

30/46

SIGNS OF THE TIMES



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The SIGNS OF THE TIMES *for 1905*

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SIGNS OF THE TIMES

Mountain View

California

SIGNS OF THE TIMES

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

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For Terms, See Page 15.

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"THEY SHALL BE MINE, SAITH THE LORD OF HOSTS."

By MRS. E. G. WHITE.

THE world is preparing for the last great conflict, nation rising against nation. The vast majority of human beings are taking their stand against God. But in every age the Lord Jesus has had His witnesses,—a remnant who trusted in the Word of God. And to-day, in every place, there are those who hold communion with God. A vital undercurrent of influence is leading them to the light, and when the question comes to them, "Who is on the Lord's side?" they will take their position for Him. Their characters have been moulded after the divine similitude, because they have read and practised the teachings of His Word.

Many in retired homes are God's hidden ones, serving Him according to the light they have received. These hidden ones greatly delight in the Word of God. His precepts are appreciated and treasured by them, and many are the works of love that they do for Christ's sake.

When Elijah complained that he stood alone in his service for God, the answer that came from heaven was, "I have reserved to Myself seven thousand men, who have not bowed the knee to Baal." Men are at best poor judges of the advancement made by the Gospel, of the influence that it has on souls who, perhaps, have never heard the preaching of an ordained minister. All through the world the Lord has His chosen ones. We can see plainly the prevailing degeneracy. Profligacy and infidelity are increasing to alarming proportions. Yet in the most wicked communities there are homes from which sincere, earnest prayers ascend to Christ.

In the judgment many secret things will be revealed. Then we shall see what a belief in God's

Word has done for men and women. It will be seen how small companies, sometimes not more than three or four, have gathered together in secret places to seek the Lord, and how they received light and grace, and rich gems of thought. The Holy Spirit was their teacher, and their lives revealed the blessings that come from a possession of the oracles of

the Word of God, which told them of the hope of immortal life in the kingdom of God. Of "them that feared the Lord, and that thought upon His name," it is written, "They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them as a man spareth his own son that serveth him."

CHRIST OUR RIGHTEOUSNESS

Down to this earth in its maelstrom of misery,
Down to the world in its weeping and woe,
Michael the man-lover, chief of the cherubim,
Comes for the harvest He cannot forego.
Over the earth has the sin-cloud been hovering,
Wickedness triumphs and riot is rife;
Parched are the plains where sin's victims are wandering,
Lost and athirst for the water of life.

Over the hills of Judea a caravan
Slowly is winding its tortuous way;
Far have they followed the star of His heralding,
Out from their darkness and into His day.
Rich are their gifts - what they seek is so measureless
Earth has no language to tell all its worth;
Here is a gift which the heavens are giving us -
Richer, as heaven is richer than earth.

There is God's gift to us, there in fair Bethlehem,
True "house of bread," tho' the world knew it not.
There were His witnesses kneeling in wonderment,
There, in that manger the treasure they sought,
Down all that starry way, down to His manger-bed,
Came the great chorus to welcome His birth,
Bearing to all in this thorn-fested dwelling place
Message of peace and goodwill upon earth.

O, how the hosts of the nether world hated Him,
Poisoned the minds of the souls He would save,
Tempted Him, warred with Him, sought to entangle Him,
Compassed His death there and sealed up His grave.
Into that tragedy all of earth's wickedness
Focused and fell in one terrible blow -
Struck at her Maker, yea, struck at and wounded Him,
Earth in rebellion was sinking so low!

On that rude cross of wood, see how they wounded Him;
See how the blood from those wounds trickled down -
Down from the nail-prints and down from the spear-gashing;
Down from the wounds of that thorn-woven crown.
Pitying Nature then folded her cerements
Close o'er the mob-trodden, blood-sprinkled hill,
Hiding her face from the sight of that sacrifice,
Bidding the hate-venting rabble be still.

That was our sin-cleansing that Heaven's sacrifice;
That was the price Heaven paid for our sin.
There hung our Maker, and there in that sepulchre
Softly they laid Him, our closest of kin.
Sin could not hold Him, for sin had no part in Him;
Thus came He forth with the keys of the grave;
Thus did He shatter the bands of the enemy
Victor in righteousness, mighty to save.

Charles M. Snow

GOD IS CALLING.

TO-DAY mercy pleads with the sinner. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways, or why will ye die?" The voice that speaks to the impenitent to-day is the voice of Him who in heart-anguish exclaimed as He beheld the city of His love, "O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not! Behold, your house is left unto you desolate!" In Jerusalem, Jesus beheld a symbol of the world that had rejected and despised His grace. He was weeping, O stubborn heart, for you. Even when Jesus' tears were shed upon the mount, Jerusalem might yet have repented, and escaped her doom. For a little space the Gift of heaven still waited her acceptance. So, O heart, to you, Christ is still speaking in accents of love, "Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with

God. When Christ shall separate the tares from the wheat, it will be seen that God recognizes and honors these lowly followers. In the world they may not have been thought worthy of recognition, but in the heavenly courts they are registered as true and faithful. Through trial and opposition they kept their faith untainted. They gathered strength from

Me." "Now is the accepted time; behold, now is the day of salvation." You who are resting your hope on self, are building on the sand. But it is not yet too late to escape the impending ruin. Before the tempest breaks, flee to the sure foundation. "Look unto Me, and be ye saved, all the ends of the earth."—"Mount of Blessing."

WAS THE DEATH OF CHRIST NECESSARY?

BY R. C. PORTER

THE account of the creation of man, contained in the first two chapters of Genesis, is a remarkable revelation of God's love in the provision made for the comfort and happiness of His children.

The family relation, and the Sabbath,—these two institutions were both intended as means to that end.

But after man had fallen under sin, it was written of him: "There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good; no, not one."

This was the condition into which man was plunged by sin. The whole race, without an exception, was placed where none could do righteousness. Christ said to the young man, "If thou wilt enter into life, keep the commandments." He also said, "Without Me, ye can do nothing." From the days of old we have the same pleading of God: "O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." But man sinned, and "the wages of sin is death."

In placing His law before man, God showed His love by giving, in that law, only the principles of happiness. These principles were the principles of righteousness, and only in righteousness is happiness and life. So the psalmist says, "All Thy commandments are righteousness." And the wise man declares: "In the way of righteousness is life; and in the pathway thereof there is no death." Prov. 12:28. His laws were ordained to life. Rom. 7:10.

Since the fall, can man restore himself without a Saviour?

It has ever been the tendency of the human heart, since sin entered, to seek perfection apart from Christ. The history of Israel under the old covenant is but the story of impossibility that lies at the threshold of every attempt to attain righteousness and life without a Saviour. "But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore?—Because they sought it not by faith, but as it were by the works of the law."

What Is Required

in order to meet the demands of the law of righteousness?—Every individual is required to live in perfect obedience to every precept of the law from birth to death. This, according to the scriptures above quoted, no man hath done, or can do. Suppose a man were able to commence now, and live the balance of his days in perfect obedience to the law, could he pass, at life's close, before that law as perfect in character during his entire life?—No; because of his past failures, his life would be imperfect. It is also evident to every man that has tried to live a perfect life without Christ, that such a thing is impossible. His own heart's condemnation is but the open declaration that without a Saviour man is lost. Life would have been eternal if righteousness had not been lost. Death came by sin. If man can

save himself from sin, he can in like manner save himself from death. As Death steals upon us, and his icy hand is felt clutching at the foundation of natural life, what man can save himself from the grim monster? Since sin entered, the universal verdict is, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Outside of a Saviour, there is no discharge from this fiat. It is as futile for a man to try to save himself from sin without a Saviour, as to seek to save himself from death, which came as the result of sin, without a Saviour. The logic of this conclusion is self-evident.

This brings us to the scriptures which declare that Jesus Christ is

The Only Possible Hope

of the world, for release from both sin and death. "I am the door; by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture." "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." To him the porter does not



open. "The thief cometh not, but for to steal, and to kill, and to destroy; I am come that they might have life."

Satan, as a thief, started the claim of the possibility of perfect life outside of Christ. He robbed man of confidence in Christ, and stole from Christ, so far as possible to do, the honor of giving righteousness and life. He came to deprive us of these things, to destroy us.

Christ found us under sentence of death, and how can He justly free us from that sentence, since the penalty is just? He could only do so by taking man's place, and living under man's temptations a righteous life for man from birth to death, and dying under man's death sentence as his voluntary substitute. This He did.

His life was perfect from birth to death under the very temptations that meet us in life's pathway. This is what is required of each of us, but we have lost it. In and of ourselves it would be impossible to supply perfect obedience; for our lives testify to our imperfections. The perfect One is "Jesus Christ the righteous."

To give us full confidence that in Him our salvation is assured, we must know that the death penalty overhanging us is accepted by Him, altho He is

innocent and free from the sin which brought death.

We find this plain truth declared in Isa. 53:6: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." And again, in the same chapter: "Yet it pleased the Lord to bruise Him; He hath put Him to grief; when Thou shalt make His soul an offering for sin. . . . By His knowledge shall My righteous Servant justify many; for He shall bear their iniquities. . . . He hath poured out His soul unto death; and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors."

According to these scriptures, Jesus Christ can "be just, and the Justifier of him which believeth in Jesus." He lived for man a perfect life from birth to death. He has therefore a perfect life to offer to the one who believes in Him as a Saviour. Innocent tho He was, He paid the penalty of man's transgression. Having met the death penalty in His own person, for us, he can ask our release from death without lowering the dignity of God's government.

So Paul declares, "That God was in Christ, reconciling the world unto Himself, *not imputing their trespasses unto them.*" To whom, then, were they imputed?—"For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."

From this glorious fact the apostle draws the conclusion in Rom. 5:19: "For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous." Obedience, perfect and unceasing, is required for

every moment of our lives. He has it to offer for us. He is "merciful, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin; but He can by no means clear the guilty." To be cleared, man must confess his guilt, accept the righteous life He lived for him, and thus be free from the death penalty.

Surely, "There is none other name under heaven given among men, whereby we must be saved."

MANY that are looking at me may never die; we are near the end of this dispensation. The coming of the Lord in the clouds to take His church to be with Him

self is the Christian's hope. O, to be ready! In the Master's name I tell you, Be ready! I charge you to prepare for His coming.—Henry Varley (1875).

THE VISION.

BY CLYDE SCOTT CHASE.

By a grim, rugged mountain, in grandeur upreared,
A man lies asleep at the closing of day,
And before him in vision the nations of earth
Strive one with another for prestige and sway.
At their feet all unheeded, eternity's shore
Yawns, silently waiting their on-coming flight;
But the dark, pathless ocean, with fierce, warning roar
Throws high the white breakers far into the night.
And, lo! in the east a fair angel appears,
The light of his glory bright gilding the wave,
As swift on his mission our planet he nears,
With the last Gospel message, the nations to save.
To all kindreds and peoples his trumpet of gold
Proclaims the great message in warning aloud,
While above him, dispelling the darkness untold,
The hand of the Master is seen in the cloud.

I REST in the Bible as the only book in which is to be found true eloquence and wisdom.—Picus *Mirandula.*



By H. A. ST. JOHN

TRANSGRESSION OF THE LAW.

UNRIGHTEOUSNESS, ungodliness, iniquity, disobedience, rebellion, transgression, lawlessness, uncleanness, and all other words of like import, as used in the Word of God, are comprehended in that little word, of frequent occurrence, and only three letters, namely, SIN. And sin is defined by Inspiration as, "the transgression of the law." "Whosoever committeth sin transgresseth also the law; for *sin is the transgression of the law.*" 1 John 3:4. "By one man *sin* entered into the world, and *death by sin*; and so death passed upon all men." Rom. 5:12. Sin, when it is finished, always brings forth death. James 1:15.

Thus we see that the transgression of the law of God, sin, is the cause of all sickness, all trouble, and all death, in the world. It is the one thing above all others against which the Word of God warns.

Christ was manifested to take away sin, and in Him was no sin. Jesus died for sinners, and by His sinless life, and vicarious death, a remedy for sin has been provided and made available to all men. Christ is the great Physician of the sin-sick soul, and His glorious Gospel is the only remedy for sin. No other remedy is needed, as this is absolutely infallible, and always accessible to all. A fountain has been opened for sin and uncleanness, and whosoever will may come to the fountain, wash, and be made clean.

God, Christ, the Holy Spirit, and the holy angels, all antagonize sin, and this antagonism will never cease till sin is destroyed, and God has a clean universe. With the destruction of sin will come also the destruction and utter perdition of all who will persist in the neglect of the great salvation provided. Refusing to be separated from the unclean thing, sin, God can do nothing better in the eradication of rebellion from His government, than to destroy the incorrigible sinner with his sins.

The perfect law of God will never be vindicated until the curse of sin and death are no more. "If

we confess our sins, He is faithful and just to forgive us our sins." 1 John 1:9. "By the law is the knowledge of sin." Rom. 3:20. By the Gospel is the all-sufficient remedy. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

Thus we see that the law was ordained to life, and if it had always been obeyed, death could never have entered our world. No pen can describe, no mortal mind can conceive, the fearful results of transgression that have spread over our world for nearly six thousand years, and the devastating flood of sin, iniquity, and transgression, of the perfect and holy law of God, still continue, with ever-increasing volume and violence, and will continue until the earth is devoured by the curse. Then, when the transgression of God's law has done its worst; when ruin, and desolation, and darkness, shall reign everywhere; when a most terrifying object-lesson of the consequences of transgression has been given the universe, the possession purchased by the precious blood of Jesus will be redeemed to the praise of God's glory.

By the element of fire the Lord will burn up all the works of sin and Satan. All the marks and scars of sin will be forever erased. It will be the day of the utter perdition of all rebels and rebellion. The slimy path of the old serpent will be wiped out forever. Ungodliness, unrighteousness, iniquity, will forever cease. Sin, sickness, suffering, and death, will be no more. The first dominion, with all its pristine glory, will return, to be eternally inhabited by the Redeemer and redeemed. Then, and not till then, will the Lord's Prayer, so oft and long repeated, be fully answered; the will of God will be done on earth as it is done in heaven.

O sinner, break off your transgressions by turning to the Lord, and put on His beautiful robe of righteousness, and thus be enrolled among the subjects of His coming kingdom of glory and immortality, of light, love, and loyalty.

ye into all the world, and preach the Gospel to every creature;" "teaching them to observe all things whatsoever I have commanded you." The ambassador of truth preaches and teaches the Word and commandments of the Lord. He invites, persuades, and entreats men to believe, but depends upon the Holy Spirit to bring conviction and obedience. He gives his message, and leaves results with God. Those who desire the truth, he believes will accept the truth when they hear it. With Christ he says: "If any man hear My words, and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth Me, and receiveth not My words, hath One that judgeth him; the Word that I have spoken, the same shall judge him in the last day." John 12:47, 48.

But belief in error leads men to pursue a very different course. The advocates of error are not content merely to present their views, and leave their hearers to accept them or not, as they see fit. If milder means fail of making them believe what they think ought to be believed, they will resort to compulsion. As far as lies in their power, they will force men to comply with their ideas of what is right. This is what the Jews did in the days of Christ, and what the church has done ever since, whenever she has lost the grace of Christ. Finding herself destitute of the power of love, she has reached out for the strong arm of the state to enforce her dogmas and execute her decrees. Here is the secret of all human religious laws that have ever been enacted, and the secret of all persecution from the days of Abel to our own time.

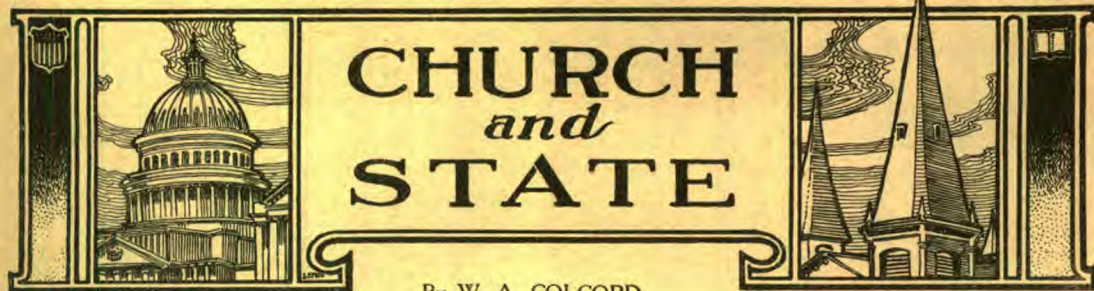
Christ does not drive, but draws, men unto Him. The only compulsion which He employs is the constraint of love. When the church begins to seek for the support of the secular power, it is evident that she is devoid of the power of Christ—the constraint of divine love. This is the meaning of the statement in 2 Tim. 3:1-5, that in the last days men would have a "form" of godliness, but would deny the "power" thereof. While professing to be Christians, by appealing to the state to enforce their religious views, men deny the power of God in Christ to convert and reform men.

And a fact worthy of note is, that men generally work the hardest to have enforced by law the greatest error in their creed. Nebuchadnezzar never made a more positive or insistent decree than the one by which he commanded all to bow down and worship the golden image which he had set up. The most oppressive laws of Europe have been those requiring men to pay homage to the Papacy. And the laws which the Protestant churches to-day are laboring the hardest to have made and enforced are laws for the observance of the first day of the week as the Sabbath, while the commandment of God, as plainly as words can state it, says, "The seventh day is the Sabbath." But thus it is, and thus it ever has been, the farther men in their belief get from the truth, the more state aid they require. But when they know the truth, and when they hold the truth as it is in Jesus, they know that there is nothing so powerful as the truth itself, and that genuine conviction and true conversion are wrought "not by might, nor by power, but by My Spirit, saith the Lord."

GLEANINGS ON PROPHECY.

THE Bible interpreted by sanctified common sense, with all wise helps from nature, from history, from all knowledge, and especially from the revealing Spirit, is the only and sufficient and authoritative guide in all matters of Christian practise, as it is in all matters of Christian faith; so that whatsoever the Bible teaches, by precept, example, or legitimate inference, is imperative upon all men at all times, while nothing which it does not so teach can be imperative upon any man at any time.—*Dexter's "Congregationalism," page 2.*

CONCERNING the signs of His coming, Jesus gave this parable: "Now learn a parable of the fig tree: When her branch is yet tender, and putteth forth leaves, ye *know* that summer is near; so ye in like manner, when ye shall see these things come to pass, *know* that it is nigh, even at the doors." Mark 13:28, 29.



By W. A. COLCORD

CREED POWER AND STATE AID.

IT is natural for men not only to believe, but to desire that others shall believe as they believe.

While, to defend truth, it may be necessary at times for men to stand alone, it is unnatural for any man to desire to do so. Belief and desire for uniformity of belief naturally go together. What a man believes he naturally desires to communicate to others; and what he tells to others he naturally wishes them to accept as true.

But what a man believes, and by what means he seeks to induce others to accept it, are important considerations just here.

The word creed comes from the Latin word *credo*, which means, "I believe." But what do I believe? What should I believe? And what is the true basis of what I should believe?

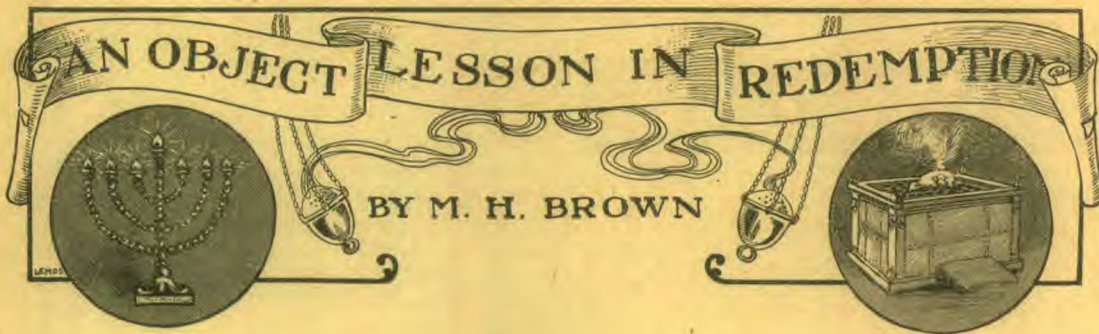
Truth is what I should believe, to be sure. But what is truth? Christ has answered this question.

"Sanctify them through Thy truth," He prays; and then He adds, "Thy Word is truth." John 17:17. "Faith cometh by hearing, and hearing by the Word of God." Rom. 10:17.

But instead of taking the Word of God as their creed, men have generally formulated creeds for themselves. Instead of saying, "I believe what the Bible says," they have been prone to frame something else, and often something very different from the Bible, as the basis and expression of their belief.

And the more error it has contained, the more tenaciously, it seems, men have clung to their creed. As with the habit of taking intoxicating drink, belief in error generally gets a very strong hold on men. Once accepted, it is very difficult to dislodge. As with the inebriate and his wine, the more of error one has in his creed the more unreasonable, irascible, and dangerous generally, he becomes.

The proper means of extending belief in any doctrine is indicated in the Gospel commission: "Go



Man a Sinner.

MAN was created in the image of God, and, like all of His works, was pronounced by the Creator "very good." Gen. 1:31. The wise man testified that, "God hath made man upright." Eccl. 7:29. Man was in harmony with his Creator, and delighted to do His will. It is inconceivable that God would create a being not in harmony with Himself. Therefore, we must conclude that, if man is now alienated from God, this separation must have been caused by his departure from God's way. In other words, man became disobedient, and rebelled against God's authority. The history of this first step in disobedience and rebellion is given in Genesis 3. The penalty for disobedience is death. Gen. 2:16, 17; 3:17-19; Rom. 5:12.

God's love prompted Him to create man and other intelligences, that they might share with Him the joy and felicity of life untainted by sin, and free from the sorrows and sufferings that follow in its train. The same divine wisdom and love that led God to create a sinless and happy pair to share the joys and pleasures of life, would lead Him to devise a plan by which they might be restored to the happy estate from which they fell, and be saved from eternal ruin. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

One of the saddest results of sin has been to deceive man, and blind his eyes to spiritual things. This makes it difficult to teach him spiritual truths, and enable him to understand the way of life. To overcome this difficulty, and aid in making plain the plan of redemption, the Lord has made use of

The Earthly Sanctuary and Its Services.

as an object-lesson. A profound and devout Bible scholar once said of this subject, "The sanctuary is like a golden thread that winds its way all through the Scriptures." It is a key which unlocks many doors in the great temple of Bible truth. It solves many difficult theological problems. It throws a flood of light on the plan of salvation. Therefore, we may profitably study this great object-lesson which God has given us.

The tabernacle, or temporary structure, built by Moses, and the temple erected by Solomon, were built according to divine instruction, a pattern or model being furnished by the Lord to guide in their construction. Heb. 8:5; 1 Chron. 28:11, 12, 18, 19. In Exodus, chapters 25 to 40 inclusive, we have the instruction which the Lord gave in regard to the construction of the sanctuary, the selection and consecration of the priests, and the record of the erection of the tabernacle and its anointing, for the priestly service to be carried forward in it. In the book of Leviticus the priestly service is described with great care. Why is this subject so clearly and explicitly set forth in the Scriptures? And why should the Lord be so particular to require them to

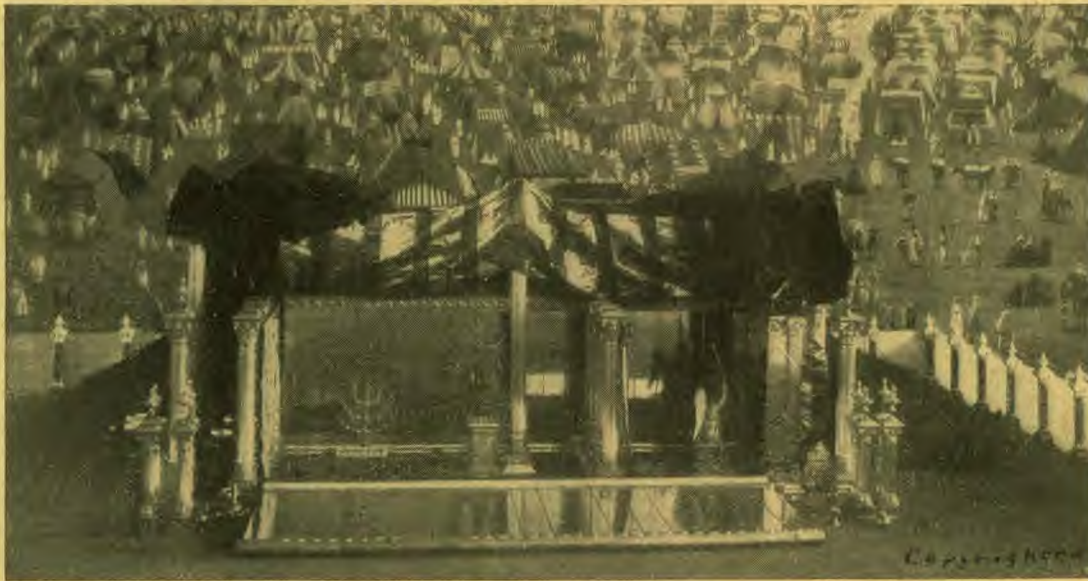
follow a pattern in making the sanctuary, and describe so minutely and specifically the service of the priests? The Lord answers these questions in His own Word. He tells us that the sanctuary built by Moses was a pattern of a sanctuary or temple in



heaven, which the Lord pitched, and not man, and that the service of the priests in the worldly sanctuary was a shadow or type of Christ's service as our High Priest in the heavenly sanctuary. See Heb. 8:1-5; 9:9, 23, 24.

The Pattern.

The pattern shown to Moses in the mount was a pattern of the sanctuary in heaven, so that when Moses followed the pattern in making the tabernacle, it became to the people a pattern "of things in the heavens,"—the heavenly sanctuary,—and its holy places made with hands were "figures of the



true" holy places, as shown by the scriptures last cited. Thus, the Lord designed that the earthly sanctuary and its services should be an object-lesson to teach the people in regard to the priesthood of Christ in the heavenly temple.

In order to learn the lessons we should from the earthly sanctuary and its services, we must study them. We are to remember, however, that the Levitical law which regulated those services was only a "shadow of good things to come, and not the very image of the things." Heb. 10:1. Therefore, it is not necessary, in this study, to do more than call attention to the great leading features of the subject, that stand out clearly and plainly as essential parts of this great object-lesson.

1. The sanctuary had two apartments and a service in each.
2. The first apartment, called the holy place, had

three articles of furniture, the table of showbread, the golden candlestick, and the altar of incense.

3. The second apartment, called the most holy place, had in it the ark of the testament in which was the law of God, or Ten Commandments, written by the finger of God on tables of stone. Over the ark, as a cover, was the mercy-seat, and above it were the two cherubim, between whom God's presence, the holy Shekinah, was manifested. The Lord instructed the people to build Him a sanctuary that He might dwell among them. Ex. 25:8. Yet David understood that the sanctuary which Moses built for God to dwell in was only a figure or pattern of the true sanctuary in heaven, where God really dwells between the cherubim. See Ps. 102:19; 99:1.

4. A veil constituted a door by which to enter the holy place, and another veil, known as the second veil, separated the holy place from the most holy place. Heb. 9:1-5.

The Priestly Service.

This service is declared to be an example and shadow of heavenly things. Heb. 8:5. In studying the type, we find:

1. That there was a priestly ministration in each apartment of the sanctuary.

2. That the ministration was completed with one round of service which covered the period of one year, and closed with a special service on the tenth day of the seventh month. The special service was called the cleansing of the sanctuary, and that day was called the Day of Atonement. Lev. 16:2-34; 23:26-30; Heb. 9:1-7; 10:1-3. In order that each high priest might complete the entire round of service, and thus shadow forth the priestly service of Christ, it covered only a period of one year. Christ's priesthood is an unchangeable priesthood, as regards continuance. That is, He is a priest after the order of Melchizedek—an independent line, having no predecessor and no successor. In the Levitical priesthood, the priests were all chosen from the tribe of Levi, but Christ came from the tribe of Judah. Hence, while the form of service under the Levitical priesthood was a type of Christ's service as high priest, its unchangeable character, in not passing from one to another, is represented by the Melchizedek priesthood; and in order that each high priest under the Levitical law might prefigure as fully as possible the complete ministration of Christ without interruption by the death of the priest, the short period of one year was chosen in which a complete round of service was performed. See Heb. 6:20; 7:1-28, especially verses 21-25.

In Leviticus, full instructions are given concerning the sin-offerings. Through these offerings the sins of the people were removed, and borne by the priest to the sanctuary, either through the blood or the flesh of the offering. This service continued throughout the year, and resulted in the transfer of the sins of the people, first to the offering, then to the sanctuary through the ministration of the priest. Thus the sins of Israel were lodged in the sanctuary, and some service was necessary for their removal. This service occurred on the tenth day of the seventh month, as described in Leviticus 16 and 23, reference to which has already been made.

The Cleansing of the Sanctuary.

This was the culmination of the year's service, and was a memorable day for God's people. Two goats were chosen, and lots were cast upon them, one for the Lord, and one for the scapegoat. The one upon which the Lord's lot fell was killed, and its blood was sprinkled by the high priest before and upon the mercy-seat in the most holy place, or inner apartment of the sanctuary. By divine appointment, this

service released the sins lodged in the sanctuary by the ministration during the year, and they were borne from the sanctuary by the high priest, and transferred to the scapegoat by a simple ceremony. This consisted in the high priest placing both his hands upon the head of the scapegoat, and confessing over him the sins of the people. Then the scapegoat, laden with these sins, was sent away by the hand of a fit man into the wilderness, and there left to perish. Lev. 16:20-22.

This service did not actually remove or take away

established as true, and it is generally accepted by Bible expositors; that is, that a day in symbolic prophecy represents a year, and this rule is plainly stated in the Scriptures. See Num. 14:34; Eze. 4:4-6. Hence, at the end of 2,300 years the sanctuary would be cleansed.

In order to know when this period will end, we must know the date of its commencement. This is fully explained in Dan. 9:20-27. There a period of seventy weeks is cut off from the 2,300 days for a certain work to be accomplished. This is indicated in the diagram appended to this article. Verse 25 states that the period began with the commandment to restore and build Jerusalem. By reference to the date in the margin of Ezra 7, where the decree is recorded, we learn that it was B.C. 457. And, as all the intermediate dates coincide exactly with the dates recorded in history, we know that we have the correct date for the commencement of the period,

namely, B.C. 457. The termination of the period would therefore be in A.D. 1844. Hence, since that date our great High Priest has been engaged in the last solemn work in the heavenly temple—the work of cleansing the sanctuary. This work can not relate to the earthly sanctuary, because that was destroyed, and its service wholly discontinued in A.D. 70, when Jerusalem was destroyed, as predicted in Dan. 9:26.

This cleansing of the sanctuary, as we learn from the type, is not from physical impurities, but from the sins of the people, borne into it by the ministration of the priest. The necessity of this is plainly stated in Heb. 9:21-24.

John, on the Isle of Patmos, had a view of the heavenly temple and some of its furniture. See Rev. 8:3-5; 11:1, 19; 15:5, 8. He declares that the ark of the testament was seen when a certain time was reached. When Christ entered into the most holy place, He opened to the view of those who studied His priestly work, a system of wonderful truths in connection with the plan of redemption as revealed and taught in the great object-lesson we have been studying.

We will close by giving a brief summary of some of the great truths which are revealed by the study of the sanctuary:

1. That there is a sanctuary in heaven of which the earthly sanctuary was a pattern or figure.
2. That the ministration in the earthly sanctuary was an example or shadow of the ministration of Christ in the heavenly temple.
3. That the cleansing of the sanctuary at the end of the 2,300 days, or years, in 1844, was not the coming of Christ and the destruction of the earth by fire, but it was a cleansing from sin by the blood of Christ, as prefigured in the type.
4. That Christ's ministration in the most holy place, beginning in 1844, opens to view the ark of the testament, as described in Rev. 11:19, and leads to a study of the law of God contained in that ark. This study reveals the great truth that God's law is as unchangeable as its Author, and reads the same as it did when it was spoken by the voice of God from Mount Sinai, and written by the finger of God on the tables of stone. Therefore it still reads, "The seventh day is the Sabbath of the Lord thy God." This light from the sanctuary led candid, conscientious searchers after truth to decide to obey God in the observance of the Sabbath, and this reform developed the people now known as Seventh-day Adventists. Truly, "the path of the just is as a shining light, that shineth more and more unto the perfect day." Prov. 4:18.
5. That the second coming of Christ is near, even at the doors, but the day and the hour of His coming has not been revealed.

May this great theme which God has given as an object-lesson to teach us more effectually and more forcibly the story of redemption, be greatly blessed to the good of every reader, is the fervent prayer of the writer.

THE RESURRECTION OF THE DEAD—A NECESSITY.

By A. O. TAIT.

What does the Bible teach as regards the resurrection of the dead?

"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts 24:14, 15. The resurrection is clearly a Bible doctrine, for this text shows that Paul found it taught in both "the law and in the prophets."

2. *If the dead go either to heaven or to a place of torment as soon as they die, what is the need of this resurrection?*

This is a question for you to ponder and answer for yourself.

3. *When will the resurrection take place?*

"I will raise him up at the last day." John 6:44. It is at the "last day" that Jesus will raise the dead.

4. *What power will awaken the dead?*

"Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. The dead are in the graves, and the voice of the Son of God brings them forth. Thus is it made plain that, were it not for the power of God to raise from the dead, the grave must forever hold all its occupants.

5. *What redemption is promised?*

"I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes." Hosea 13:14. The grave and death have power, but our Father has promised to ransom all His own from their power, and not only so, but death and the grave shall both be destroyed.

6. *In what condition will the righteous dead be raised?*

"Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15:51-55. They go into the grave mortal, they are raised immortal; they go into the grave corruptible, subject to decay; they are raised incorruptible, beyond the reach of decay.

7. *What would be our condition were there no resurrection from the dead?*

"Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ; whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. 15:12-18. Thus the Bible plainly makes the resurrection the doorway to immortality.

8. *Why is the resurrection not preached as much as it was in Bible times?*

Plainly because the unscriptural doctrine that the dead go to heaven immediately upon dying has been made to take the place of the hope of the resurrection. God points us to the time when the grave must give up its dead as the time of victory, and not when the cruel monster is victorious over us by locking us in his relentless embrace.

sin, but it was typical of a real work that does remove and blot out sin. See Heb. 9:1-14; 10:1-14. Let us now compare type and antitype in the sanctuary service.

1. The high priest represented Christ our High Priest. Heb. 8:1, 2; 9:11, 12.

2. The sin-offerings slain day by day throughout the yearly service typified Christ, the Lamb slain from the foundation of the world (Rev. 13:8). He died for our sins according to the Scriptures. 1 Cor. 15:3. He bore our sins in His own body on the tree. 1 Peter 2:24. The nature of the death which is the penalty for sin is clearly shown by the death of Christ and the death of the offerings which represented Him. It is a literal, physical death.

3. The goat upon which the Lord's lot fell was killed as a sin-offering for the people (Lev. 16:8, 9, 15), and therefore must have symbolized Christ, who died as an offering for our sins.

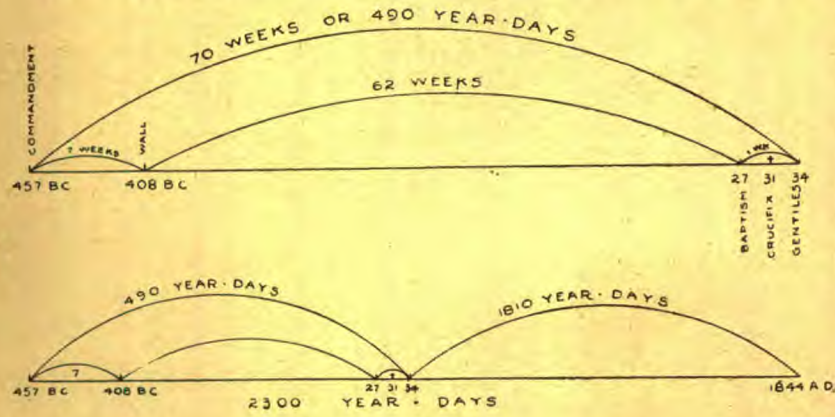
4. The scapegoat (margin, Azazel) represents Satan, the great originator of sin, who, at the close of Christ's priestly work, will have the sins of God's people placed upon him, and he will bear them to the bottomless pit—the earth depopulated and desolate, a veritable chaotic wilderness, as its condition will be during the one thousand years of Rev. 20:1, 2, 7. See Isa. 24:1-3; Jer. 4:19-27.

Once for All.

In Christ's work as our sacrifice, or sin-offering, and as high priest in the heavenly temple, it is done once for all. That is, the *one* offering on Calvary was ample and complete. Heb. 9:24-28; 10:11-14. And He ministers but once in each apartment of the sanctuary. That is, He continues His service in the first apartment till the time comes for the final work of His ministry, namely, the cleansing of the sanctuary. In harmony with the type our High Priest would begin His work as priest after He ascended, in the first apartment, and He would close His work as priest in the second apartment by His act of placing the sins of God's people upon the head of the anti-typical scapegoat, Satan. As each part of Christ's work is once for all, and the cleansing of the sanctuary in the type was very brief, when compared with the service in the holy place, we know that Christ's ministry in the most holy place will also be brief, and, when it is reached, it will also be a solemn and momentous work, because it will close His work as priest and advocate for guilty man. He will then come to render to every man according as his work shall be.

The Time.

The Scriptures do not reveal *when* the Lord will come to execute judgment, but they do reveal the time when Christ begins His ministry in the second apartment of the sanctuary, or when the work of cleansing the sanctuary commences. In Dan. 8:14 we read, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." The year-day principle in prophecy has been thoroughly





HOW SOLEMN to the hosts of Israel encamped around the sanctuary must have been the typical Day of Atonement! It was a time in which a man was to afflict his soul, not in doing penance, but in contrition of heart for sin, that he might not be cut off.

The sanctuary was the dwelling-place of Jehovah. Here the Shekinah of His glory was seen. Daily throughout the entire year the sinner brought his offering to the door of the sanctuary, and, having confessed over the victim his sin, it was slain with his own hand, and the blood was carried by the high priest into the first apartment of the tabernacle. Thus, in type, the sins of Israel were transferred from the sinner to the sanctuary.

But once in the end of the year—the tenth day of the seventh month—a marked change took place in the service. "But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." Heb. 9:7. The "patterns of things in the heavens" must needs be cleansed, not from physical, but moral, uncleanness. The sins which, in figure, had been carried into the sanctuary must in some way be removed.

A full description of the work upon the Day of Atonement is given in Leviticus 16. Turn and read carefully the account of this soul-inspiring service. The Bible contains nothing more interesting or important. Two goats were taken—one for the Lord, the other for the scapegoat. The Lord's goat having been determined by lot, it was slain. Then the high priest, clad in his robes of spotless purity, having first made an offering for himself, took this blood, and went into the most holy place, into the



immediate presence of God, and over the mercy-seat on the ark containing the ten-commandment law which the sinner had transgressed, he sprinkled the blood, and made an atonement for sin. This done, he came out to the door of the sanctuary laden with the sins of those who, by confession, had



fit man into the wilderness to perish. The round of service was then complete, and the sanctuary was cleansed from sin.

Putting Away Sin.

Note carefully that this work consisted in putting away sin. It was a decisive work. Some were *cut off*. "For whatsoever soul it be that shall not be afflicted in that same day, he shall be *cut off* from among his people." Lev. 23:29. A work which removes sin, and determines who are numbered among the Israel of God is a *judgment work*. Here a line was drawn between those who served God and those who served Him not.

This was the judgment in type, the "example and shadow of heavenly things." Heb. 8:5. It was the eternal judgment of the great day, portrayed in figure. There is in heaven the true tabernacle. Heb. 8:1, 2. This, too, must be cleansed, not with the blood of animals, but with the precious blood of Christ. "It was necessary therefore that the copies of the things in the heavens should be cleansed with these; *but the heavenly things themselves* with better sacrifices than these." Heb. 9:23.

When Christ ascended He entered within the veil, into the first apartment, the holy place (Heb. 6:19, 20). He is the victim; He is also the high priest. Through His merits the sins of all those who have confessed their transgressions are carried into the heavenly sanctuary. By confession we send our sins "before unto judgment." 1 Tim. 5:24. The sins of all the true Israel of God are thus transferred unto the sanctuary.

The heavenly sanctuary, like the type, must be cleansed, not from material impurity, but from sin. Just as the high priest, once in the end of the year, went into the most holy place, so Christ, "once in the end of the world" (Heb. 9:26), at the close of His ministry for sin in the heavenly sanctuary, must enter the most holy place, and make an atonement for sin. And just as surely as the typical service foreshadowed a work of judgment, just so surely will the terrible judgment of the great God then begin. The lives of men will be compared with the law of God—a copy of which was in the earthly sanctuary—and all who have not forsaken evil will be *cut off*.

The seer in Babylon in holy vision beheld the opening of this terrible tribunal. "I beheld till the thrones were placed, and One that was ancient of days did sit; His raiment was white as snow, and the hair of His head like pure wool; His throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before Him; thousands of thousands ministered unto Him, and ten thousand times ten thousand stood before Him;

transferred their sins into the sanctuary, and placed, by confession, these sins upon the scapegoat. This goat was then sent by the hand of a

the judgment was set, and the books were opened." Dan. 7:9, 10. What a sublime description of the opening of the heavenly tribunal—the Supreme Court of the universe. Its decrees know no change. Those pronounced holy will remain holy still, and those pronounced filthy will be filthy forever. Rev. 22:11. As Paul directed the mind of Felix to this time, the governor shook with fear. Well may those without God tremble. But in Christ we are safe.

Reader, pause in the mad rush for the baubles of earth, and listen: Elsewhere in this paper it is shown from prophecy, whose accuracy and truthfulness none can question, that the heavenly Court—the cleansing of the true sanctuary—commenced A.D. 1844. Oct. 22, 1904, marked the sixtieth anniversary of the beginning of this solemn work. How far have its investigations proceeded? How much longer will it sit ere the eternal Judge shall arise from His burning throne, and proclaim the mystery of God finished? When will the cases of the living pass in review? The exact time is beyond the ken of mortals, but it must be soon. The type calls for a work comparatively short. Are you ready for the record of your life to be placed beneath the scrutiny of the Ancient of days? Have you made Christ your friend? Is the blood of the Lamb upon the lintels of your soul, that, when the avenging angel shall pass over, he will "see the blood"? If not, delay no longer. Flee from the place where you are. Confess and forsake your iniquity, ere the door of the ark of mercy shall be shut forever, and you be "cut off," and numbered among the transgressors.

MY JUDGE.

BY MRS. L. D. AVERY-STUTTLE.

O Christ, I know that Thou dost see
The hidden motive of my soul;
Each word, each thought, is known to Thee,
And Thou, O Christ, my Judge must be,
Thou wilt appoint my lot to me,
When like a mighty, parting scroll
The quaking heavens asunder roll.

I know Thy judgment will be just;
But O! Thy gentleness is great.
Thou knowest that Thy child is dust,
Thou knowest the fleshly heart of lust,
I will not fear, O Christ, but trust
In Thy dear, wounded hands, my fate—
Thou canst not leave me desolate.

If man should judge my trembling soul,
How drear, how sad, would be my lot;
Then might I fear when tempests roll,
Then might I miss the glorious goal,
For ahl the struggles of my soul
Perchance my brother hath forgot,
Perchance my heart he knoweth not.

But O! what joy that He who made
My shrinking soul, her judge shall be;
I need not fear nor be afraid
When in the balance I am laid,
And in the scales of justice weighed,
By Him who faced Gethsemane—
The sinless Man of Calvary.

For O! one crimson drop will pay
The overwhelming debt of sin,
One drop of blood in that great day
From Calvary's mountain shall repay,
And all my guilt shall wash away;
And through the gates all free from sin,
That pierced Hand shall lead me in.

PROPHECY is equivalent to any miracle, and is of itself evidently miraculous. . . . The voice of Omnipotence alone could tell all that lay hid in dark futurity, which to man is as impenetrable as the mansions of the dead—and both are alike the voice of God.—Dr. A. Keith.

GOD gave us His Word of prophecy, not to puzzle, mislead, or deceive, but to be a light to teach us His own purpose, and our duty and chief end.—James Scott.



"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:6, 7.

THE solemn announcement contained in this Scripture is to be made to all the world just before the coming of the Lord. Compare verses 14 and 16. The "everlasting Gospel," the Gospel of the ages, is to be heralded everywhere in view of the fact that "the hour of His judgment is come."

The reader will notice a few scriptures showing the force of the announcement and appeal, as it is found in the text. The Lord, by Solomon, says: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8:11. How often we see this verified. Men do evil, and because God's judgments do not follow at once, they soon become almost, and finally fully, abandoned to wickedness. This condition became general in the world in Noah's time. See Gen. 6:5: Every imagination of the thoughts of his heart was only evil continually." And thus the Saviour said it would be in the days just preceding His second coming. See Matt. 24:37-39; 2 Tim. 3:1-5.

Since it is the natural tendency with men to follow the bent of their hearts toward evil, and more and more since judgment is not meted out when the offense is committed, it follows necessarily that with the preaching of the Gospel there should be held out the certainty of coming judgment. This would have as great effect as any other thing could to hold men and women in restraint from doing evil. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10. *What we have done* will determine our destiny. This is the only equitable basis upon which judgment could be reasonably passed in the case of morally responsible creatures.

The office work of the Holy Spirit is to keep the certainty of judgment before the minds of men, as well as to convince of sin and of righteousness. John 16:7, 8. When Paul preached the Gospel to the Athenians, who knew not God, his appeal to them to repent was made "because He hath appointed a day, in the which He will judge the world." See Acts 17:22, 23, 30, 31. This same preacher of the Gospel reasoned before Felix of "judgment to come." Acts 24:24, 25. The effect of this preaching was that "Felix trembled." God calls upon all the people of the land to tremble, because the day of the Lord is near and hasteth greatly. Zeph. 1:14.

Paul exhorts the Gospel minister to preach in view of the judgment at the last day. 2 Tim. 4:1, 2. Solomon, after speaking of the fact of man's existence and his destiny, states the "conclusion of the whole matter" as follows: "Fear God, and keep His commandments; . . . for God shall bring every work into judgment." Eccl. 12:13, 14.

Judgment "Is Come."

And thus it has been in the past, men who have spoken for God to a world in sin, urging them to repent, have appealed in view of judgment *to come*. But now we are in a time when even a stronger appeal is to be made to men. More solemn than judgment *to come* is the fact that the great tribunal which will settle forever the destinies of men is set in heaven, and that the records of human lives are passing under the inspection of the all-searching Eye. Hence it becomes us to examine the scriptures by which it may be known that "the hour of His judgment is come."

Several lines of prophecy in the book of Daniel

culminate in the setting up of God's everlasting kingdom, after the final overthrow of the kingdoms of this world. In the seventh chapter, following the history of earth's great empires under striking symbols, there is given a very graphic description of the judgment. See verses 9-11. The two following chapters deal with the chronology of that great event in a way to leave no question as to when it is that the message is due, "The hour of His judgment is come." Rev. 14:7.

Under the symbols of a ram and a goat the kingdoms of Medo-Persia and Greece are set forth, and their work described. See verses 20 and 21 of chapter 8. The Roman Empire follows Grecia, under the symbol of a little horn, that power which "stood up against the Prince of princes," the Son of God. See verses 9-11, 24, 25.

The history of Rome was one of such unparalleled tyranny and cruelty, and the duration of its bloody history was so prolonged, that a holy one, as he viewed it, was constrained to ask the question, "How long shall be the vision?" concerning the abomination which caused both the sanctuary (the ministration of our High Priest in heaven) and the host (the church of God) to be trodden



The Ark of God's Witness.

underfoot. The answer immediately follows: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Verses 13, 14. This time is more fully set forth in a previous article, entitled "An Object Lesson in Redemption." It is there shown that the cleansing of the sanctuary culminates in the blotting out of sins; or the cleansing of that place from the sins of the penitent, which have been kept there in the records of men's lives till the great tribunal should determine their destiny. See Acts 3:19-21; Rev. 20:12.

In the ninth chapter of Daniel the chronology of the 2,300-day period is fixed. The Jews were in captivity in Babylon, and their city in ruins, because of their sins. Read 2 Chron. 36:11-17. Now the seventy years of their captivity is nearing its close; and Daniel, understanding this (verses 1-3), is praying to God to remember His covenant, and in mercy to turn away His displeasure from His disobedient people. Dan. 9:1-19. The angel Gabriel comes to him with words of comfort and assurance. Verses 21-23.

Beginning his explanation of the 2,300 days, or years (see Eze. 4:4-6; Num. 14:34), the angel says to the praying prophet: "Seventy weeks are determined upon [marked off, or allotted to] thy people, . . . to make an end of sins." Verse 24. God was to give to the people, whom He had so long and so highly favored, this one more opportunity to cease from the sins which had darkened their history. If they still prove untrue at the end of the seventy weeks (490 days, or years), we will look for their rejection as a nation.

Cutting off 490 years from 2,300 we have 1,810 left. The 490 years begin with the command-

ment "to restore and to build Jerusalem." Verse 25. The going forth of this decree was in B.C. 457. (See Ezra 7:7, and date in margin. See also article entitled "An Object Lesson in Redemption.") More strictly speaking, it was about 456½ full years before Christ. Counting forward from this date 490 years (the seventy weeks) brings us to A.D. 33½, or the autumn of A.D. 34. Subtracting as follows will make this clear: 490-456½ equals 33½. Thus we are brought to that eventful year—A. D. 34—when, because of their refusal to repent and to accept the gift of God in His only-begotten Son, they (the Jews) were set aside as a nation. Thenceforth the Gospel of salvation was to go to all nations without respect of persons. See Acts 10:28, 34, 35. When the Gospel of the kingdom is given to all the world for a witness, the end will come. Matt. 24:14. In the heralding of the everlasting Gospel announcing that the hour of God's judgment is come, this is done. See Rev. 14:6, 7.

Now add the remainder of the 2,300 years—the 1,810 after cutting off the 490—to A.D. 34, the year to which the 490 reached, and we are brought to the autumn of 1844. Then began the judgment in heaven to fix the destinies of men and to blot out sins forever. This mathematical calculation is so definite that all question is dismissed, and the conclusion comes with all its solemn weight to us living at this time that "the hour of His judgment is come." It gives force to the appeal which goes with the solemn announcement, "Fear God, and give glory to Him."

In the light of these things it is a fact fraught with meaning to us, that just at the time named above, at the close of the 2,300 years, in 1844, there was being heralded to the world, till every missionary station on the globe had heard it, the most solemn announcement that could be made to men: The judgment hour is here, and the coming of the Lord is near at hand. Many in America, and men in other countries in the same manner, and even children in those places where the state law restricted the freedom of the pulpit, gave this message to the world with a solemnity and power which carried conviction to thousands. The hand of God, so manifestly in that work, has led in the promulgation of this message until it is now heard in all quarters of the earth; and soon every nation and kindred shall have had the warning. Then the Desire of all nations shall come, and we shall see "the King in His beauty."

Dear reader, judgment bound with me, will you not now, if you have never heretofore given thought to it, study these great truths? The most fitting appeal that can be made in conclusion, is to quote again the words of the message: "Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:7. Amen.

LITERAL INTERPRETATION.

THE following was written by William Tyndale, the great English Reformer, in 1530. He, tho dead, should be allowed to speak:—

Thou shalt understand, therefore, that the Scripture hath but one sense, which is the literal sense. And that literal sense is the root and ground of all, and the anchor that never faileth, whereunto if thou cleave thou canst never err, or go out of the way. And if thou leave not the literal sense, thou canst not but go out of the way. Nevertheless, the Scripture useth proverbs, similitudes, riddles, or allegories, as all other speeches do; but that which the proverb, simile, riddle, or allegory signifieth is ever the literal sense which thou must seek out diligently.

Origen, and the doctors of his time, drew all the Scriptures unto allegories, whose ensample they that come after followed so long, till they at last forgot the order and process of the text, supposing that the Scripture served but to feign allegories upon, insomuch that twenty doctors expound one text twenty ways, as children make descant upon plain songs. . . . Yea, thou shalt find enough that will preach Christ, and prove whatsoever point of faith that thou wilt, as well out of a fable of Ovid, as any other poet, as out of St. John's gospel, or Paul's epistles. Yea, they are come into such blindness that they not only say the literal sense profiteth not, but also that it is hurtful and noisome and killeth the soul.—*Works of Tyndale and Fryth, vol. 1, pp. 339, 343, 344.*



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For further information see page 15.

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THE GREAT FINAL, FIERY TEST.

God's Touchstone.

WE prize most those things which will endure test, which are proved to be genuine. So God's people are a tried people, those who endure. In His 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.

But the great deceiver has persuaded man to believe that he is immortal and will live forever, whether a sinner or saint; that a something conscious survives all material death and destructive agencies; that to all eternity the pains of hell or the torments of the damned will not shorten or curtail the existence of one miserable sinner.

And yet man is a material being, of the earth, earthy; and, being sinful, subject to death. Here are the two—character and claim. God declares that only in righteousness is life; only in living connection with God is continued existence possible. On the other hand, a false theology and a false science, inspired and fostered by the father of lies, claim that man lives in and of himself. Out of this blossom other errors, as, for instance, Universalism, Spiritism, eternal misery, etc. The test now between the two, character and claim, is not multitudes, but God's Word. The final test will be by fire.

In speaking of the work of the Christian ministry and its results in the souls affected by it for good or ill, the apostle says:

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." 1 Cor. 3:13.

The same fact is set forth in Rev. 14:10, 11, where it is said of those who reject the Gospel:

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

The word "torment," noun and verb, comes from the Greek words *basanos* and *basanizo*, and are defined by the standard Greek lexicon of Liddell & Scott as follows:

Basanos, the touchstone [Latin, *lapis Lydius*] a dark-colored stone on which pure gold, when rubbed, leaves a peculiar mark. 2. *The use of this as a test; generally, a test, trial whether a thing be genuine, solid, or real.* 3. *Inquiry by torture; tormenting labor, torture of disease.* Matt. 4:24.

Basanizo, to rub upon the touchstone; hence, of things, to put to the test, prove, to investigate scientifically. 2. *Of persons, to examine closely, cross-question, to question by applying torture, to torture, rack.*

From the above definitions it will be seen that the root meaning of the term is to test or try by words or torture. The idea of torment, or of causing pain, is not a necessary element in the original meaning of the word, but is wholly a derived one. Test or trial is the primary meaning; and the use of the word in the Scriptures must have correspondence to the original and proper use of the word.

God's great touchstone by which the final test between the false and true is to be made is fire, the burning glory of His presence, which shall set on fire the earth. "The fire shall try." "Our God is a consuming fire." "Whom the Lord shall consume with the spirit of His mouth, and shall destroy with

the forthshining of His presence" (literal meaning). "Our God shall come, and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about Him." "She [great Babylon] shall be utterly burned with fire; for strong is the Lord God who judgeth her." "And fire came down from God out of heaven and devoured them." These are a few of the utterances which speak of God's last great test of claim and character. To this the prophet also refers:

"The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? Isa. 33:14.

And he answers: "He that walketh righteously, and speaketh uprightly." The claim to inherent life apart from character withers and is consumed by devouring fire, carrying with it all who have trusted in it. The character endures the flame, even as the three Hebrew Christians endured the fiery furnace, because Christ was with them.

The "torment" (testing) is forever; the test is final, and the smoke of the testing ascends forever from sight, and the incorrigibly wicked are no more. Ps. 37:20. Sin and all identified with sin are forever destroyed, and the tested jewels of God's casket abide forever in the presence of His joy.

Reader, God in mercy, veiling His glory, desires to come into your heart now, that He may purge you of sin. Will you let Him in? He would have you choose His presence now, that you may endure the presence of His unveiled glory when He comes. Let us entreat you, choose Him now; choose Him forevermore. Let the sin be put away and destroyed, that you may not be destroyed with it in His presence.

AN APPEAL TO PROTESTANTS.

PROTESTANTISM derives its name from the Protest of the Reformers at the Diet of Spire, 1529. It derives its life from simple faith in the Word of the living God. The great historian of the Reformation, in which Protestantism had its birth, well says:

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

The Reformation was but the revival of true Christianity, not in mere form, but in power; neither as an ism or a creed, but as a life. For, as D'Aubigne again says:

If there is any doctrine that distinguishes Christianity from every other religion, it is its spirituality. A heavenly life brought down to man—such is its work. . . . One of the tasks of the sixteenth century was to restore the spiritual element to its rights. The Gospel of the Reformers had nothing to do with the world and with politics.†

The life of Christ, received by faith through His Word, must protest against the abuses which had crept into the church,—principles which were essential to the Papacy. And this it did in the celebrated Protest at Spire. The essentials of this Protest we learn from the Protest itself. Said the Protestants:

Because it concerns the glory of God and the salvation of our souls, and that in such matters we ought to have regard, above all, to the commandment of God, who is King of kings and Lord of lords, each of us rendering Him account for himself, without caring the least in the world about majority or minority.

That there is no sure doctrine but such as is conformable to the Word of God; and that the Lord forbids the teaching of any other doctrine; that each text of the Holy Scriptures ought to be explained by other and clearer texts; that this Holy Book is, in all things, necessary for the Christian, easy of understanding, and calculated to scatter the darkness; we are resolved, with the grace of God, to maintain the pure and exclusive preaching of His only Word, such as it is contained in the Biblical books of the Old and New Testament, without adding anything thereto that may be contrary to it. This Word is the only truth; it is the sure rule of all doctrine and of all life, and can never fail or deceive us.

* D'Aubigne, History of the Reformation, Book XIV., chapter 1.

† *Ibid.*

He who builds on this foundation shall stand against all the powers of hell, whilst all the human vanities that are set up against it shall fall before the face of God.

What the Protest Meant.

Says D'Aubigne again:

The principles contained in this celebrated Protest of the 19th of April, 1529, constitute the very essence of Protestantism. Now this Protest opposes two abuses of man in matters of faith; the first is the intrusion of the civil magistrate, and the second is the arbitrary authority of the church. Instead of these two abuses Protestantism sets up above the magistrate the power of conscience, and above the visible church the authority of the Word of God. It declines, in the first place, the civil power in divine things, and says, with the prophets and apostles, **We must obey God rather than man.** In presence of the crown of Charles the Fifth, it uplifts the crown of Jesus Christ. But it goes further, it lays down the principle that all human teaching should be subordinate to the oracles of God. . . . In this celebrated act in Spire no doctor appears, and the Word of God reigns alone. Never has man exalted himself like the pope; never have men kept in the background like the Reformers.‡

This is Protestantism: the Word of God only as the rule of faith, the power of the Spirit only for the propagation and preservation of the Gospel; Christ supreme above all earthly rulers; absolute separation of church and state; absolute non-interference of the civil magistrate in matters religious; conscience above creed; individual freedom of choice above the church. All these are involved in simple faith in the Word; for faith must be of individual exercise, and all the others are taught by the Word.

It was not until the Protestant church sought to confine to the cold, dead forms of human creed the living Word of God; to seek the aid of civil power to support and enforce the creed; to make faith a body of doctrine instead of a matter of personal relationship between the individual soul and its God, that church lost its power. The glorified and living Christ could not dwell in the creed-built tabernacles of Peter, or James, or John, or Calvin, or Luther.

If the Reformation, having attained a certain point, became untrue to its nature, began to parley and temporize with the world, and cease thus to follow up the spiritual principle that it had so loudly proclaimed, it was faithless to God and itself. Henceforward its decline was at hand. It is impossible for a society to prosper if it be unfaithful to the principles it lays down. Having abandoned what constituted its life, it can find naught but death.‡

And the historian goes on to say that God taught this great lesson right in the beginning of the Reformation. One branch looked to God alone, rejected the arm of flesh, and prospered; the other sought alliance with the world, and found sorrow and desolation.

But it was only a little while when those who rejected the power of the civil arm crystallized their faith into a creed, and allied themselves with the civil power. From thence sprang the "Protestant" state churches of Europe.

Departure and Dissent.

And all this necessitated dissent and dissenters. Christ could not be confined to human creed. No man or men could apprehend or express the whole of the living truth. The Spirit of God could not be limited by civil statute.

And yet the dissenters could not learn this lesson, and creed of dissent has followed creed to the present day. Each Protestant creed has, however, consistently and uniformly held to the one principle,—*the all-sufficiency of the Word of God*,—and has as inconsistently and uniformly excommunicated and denounced as heretics those who have had the courage to follow the principle outside of the creed.

Still, at the beginning of the century just closed, the great Protestant body—diverse tho it was in creed—held strongly to the great principle of the Word of God as the all-sufficient rule of faith. Baptists, Friends, and Presbyterians were united in protesting against any union of church and state, or any interference of the civil power or its officers in matters of religion, or any preference by the state of one creed or religion over another, affirming that such union or interference or preference would erect "a claim to infallibility which would lead us back to the church of Rome."

‡ *Id.*, Book XIII, chapter 6.‡ *Id.*, Book XIV, chapter 1.

Yet upon this principle—so vital to Protestantism and the world—this great body of Protestantism was to be tested.

A Revival of Protestantism.

In "the fulness of the time" Christ is to come again, even as He came in "the fulness of the time" at the first. A reform message in the spirit and power of Elijah is to precede His second coming, to prepare the way before Him, even as such a message preceded His first advent. That message will of necessity restore the primitive faith, the primitive power, the primitive purity of Gospel teaching. It will declare as the Gospel, even as the prophet and apostle declared it, that "all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the Word of the Lord endureth forever. And this is the Word which by the Gospel is preached unto you." 1 Peter 1:24, 25; Isa. 40:3-8.

And this message of preparation which thus exalts God and His Word, and holds out no hope in the human, is the everlasting Gospel of God. This is the message preceding the King's coming, represented by an angel proclaiming with a loud voice that all the world may hear: "Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:6, 7.

The power of this Gospel Word is creative power, the power of Him who made all things, who "spake, and it was," who "commanded, and it stood fast." The power of this Gospel is this same mighty, creative "power of God unto salvation to every one that believeth." Rom. 1:16.

That Word, that Gospel, presents as man's only Saviour, Jesus Christ, in contrast to salvation by human aid; as man's only hope, naked faith in the creative power of God, in contrast to so-called scientific evolution; as man's only life, that which comes through the righteousness of God by Jesus Christ, in contrast to the erroneous doctrine of man's inherent immortality; as man's only rule of conduct, God's holy law, as given and kept by our Lord, in contrast to that law perverted by human tradition; as the only Husband of the church, Jesus Christ, in contrast to the alliance of the church with civil power; as the culmination of the hope of all the ages, the second coming of our Lord, in contrast to the utterly groundless, scriptureless hope of a converted world; in brief, the pure water of life of God's truth, in contrast to the wine of Babylon's fornication.

It was God calling from lifeless creed to the living Word; from helpless humanity to a divine Lord; from lying tradition to the eternal law of truth; from a perverted Gospel to the Gospel of Jesus Christ, with its special setting for these very days.

What Did Protestantism Do?

Would to God we could write the answer differently! If we could only say that she has been true to her essential, fundamental principles, principles which gave her life, the maintenance of which are necessary to her existence, we would not need to pen this. Her present condition of power and unity would answer the question. Her conquests over the strongholds of error would demonstrate her right to exist.

But, as God's providence developed and revealed, oftentimes through humble instruments, His glorious Gospel in contrast to the error of creed, the churches refused to walk therein.

By the majority, life through Christ and His righteousness only, was rejected for the old pagan belief in the immortality of the soul, and from this false basis, Satan, through Spiritism, has swept away millions.

Creative power, as recorded in Genesis, has been rejected, and evolution has taken its place, offering no hope to the poor sinner; for surely, if God's Word does not mean what it says as regards the creation of the earth, it does not as regards cleansing from sin and regeneration of heart.

Still holding the traditionary Sunday, which has no mandatory support save in pagan and papal precept, she is turning from the law of God, and the Sabbath of the Lord in that law, that she may keep her own tradition. Having no support for Sunday

in the Word of God, she is appealing to the state to help her enforce the traditions of men.

Still quaffing the wine of Babylon's fornication, drunken with human prestige and prosperity, many of her children have come to regard God's Word as an object of criticism, containing many errors, insufficient of itself as a rule of practise.

In holding this view of the Word, in repudiating the divine law, obedience to which made Jesus Christ the character that He was and is, in turning from the increasing brightness of the truth-lighted pathway, Protestantism is left a prey to every delusion of the enemy; and, on the one hand, thousands are becoming entangled in the snares of "Christian Science," "Modern Spiritism," Evolution, Unitarianism, and other modern and ancient cults, while thousands of others are becoming meshed in the Roman net, deeming the great "mother" more consistent, stronger, and more aggressive than the Protestant body, honeycombed as it is with every species of error. All is Babylon—confusion—now to the poor souls longing for truth.

GOD'S MESSAGE FOR THIS TIME

BY M. C. WILCOX

NO. II. BABYLON—HER ORIGIN.

ABOUT forty-five centuries ago, according to common chronology—the time, more or less, matters not to our lesson—the inhabitants of earth were largely dwellers in western Asia, the dominant part in the wonderfully rich valley of the Euphrates and Tigris rivers.

Previous to this there had come command to them from the King of Heaven to scatter abroad upon the earth, just washed from its sin by the Deluge, and in all the world carry the righteousness of God, the oneness of God's plan, His power to save, and the glory of His name.

But one company, disbelieving God, feeling His plan to be inadequate, thinking it needed human improvement, believing concentration and centralization to be the source of strength, the foundation of stability; and wishing, moreover, to exalt their own name and honor, called a council, and followed a leader to this effect:

"Come, let us build us a city, and a tower, whose top may reach unto heaven, and let us make us a name; lest we be scattered abroad upon the face of the whole earth."

Selfishness, self-salvation, and utter perversion of God's plan was within it all. It was let us, for us, to save us, and to keep us from doing the very thing that God told us to do. And they proceeded to build, and called the name of the city and tower, "Bab-il," "the Gate of God" or "the Gate of Heaven;" and so they stamped it upon the bricks which they thoroughly burned and builded into the structure, and the children of men read it to-day.

But God, seeing the folly, the selfishness, the utter ruin in it all, gave the city the name which it has ever since borne, "Babel," or in the Greek, "Babylon," meaning "confusion." Mighty efforts men put forth around that great center to make that city what their bricks declared it would be; but it lies now buried in a great ruinous heap, attesting the truth of God's pronouncement, confusion, which ever leads on to ruin and destruction.

The record and the ruin stand a great lesson of the ages to selfishly blind, false-reasoning humanity, that the perversion of God's ways leads to defeat and destruction; and the city and the name stand in the Sacred Record as a type and symbol of all human plans and schemes which pervert in any way God's one plan of salvation.

The Restoration of the Perfect Plan.

When the Son of God came in humanity, there was again restored to the world the perfect plan of God for the salvation of men.

In human flesh the Son of God demonstrated the power of the Gospel by faith. He won the victory, complete, perfect, glorious, over all the power of the enemy and the devices and schemes of men. He came into the Babylon of Jewish sects, and re-estab-

God Still Calls.

Still God loves all these. He solemnly warns the professed church that Babylon is fallen, and that she will soon meet her doom. Rev. 14:8; 18:1-8. He solemnly protests against the worship of all earthly powers, against the reception of all marks of human homage, against all human exaltation, error, pride, and power. Rev. 14:9-11.

And souls will heed His Word. Souls will believe and be saved, of whom it will be said, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Verse 12. They will return to the life of Protestantism,—faith in the living Word,—and will live. Some of the children of this remnant church may be persecuted; some may die for their faith. Nevertheless, she will gloriously go forth in the light of the dawning morning, "fair as the moon, clear as the sun, and terrible as an army with banners;" for with her is the "Chiefest among ten thousand," and the One "altogether lovely."

lished His church on the solid base of God's righteousness and life by faith—the one body bound to the one Head, Jesus Christ our Lord.

Spiritual Babylon.

But not long did the church remain united and pure. Heathen subtleties, speculative philosophies, hoary traditions, corrupted the pure faith; and in the church arose men speaking perverse things, and drew away disciples after themselves. See Acts 20:30; 2 Peter 2:1-3; Gal. 4:8-10; Rev. 2:14, *et al.* The fine gold became basely alloyed, the white robe befouled with worldly grime. Worldliness and wealth brought popularity. The form of truth mingled with divisive error was crystallized into creeds, and state aid was asked to supplement the loss of spiritual power, consequent on crowding out Jesus Christ, and setting aside the Word of God for the perversions of men.

This condition of things the Revelation designates as Babylon, confusion. It resulted in union of church and state under Constantine. It resulted in the Dark Ages. It resulted in the fearful, centuries-long massacre and holocaust of papal and Protestant-papal persecutions.

The Reformation.

Thank God, the Reformation, under men of God, broke Babylon's power, and vindicated anew the power of the simple Gospel received by faith to regenerate men, and stay the corrupting influence in a decaying world. But it did not go deep enough. The dead hand of creed still held the masses, and formed an inviting avenue for the admission of the state; and the union followed; and Babylon—confusion—still exists in wider power than ever before, till the whole world is compassed by the influence of perverted, imperfect creeds and divisive tendencies.

The Healing Message.

To heal these divisions in modern Babylon, to restore again the purity and power of the primitive church, God sends forth to this generation a special Gospel message, appropriate both positively and negatively for this time. In prohibition and injunction, in warning and precept, it comes to this generation, to this time, yet carrying with it the great power of God in the Gospel of the ages.

Thus is it set forth:

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:6, 7. (See also Joel 2:1; Zeph. 2:1-3; and many other scriptures.)

God's work in heaven corresponds with God's work on earth. When His earthly messengers are sent forth to the men of earth with His message, His

heavenly angels co-operate. In fact, each has his work to do; for it is not only earthly agencies which are enlisted against God's work, but also angels of the devil. The great moral conflict of the ages is a battle also between unseen spiritual forces. The angel, therefore, stands for a great world-wide work.

"The everlasting Gospel" is the glad tidings of the ages of God's free grace in Jesus Christ, appropriated by faith. It saved Abel and Enoch and Noah and Abraham and Moses and Elijah, and all the good of all ages.

But in this message that Gospel proclaims as present truth that the hour, the time, the period, of God's judgment is come. In all the proclamations of the past there was predicted a "judgment to come," in the last day. Acts 24:25; John 12:48. But this message predicts a judgment impending, a closing up of Christ's work as priest, an examination for the benefit of His creatures of the names of all who have sought to serve God, that those who are accounted worthy may be raised out from among the dead, and made immortal. Luke 20:35; 1 Cor. 15:51-54. This time began at the close of the 2,300 days of Dan. 8:14. (For a fuller discussion of the time of this message, see elsewhere in this issue.)

In view of that judgment, "fear God, and give glory to Him." The fear of God leads to obedience. "The fear of the Lord is the beginning of wisdom; a good understanding have all they that do His commandments." "The fear of the Lord, that is wisdom; and to depart from evil is understanding." Surely, he gives no glory to God who is disobedient. A parallel text is, "Fear God, and keep His commandments; for this is the whole duty of man."

The fear of God brings purity of life and motive, and enduring character. "The fear of the Lord is clean, enduring forever." The fear, the reverence, loving fear to offend God, is the basis of all true character. Without it the self-sufficiency of the human leads to the darkness of Egypt or the bottomless morasses of Babylon.

How the wholesome fear of God would bring men together, whittle down to nothing their fine theories, dissipate their imaginations, and bring them to the feet of God and into the ranks of Jesus Christ!

Giving God glory is not substituting tradition for His Word, nor human statute for His law. He declares, "My glory will I not give to another." Giving glory to God is not making hollow and empty profession, but keeping His commandments, bearing fruit to His glory. Jesus declared, "Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples." John 15:8. By the shining light of good works of righteousness is God glorified. Matt. 5:16; Phil. 1:11. The fear of God leads to implicit obedience of all His commandments.

When your case shall come to judgment, God's law will be the rule of judgment. Eccl. 12:13, 14; James 2:12; Rom. 2:12. The question will not be, Did you fear man? Did you honor man? Did you give glory to man? Even so men do now, till God and His claims are hidden and debased, and fallen man exalted only to fall forever.

"Worship Him." Worship who?—The Creator. The One who made the "heaven, and earth, and the sea, and the fountains of waters;" the Creator, Redeemer, and Preserver of all, and who gave us the Sabbath as the memorial and sign of His creative and redemptive power. Ps. 111:4; Ex. 20:8-11; Eze. 20:12, 20.

"Worship Him." "How shall I worship?" Shall it be by great gifts? by ostentation? by display? by great churches? by libraries? by any gifts, whatsoever?—Nay, by none of these. Listen: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to humble thyself to walk with thy God?" Micah 6:8, margin. Listen again: "Behold, to obey is better than sacrifice, and to harken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."

Even so worship God; for the truest worship is service. Said the Master, "Thou shalt *worship* the Lord thy God, and Him only shalt thou *serve*." Matt. 4:10.

There is no other way save God's way. Back to that way, back to the Bible, back to His Word in

Christ Jesus, the message calls us. And if all in Babylon had yielded all things else,—the hoary tradition of the "fathers," the creeds of dead hands, the ambitions of natural hearts, at whatever cost, it would have brought the power and strength and blessing and union and glory of Jesus Christ into His

church, and all the divisions of God's children in Babylon would have been healed. If you would prove it true, do it; for alone by faith is life union formed with Him.

[The next article will show what must follow the rejection of the message.]

THE OUTPOURING OF THE SPIRIT AND ITS COUNTERFEIT

BY L. A. PHIPPENY

IN the days immediately preceding the second-coming of Christ, a remarkable energizing of the spirits of all flesh is to take place. For "it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh." (Acts 2:17, cited from Joel, and in harmony with the glad promises of all ages.) Placing the time more definitely, it means now.

At the beginning of the Gospel dispensation there was witnessed a special outpouring of the Spirit. For a like manifestation, tho far exceeding the former in glory, the expectation of God's children is transferred to the end of the age, the days in which is consummated the Gospel message of salvation. And, therefore, the present world-wide spiritual activity is one of the striking signs that prove the proximity of the end of the age and the unparalleled events that are grouped around it. Then the solemn but grand truth follows, that already there has been poured upon all flesh a measure of vitalizing power from on high. Not alone upon the earnest seekers after divine grace is the refreshing shower falling, but upon saint and sinner.

Do not stumble at the thought that *all* flesh is receiving the gracious drops from above. It is God's truth, for all flesh is a thirsty land, and needs it. You must have felt the operation of the unseen power upon your own heart. Then for your soul's sake and for eternity yield to its gentle pleading. Were you looking for signs and miracles to follow the outpouring of the Spirit? Well, they will follow where God wills, but it possibly may not be your lot to witness them. Leave that to God, and to Him also leave the responsibility of distributing the gifts of the Spirit where and when and upon whom He wills.

Again, remember that the office of the Spirit is to convince of sin, and of righteousness, and of judgment, and not every soul—far from it—to whom the reproof and the conviction come will turn from the pleasures of sin to the joys of life everlasting. But this reproving, convincing, convicting, is pressing upon the conscience of every living soul of mankind, with power. Therefore, as this is the office of the Spirit, and this work is now actually being accomplished, the Spirit is being poured upon all flesh, according to the Word.

You may ask, What is the means by which this work is being done? And the answer is, By the Word of God. By the Word of God only can His Spirit possibly be revealed, or made known, and thus, as it were, poured upon a needy place; just as God Himself is made known by means of His Word. "But what saith it? The Word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach. . . . For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? . . . So then faith cometh by hearing, and hearing by the Word of God." And so through a knowledge of the Word, the Spirit works upon the heart.

But there are the heathen, in the midnight of ignorance and degradation. Untold millions of them have neither the printed nor the spoken Word, and know not God. But they have the word in nature, and nature is but God's thought expressed by means of His creative word in the forms we behold about us. And the Word in nature tells of the One who spoke it. "For the invisible things of Him from the creation of the world are

clearly seen, being understood by the things that are made, *even His eternal power and Godhead*; so that they are without excuse."

And so in this momentous time God is speaking a last message of warning, conviction, reproof, invitation, to every soul, by the printed Word scattered as the autumn leaves; by the preached Word; by precept; by example; by the revelation of His power in nature—but always through the Word in some form accessible to the individual to whom He speaks, and comprehensible by him. And thus His Spirit is being poured upon all flesh. Therefore, preach the Word. And the angels of God are impressing all hearts to receive of that Spirit, and turn, and be saved from the impending destruction.

But the descent of this reviving power from above is the signal for the onslaught of all the hosts of hell. With an energy born of inexpressible hatred, and with satanic determination to fight to the bitter end, the legions of evil are plying their diabolical arts, to induce mankind to reject the message of salvation as it comes through the Word of God. As the Spirit of God is refused by the soul it has aroused, the spirit of Satan takes possession, and cunningly deceives the individual, and leads him to believe that error is truth, and that the zeal he feels and the power he witnesses are verily the "great power of God."

And with the doctrines of error there *is* a power,—a power that works miracles, and signs, and wonders. And the universal claim is that the spirit and power thus manifested are the Spirit and the power of God. And if you have not already heard, you will hear the claim made by those who profess to be led by the Spirit of the Lord, that the Spirit has led them into great light independently of the Bible. And you now know of those who make this high profession of divine guidance, who profess great reverence for the Word, but reject certain portions of it. Be not deceived, as you value your eternal happiness. Tho your natural eyes may be unable to detect the false as it stands by the side of the true, pray God to apply the divine eye-salve, that your spiritual eyesight may be undimmed. Apply the infallible test, tho the claimant to divine power be clothed with the panoply of heaven. This test is the Word. "If they speak not according to this Word, it is because there is no light in them." They will profess to speak according to it. But let this principle be eternally fixed in your mind, that only by the Word is God's Spirit revealed, and only in harmony with that Word will His Spirit ever be manifested. Know where you stand, and denounce the error boldly and fearlessly.

Now is the time pre-eminent of "lo here's" and "lo there's." But they are not all of sudden preparation. Satan is a profound student of prophecy, and has foreseen the end and the final conflict as men have not. And so through the ages he has fostered and developed error and deception, until today we stand in the midst of the elaborations of all sin's history. False religions and systems and isms, of whatever designation, claim their millions,—the vast majority,—and new errors and science, falsely so-called, add daily their theories and speculations and observations. But there is no soul satisfaction in them, for the divine light has flashed across men's visions, and left its impress of truth and purity. Consequently, there is intense but blind groping after the ideal, while a sense of impending calamity, and an eager looking for some world-revolutionizing event, agitate the minds of all men, of every nation and creed. The very atmosphere quivers with in-

tensity, for the life-giving energy from above is met by the deadly downpour of the spirit and power of Satan.

And the crying, and heart-rending, and saddest fact of all—unless it be the other, that the deceived do not realize their condition—is that the Spirit and power of God are being grieved away from a large portion of His professed followers. And so surely as the night follows the day, a spirit not of God takes possession of the house once swept and garnished for the indwelling of the holy Presence. Have you felt the divine quickening? Then "grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption;" for that day is at hand.

THE TWO SIDES IN THE GREAT CONTROVERSY.

BY A. T. JONES.

Self-sacrifice or Self-defense.

SELF-PRESERVATION is the first law of nature."

But self-sacrifice is the first law of grace. In order to self-preservation, self-defense is essential.

In order to self-sacrifice, self-surrender is essential. In self-defense, the only thing that can be employed is force.

In self-surrender, the only thing that can be employed is love.

In self-preservation, by self-defense, through the employment of force, force meets force, and this means only war.

In self-sacrifice, by self-surrender, through love, force is met by love, and this means only peace.

Self-preservation, then, means only war; while self-sacrifice means only peace.

But war means only death. Self-preservation, then, meaning only war, means only death; while self-sacrifice, meaning only peace, means only life.

Self-preservation being the first law of nature, nature then means only death; while self-sacrifice being the first law of grace, grace means only life.

But death only is the wages of sin; nature, then, meaning only death, it is so only because nature means sin; while life, being only the reward of righteousness; grace, meaning only life, it is so only because grace means righteousness.

Sin and righteousness, nature and grace, are directly opposite and antagonistic elements. They occupy realms absolutely distinct. Nature, self-preservation, self-defense, force, war, and death occupy only the realm of sin; grace, self-sacrifice, self-surrender, love, peace, and life occupy only the realm of righteousness.

The realm of sin is the realm of Satan. The realm of grace is the realm of God. All the power of the domain of grace is devoted to saving men from the dominion of sin. This in order that, "as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

On which side do you stand in this great controversy?

THE GREAT HISTORIC DARK DAY.

'Twas on a May day of the far old year
Seventeen hundred eighty that there fell
Over the bloom and sweet life of the spring,
Over the fresh earth and the heaven of noon,
A horror of great darkness, like the night
In day of which the Norland sages tell—
The twilight of the gods.

Birds ceased to sing, and all the barnyard fowls
Roosted; the cattle at the pasture bars
Lowed, and looked homeward; bats on leathern wings
Flitted abroad; the sounds of labor died;
Men prayed, and women wept; all ears grew sharp
To hear the doom-blast of the trumpet shatter
The black sky.

—Whittier, in Abraham Davenport.

THE night succeeding that day (May 19, 1780) was of such pitchy darkness that in some instances horses could not be compelled to leave the stables when wanted for service. About midnight the clouds were dispersed, and the moon and stars appeared with unimpaired brilliancy.—Stone's "History of Beverly."



WEALTH and WAGE



LABOR'S EFFORT TO BE FREE

BY WILLIAM N. GLENN

AS shown in former articles, labor gradually became enslaved to capital because so many men failed to appreciate the landed capital which the Creator designed for all. They forsook their God-given estate, preferring to expend their labor in connection with other men's capital, receiving immediate return in wages.

The slavery has been a long and bitter one, because men have continued to choose that manner of earning a living until it seems to the masses that there is no other way. There have been many efforts to obtain freedom, but they have failed because men did not understand the root cause of the situation. They have thought only of some coercive measure—some means of compelling capital to divide the profits derived from superior business instinct, or even from ill-gotten gain.

We have on record but one really successful effort to set free a people whose labor had been segregated from their natural capital—their own land. That effort was successful because it was conducted on the only legitimate principle—a reunion of individual labor, or family labor, with individual or family ownership of landed capital. That effort was devised by the Creator Himself, and was carried out under His direction, after the people had expressed a willingness to be led by Him. Whenever an oppressed people or an oppressed class unitedly place their cause in the hands of the almighty Deliverer, and follow in the line of His plan, freedom will surely be their reward.

A Successful Experiment.

In order to bring the family of Jacob into a better understanding of their dependence upon Him, and to bring the name and power and mercy of the true God before the world, an extended famine drove Jacob and his family away from their own land into Egypt, whence Joseph had preceded them through the cruelty of his brethren. Here they were obliged to work the land owned by others, and this state of dependency gradually descended into a condition of the most tyrannical slavery.

At last the Lord undertook to better the condition of these oppressed laborers, and it is well to note the principle of the movement. The Leader did not demand higher wages for the laborers, nor a share of the profits, nor shorter hours; but He did declare their right to quit the job, and go somewhere else. There was considerable violence used, but it was all in defense of their right to quit. The Lord sustained that right to the end; and delivered His people. There was no assertion of a right to hold the work on their own terms, or to hinder others from taking their places. The only right asserted and maintained at such terrible cost to the employer, was the right to quit. The purpose was to go back to the land that God had bequeathed to them hundreds of years before, and there unite their own labor with their own capital, and be free.

True, there were obstacles in the way—in this sinful world there always are difficulties to overcome in the path of right. There was the Red Sea to cross, without bridge or boat, there were the government troops behind them, determined to break the strike and compel the strikers to go back to work; and beyond was the desert, which betokened only starvation, and would surely discourage many and incline them to a desire to return to work on the old terms. But the great Leader saw beyond all this the "promised land," with a proper union of labor with capital.

Futile Efforts to Settle the Question.

Now no question is ever settled until it is settled on correct principles. And so long as men seek only to earn their livelihood by wage-earning from

the capital of others, they are subject to the disposition of the capitalist employer. The exceptions to this rule are mere matters of circumstance, and are therefore but temporary at best. So long as the tendency to forsake the cultivation of the soil prevails, and the rising generation is educated only for wage-earning positions, the masses become more and more dependent upon the capital class. So long as the efforts to free the laboring class contemplate only coercive measures—schemes for placing employees in enforced control of the business and property of their employers, relief can be only partial, only here and there an exception to the rule, and therefore only temporary.

A few men of wealth and a few associations have sought to alleviate the condition of poor wage-earners by placing them on land of their own. These efforts have been partially successful, and might have been much more so but for the impatient lack of perseverance on the part of the people themselves. The scripture says "the husbandman waiteth for the precious fruit of the earth, and hath long patience for it," but men brought up to working for wages, getting their pittance every week or month, or other short period, are poorly fitted for any business that requires patience in waiting returns. So the general idea of the dependent laboring classes for bettering their condition is a compulsory raise of wages and shortening of working hours. While this theory prevails, conditions will not materially change; and, as the tendency is to a greater neglect of the God-given land-capital, it will all the more fall into the hands of the few land-monopolists, and the wage-earning classes become more and more dependent. So long as labor contemplates only an exalted position under existing unnatural conditions, efforts to be free must necessarily end in eventual failure, bitterness, and strife.

The True and Ultimate Freedom.

The slavery of labor, like all other slavery, can be abolished only through allegiance to the Word and way of God. "If the Son therefore shall make you free, ye shall be free indeed." "The meek shall inherit the earth," is His promise. What earth?—"The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." Herein will be the "promised land," wherein the laborer, who entrusts his cause to the care of the great Deliverer, will find himself restored to peace and plenty, with everlasting life. This is the only successful effort through which the oppressed may find permanent freedom.

GLEANINGS ON PROPHECY.

PROPHECY is history anticipated and contracted; history is prophecy accomplished and dilated. Lying oracles have been in the world; but all the wit and malice of men and devils can not produce any such prophecies as are recorded in Scripture.—Bishop T. Newton.

GOD doth not use to set His people to work in the dark; they are children of light, and there are no deeds of darkness which they have to do. Yea, He always suits their light to their labor, and gives them a clear discerning of what He is about.—Dr. J. Owen.

THE giving ear to the prophets is a fundamental character of the true church.—Sir Isaac Newton.

HEBER, THE FIRST-BORN

A Story of Israel's Deliverance

By HART HALL



CHAPTER V.

FOR many days the plague continued, then ceased as suddenly as it had begun. The king soon reappeared and assembled the court in its usual routine. The annoying Hebrews had not been seen, and, with a suavity fostered by hope that he was rid of them at last, the monarch presided over the affairs of the state.

The next day but one was appointed for devotions at the river, and with great pomp and ceremony the royal company repaired to their usual place of devotions. But, like a wraith or apparition of evil to the royal retinue, Moses and Aaron appeared for the second time at this place.

The king no longer ridiculed them or affected haughtiness, but dreaded and shrank from the judgments which he knew their appearance foretold. Fearlessly the prophet spoke: "Thus saith the Lord, Let My people go, that they may serve Me. Else, if thou wilt not let My people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses; and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are. And I will sever in that day the land of Goshen, in which My people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the Lord in the midst of the earth. . . . To-morrow shall this sign be."

The king called his wise men and philosophers in council, and unanimously they upheld him in resisting the divine mandate. After their idolatrous ceremonies had been performed, the return to the palace was made with great eclat.

On the morrow the Egyptians witnessed the fulfillment of the warning. Flies, or what is supposed



The Sphinx Which the Hebrews May Have Helped to Build.

In haste the monarch despatched Heber for Moses and Aaron, and when they arrived at the palace, he sternly commanded them, "Go ye, sacrifice to your God in the land." "It is not meet so to do," replied Moses, "for we shall sacrifice the abomination of the Egyptians . . . before their eyes, and will they not stone us?"

They would be required to sacrifice animals that the Egyptians held sacred, and such an insult to the gods would be an abomination, and would not be tolerated. To slay a sacred animal even accidentally was punishable with death.

Pharaoh replied, "I will let you go, that ye may sacrifice to the Lord your God in the wilderness; only ye shall not go very far away; entreat for me."

"Behold, I go out from thee," said Moses, "and I will entreat the Lord that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to-morrow; but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the Lord."

The next day the flies departed as suddenly as they had appeared; there remained not one. But as soon as the air was free from the pest, Pharaoh's heart hardened. Stubbornly resisting all evidence, all promptings of the Spirit, all the testimony of the magicians, he continued in his de-

termined course, supported by the priests and counselors.

the king persisted in his rebellion. So, swiftly, at the time specified, the plague appeared, and the beasts of the Egyptians, which were not only their property, but their deities as well, fell a prey to the wrath of God against their masters. Caravans of camels and asses fell under their burdens on the highways. The steeds of Pharaoh's hosts stiffened and died in their stalls, oxen at the cart and the furrow fell under the yoke, and from all over the land a great wail of despair went up.

Hosts of impoverished Copts waited on Pharaoh beseeching him to release the Hebrews, that the curse might be stayed. But the philosophers and the great men urged in reply that the disease was from natural causes. "Why," said they, "shall we give up the ones who are enriching the kingdom?"

To satisfy himself Pharaoh sent the messenger, Heber, with a letter of inquiry to the chief officer in Goshen, to ascertain whether or no the Israelites suffered with the rest.

With a glad heart the Hebrew lad sped away for the land where he had spent his childhood, for was not his home hard-by on the way to the house of the chief magistrate? and, if not delayed, he might steal a moment to greet his parents. Many, many days had passed since his loving mother had sobbingly clung to him in her despair at parting, kissing his fair cheeks and bidding him be true to his father's God at the king's palace, whatever happened to him. The tears welled up at the remembrance, blinding his eyes; but, brushing them away, he sped the faster, on and on.

Fortune favored him, for the officer promptly in-



The Great Colossi of Ramses, the Pharaoh of the Oppression.

scribed his report on a roll of papyrus, sealed it carefully, and bade him hasten. In a moment he was away like a flash, on his return; and, as he darted along, planned his movements carefully. Turning onto a side street he passed rows of houses, all squarely built of sun-dried brick laid in bitumen. They all looked the same with their flat roofs and large doorways, but he knew the one, and with a glad exclamation burst in upon his parents.

was the great Egyptian beetle, "*scarabaeus sacer*," which is constantly represented in their sculpture, filled the land. The pest was a venomous creature with a painful bite, and besides being annoying and destructive was an object of worship. Thus were they scourged by their own superstitions.

The plagues that had been sent upon them hitherto had been a severe trial in their annoyance, but this visitation was a punishment that seemed intolerable, and like its predecessors afflicted high and low alike. Only in the land of Goshen the plague was not found.

Time was given for consideration, but steadfastly

CHAPTER VI.

The loss of a nation of bondmen was not to be considered, was not to be tolerated.

Again the prophets appeared with a warning message. A dreadful plague of murrain was threatened upon the Egyptian cattle, horses and camels, sacred animals, and beasts of burden. They were to be slain from one end of the land to the other; only the animals of the Israelites were to be exempt.

Time was given for consideration, but steadfastly



In Egypt's Land on the Nile.

Surprised beyond measure, they greeted him with a cry of joy, embracing him affectionately. His brothers and sisters crowded around in wondering

bashfulness. After kissing them each in turn, he exclaimed, "I must hasten with the king's message. There are fearful things done in the land, have ye not heard?" "Yea," said the father, "the masters no longer beat the men as of yore. And the prophets are among us daily saying, Soon shall the deliverance come."

"Has aught of thy cattle died?" "None," was the reply. "I must hasten," again exclaimed Heber, "or the king will have my head," and with a farewell he was out and away.

Pharaoh received with stoical indifference the information of Goshen's immunity from the plague. Hardening his heart to the pleadings of his own people, he defied the judgments of the Almighty.

As he walked in the gardens early in the cool of the succeeding morning, he was again brought face to face with the prophets.

Not a word was spoken; but Moses, taking handfuls of ashes from his gathered tunic, scattered them high in air again and again many times. The king, with lowering brows, black with hate, watched the action, but understood none of its meaning. But it was deeply significant.

CHAPTER VII.

Four hundred years before, God had revealed to faithful Abraham, under the symbol of a burning lamp and a smoking furnace, the affliction and bondage of His people in Egypt. It was not His will that they should serve in bondage, but it was the result of their own apostasy from Him, occurring so many times in their later history. Sin, in all its phases, tends to deepest distress and bondage.

But now the years were fulfilled. He remembered His covenant with Abraham, Isaac, and Jacob, and would stretch forth His arm to save His heritage from the furnace of affliction. And as Moses scattered the ashes of the furnace the fine particles were carried by the winds over all Egypt, breaking forth in boils on man and beast. Only in Goshen the plague did not rest.

Pharaoh in his desperation called for the magicians again to see if they could imitate the plague; but they could not appear before him because the scourge rested on them also. Their vaunted powers only making them contemptible, no longer were they able to encourage the king in his stubbornness against the God of Israel.

Ordinarily the king of Egypt was a slave to the customs and duties of office. Every part of daily life was guarded by form; each moment something on the royal program awaited him. In the morning he must read communications and reports from different parts of his empire; then the kingly robes were donned; then an offering to gods by the priests in the name of the sovereign; after which they read to him out of the sacred books exhorting him to emulate their wisdom and virtue. He could go out, but must be accompanied, and must return at the prescribed moment; and so it went, year in and year out.

But with priests and courtiers tortured with the blains, unable to appear, Pharaoh was at absolute liberty. At any other time he would have enjoyed his vacation; but now he wandered aimlessly about the palace or in the beautiful gardens, plucking the rare blossoms, and meditating deeply over the turn affairs had taken.

It was here that Moses and Aaron found him again, and another fearful warning fell upon his ears: "Thus saith the Lord God of the Hebrews, Let My people go, that they may serve Me. For I will at this time send all My plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like Me in all the earth. For now I will stretch out My hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. And in very deed for this cause have I raised thee up, for to show in thee My power; and that My name may be declared throughout all the earth. As yet exaltest thou thyself against My people, that thou wilt not let them go? Behold, to-morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now. Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the



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field, and shall not be brought home, the hail shall come down upon them, and they shall die."

The report quickly spread throughout the land; but rain was a very unusual occurrence in Egypt, and the people were slow to believe. However, they had great reverence for Moses as the one who had power to remove the plagues, and many finally gathered the few beasts that remained to them from the plague of murrain, into their houses, as barns or stables were unknown among the common people in that warm climate. But those who believed not the word of the Lord left their animals in the fields and pastures.

The morning dawned with the eastern sky black and threatening. Heavy, low-ranging clouds rapidly filled the heavens, driven by a fierce wind that soon grew to a hurricane. Muttering thunder echoed in the distance, and streaks of vivid lightning shot across the sky.

Alarmed, the Egyptians hastened to the fields for their beasts, but ere they could return rain began falling in torrents, and with it great hail that struck down man and beast; it pounded the beautiful fields of barley and flax into the earth, stripped trees and vines of limbs and foliage, laying desolate the labor of years.

The thunder's crash grew fiercer and heavier as the lightning struck closer. Buildings were stripped of their parapets and roofs, burying the inhabitants beneath an avalanche of brick and stone. And above all, carried with the wind, came the cries of the people and the bellowing of beasts.

At the palace, terror reigned supreme. Caste and position were forgotten as prince and menial labored together to shield valuables from destruction, and to barricade windows and doors.

Pharaoh, fearing the result of the storm, haunted the halls, quaking as once and again a fearful detonating crash told the story of the lightning's havoc. Suddenly, he felt some one touch his arm, and turning, saw the slave messenger, Heber, standing before him.

"Wilt thou I go for the prophets?" he inquired. "Canst thou face the fury?" asked the king. The lad nodded. "Thou canst never reach Goshen," Pharaoh ejaculated in astonishment. "The prophets are abiding not far from the walls of the city, at the house of one of Pharaoh's officers." "Go, then; thy God save thee," commanded the king.

In a moment the lad was gone, and as he left the palace and met the force of the tempest he was carried off his feet, but the king at the window saw him rise again unharmed, seemingly unmindful of the falling, or rather, hurling, hail about him, and bending to meet the gale he struggled on, and was lost to view.

Pomona, Cal.

(To be continued.)

HUSBANDS AND WIVES.

By MRS. L. D. AVERY-STUTTLE.

I FEAR it is quite common for married people to think that the marriage ceremony renders null and void all the little courtesies of life; that, because they are married, the bars may be let down and the gate opened to all manner of discourtesy and petty meanness. Is it any reason that because a man has become your husband you are at liberty to treat him with less respect than if he were a mountebank or a charlatan?

My brother, does it logically follow that because you have promised to love and protect one woman above all others, and because she has become your wife, you may annoy and persecute and harass her,—that you may give her less attention both in private and in public than you do any other woman of

your acquaintance? or that you are to treat her in a way that you would never have dreamed of doing before you took the solemn oath to love and protect her? O how many ardent and attentive lovers become cold and heartless husbands!

But it need not be so. Let the public press unite in educating the people upon this point. Let society frown upon the nagging and discourteous husband or wife; but, *above all*, let parents instil into the minds of their sons and daughters, both by precept and example, respect for the sanctity of the marriage relation.

O, I wish most earnestly that I could whisper into the ear of every newly-wedded couple a few simple and plain truths and maxims for every-day conduct, which, if lived up to conscientiously, would bring into the home such peace and love and joy as is characteristic only of the true home.

In the first place I should say, *Look out for jealousy.* This is the green-eyed monster which has wrecked more homes, and cursed and blighted more lives, than can be estimated. "But," you say, "how can I endure to see my husband show such familiarity toward that hateful Miss Blank." "Or," says some one else, "I can not stand quietly by and see my wife smilingly accept the attentions of that profligate man, and say nothing about it. I admit I am jealous,—and, positively, I will not endure it."

Now, I want you to listen to reason; you are both of you reasonable people, I am sure. In the first place, let me assure you that neither a wife nor a husband would be apt to do anything in the very presence of his or her own lawful companion which either considered wrong. It is the deed done in *secret*, hidden from the accusing and criticizing eye of husband or wife or gossiping public,—it is the deed done, or the word spoken with the self-accusing blush of shame upon the cheek, that, in the eye of God, condemns one. So, should you notice any little departure from what you deem strict integrity, I beg of you, *don't brood over it in secret*, don't hide it in your heart as Achan hid the golden wedge in his tent, or it will prove to your soul also a snare and an "accursed thing." At the very first opportunity talk it over,—husband and wife together. It will need but a few tactful, tender, earnest words to effect a perfect reconciliation. *O, don't brood*,—talk it over; not accusingly and suspiciously, but frankly and trustingly. Believe me, there are few husbands and few wives but will respect your feelings, and love you the better. Next,—and let me whisper this in your ear especially, my sister—look out how you are tempted to speak disparagingly of your husband even to your most trusted friend. It will in the end prove to you as gall and wormwood and bitterness. If you have heartache, whisper it to no human ear. Tell it to the pitying One who alone can understand and help you.

"O, but I *must* tell my mother, sometimes. John was so cruel to me last evening. He even refused to kiss me when he went down-town. I cried all night, and I told my mother in the morning."

Well, but did the dear mother help you any? "O, I don't know as she did,—she couldn't, you see, but she sighed, and said she was afraid John didn't half appreciate me."

Well, now candidly, don't you think it would have been better to have talked it over with John? And then, besides, I am afraid poor John had what *he* considered a good reason for omitting his usual kiss. But you admit that even your mother can't really help you any in such matters, so why worry her with it at all. She loves you, yes, but her wisdom may be at fault; and even tho in her best judgment and her mother-love she be perfect, she must have more than human strength to be able to give you aid in times of such testing. Go to the Mighty One. His love and tenderness are greater than a mother's, and His ear is always open.

I know a dear little woman who has seen such sorrow as would have called for loud reproaches from less faithful lips,—whose husband has caused her many a bitter heartache, many a sleepless night, and many a tear-stained pillow. But her lips are closed, even to her most intimate friends. O, I say, God bless that noble, faithful woman! True as steel, good as gold, faithful unto death.

Again let me whisper, *Try to be first* to ask forgiveness of the other in any little misunderstanding. It is a noble thing to acknowledge one's self in the wrong. But I have seen people who would not do it, no matter how hard conscience pricked with her self-accusing needles,—and it is because they were not taught to do it *when they were children*.

O, how sad that poor, feeble, imperfect mortals will not humble themselves enough to acknowledge a fault committed even against their best loved!

We must learn to *bear* and *forbear*. Oftentimes the revelation comes to us shortly after marriage that we have not chosen the perfect man or woman that we supposed we had. Then we must remember that *we* also are dust. It ill becomes us to look for perfection in others. Then, tho the halo of glory with which we had invested the head of our best beloved gives place at times to a "pillar of cloud," let us remember that *we, too*, have caused the chill of disappointment in the loving heart of one who loves us fondly, despite our mistakes,—and remembering this, let us be forgiving and tender, and forget not that the marriage vow is sacred, and that it requires a constancy which reaches to the grave, and lasts until death folds the loving hands, and covers the gentle eye with his filmy veil.

O wife, be thou kind and gentle,
And husband, be true and brave,
For no kind word can e'er be heard
'Neath the clods of the silent grave.

THE WORD OF GOD.

Where is God's Word current and established?

"Forever, O Jehovah, Thy Word is settled in heaven." Ps. 119:89.

2. *What is the nature of this Word?*

"The words of Jehovah are pure words; as silver tried in a furnace on the earth, purified seven times." Ps. 12:6.

3. *How was this Word given to men?*

"Men spake from God, being moved by the Holy Spirit." 2 Peter 1:21.

"The Spirit of Jehovah spake by me, and His Word was upon my tongue." 2 Sam. 23:2.

4. *How does God regard His Word?*

"Thou hast magnified Thy Word above all Thy name." Ps. 138:2.

5. *What is that Word to the believer?*

"The words that I have spoken unto you are spirit, and are life." John 6:63.

6. *What change is wrought in us by this Word?*

"Having been begotten again, not of corruptible seed, but of incorruptible, through the Word of God, which liveth and abideth." 1 Peter 1:23.

7. *How is this life to be maintained?*

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4.

8. *What will feeding on that Word accomplish?*

"Long for the spiritual milk [of the Word] . . . that ye may grow thereby unto salvation." 1 Peter 2:2.

9. *What will the Word thus used be to us?*

"For the commandment is a lamp; and the law is light." Prov. 6:23.

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LESSON 10.—DECEMBER 4.—HEZEKIAH REOPENS THE TEMPLE.

Lesson Scripture, 2 Chron. 29: 18-31, A. R. V.

(18) " THEN they went in to Hezekiah the king within the palace, and said, We have cleansed all the house of Jehovah, and the altar of burnt-offering, with all the vessels thereof, and the table of showbread, with all the vessels thereof. (19) Moreover all the vessels, which King Ahaz in his reign did cast away when he trespassed, have we prepared and sanctified; and, behold, they are before the altar of Jehovah.

(20) " Then Hezekiah the king arose early, and gathered the princes of the city, and went up to the house of Jehovah. (21) And they brought seven bullocks, and seven rams, and seven lambs, and seven he-goats, for a sin-offering for the kingdom and for the sanctuary and for Judah. And he commanded the priests the sons of Aaron to offer them on the altar of Jehovah. (22) So they killed the bullocks, and the priests received the blood, and sprinkled it on the altar; and they killed the rams, and sprinkled the blood upon the altar; they killed also the lambs, and sprinkled the blood upon the altar. (23) And they brought near the he-goats for the sin-offering before the king and the assembly; and they laid their hands upon them: (24) and the priests killed them, and they made a sin-offering with their blood upon the altar, to make atonement for all Israel; for the king commanded that the burnt-offering and the sin-offering should be made for all Israel.

(25) " And he set the Levites in the house of Jehovah with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet; for the commandment was of Jehovah by His prophets. (26) And the Levites stood with the instruments of David, and the priests with the trumpets. (27) And Hezekiah commanded to offer the burnt-offering upon the altar. And when the burnt-offering began, the song of Jehovah began also, and the trumpets, together with the instruments of David king of Israel. (28) And all the assembly worshiped, and the singers sang, and the trumpeters sounded; all this continued until the burnt-offering was finished.

(29) " And when they had made an end of offering, the king and all that were present with him bowed themselves and worshiped. (30) Moreover Hezekiah the king and the princes commanded the Levites to sing praises unto Jehovah with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshiped.

(31) " Then Hezekiah answered and said, Now ye have consecrated yourselves unto Jehovah; come near and bring sacrifices and thank-offerings into the house of Jehovah. And the assembly brought in sacrifices and thank-offerings; and as many as were of a willing heart brought burnt-offerings."

Golden Text.—" Them that honor Me I will honor." 1 Sam. 2: 30.

SUGGESTIVE QUESTIONS.

(1) When the priests had finished the work which King Hezekiah had given them, what report did they make? Verse 18. Note 1. (2) What had they done with the vessels that King Ahaz had thrown aside? Verse 19. Note 2. (3) After hearing this report, what did the king do? Verse 20. (4) What animals were brought for sacrifice as a sin-offering? Who were commanded to offer these? Verse 21. Note 3. (5) As these animals were slain, what was done with the blood? Verse 22. (6) As the animals were brought forth to be slain, what did the

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priests first do? Verse 23. Note 4. (7) What was done with the blood of the slain animals? For how many was atonement made? Verse 24. Note 5. (8) What disposition did the king make of the Levites in this service? According to whose former commandment was this done? Verse 25; 1 Chron. 16:4-6; 2 Chron. 23:1-6. (9) What positions did the Levites and priests then take? Verse 26. (10) What command did the king then give? What ceremony accompanied the burning of the offering? Verse 27. (11) How extended was the worship on this occasion? Verse 28. (12) And when the offering was ended, what further service was observed? Verse 29. (13) With whose words did they sing praises? With what spirit did they sing and worship? Verse 30. (14) What further orders did the king give? How did the people respond? Verse 31. Note 6.

NOTES.

1. Hezekiah came to the throne of Judah at the age of twenty-five years. He was the son of a bad father (Ahaz), and his grandfather Jotham was also a bad man. So the fact that he could begin a good reign at that age, after having been reared amid such corrupt surroundings, is evidence that one need not be bad because his environment is bad. But his mother seems to have been a pious woman. Her name was Abijah, shortened to Abi in 2 Kings 18:2. Her piety is indicated by the name she gave to her son—Hezekiah, strength of God. In the first year of his reign he restored the priests to their proper positions, and ordered that repairs be made in the house of the Lord. With the finishing of this work our lesson begins.

2. The record of the trespass of King Ahaz is in chapter 28: 19-25, and in 2 Kings 16:1-4.

3. The sin-offering.—The ritual of the sin-offering is found in Leviticus 4. It was a symbol designed to teach the deadly nature of sin. "The wages of sin is death." Rom. 6:23. It also taught the need of confession and renunciation of sin. "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." Prov. 28:13. Our real sin-offering is Christ. 1 John 1:5-9; 2:1-5.

4. The laying of the priests' hands on the heads of the victims was in token of the confession of the sins of the whole people, as the blood was a symbol of the forfeited life of the sinner, as demanded by the law. The fact that Christ shed His blood in behalf of all the world, indicates the continual force of the law, and its penalty.

5. Hezekiah did not forget that the people of Israel, as also of his own kingdom of Judah, were the recognized people of God; he also knew that they very much needed the same atonement that was made for Judah. The truly consecrated person will not confine his good offices—his prayers and sacrifices—to the benefit of himself and those immediately connected with him. The Lord of glory gave Himself for the sins of the whole world. The atonement was made for all, but, like the antitypical atonement of Christ, it only availed for those who complied with the conditions—humility before God and the confession of sin.

6. The king set the example in giving a portion of his substance for the support of the priests and the temple service, and then appealed to the people to do the same. So they were encouraged by the example of their ruler, and brought an abundance of their first-fruits. It is pertinent to this lesson to note the conclusion of the matter, as a logical outcome of the effort to restore the worship of Jehovah. The record of a great Passover is given in the next chapter, in which all Israel, from Dan to Beersheba, were invited to partake.

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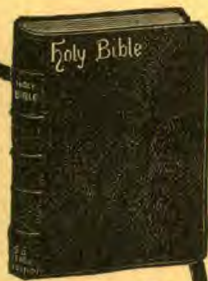
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Mr. A. O. Tait's series of Bible Readings will close with one on the "Future of This Earth." It is worth while to know what God says.

"Christ Our Righteousness" is the title of a beautiful and striking poem on our first page. We regret that in the artist's copy the second and third verses were transposed. The second should be third; the third, second. But the artist being at a distance, it was too late to correct it.

Mrs. Stuttle's sweet poem, "Christ My Judge," for this number, has a less conspicuous place than in our last; but the poem itself is equal to any that has gone before. It will be found on page 6. In our next we have a beautiful poem from the same author, entitled, "Christ the Restorer."

Our next issue, November 30, will be a regular. The last of the four specials will be dated December 7. We do this to help ourselves out of the rush on the specials, and to accommodate our agents in the field. Already orders are up to the hundred thousand mark. May they reach a million souls.

Articles of Special Interest.—There will begin in our next issue, November 30, articles of special interest on Evolution and Geology, by one who has given years of thought and study to the subject. They will discuss the relation of these things to Christianity and the Bible in a clearer light than heretofore. You who are doubting ought to read them. You who have not thought of these things will find much information new and true.

Two of the great forces in the Religio-political field are Roman Catholicism and Socialism. At the present these are antagonistic forces. The element in the labor unions against Socialism is largely Roman Catholic, we understand. These are mighty forces, the one old and trained, the other strong and deep-rooted in man's nature. God's Word has spoken of both, not alone in the principles involved, but prophetically of the struggle and its end. Of these things the SIGNS will speak in the year to come.

Higher Criticism and the Bible.—For years we have been told that the Bible was not inspired, because its history was not authentic, and the story of creation in Genesis 1 and the story of Abraham and the patriarchs were set down as myths. Of course some Christians were simple enough to believe it on the testimony of the Bible itself, and to rest content, notwithstanding the carplings of the critics. But, to make foolish by demonstration the wisdom of men, God in His providence caused to be preserved in the clay tablets and cylinders of the East the history of those times. Those Assyrian and Eastern records show that the Creation and Sabbath were facts to those outside of and antedating the Hebrew nation; that the patriarchs were no myths; that the battle of the four kings against five, recorded in Genesis 14, actually took place; that Tidal, king of nations, Chedorlaomer, king of Elam, etc., were real characters, as well as Melchizedek, king of Salem. Now the critics admit its authenticity in these respects, confirmed as they are by history, but they say that this does not prove its inspiration. Well, they will find fault anyhow, but the Word of God stands, inde-

pendent of contemporary historical testimony. It is ingrafted and established in the hearts of God's people, and it establishes them in Him.

Indifference or Fanaticism.—Of the two, with reference to the subject of our Lord's second coming, it is difficult to say which is the worse. That Christ's coming is near, the superabounding evidence of His Word, and the social, political, religious, and physical conditions of the world declare. To make the doctrine of none effect in the church, the devil works in two ways: he lulls to indifference; he induces to fanaticism. The former leads to neglect, worldliness, scoffing. The latter leads to time-setting, extravagance of various sorts, disappointment, infidelity, and ridicule of the very doctrine itself and of those who hold it. Nevertheless, Christ is coming, and coming soon, and it is the duty of His people, while they know not the hour, to "know that He is near, even at the doors." Not to know this is to be taken in a snare.

Our Defense Prepared.—God asks of us no impossible thing. He puts us in no place where He is unable to protect us. He permits no temptation to overtake us without providing for us a way of escape therefrom. So in this time of this world's great trial God has prepared a defense for His trusting children against the deceptions and the deceivers that will be flourishing in the world. He says, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." They are the standard, the rule, the test, for every error that may assail us in the garb of plausibility. But alas, many have paved the way for their own deception and soul ruin by declaring the law abolished and questioning and doubting the testimony of Holy Writ. It is Satan's crowning effort to clear the way for the entrance of every kind of deceptive teaching, and he has found many able assistants even in the pulpits of the present day. But there is the touchstone by which to try them; there is the great wall of our defense—"to the law and to the testimony."

Thanks for a Good Law.—People who want to do right, and who desire to see justice done to all their fellow-men, are always glad when a really good and equal statute has been enacted. When a legislator, who has been instrumental in procuring a specially good law, returns home from the capitol, his constituents usually express their gratitude for his services. Then every one ought to be thankful for the law of God, which His unerring Word tells us is "perfect." Ps. 19:7. This brief law of Ten Commandments contains two leading principles, or more comprehensive commands: (1) "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." (2) "Thou shalt love thy neighbor as thyself." Of this perfect law the Saviour of mankind says, "This do, and thou shalt live." The practical working of this law as respects man's duty to man, is further enunciated in what is popularly styled the Golden Rule, "All things whatsoever ye would that men should do to you, do ye even so to them." Any law whose provisions, if obeyed, will work out such a happy result as this can not fail to meet the approval of all really benevolent people. The great Lawgiver is deserving of truly heart-felt thanks from all intelligent creatures for devising such a wise law for the promotion of their happiness. This law of Ten Commandments is so "perfect" that if it were perfectly obeyed there would be no need of any other. It was the disobedience of this law that brought sin and death into this world (1 John 3:4; Rom. 6:23; 7:7); and the entire plan of salvation was devised in order to bring the fallen race back into harmony with the law, back to allegiance to God. And it was because "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." To believe in Christ means obedience to His Word. "Why call ye Me, Lord, Lord, and do not the things which I say?" is the pertinent query of our Saviour. Obedience is the test of faith. There is great blessing in store for those who delight in the law of the Lord. Ps. 1:1, 2. It is not only a "royal law,"

but it is a "law of liberty," and in fulfilling it "according to the Scripture," we have the assurance that we "do well." James 1:25; 2:8-12. And all who do well shall enter into the joy of their Lord. Matt. 25:21. Then shall we not all praise the great Lawgiver for this best of all laws?

Heaping Up Wealth.—As showing how prophecy is fulfilling, in the heaping up of riches, and how this is constantly gathering in the hands of the few, take for instance the banking growth in this country during the last eight years, as reported by the *Financier*, of Oct. 17, 1904, a reputable and reliable journal in banking matters. Eight years ago there were only fifty-three national banks in the United States which reported gross deposits in excess of \$5,000,000. The very largest national bank at that time reported less than \$32,000,000 gross deposits. Now there are sixteen banks which are larger than that, and one has deposits in excess of the nine largest banks eight years ago. One hundred and thirty-seven banks are reported, none of which reported gross deposits less than \$5,000,000, Sept. 6, 1904. The increase in one of these banks during the eight years has been over 1,000 per cent.; two nearly that; three between seven hundred and eight hundred per cent.; forty-two over three hundred per cent. Sixty-five of these banks have gross deposits ranging from \$10,064,273 to \$231,517,031. The editor of the *Financier* says that in a number of instances this does not represent a growth of business, but "consolidation and absorption of other institutions." The growth of the larger banks in eight years has been amazing. One hundred per cent. stands for the doubling of business, but a Boston bank shows more than 1,000 per cent., and there are eleven banks which show gains higher than five hundred per cent. Truly the prophet spoke when, in addressing the rich men of these times, he declared, "Ye have laid up your treasure in the last days."

Sometime the last great Assize will close its work. From its decisions there will be no appeal. The eternal weal or wo of every soul rests upon its decision. Did we have a case of importance to be decided at an earthly court, we would be interested, temporary in its effects tho the decision might be. We would want to know when the sitting of the court took place. We would inquire as to the judge. We would secure the best advocate our money could buy. Yet the Judgment of the last great day is impending, and we have little or no interest. The deadly potency of Satan's anesthetics lulls us to sleep. Yet whether we sleep or wake the judgment will go on, and our case will be decided. Have we secured our advocate? There is but One who can effectually plead at that court. He will undertake your case. Have you complied with the law of justice?—There is yet time.

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Worship God, and give glory to Him. That is the message for to-day. It is the message for the world, the message for the individual. The world is worshiping gold,—and the individual is giving glory to man, both directly and through obedience to man-made decrees that conflict with the plain commands of God. Worship God by obeying Him, and give Him glory in exemplary living.

The closing work of the Gospel must be a judgment work. Every work of trial or proving must end with a judgment. Are you prepared to meet the closing of your case? You may have boldness in the judgment if you are, through Christ, in harmony with the law.

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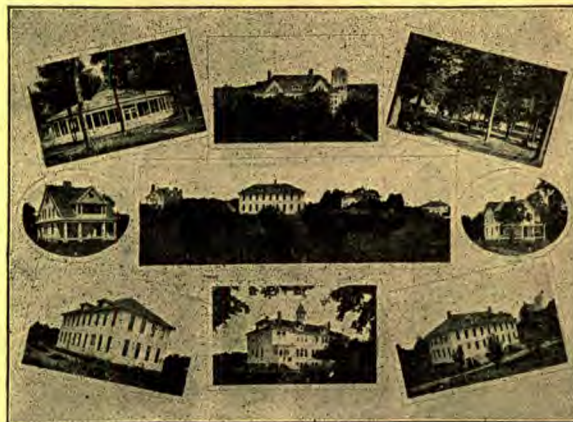
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