concluded that our God of love and mercy places the sinner, as soon as his breath leaves him, into eternal burnings. And though we are assured over and over again that the living righteous and the resurrected saints will enter upon their reward *together* at the coming of the Lord, the churches accord to some saints thousands of years more of heaven's joy and peace than is given to others.

The beautiful gospel story as revealed in detail in the sanctuary service of the Israelites, and the important truths prefigured by this service,—truths which should greatly concern all Christians living in the last days, have nearly all been lost sight of. And now that we are in the solemn hour of the judgment, the churches are unconscious of the fact.

The promise, too, of the "new heavens and a new earth, wherein dwelleth righteousness," has been forgotten, and a vague, evanescent heaven has been substituted for the saints' glorious and very real inheritance, the earth made new.

God's people were commanded to be temperate in all things; but many churches seldom raise their voices against tobacco and some other forms of intemperance. Ministers are quite as likely to use the cigar as are infidels. Millions of dollars that might be used in the spread of the gospel are spent by the churches for the gratification of intemperate appetites.

They have forgotten, too, that in Christ all men are free; that none can coerce the conscience of another. They have forgotten that we are to render "unto Cæsar the things which are Cæsar's; and unto God the things that are God's." So they are uniting heart and soul in the work of securing the aid of the civil power in compelling men against their consciences to recognize Sunday as the Sabbath, accepting all that such a law involves—imprisonment, banishment, persecution, and even the death, if necessary, of those who can not conscientiously obey the law.

They have forgotten that God himself spoke his law from Mount Sinai, and with his own finger wrote in the solid stone the words, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy

God: in it thou shalt not do any work." Forgetting these things, they have been persuaded to accept as a substitute for the true Sabbath a heathen day, the day upon which Baal was worshiped; and so fully have they espoused this day as their sabbath that they call it, "The golden link in the chain of days;" "The believer's joy;" "The golden clasp of the week's volume;" "A flower from Eden's garden" (it must have been one that the serpent dropped on his visit there); "The brightest gem in man's casket of mercies."

Some understand full well the nature of this substitute for the Sabbath of Jehovah, but others are deceived. Our Father bids those who know the true nature of this spurious sabbath to hold high the lamp of truth that its rays may penetrate every heart.

The apostle Paul said that in the last days perilous times should come, "for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, . . . having a form of godliness, but denying the power thereof," and that "evil men and seducers shall wax worse and worse, deceiving, and being deceived." All this has been forgotten, and the Christian world is declaring that the world is growing better; that we are nearing the millennial age. So fully has this delusion been espoused notwithstanding appalling crimes of every kind are almost hourly doubling in number, that one hardly dares openly to proclaim the true situation. But were the great search-light of heaven to be thrown to-day upon every city and town of this country, and the record of its observations emblazoned in the sky, the expected good time, the millennium in the minds of all, must instantly recede to an infinite distance.

The churches have forgotten that the true millennium marks the time of our visit in *heaven*. The Saviour comes to earth, takes his people home with him to be *his guests* for a thousand years. During this time he entertains and instructs them himself. We, his people, are his guests in his Father's home. He takes us to visit his friends in other worlds, and does more than we can conceive to make our visit one of indescribable joy and peace. Then at its close he returns to earth with us to fit up our eternal home. O glorious prospect to the people of God!

Among the sweetest words our Saviour spoke while on earth were those recorded in the fourteenth chapter of John: "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." But the world has almost forgotten this precious promise; they have forgotten about the signs that he said should betoken his early return. The special signs were given, but the churches saw them not. And still the Lord is seeking to arouse them. He shakes the earth, whole cities disappear, and yet the people are unmoved. Had they not forgotten that the Lord said that he would "do nothing, but he revealeth his secrets unto his servants the prophets," they would not now be ignorant of the solemnity of the times in which we live; but they have despised the Lord's prophets, and have called them blind guides, not realizing that they themselves were the ones at fault.

But as the earth approaches its final dissolution, the Lord sends his last message of warning to the world, that they may prepare to meet him in peace. And Isaiah's admonition, which gathers force by every added year, comes to-day as a personal appeal to every lover of truth: "Turn ye unto him from whom the children of Israel have deeply revolted." Isa. 31:6. F. D. C.

— James Russell Lowell.

The Dead Are Dead

(Concluded from second cover page)

down to McKinley, are endeavoring to make the principles which they held while on earth felt through the medium of President Roosevelt."

David, the great king of Israel was not conscious of assistance from the spirit world in his arduous task of ruling his kingdom; for he says: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 3, 4.

It is evident that the Lord has instituted an altogether new order of things for our day, or else the enemy of righteousness has succeeded throughout the Christian world in subtly supplanting the truth of man's true nature by a very dangerous error.

We are forced to believe from the Word, which is our guide, that man is yet mortal; that "God only hath immortality;" that when a man dies, "his thoughts perish," and that he knows nothing more until the resurrection.

Let us search the Word, learn the whole truth, and be saved from the deceptions of Satan that are bringing eternal ruin upon the earth.

A Pertinent Question

Do you believe that man is immortal? If so, why do you? There is no Scriptural authority for such a belief. The Bible says that God "only hath immortality." 1 Tim. 6: 16. The apostle Paul tells us in Rom. 2: 7 that God will reward those who by patient continuance in well-doing seek for glory and honor and immortality. If man possesses immortality naturally, why is he rewarded for seeking it?

Immortality a Gift

Immortality is the gift of God through Jesus Christ our Lord, for in Rom. 6: 23, Paul says, "For the wages of sin is death, but the gift of God is eternal life [or immortality] through Jesus Christ our Lord." Again, in 2 Tim. 1: 10, we learn that by the appearing of our Saviour Jesus Christ, death is abolished, and life and immortality are brought to life through the gospel.

Putting on Immortality

"This mortal must put on immortality," says Paul in 1 Cor. 15: 53. Here man is said to be mortal, and he is represented as putting on immortality at some time. How can he put on that which he already has on? By reading this entire chapter, it will be seen that at the second coming of Christ, when the resurrection takes place, the saints of God will put on immortality; for at the sounding of the last trump "this corruptible must put on incorruption, and this mortal must put on immortality." Truly, immortality is a gift of the gospel, and not a gift of nature.

God's Plan

In God's plan, life and immortality are dependent upon righteousness, and righteousness upon faith. By choosing, believing, receiving, and submitting to God we have life. By rejecting him we choose sin; and choosing sin, we choose death, eternal death. James 1: 15.

Peter, in speaking of sinners, says they "shall utterly perish in their own corruption." Can such an expression mean anything less than absolute cessation of existence?—Not by any legitimate interpretation of the English language. Theology says it means living in eternal torment; but God does not say so. When a man dies, he is unconscious, and remains so as long as he is a dead man. God can bring the dead to life, thus restoring consciousness; but so long as a man is dead, he is dead, wholly unconscious, and therefore can not be immortal. Ps. 146: 3, 4.

Origin of Belief in Immortality

One writer says: "The doctrine of the natural immortality of the soul is one of the oldest and one of the most wide-spread doctrines that has ever been in the world. It was preached before even faith in Christ, the Saviour, was preached. 'The serpent said unto the woman,

Ye shall not surely die,' and from that day to this that doctrine has been believed more generally by the children of men than has the truth of God. Indeed, in our day the doctrine of the immortality of the soul has gained such favor among even those who profess the Word of God as their standard of belief, that to deny it is considered by the majority of them as equivalent to a denial of the Bible itself. But, instead of such denial being in any way a denial of the truth of revelation, the fact is that the truth of revelation can be logically and consistently held only by the total and unequivocal denial of the doctrine of the natural immortality of the soul."

Were it not for this false doctrine of immortality, spiritualism could never have been known; and through this doctrine of natural immortality many persons have been led to regard our Father as unjust, because, as they think, he keeps the "immortal spirits" of the wicked writhing in the lake of fire through the ages. But such is not true; the wicked and the righteous sleep in the grave until they are called forth by the Life-giver, who then meets out to each class its portion.

Let us all in that day be ready to receive the gift of immortality, and reign with the King of kings forever.

An Appeal

YOUNG people of reason and common sense, give your serious attention to these points. Read your Bibles again. Read carefully—read prayerfully. See whether these things are true or not. Dare to think for yourselves. Do not trust to commentaries. Do not build your faith on bodies of divinity. Go to the fountain head of truth. "The words of the Lord are pure words." "The law of the Lord is perfect." This can not be said of the writings or opinions of any man or number of men, however wise and holy they may be. To err is human. God and his truth are alone infallible. Show yourselves true Protestants, and cast away the "traditions of men." You have the Bible. The wisest and holiest of the "Fathers" had no more. Your ministers have nothing else to guide them—at least they ought not to have. "The Bible, and the Bible alone, is the religion of Protestants." Go, then, to your Bibles, and see whether the God-dishonoring doctrines to which your attention has been directed are found there or not.—*Uriah Smith.*

DR. LEE: "There is no express command for observing the first day of the week as a Sabbath."—*Lee's Theology,* page 562.

Dr. Binney, Methodist: "There is no express command for this change recorded in the New Testament."—*Binney's Theological Compend,* page 133.

Dr. Buck of the Independents: "It must be confessed that there is no law in the New Testament concerning the first day."—*Buck's Theological Dictionary,* art. Sabbath.

Religious Liberty Notes

Principles of Religious Liberty

THE generally accepted idea of religious liberty is understood to be that the state shall not make nor enforce laws that will compel people to be religious; in other words, every person should be left free to worship God according to the dictates of his own conscience. Many, however, who would spurn the idea of compelling people to be religious, are unwittingly compromising the real principles of religious liberty by exerting an influence in favor of legislation, which involves the enforcement by law of certain religious acts, among which is that of Sunday observance.

The difficulty with many who are pursuing a wrong course in the matter, lies in the fact that

they have never learned the proper relation that exists between the church and the state. They should understand that the church is established for the purpose of conserving the interests of Christianity and religion. Its sole province is to make men better spiritually and morally. The church should not only teach people to do right outwardly, but it should lead them to forsake their evil ways both openly and in secret, and thus prepare them to stand in the judgment; "for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

The state was ordained by God to make men civil; in other words, it requires that all citizens shall be restrained from any interference with the natural rights of others,—life, liberty, and the pursuit of happiness.

It should be remembered that the liberty guaranteed by the state is to all, regardless of one's religious faith and practise, or whether one makes any profession of religion at all, provided one does not trespass upon the rights of others. In short, the state is to make men civil, but not religious. K. C. RUSSELL.

A Russian Boy's Speech

At a prayer-meeting held in the first Baptist church of Chicago in 1892, when the leader of the meeting called for signatures to a petition to Congress for a Sunday law, a Russian youth arose, and with much earnestness said:—

"I am from Russia, the land of intolerance,—the land of a union of church and state. I have seen the scars on the wrists of the missionaries whom you sent to my country,—scars made by chains placed on them by Russia's union of church and state. I joined the Baptist Church in Russia because it trusted in God, not in the state. And now I come to America and enter my beloved Baptist Church, and hear you petitioning Congress for a law to bind chains on the wrists of your fellow men. I appeal to you in the name of God, Send your petitions to the throne of God, and not to the Congress of the United States."



"Send your petitions to the throne of God, and not to the Congress of the United States."

Sunday laws in this country have already driven twelve Christian men into the chain-gang of Tennessee for a total of 445 days. They have imprisoned in the space of eleven years forty-one conscientious Christians for a total of about 1,722 days.

"A Fair Field and No Favor"

REV. CHARLES HADDOX SPURGEON, the eminent English Baptist, said: "I am ashamed of some Christians because they have so much dependence on Parliament and the law of the land. Much good may Parliament ever do to true religion except by mistake. As to getting the law of the land to touch our religion, we earnestly cry, 'Hands off, leave us alone!' Your Sunday bills and all other forms of Act-of-Parliament religion seem to me to be all wrong. Give us a fair field and no favor, and our faith has no cause to fear. Christ wants no help from Cæsar. Let our members of Parliament repent of the bribery and corruption so rife in their own midst before they set up to be protectors of the religion of our Lord Jesus Christ. I should be afraid to borrow help from government; it would look to me as if I rested on an arm of flesh, instead of depending on the living God. Let true religion triumph by the power of God in men's hearts, and not by the power of fines and punishments."

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