

## SOME INTERESTING METROPOLITAN FACTS.

New York City, next to London the largest in the world, had a population in 1905 of 4,014,304 inhabitants. London's population in 1903 was 4,613,812. The statisticians for the New York Board of Trade and Transportation estimate that by 1925 New York will contain 6,760,000 souls. Its area is 327.9 square miles, a little greater than the combined extent of Chicago and Philadelphia, and almost twice that of London. From the extreme north to the south the distance is more than thirty miles.

The first European probably to visit the site of New York was Giovanni Verrazano, who came in 1524. In 1525 the Spanish navigator Gomez sailed into the harbor. By 1600 the French seem to have begun an extensive trade with the Indians along the Hudson. Henry Hudson explored the harbor in 1609, and four trading houses were built on Manhattan Island in 1613. The second ship built in America, the "Onrust," or "Restless," was built here in 1614.

In 1636 Peter Minuit bought the island from the Indians for goods valued at present rates of money at about \$120, and built near the



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LOWER NEW YORK, SKY-SCRAFERS, AND BROOKLYN BRIDGES.

present Bowling Green a small fort, Fort Amsterdam. There was at that time a population of about two hundred, the settlement being called New Amsterdam. A church was organized in 1528, the first clergyman of which was Rev. Jonas Michaelius. The town was incorporated as a city in 1653, with a population of about 800, and a wall 2,340 feet long was built along what is now called Wall Street (whence the name), as a protection against the English and the Indians.

In 1664 the city was taken by the English and renamed New York. In 1673 the Dutch regained possession and called it New Orange. In 1674 the English again became possessors.

The first Inter-Colonial Congress was held in New York 1690. In 1725 the first newspaper, the *New York Gazette*, was founded.

New York's expenditures for the year 1901 footed up the vast sum of \$156,397,573. It has one of the finest harbors in the world, being about five miles wide and six miles long. Previous to 1874 the city did not extend beyond Manhattan Island, now it embraces part of Queens County, the whole of Kings, Richmond, and some other territory. New York's greatest wonder is the city itself.



# SIGNS OF THE TIMES



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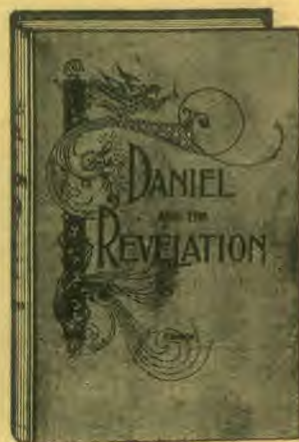
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# Signs of the Times.

"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."

Volume 32. Number 6.  
For Terms, See Page 2.

MOUNTAIN VIEW, CALIFORNIA, FEBRUARY 7, 1906.

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## SNAP SHOTS OF NEW YORK CITY.

[For many of these items we are indebted to William Wirt Mills, in "King's Views of New York."]

ELEVEN great railroad systems center in New York, bringing from the interior supplies for the city's needs and merchandise for export, while the inland water-ways contribute their quota, and through the Narrows pass annually over 21,000 ocean-going vessels of 151 lines, which find wharfage facilities along the 353 miles of the city's water front. Over these lines during the year ending June 30, 1905, there entered New York City 788,239 immigrants.

NEW YORK'S 206 banks and trust companies in July, 1905, had resources aggregating \$4,268,188,482; the 42 life-insurance companies supervised by the state, \$2,454,669,487; the 38 fidelity and casualty companies, \$70,476,877; the 39 fire-insurance companies, \$106,633,670. The aggregate deposits in the 53 banks in the Clearing House Association average \$1,159,000,000; in the 58 non-member banks, \$231,000,000; in the 51 savings banks, \$918,000,000; in the

THE underground, elevated, and surface railroads of the city represent an outlay of \$230,000,000 and carry nearly 4,000,000 passengers a day. New subways to be built within the next decade will cost over \$150,000,000. The Interborough system (Subway and Manhattan "L") alone carried an average of 1,018,382 passengers a day during the first quarter of 1905, and the Metropolitan system (the Manhattan surface roads) received 808,770 fares a day.

THE necessities of its vast business interests are recreating New York physically. Great steel-frame structures, from 18 to 31 stories in height, are replacing the six- and eight-story buildings of two decades ago. Already there are 32 sky-scrapers over 230 feet in height, and the Metropolitan Life's tower is to be 560 feet high. From January 1 to June 30 plans were filed for the erection of 6,570 new buildings at an estimated cost of \$119,764,950, and for the remodeling of old buildings at a cost of \$10,961,280.

THE volume of business transacted in New York

It requires 14,000,000 tons of coal a year to supply New York, about 10,800,000 tons being used to make steam and electricity for heating and power. The average quantity of fuel on hand in the city yards is 422,000 tons.

MORE big hotels thrive in this city than in any other place in the world. Of 344 large hostleries, 51 accommodate over 600 guests each, and the ten largest are valued at \$24,565,000. It is estimated that over 100,000 people visit New York in a day, besides the 250,000 commuters. In fine restaurants the city is also well supplied, some \$40,000,000 being invested in eating-houses of a superior sort, catering to about 500,000 diners a day, who spend about \$1,200,000 on their dinner. These places employ 60,000 people, and they take the entire output of vegetable gardens covering 90,000 acres. One hotel kitchen alone represents an outlay of \$130,000.

THE city has 98 theaters, 12 beaches, 26 picnic groves, 25 athletic fields, 18 art galleries, 84 notable clubs, over 100 statues and monuments. It has 4



HARLEM, FROM CATHEDRAL HEIGHTS.

This is that district of the city north of 110th Street. The great apartment-houses of the city are well represented here. Approximately 400,000 people "hive" in the houses of this picture. The elevated railway is Manhattan; the lower curve is sixty-two feet, the highest on the line. For the conveyance of passengers, to and from the platform, elevators are used. During the rush hours of the day more than 150 trains per hour pass over this structure.

44 trust companies, \$871,000,000—a total of \$3,179,000,000.

MOST of the important industrial corporations of the world have either their executive offices or important agencies in New York. Of the great American corporations, the business of 173 concerns, with an aggregate capital of \$7,000,000,000, centers in this city, besides multitudes of smaller corporate bodies and individual manufacturers, and the aggregate wealth of all this interwoven financial and industrial fabric baffles computation.

THE value of the products of the city's factories for the year ending June 30, 1905, is estimated at \$16,000,000,000, one-tenth of the entire output of the country. The city has 48,000 factories, employing 520,000 wage-earners.

is illustrated by the receipts of its post-offices, which average \$58,965 a day. For the year ending June 30, 1905, the receipts, including Brooklyn, aggregated \$17,690,000, or 12 per cent. of the total income of the 72,000 post-offices in the United States, giving the department a net profit of \$11,500,000. In Manhattan alone there are mailed daily 1,716,000 letters, and more than 2,000,000 pieces of mail are delivered. There are 937 publications issued in Manhattan, and the quantity of these mailed averages 337,835 pounds a day. There are 71 post-offices, 329 sub-stations, in the city.

ANOTHER illustration of the business activity of New York is found in its telephone statistics. There are 51 central offices, with 8,000 employees and 198,000 phones. The average number of calls per day is 1,650,000.

colleges, 16 high schools, 496 elementary public schools, with 11,273 teachers and 568,232 pupils, 469 kindergarten classes with 15,311 pupils, and spends on its public schools \$24,231,850 a year—one-tenth of the cost of the public-school system of the country.

THE city is disgraced with 12,211 licensed places where spirituous liquor is sold. The fact that \$11,619,190.63 is paid into the city in revenues blinds the eyes, hardens the consciences of the Christian church, and they smile, and see their sons and daughters go down to destruction.

THE borough of Manhattan annually consumes about 100,000 barrels of whisky, which cost the con-  
(Continued on page 10.)



# THE COMING OF CHRIST.

IS it not most reasonable, in the light of the promises of God's Word, for Christians to believe that Jesus Christ is coming again? We thus read: "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the *second time* without sin unto salvation." Heb. 9:28.

Christ came the first time heralded by the prophets, by signs, and by special messenger. He "emptied Himself" of His glory with the Father, came down to this sin-cursed earth, took upon Himself the nature of fallen man, stooping to the very depths of human woe, the greatest weakness of human nature, and became obedient unto death. Phil. 2:5-8; Gal. 4:4; Heb. 2:10-18. This He did that He might lift fallen man up to God. After His victory over death, which was also triumphant victory over sin, Christ ascended to heaven to plead the virtue and power of His sacrifice and victory for fallen man; for the raising of Christ from the dead was the manifestation of God's power over sin "full-grown" (James 1:15, R. V.), and therefore it means hope and victory for every one who will ally himself with Christ. This is the power which the apostle Paul desires that we may know. He says:

"That ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the *exceeding greatness of His power to us-ward who believe*, according to the working of His mighty power, which He wrought in Christ, *when He raised Him from the dead*, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet, and gave Him to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all." Eph. 1:18-23.

Christ is now a priest-king, "after the order of Melchizedek" (Heb. 5:10), on His Father's throne (Heb. 8:1), and in that capacity He is gathering out of the nations of earth a people to serve Him forever in His everlasting kingdom (Zech. 6:12, 13; Eph. 2:19-21). But His work as priest will sometime be over. He will finish His ministration for fallen man. Every soul who will have heeded the message of mercy will be eternally sealed and saved, and from those who have rejected the message, Christ will turn with reluctance, but with justice. They rejected righteousness and life; they preferred sin and death; and sad as it is that they have so chosen, Infinite Love gives them their choice. Then, when all has been done that could be done, will the eternal fiat go forth: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly." Rev. 22:11, 12. Christ, therefore, will come again when His priestly work is ended.

## How He Will Not Come.

Christ's second coming will not be by His Spirit; for His Spirit is the manifestation of Christ's presence in His *personal absence*. Said Jesus:

"But now I go My way to Him that sent Me. . . . But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth: It is expedient for you that I go away; *for if I go not away*, the Comforter [the Holy Spirit] *will not come* unto you; but *if I depart*, I will *send Him* unto you." John 16:5-7.

This is certainly positive testimony that the sending of the Spirit of God is not synonymous with the coming of Christ.

Christ's coming is not death, nor at death. This is evident from the following scripture:

"Peter seeing Him saith to Jesus, Lord, and what shall this man [John] do? Jesus saith unto him, If I will that he *tarry till I come*, what is that to thee? follow thou Me. Then went this saying abroad among the brethren, *that that disciple should not die*; yet Jesus said not unto him, He shall not die; but, If I will that he *tarry till I come*, what is that to thee?" John 21:21-23.

The disciples knew that death was not Christ's coming; and therefore they knew that if John tarried till Christ came again, he would not die at all; for Christ's coming means life (Col. 3:3, 4). It meant life to Lazarus (John 11), and so it will to all who sleep in Jesus. Death, instead of being a friend, or coming in the stead of our best Friend, is an enemy, "the last enemy that shall be destroyed." 1 Cor. 15:26.

## How He Will Come.

Christ's coming is not any of these; it is a personal coming. Read the testimony of two of the heavenly messengers, who escorted Him on His triumphal return to heaven, spoken to the disciples from whom He had just separated:

"Ye men of Galilee, why stand ye gazing up into heaven? *this same Jesus*, which is taken up from you into heaven, shall *so come in like manner* as ye have *seen Him go into heaven*." Acts 1:11.

"For the *Lord Himself* shall descend from heaven with a shout," 1 Thess. 4:16.

These are conclusive proofs that Christ's second



"In the glad time of the harvest,  
In the grand millennial year,  
When the King shall take His scepter,  
And to judge the world appear,  
Earth and sea shall yield their treasure;  
All shall stand before the throne;  
Just awards will then be given,  
When the King shall claim His own."

coming will be personal, His own personal presence.

## His Coming Visible and Glorious.

His coming will not be a secret coming, known only to a few elect ones. True it is that He shall appear to those who look for Him (Heb. 9:28), but the emphasis is not on He "shall appear," but He shall appear the *second time* unto the salvation of those who look for Him. He will not come as a sin-offering, bearing the iniquities of the world; He will not come in the likeness of sinful flesh, but in His own glorified person, "the Lord Himself," "this same Jesus." And He will be seen of all who are upon the face of the earth.

The wicked will see Him and perish in the brightness of His glory. They rejected His presence when He was Priest before He came, the presence of His Spirit, by which He longed to dwell with them here, by which He would have cleansed them from all sin, and strengthened them in all righteousness. They *will not endure* His presence here; they *can not endure* it when He comes. Says John:

"Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him." Rev. 1:7.

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the

mighty men, . . . said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." Rev. 6:15, 16.

"And then shall that wicked be revealed, whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness [forthshining] of His coming [presence]." 2 Thess. 2:8.

The righteous will see Him and will rejoice, for "He shall come to be glorified in His saints." 2 Thess. 1:10.

"For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming [presence] of the Lord, shall in nowise precede them that are fallen asleep. For the Lord Himself shall descend from heaven, with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:15-17, R. V.

Glad day to the child of God! The promise of the Master will be realized to the sorrowing disciples: "I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:3. "Blessed hope" it is indeed, "the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13. We enjoy the personal presence of those whom we truly love. We desire them with us; we delight in their companionship. So also if we know Christ, if we love Him, we shall love and long for His second coming, His personal presence. It means to the child of God, home, rest, peace, joy, life, and unalloyed bliss forever, of which the presence of the Spirit of Christ has given us the "earnest," or foretaste, here.

## His Coming Near.

And His coming draweth near. (1) Not less than twelve distinct lines of prophecy in the books of Daniel, Matthew, Mark, Luke, 2 Thessalonians, and the Revelation, proclaim that Christ's coming is near at hand. (2) A score of special signs of the last days show that Christ's coming is near. The Word of God tells us that these omens would come in "the last days," showing that the end of the age was near, that Christ was about to come and take to Himself His own kingdom and reign. These signs would be hung out before the world, where all could see them. They would be seen in the sun, moon, and stars, in aerial disturbances, in sea and land, in wind and wave, in the social, financial, political, and religious world. There would be increase of knowledge, increase of riches, increase of sin, of drunkenness, of wickedness in high places and religious circles. The church would unite with the world, and God's people would be persecuted. All these things and more are told in numerous scriptures, and their fulfilment and fulfilling may be seen by the eyes, felt by the hearts, and perceived by the minds of this generation. And so our Lord tells us that the generation which witnesses all these things will not pass away till He shall come, and that when they see them all they may know that Christ's coming is near, even at the doors. Matt. 24:32-35. The very scoffers themselves are a proof that the last days are here and Christ is near to come. 2 Peter 3:1, 2; 3:3, 4. The prophecies may be set aside by man, the signs may be scoffed at, but Jesus says, "Heaven and earth shall pass away, but My words shall not pass away." Matt. 24:35.

How can Christians—those who believe, know, and love Christ—not love His appearing? May the writer and reader be among those who shall say in that day when "He shall swallow up death in victory?" "Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:9. "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." Rev. 22:20.

"LET not your heart be troubled; believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and will receive you unto Myself; that where I am, there ye may be also." John 14:1-3.



## OUR SACRIFICE AND PRIEST.

THE first expression of faith in the saving power of God is the offering of a lamb without blemish and without spot. Gen. 4:4. That lamb was the type of the Lamb of God, slain in purpose before the foundation of the world, and meeting the climax of Love's sacrifice for guilty man on the cross of Calvary. 1 Peter 1:19; Phil. 2:5-8. When the sinner placed his hand on the head of the innocent victim, he confessed that he was a sinner, worthy of death, and that he took God's sacrifice for his substitute, of which the Lamb was a type.

In the patriarchal age we see this repeated over and over in object-lesson. In the Levitical dispensation the Infinite sacrifice and provision for human needs were greatly elaborated into numerous object-lessons that the people of Israel, and all the world through them, might be taught the exceeding sinfulness of sin, God's mighty power and infinite fulness to save, the conditions on which their full atonement was granted, and the grand culmination beyond the judgment of absolute oneness with God to all eternity.

These things are still left on record for "our learning," especially in the last four books of the Pentateuch, but now especially in Exodus, Leviticus, and Daniel in the Old Testament, and in Hebrews and the Revelation in the New Testament. Those who live in the last days are especially told to "remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel, even statutes and judgments," that the things "written aforetime were written for our learning, that through patience and through comfort of the Scriptures we might have hope;" and that what happened unto Israel was left to us "by way of example; and they were written for our admonition, upon whom the ends of the ages



The Sanctuary, Open at Side.

are come." Mal. 4:4; Rom. 15:4; 1 Cor. 10:11.

Therefore it is important that we heed the Word of God; but this study can give only the barest outline of this vitally-important subject, and must refer the reader to books and pamphlets listed elsewhere in this issue.

Let us look at the work of Christ our Saviour from the view-point of the greatest object-lesson of the Bible, the center of all other object-lessons, the harmonizer of all seeming inconsistencies,—the ancient tabernacle, or sanctuary, in the wilderness, continued in the temple, and typical of the greater and "more perfect tabernacle, which the Lord pitched and not man."

When Israel stood at the base of Mount Sinai, from which the great Jehovah had thundered His unchangeable law in ten immutable precepts, He said to Moses for the people, "Let them make Me a sanctuary; that I may dwell among them." Ex. 25:8.

That sanctuary was built costly and beautiful in structure and material. It was perfectly proportioned, in feet, 45 x 15 x 15, consisting of two rooms separated by a heavy veil—the holy place 30 x 15, and the most holy place 15 x 15—built of boards overlaid with gold without and within, and covered with a curtain gloriously embroidered in cherubim.

The outer apartment contained the seven-branched golden candlestick, representing the light of God's Spirit through His Word and church; the table of presence bread, eaten every Sabbath, representing the feeding upon the Bread of Life by His people, and so partaking of His life; and the altar of incense, where God's infinite grace mingles with the effectual

prayers of His people. The most holy place contained the ark of the covenant, testimony, or testament, over which was the mercy-seat, and within which was the holy law of Ten Commandments, the doing of which embraced all duty, and the transgression of which included all sin. Eccl. 12:13, 14; 1 John 3:4; Rom. 7:7. Above the mercy-seat, between the cherubim, above the Holy Shekinah, the visible manifestation of the presence of God. Before the ark on the east was the altar of burnt-offering.

### The Way of the Repentant Sinner.

When the sinner would be reconciled to God, he



brought a the flock blemish as in figure, laid upon its fessing his and worthi- instead of the offering and the blood—the life for-

—into the holy sanctuary, and sprinkled of it seven times before the veil, and placed of it upon the altar of incense. Thus the sin was transferred in figure by the priest to the sanctuary, and the sinner was forgiven. And this went on in various ways and forms for 359 days every year, the essential thing of which was the shedding of blood and the removal of sin by means of the blood, from the sinner to the sanctuary of God's presence. For without the shedding of blood, there is no remission of sin. Heb. 9:22. And we are washed from our sins by His blood (Rev. 1:5), or cleansed by His life.

In the end of the year, came the great day of atonement, described in Leviticus 16 and 23, the judgment day of the year. Two goats were brought, one goat for Jehovah, one for Azazel, "the strong one who revolted." The Lord's goat was slain, its blood brought into the most holy place and sprinkled upon the mercy-seat, underneath which was the law transgressed. All the transgressions of every repentant soul of the year are gathered up in the person of the priest, brought out by him to the door of the sanctuary, and confessed upon the head of the goat for Azazel—Satan—and the goat is sent away into a land of forgetfulness and destroyed. The penitent souls are free and clear from sin, at one with God.

### The Antitype.

All these earthly rites and ceremonies were typical of the greater realities, the effectual things above and to come.

"Now of the things which we have spoken this is the sum: such an who is set hand of the the Majesty ens; a min-sanctuary, true taber-which the pitched, man." "Then first cove-also ordi-divine serv-worldly For there



firstling of without his substitute his hand head, con-sinfulness ness to die the beast; was slain, priest took representing feited by sin

firstling of without his substitute his hand head, con-sinfulness ness to die the beast; was slain, priest took representing feited by sin

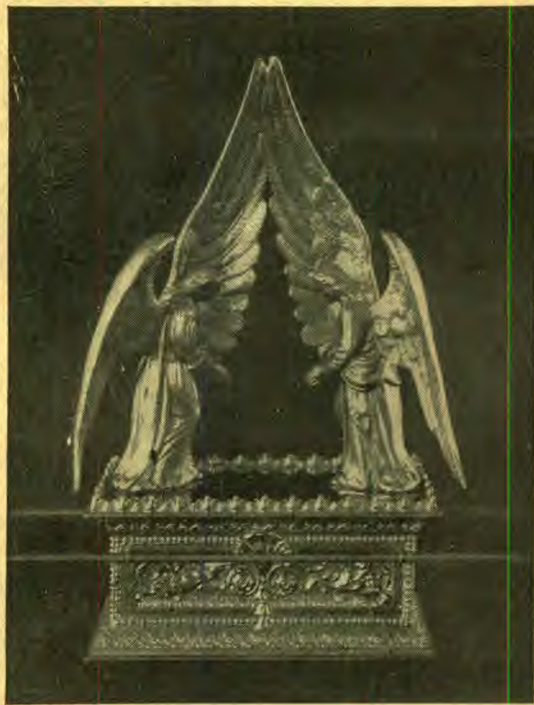
firstling of without his substitute his hand head, con-sinfulness ness to die the beast; was slain, priest took representing feited by sin

We have high priest, on the right throne of in the heav-ister of the and of the nacle, Lord and not Heb. 8:1, 2. verily the nant had nances of ice, and a sanctuary. was a taber-

nacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy-seat; of which we can not now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. 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; the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing; which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us." Heb. 9:1-12.

The sanctuary of earth represented God's great sanctuary on high, the holy places were figures of the true. Heb. 9:23, 24; Rev. 4:4, 5; 8:3; 11:19.

The young bullock, the kid, the lamb without



The Ark of the Testament.

blemish, typified "the Lamb of God, that beareth the sin of the world." John 1:29, margin. The offering of that lamb symbolized the death of Christ Jesus upon the cross, once for all. Heb. 10:12, 14; 9:14, 26. The ministration of that blood by the priests each year, in holy and most holy places, was the type of the complete ministration of Jesus Christ by His own blood, for sin, once for all, in the holy places of the sanctuary on high. Heb. 8:4, 5; 9:12, 23, 24.

In that holy place on high, our Lord has ministered since He took His seat on the right hand of the Majesty in the heavens, immediately after His sacrifice. Heb. 10:12-14.

But to every work of probation and trial, comes an end, a judgment, that it may be ascertained who have availed themselves of the opportunities offered, who have complied with the conditions, who have been successful candidates. Even so in God's work. Long ago He appointed a day in which He would judge the world in righteousness by Jesus Christ. Acts 17:31. Long ago His plan was devised, His purpose formed, the elect number of elect characters written in the books of heaven; and sometime, for the benefit of all the actors in the great drama of



eternal life, will be revealed in the judgment those who have yielded to God's infinite love, and through Christ are worthy to be called sons of God and heirs with Christ forever.

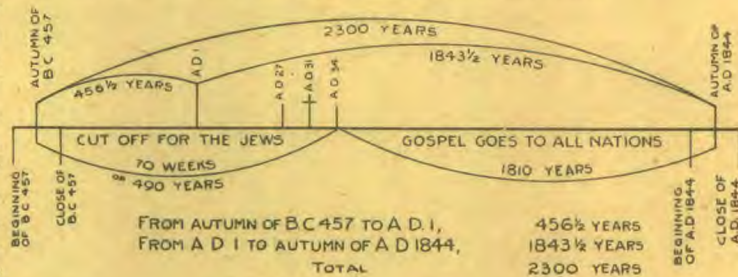
In that closing work the remembrance of all sin recorded against the children of God in the heavenly sanctuary shall be blotted out, because blotted out of their lives, and thrown back in right degree upon the head of him who instigated them, the senior partner in the firm of Sin, Satan. He is the antitypical scape-goat. Rev. 20:1-4.

The earthly sanctuary was justified from its remembrance of sin, represented by the sprinkled blood; the holy places of the heavenly temple must be cleansed, justified, also, by the Better Sacrifice. Heb. 9:23. Then the temple of God will be further opened in heaven, the most holy inner temple be revealed, and the ark of God's testament be seen, bringing again to view in the latter days His holy law, the rule of His judgment, and demanding the proclamation of that phase of His everlasting Gospel, "The hour of His judgment IS come." Rev. 14:6, 7.

The time of the beginning of the antitypical day of atonement (Lev. 23:26-30; Heb. 8:5), the cleansing of the heavenly sanctuary (Heb. 9:23), the finishing of the mystery, or Gospel, of God (Eph. 6:19; Rev. 10:7), the accounting worthy of the faithful (Luke 20:35), the blotting out of sins (Acts 3:19), the blotting out of the names of the unworthy (Rev. 3:5), the investigative judgment (Dan. 7:9, 10), is revealed in Dan. 8:14: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed [literally, "justified"]." These days represent in symbolic prophecy so many literal years. Eze. 4:4-6. When they began, when parts of them end, is told in Dan. 9:24-26, a part of the prophecy of the eighth chapter. Seventy weeks of the 2,300 years—490 years—are marked off or decreed upon the Jewish people, during which time the everlasting righteousness of Christ is to come in, the vision sealed or made sure, the transgression of the Jewish nation to be filled up.

This period of 2,300 years began with the going forth of the commandment to restore and to build Jerusalem. This occurred in its fulness in B.C. 457,

in the seventh year of King Artaxerxes Longimanus, as recorded in Ezra 7:7-26. Seven weeks of the time—49 years—reached to 408, the last work of Reformation under Nehemiah, according to Prideaux. Sixty-two weeks more—434 years—reached to "Messiah [the Anointed] the Prince," our Lord Jesus Christ, baptized and anointed of the Holy Spirit in A.D. 27. Luke 3:21, 22; 4:18-21; Acts 10:37, 38. In the midst of the seventieth week, after the sixty-nine weeks, the sacrifices were to cease by the cutting off of the Messiah. And this occurred at the Crucifixion, A.D. 31. Three and one-half years later the Jews rejected Jesus by stoning Stephen, and the Gospel was given to the world.



Four hundred and ninety years from 2,300 years leave 1,810 years. This period added to A.D. 34 brings us to 1844. Then began the closing work of Jesus Christ as high priest in the sanctuary on high. Then began that last-day proclamation of the Gospel, "The hour of His judgment is come" (Rev. 14:6, 7), resulting in the development of a company who keep "the commandments of God, and the faith of Jesus." Rev. 14:12. Man, therefore, is now in the solemn work of God's harvest-time, the judgment of His people, beginning at the house of God (1 Peter 4:17), the time when names will be blotted out of the book of life unless sin is blotted out of character. It is a fearfully-solemn time, however the scoffing world and the pleasure-loving religionist may regard it. As truly as God's sun rises and sets, there is coming God's great judgment day. Nay, it is already here. Each one of us will meet it, must meet it. God would have us by confession in Jesus Christ send our sins beforehand to judgment, and be acquitted in that day. Only so can we have boldness in the judgment. "Prepare to meet thy God."

all the nations to drink of the wine of the wrath of her fornication.

#### Third Angel's Message.

"And another angel, a third, followed them, saying with a great voice, If any man worshipeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of His anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment goeth up forever and ever; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark of his name. Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus." Rev. 14:6-12.

Of old God desired to cure Babylon. "We would have healed Babylon, but she is not healed." In this day He desires to heal the divisions and diseases of modern Babylon. The first angel's message is the potent, healing remedy. It is the everlasting Gospel, the power of God unto salvation to every believing soul. It bears as a part of its all-comprehending burden a special message for the present hour, when human "justice is turned away backward." "The hour of His judgment is come." The last High Court of Appeal is sitting, and will soon close. In view of that, "Fear God, and give Him glory; worship Him," the Creator of the heaven and earth. It is a time of man-fearing and man-worship. Men bow to men. Men worship creeds in stone and paper, worship idols of silver and gold, worship constitutions and state, worship halting, limping "science," while God is forgotten. Let the church return to the fear of God, reverence for His Word; let her serve God—the highest form of worship (Matt. 4:10); let her turn from her traditions, her creeds, her constitutions of dead hands, to the oracles of the living God; let her cut loose from the world, its pleasures, its follies, its principles, its customs, and let her "fear God, and give Him glory," and "worship Him," the Creator, taking the Lord Jesus Christ in His fulness as the Way, the Truth, and the Life, and that power and union will be seen for which Christ prayed and suffered and died. John 17. Federation will not then be needed or even asked for. Union, life-union, will bind together the hearts of God's children, error will give place to truth, and condemnation to righteousness, and the glory of God will be seen upon His people. Isa. 60:1, 2.

First of all the message has gone to the churches. "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain; that ever is the first step, then, 'let all the inhabitants of the land tremble.'" First Jerusalem and Judea, then Galilee, Samaria, and the world. Ever since 1844 that message has been going forth. How has the church, in her Babylon of creeds, received it?—A few have accepted it in every community, evidencing that the message was clear enough and strong enough to reach hearts. But the great majority have turned aside. Some have bitterly opposed it. As a result the spiritual condition of the church has grown rapidly worse. In the words of Jesus, "The love of the many" has waxed cold, and the condition of things foretold by the apostle is everywhere manifest in religious circles. Read 2 Tim. 3:1-5. "Lovers of pleasures more than lovers of God," "lovers of their own selves, covetous, boasters, proud," "having a form of godliness, but denying the power thereof." Such, and even a worse condition is what the Word of God declares. Such, and even worse condition is what has been voiced by men and journals in every religious denomination in the land. In one long wail of sorrow, reaching over the last fifty years, have we heard in the various branches of God's church that "Babylon is fallen, is fallen." Catholic Babylon rejected the message of the Reformation; she would not be healed. The Babylon of Protestantism, by rejecting God's last healing message, falls from her high spiritual plane, and joins herself to the Babylons of the past.

#### The Last Form of Apostasy.

Having chosen the way of error rather than a return to the Word of God; having really set aside

## THE LAST THREEFOLD MESSAGE.

SOMETIME this age will close, as truly as have all the others in the past. Sometime the long night of travail and sorrow, pain and anguish, will be over and the golden dawn which knows no night, will break over the hills of eternity.

Of the characters of the inhabitants of that new era it is said: "Thy people shall be all righteous."

Surely that is not the condition of this age. Everywhere in God's Word its corruption is pointed out; everywhere we are told it will end. All signs indicate that the end is near. A better age is coming. May we share it? What is necessary on our part that we may? What has God done on His part that we may be ready? What remedy has He provided to heal the world's multitudinous ills? What has He to heal the divisions, the confusion of this age? God calls it Babylon, for "Babylon" means "confusion,"—confusion of creeds and beliefs and non-beliefs and theories and fancies and sophistries and dreams and traditions and philosophies and superstitions, of which the old world is full? How are the scattered, disorganized forces of His remnant army to be rallied? What is His standard to be lifted aloft? What is the rallying cry which will bring order out of the chaos, Zion out of Babylon?

For surely without prejudice the present condition of Christendom is well termed Babylon, confusion. Its creeds are numerous as its heavenward-pointing spires. Every "wind of doctrine" is blowing. The old "landmarks" are submerged. Many churches have swung from the rigid power of creed to a liberalism which makes of none effect the work of Christ, and places the salvation of the poor sinner in himself, his hope in long ages of evolution.

God has a standard to be lifted; for "when the

adversary shall come in like a flood, the Spirit of Jehovah will lift up a standard against him." Isa. 59:19. Therefore God calls to His servants: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up an ensign for the peoples." "Say ye to the daughter of Zion, Behold, thy Salvation cometh; behold, His reward is with Him, and His work before Him." Isa. 62:10, 11.

God has a gathering call: "Gather yourselves together, yea, gather together, O nation that hath no shame ["longing"]; before the decree bring forth, before the day pass as the chaff, before the fierce anger of Jehovah come upon you, before the day of Jehovah's anger come upon you. Seek ye Jehovah, all ye meek of the earth, that have kept His ordinances; seek righteousness, seek meekness; it may be ye will be hid in the day of Jehovah's anger." Zeph. 2:1-3.

This standard and this call are more fully set forth in the great threefold message of Rev. 14:6-12, as follows:

#### First Angel's Message.

"And I saw another angel flying in mid heaven, having eternal good tidings to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people; and he saith with a great voice, Fear God, and give Him glory; for the hour of His judgment is come; and worship Him that made the heaven and the earth and sea and fountains of waters.

#### Second Angel's Message.

"And another, a second angel, followed, saying, Fallen, fallen is Babylon the great, that hath made



that Word through vain philosophy, higher criticism, and hoary tradition, professed Protestantism is doing just what every church has ever done which has passed over the same road—she is seeking to the Egypt and Assyria of earthly power, to maintain her dead traditions and empty forms by civil law. Even so went the early apostasy, and formed the beast power, which tyrannized the world for the centuries of the Dark Ages. Yet in the face of the warnings of God's Word, in the face of all the lessons of history in all the past since Israel of old, Protestantism is turning from the Word of the living God, which made her all she is of worth, to traditions and laws of men; turning to federation of men instead of to life-union with God, and is reaching out eager hands to Rome to secure her co-operation in the control of civic forces for what seems to her to be righteousness, essential and all-embracing, yet which are mere dead forms, as empty of Christ and life as Joseph's tomb to-day.

Against this the third angel's warning goes forth. Worship not the beast. Worship not its image of Protestant erecting. Receive not its mark of subjection to pagan Roman authority, the state-enforced sabbath, the Sunday. This last message of protest and awful warning presents in striking, appalling contrast the conditions of last-day apostasy to God's requirements as set forth in the first part of this threefold message. The fear—loving reverence—of God is set over against the fear of persecuting earthly powers (see Rev. 13:7, 8, 14-17); the worship of God is set over against the worship of the beast and his image; the worship of the Creator against the worship of the human creature; the power of the everlasting Gospel against the power of human apostasy crystallized into system and law; the cool, sweet water of life as against the wine of Babylon, and the wine of the wrath of God; the freedom which the everlasting Gospel gives against slavery to the beast and his image; the seal and name of God, assuring everlasting continuance, against the mark of the beast, the badge of everlasting degradation and death. Which shall we choose? The former may mean the shame and obloquy of the world, with sufferings from apostasy, such as the Master endured, but beyond, everlasting life. The latter may promise present ease and prosperity, but these are the prologue to everlasting death.

The meaning of these messages is further declared in the class of people developed by them, the class which heeds and obeys: "Here is the patience [the endurance] of the saints, they that keep the commandments of God, and the faith of Jesus."

These messages are going to the world, they are gathering out a people. Multitudes are in the valley of decision over the questions which God thus brings before them. Seventh-day Adventists are endeavoring to give this simple, awful threefold message of God. But the message is not thus because of them. They, if true, are what they are because of the message. But if every one should turn from these messages of God to-day, the message will go on and do its work for God; because it is of God. And in it is salvation for every believing soul.

Reader, friend, it is for you to make the choice. God warns, entreats, pleads, with all the hoarded love of eternity, demonstrated in the eternal sacrifice of Christ; but the choice must be thine. Shall it be man or God? Shall it be tradition or truth? Shall it be obedience to worldly powers or to Him to whom you owe all? Shall it be eternal loss, with the cry of "the harvest is past, the summer ended, and I am not saved"? or shall it be victory over the beast and over his image and over his name, with the song of Moses the servant of God, and the song of the Lamb? Rev. 15:2-4.

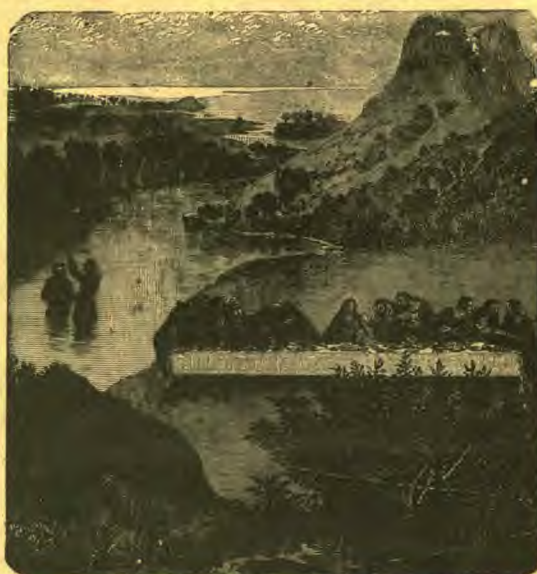
The next event after these messages have done their work is the second coming of Christ Jesus to reap the harvest of the earth, the wheat and the tares, the wheat for God's garner, and the tares for the burning. In which reaping will you be found? The choice must be thine.

### SIN IS DEATH.

Not only is the penalty of sin death, but sin of itself is death. Not only is death in the sin, but the sin of itself is all death. Sin may not appear death.

In the beginnings of leprosy we do not see the dread disease, but when full grown we see it in all its fearful effects and repulsiveness. But it is no less incurable in the beginning than when fully developed. The human family is stricken by the dread disease of sin. In its incipient stages it does not seem death, and we laugh at its presence, amuse ourselves with its mild stings, and slumber under its intoxicating wine; yet, nevertheless, "sin, when it is full grown, bringeth forth death." Death is its legitimate fruitage. He, therefore, who chooses sin chooses death. It matters not how harmless, beautiful, entrancing, delightful, or joyous sin may seem, to choose it means to choose death.

To choose sin against light and warning, means to reap by and by utter extinction of being. For it is not God's will that sin should exist forever; He will sometime have a clean universe, where all intelligences praise Him. Rev. 5:13. Sin will be destroyed, and every soul which has identified himself with sin will be destroyed with it. He thereby cuts himself off from the life of God, and must, apart from Him, inevitably and eternally perish.



Memorials of Christ's Death and Resurrection.

### A GREAT LITERAL PROPHECY.

#### This Generation.

(Continued from last week.)

IN our last we were brought in our study of Matthew 24 to "this generation" in verse 34. It was developed in that study that the specific signs in the sun and moon and falling stars occurred in May 19, 1780, and Nov. 13, 1833; for this there is abundant historical testimony. We also learned that in connection with, and in addition to, these specific signs, foretold in Joel 2 and in Rev. 6:14-17, twenty years after the destruction of Jerusalem, there are numerous other omens of Christ's coming foretold in the prophetic word. Among these are abounding iniquity, backsliding and spiritual declension among Christians, "distress of nations," "perplexity," fearful convulsions of nature, increase of knowledge, of crime, of riches, of social unrest, of capital and labor troubles, of Socialism, of Catholicism; Mormonism, Spiritism, false peace-and-safety cry, preparation for war, last-day scoffers, and the preaching of God's last warning message. That as many of these are mentioned by our Lord Himself in His prophetic discourse, as all were inspired by His Spirit, as He knew that all these would be in evidence in the very days when men saw the great signs in the sun, moon, and falling stars in the light of His words, He must have included them among "all these things" in His great lesson. Read again verses 32-35:

"Now from the fig tree ['and all the trees,' Luke] learn her parable; when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye also, when ye see all these things, know ye that He is nigh, even at the doors. Verily I say unto you, **This generation shall not pass away, till all these things be accomplished.** Heaven and earth shall pass away, but My words shall not pass away."

We know the parable. It is evident to any one who ever observed the tree budding of spring. When the buds and leaves put forth, we know that

summer is nigh. A cold frost at night may seem to negative our belief, but we know that just on beyond lies waiting summer. With the same positiveness when we see all these signs,—now in tremendous evidence,—we may know that He is nigh, even at the doors. These signs are the footsteps upon the sidewalk, the opening of the gate, the walk to the steps, the ascent of the steps to the door. Here stands the Master waiting for a lost world to reach out for His healing power, that they may welcome Him when He appears in glory.

#### What Does the Term Mean?

Then to emphasize the nearness of that coming when these things are seen,—not to becloud it,—He continues, "Verily, I say unto you, **This generation shall not pass away till all these things be accomplished.** Heaven and earth may pass away, but My words shall not pass away." What generation? We know that this question has been obscured by the constant inquiries, What does a "generation" mean? How long is a generation? To the first question it is replied that "generation" means race or nation, and our Lord meant that the Jewish race or nation would not pass till Christ came and gathered His own. But while the term may have that for one of its several meanings, it would make nonsense of our Lord's lesson so to apply it here. He tells us that when certain signs occur, His coming is nigh, and then, knowing that men would question, He emphasizes it by saying that a certain "generation" which He defines as "**this generation**" shall not pass away till His coming should occur. He must mean—He could mean no other—a certain time in which a class of people should live who would see these signs and witness His coming. He did not mean that generation represented by the disciples before Him; for sixty years afterward John gives the same signs to occur way down the centuries, just prior to Christ's coming. Rev. 6:12-17.

Note the use of the term, not "generation," but "**this generation**," in other scriptures: God said to Noah, "Thee have I seen righteous before Me in **this generation**," (Gen. 7:1); that is, among the people who lived at that time. Of those who started out from Egypt, the Lord said, "There shall not one of these men of **this** evil generation see the good land, . . . save Caleb," etc. This certainly means the men who left Egypt with Caleb. Also, "unto **this** generation" (Ps. 71:18); "whereunto shall I liken **this** generation" (Matt. 11:16), those before Jesus as He spoke. See also Mark 8:12; Luke 7:31. The latter text has evident reference to a period of time. One more, Ps. 95:10: "Forty years long was I grieved with **this** generation." What generation?—That of the wilderness wandering.

#### How Long the Generation?

"How long is a generation?" We do not know. Some, from Genesis 15, have said one hundred years; from Israel's experience, forty years; from Noah's time, one hundred and twenty years; from Psalm 90, seventy years; from Matthew 1, about forty-two years; from the average of human life, about thirty to thirty-five years. All these are vain speculations. What is the meaning, then, of Matt. 24:34? Just this: That some, at least, of the people who see in the light of God's Word these signs included in this discourse which Jesus gave, shall not pass from among earth's living till Christ shall come again.

Where does that generation begin?—It seems evident to us that it is synchronous with the last great threefold message of Rev. 14:6-14, the proclamation of the Gospel of the kingdom in its fullest sense. **This** generation, witness of God's tokens, bearer of His message, shall not pass till Christ shall come. Years we are in that generation, and the Master still tarries. But His chariot is near. The various events foretokening His coming are the rumbling of His chariot wheels, and soon He will come. In a little while His message of warning shall be given to every nation of the world, and those who will not have Him reign over them will have allied themselves with iniquity forever, and then the Master will come, take His children home, and enter upon the eternal reign of peace.

#### What May We Know As to His Coming?

[In the light of Matt. 24:36-51, we will consider this question next week.]







equality with laborers and paupers. And that time is near.

Who is ready for the issue? Let rich and poor heed the signs of the times, and escape the perils set forth in the scripture examined, James 5: 1-7.

H. E. ROBINSON.

### IS THE WORLD GROWING BETTER?

NO one reading the daily papers can fail to see the alarming increase of all kinds of crime. Every day brings its account of this or that murder, and so numerous have these become that only the most atrocious are mentioned at all. A lynching, that a few years ago would have occupied most of the front page, is now found among the minor news, and even the burning at the stake of two or three persons is given but a few lines. The public mind has become so callous to ordinary crimes, that the fact that last year about 10,000 murders were committed in the United States—with only 123 legal executions—has elicited no widespread comment. There were 175,871 persons arrested in New York City last year on different charges—2,000 for murderous assault, and yet "there is no special cause for any alarm," as some would have us believe; 24,426 young persons under twenty



Wall Street, the center of money influence in America. Trinity Church spire in the distance, now quite insignificant among the sky-scrapers, formerly a landmark. The large structure, the Gillender, a comparatively new one, the tallest on Wall Street. The little low building with columns in front, at the right of the picture, is the United States Sub-treasury building, and just this side, the Government Assay Office.

years and 32,681 women are included in this number—figures that ought to cause serious reflection in the heart of every lover of righteousness.

And yet this great number of arrests—as many arrests in one year as there are people in Denver, Colo., or Minneapolis, Minn.—does not include the great number of criminals that escape, or who through money influence are able to do business contrary to the law. And their number is legion. As one contemplates the disclosures brought to light through different investigations, one is led to wonder if there are any honest men left, or if any more dependence can be placed on humanity. The view that some take of the situation is aptly illustrated in a cartoon that appeared in a prominent daily some time ago. Diogenes, the man that went on a daylight hunt with a lighted lantern in search of an honest man, is seen, disgusted, crawling back into his barrel again after an unsuccessful trip, and underneath are these words: "Aw, what's the use."

### OUR METROPOLIS.

A MIGHTY city, broad its streets and long,  
Where surges to and fro the mighty throng;  
A human tide four thousand thousand strong;  
An army from the earth's remotest bounds—  
Unite to swell the whirl of sights and sounds;  
There wealth and poverty walk side by side,  
The man of wealth, no selfish whim denied,  
The poor with scarce a daily need supplied,  
His wants unnoted, rudely pushed aside.  
The lame are there, the halt, the weak, the blind,  
Who strive for life, but fall beneath the grind  
Of ceaseless toil. Unwept are they, unsung  
Their life of pain; their tale of woe, tho' wrung  
From hearts that longed to speak, is never told.  
The world cares not to hear, and deaf and cold  
She turns their pleading hands away unfilled,  
And conscience in the giddy maze is stilled.

Black sin is there, dark-visaged, cruel, bold,  
With pitfalls to deceive, with wiles untold;  
Men sold to sin, with brains befogged with drink,  
Sunk lower than the lowest beast would sink;  
Unknown to virtue, lost to love or pride,  
Dead to ambition, knowing naught beside  
The low desire of beast from man to hide.

There graft and greed, with groping, grasping power  
Like ancient orgies, strong within the tower  
Of law (which serves their wills alone), lay hold  
On strong and weak alike, for all are sold;  
The "ring," the "boss," hold undisputed sway,  
With them is power, and none their will gainsay.

The stranger walks those crowded streets alone,  
Where thousands pass him by, and he unknown.  
Few hands are there to welcome him, to reach  
To help the one whose halting foreign speech  
Can not reveal the longing heart's desire  
For friendship; can not tell the hopes that fire  
His soul in this new land to will and do,  
To mount the heights that rise before his view.

There on those streets, away from friends and home,  
The outcasts of the world, forsaken, roam;  
Lost in the toils of sin, a mother's son  
Goes stumbling by, the drunkard's course to run;  
But O, the shame, the sorrow, when that one  
That hurries by with haunted, careworn face  
Is mother's girl, who found the old home place  
Too slow, perhaps, and leaving all behind  
Turned to the world a living death to find.

But look again, the saddest scene of all  
That on the sight in this great throng will fall  
Is childhood suffering. Pale, thin, and wan,  
The hungry, pinched, and grimy face, whereon  
God's pure, sweet sunshine never, never shone,  
Where godly cleanliness was never known;  
The stooping form with toil already bowed,  
The helpless little ones within the crowd,  
Some tiny faces marked for sin and crime,  
Some yet revealing beauty through the grime;  
So vile in body, dwarfed in soul and mind,  
Who ne'er received a loving word nor kind.

Let fall the curtain on such scenes as these.  
Are there no views that satisfy and please?  
Is there no love, no joy, no song, no prayer,  
No face of calm content, brow free from care?  
Yes, yes, in spite of sin, and pain, and crime,  
In spite of grim disease, revolting grime,  
In spite of these that sicken and destroy,  
The city harbors love and peace and joy.  
Their happy homes are found, where pure and sweet  
The inmates live apart from crowd and street,  
Shut in is love, and banished pain and care,  
Where God is known, and oft is named in prayer.

But these are safe, these need no saving arm,  
Their guarded lives are free from outward harm.  
But O, the souls that know no home like this,  
The childish faces never touched with kiss,  
The aching heart that never knew the bliss  
Of mother-love, or felt the fond embrace  
Of mother-arms, or looked into the face  
Of innocence and purity to trace  
Responsive smiles of love. And look again,  
Where in a crowded hovel of a den  
(Call this not home, tho' these be forms of men),  
In filth and heat, a dozen, aye, a score,  
Of human souls exist, they live no more.  
The stranger in the crowd, bowed down with grief,  
Is still alone, for him is no relief;  
The man of crime, the outcast, shunning light,  
Like beasts of prey go forth to slay at night.

These live their lives of sin and shame and woe,  
A hunted life, where blow demands a blow.  
These, these, are they who need the outstretched hand,  
These homeless strangers in a foreign land,  
These men and women, dead to purity,  
These children, steeped in criminality,  
These souls that never breathed God's name in prayer,  
These need the Saviour's tender love and care.

Shall they go down to death in pauper graves  
And never know the only power that saves?  
Shall Christians idly gaze upon the lost  
Whose ransomed souls the blood of Jesus cost,  
And reach no hand to save? The Master stands  
And pleads before their hearts, His pierced hands  
Outstretched to call them home. Their eyes see not,  
Their darkened minds so seared with blight and blot  
No comprehension know. Arouse, awake!  
And teach these dying souls their bonds to break!  
Teach them of Him whose life and all beside  
He gave for such as they, tho' crimson dyed;  
Show them the cross whereon their Saviour died,  
Their Saviour who for them was crucified.

MAX HILL.

"Has every man his price?" is a theme that has been discussed by many New York pulpits. While this question has been answered in the negative, the very fact that it has been raised is indeed a sign of the times. It is true, far more now than in Lincoln's time, that "the times are out of joint." Lawlessness seems to pervade society, from the



"Little Italy," New York City. In these few tenement houses more than 4,000 people hive and swelter, exist and die.

mischievous boy on the street to the most honored and trusted of legislators and public servants. And there is a meaning to all this.

Two thousand years ago the Bible foretold the condition as it is to-day. Instead of teaching that the world should be getting better, it distinctly stated that "evil men and seducers shall wax worse and worse." 2 Tim. 3: 13. The careful Bible student and observer of the times sees in the situation of to-day the "perilous times" that should come "in the last days," when men should be "lovers of their own selves, covetous, . . . incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God." 2 Tim. 3: 1-4. Instead of waiting for the kingdom of God to be set up on earth, he is waiting for the "blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;" he is "looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." Titus 2: 13. 2 Peter 3: 12.

And that, reader, is the meaning of these things. The end of all things is at hand. Soon the Master shall appear. Deceit, falsehood, crooked dealing, all sin, misery, and sickness shall then have an end. Blessed time! May it soon come!

M. L. ANDREASEN.

### SIGNS OF THE TIMES IN THE UNITED STATES.

#### Awful Drink Bill.

[Rene Bache, in *Pearson's Magazine*, Jan. 1906.]

"BUT as the days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the Flood they were EATING and DRINKING, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the Flood came, and took them all away; so shall also the coming of the Son of Man be." Matt. 24: 37-39.

"But evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3: 13.

In the year 1850, there were in this country four hundred and thirteen concerns engaged in brewing beer and ale, the total amount of capital employed being \$4,072,380. The enormous growth of the business since then may be judged from the figures of the census for 1900, which gave the number of breweries as fifteen hundred and nine, and the total capital as \$451,284,468. In the same length of time the number of distilleries in the United States has not grown at all—indeed, it has diminished by one, from nine hundred and sixty-eight to nine hundred and sixty-seven—but the capital used in the production of fire-water has increased from \$5,409,334 to \$32,551,604, while the value of the output has gone up from \$15,770,240 to \$96,798,443. This value represents the cost to consumers, at wholesale. Inasmuch as the cost of materials used has advanced

(Continued on page 15.)



## FEDERATION OF THE CHURCHES.

### THE FUNDAMENTAL ERROR.

#### How the Papacy Was Formed.

WE have seen what a great error it is for people to expect the conversion of the world, and that the nations of this world shall be transformed into the kingdom of God.

We have seen what an immensely greater error it is to form a federation of churches or of any other kind to accomplish the conversion of the world, and to make the nations of the world the kingdoms of God.

But of this whole subject, and in this whole connection, the very chiefest of all errors,—the *fundamental error*—is the idea of federation itself. We have stated that it was by federation—by just such a principle, just such a form, and just such working of church-federation—that the Papacy was made, in all that it has ever been. And of all the evil things that have oppressed and afflicted this world the Bible presents the Papacy as the supreme.

That this error of federation may be seen, in fairest and truest way, to be the fundamental error that it is, we shall here present the plain, unmodified story of it, as it is set down in the unquestionable history. That story is as follows:

#### The Original Christian Plan.

"Altho all the churches were, in the first age of Christianity, united together in one common bond of faith and love, and were in every respect ready to promote the interests and welfare of each other by a reciprocal interchange of good offices; yet with regard to government and internal economy, every individual church considered itself as an independent community, none of them ever looking in these respects beyond the circle of its own members for assistance, or recognizing any sort of external influence or authority.

"Neither in the New Testament, nor in any ancient document whatever, do we find anything recorded, from whence it might be inferred that any of the minor churches were at all dependent on, or looked up for direction to, those of greater magnitude or consequence; on the contrary, several things occurred therein which put it out of all doubt that every one of them enjoyed the same rights, and was considered as being on a footing of the most perfect equality with the rest.

"Indeed it can not,—I will not say be proved, but even be made to appear probable, from any testimony, divine or human, that in this age it was the practise for several churches to enter into, and maintain among themselves, that sort of association which afterward came to subsist among the churches of almost every province,—I allude to their assembling by their bishops, at stated periods, for the purpose of enacting general laws, and determining any questions or controversies that might arise respecting divine matters.

"It is not until the second century that any traces of that sort of association from whence councils took their origin, are to be perceived;\* when we find them occurring here and there, some of them tolerably clear and distinct, others again but slight and faint; which seems plainly to prove that the practise arose subsequently to the times of the apostles, and that all that is urged concerning the councils of the first century, and the divine authority of councils, is sustained merely by the most uncertain kind of support, namely, the practise and opinion of more recent times."—*Mosheim, "Commentaries," Cent. I. Sec. XLVIII.*

#### Beginnings of Early Federation.

Of this matter in the second century, the record is as follows:

"Altho, therefore, all the churches had, at the commencement of this century, various laws and institutions in common, which had been received from the apostles themselves, and were particularly careful in maintaining with each other a certain community of tenets, morals, and charity; yet each individual church which had a bishop and presbyters

of its own, assumed to itself the form and rights of a little distinct republic or commonwealth; and with regard to its internal concerns was wholly regulated by a code of laws, that, if they did not originate with, had, at least, received the sanction of the people constituting such a church.

"During a great part of this century, all the churches continued to be, as at first, *independent* of each other, or were connected by no consociations or confederations. Each church was a kind of little state, governed by its own laws, which were enacted, or at least sanctioned, by the people. But by degrees all the Christian churches within the same province united and formed a sort of larger society, or commonwealth, which, as is usual with confederated republics, held its conventions at stated seasons, and in them deliberated for the common advantage of the whole confederation. This custom first arose among the Greeks, with whom such confederation of several cities, and the consequent conventions of their delegates, had long been in use. In process of time, when experience had shown its utility, this practise found its way over all the Christian church.

"In process of time, however, the very great advantages attending on a federation of this sort becoming apparent, other provisions were induced to follow the example of Greece, and by degrees this form of government became general throughout the whole church; so that the Christian community may be said, thenceforward, to have resembled one large commonwealth made up, like those of Holland and Switzerland, of many minor republics. These conventions or assemblies, in which the delegates from various churches consulted on what was requisite to be done for the common welfare of the whole, were termed *synods* by the Greeks, and by the Latins *councils*. To the laws enacted by the deputies under the powers with which they were invested by their respected churches, the Greeks gave the name of *canons* or general rules, and by this title it also became usual for them to be distinguished by the Latins.

"The associations, however, thus introduced amongst the churches, and the councils to which they gave rise, altho not attended with certain benefits and advantages, were, nevertheless, productive of so great an alteration in the general state of the church, as nearly to effect the entire subversion of its ancient constitution.

"For, in the first place, the primitive rights of the people, in consequence of this new arrangement of things, experienced a considerable diminution, inasmuch as, thenceforward, none but affairs of comparatively very trifling consequence were ever made the subject of popular deliberation and adjustment; the councils of the associated churches assuming to themselves the right of discussing and regulating everything of moment or importance, as well as of determining all questions to which any sort of weight was attached. Whence arose two sorts of ecclesiastical law, the one public or general, and thenceforward termed 'Canonical,' from the canons; the other private or peculiar, consisting merely of such regulations as each individual church deemed it expedient, after the ancient manner, to enact for itself.

"In the next place, the dignity and authority of the bishops were very materially augmented and enlarged. In the infancy, indeed, of councils, the bishops did not scruple to acknowledge that they appeared there merely as the ministers or legates of their respective churches, and that they were, in fact, nothing more than representatives acting from instruction; but it was not long before this humble language began by little and little to be exchanged for a loftier tone; and they at length took upon them to assert that they were the legitimate successors of the apostles themselves, and might consequently, of their own proper authority, dictate laws to the Christian flock. To what an extent the inconveniences and evils arising out of these preposterous pretensions reached in after time is too well known to require any particular notice in this place.

#### Destruction of Equality.

"Another effect which these councils had, was to break in upon and gradually destroy that absolute

and perfect equality which had reigned amongst the bishops in the primitive times. For as it was necessary that some certain place should be fixed on for the seat of council, and that the right of convening the assembly and presiding therein as moderator, as well as of collecting the suffrages and preserving the records of its acts, should be vested in some one or other of its members, it for the most part became customary to give a preference in these respects to the chief city of the province and its bishop, and hence in process of time, sprung up the dignity and authority of 'metropolitans,' a title conferred by way of distinction on the bishops of principal cities. These associations of churches, situated within one and the same province, soon gave rise to the practise of many different provinces associating together; and hence a still greater disparity, by degrees, introduced itself amongst the bishops.

"In fine, this custom of holding councils becoming at length universally prevalent, the major part of the church assumed the form of a large civil commonwealth, made up of numerous inferior republics; to the preservation of which order of things it being found expedient that a chief or superintending prelate should be appointed for each of the three grand divisions of the earth; and that, in addition to this, a supreme power should be lodged in the hands of some one individual bishop; it was tacitly assented to that a certain degree of ecclesiastical preeminence should be recognized as belonging to the bishops of Antioch, Rome, and Alexandria, the principal cities in Asia, Europe, and Africa, and that the bishop of Rome, the noblest and most opulent city in the world, should, moreover, take the precedence amongst these principal bishops, or, as they were afterward styled, *patriarchs*, and also assume the primacy of the whole Christian Church throughout the world."—*Id. Cent. II., Sec. XXII., XXIII., with Mosheims, "Eccl. Hist." Book I., Cent. II., Part II., Chap. II., Par. 11.*

[This important article is continued in our next.]

### Snap Shots of New York City.

(Continued from page 3.)

sumers \$2,500,000. To this item must be added 30,000 barrels of other spirits, sold for \$500,000; 200,000 cases of champagne, for which \$5,500,000 is paid; 4,000,000 gallons of other wines and brandies, costing \$27,000,000; and, last but not least important, 5,000,000 barrels of beer, selling for \$100,000,000. This makes a total of \$135,500,000—a sum sufficient to create and maintain forever a great university like Yale or Harvard. It is a fact rather interesting to consider that, if all of this beer and liquor were put into a tank, and were allowed to run through an ordinary water-tap at the rate of a gallon a minute, the receptacle would require ninety years and thirty-six days to empty itself.—*Rene Bache, in January Pearson's.*

NEW YORK'S 1,439 churches own property valued at \$183,972,340. Among some 3,000 charitable organizations and institutions are 132 hospitals valued at \$14,782,400.

THERE are in the city an average of 212 deaths and 270 births a day, but constant accessions to the population from the rest of the country and by immigration make the net increase in the city's inhabitants about 270 a day. One-tenth of all who die are consigned to pauper's graves.

DURING the ten years from 1893-1903 New York City chronicled the fate of 5,986 suicides.

THE city library was organized in 1729, and a classical academy was opened in 1732. In 1765 the Stamp Act Congress met in New York. In 1770 a riot took place in which one citizen was killed and three wounded by British soldiers. This is sometimes called the "Battle of Golden Hill," and ranked by some as the first conflict of the War of the Revolution, seven weeks before the Boston Massacre. The noted Tammany Society, or Columbian Order, was established 1789.

\* In a foot-note the historian makes clear the distinction between church-councils and what led to them, and the meeting recorded in Acts 15.



## CHRIST OUR LIFE.

ALL men desire life; all shrink from death; and yet how few there are who are walking in the way of life! The words of Jesus to the Jews are equally applicable to-day: "And ye will not come to Me, that ye might have life." John 5:40. Christ is the One through whom all life comes; "for as the Father hath life in Himself; so hath He given to the Son to have life in Himself;" "for the bread of God is He which cometh down from heaven, and giveth life unto the world." John 5:26; 6:33. Sin and death are inseparably connected. The presence of the one proves the existence of the other. So that all who sin are under sentence of death. Since "all have sinned, and come short of the glory of God," death reigns over all the human family. "For as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

Just at the point of the first transgression is the time where Jesus, who is the Author of life, becomes life to the sinner, in the sense of saving the transgressor from immediate death, and extending his existence through a probationary period, in spite of his repeated offenses; so that we are indebted to Christ for our every breath. How sad to think that so many spend the breath thus given in mercy, in profaning and abusing Him who has Himself suffered, to become the Giver of life—thus cursing the hand extended in blessing!

But Christ "is the Saviour of all men," and "specially of those that believe." Yes, there is a life beyond a mere physical existence, and this is found in Christ Jesus. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36. He who finds this, finds the power of that endless life, which is manifest in Jesus, to destroy the works of the devil. He "shall not come into condemnation; but is passed from death unto life." "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Such an one can say: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

Such an one having been born from above, and being risen with Christ, walks in newness of life, his affections not set on things of the earth, but on things above. He being dead with Christ, his life is hid with Christ in God; and when Christ, who is his life, shall appear, then shall he also appear with him in glory. Col. 3:1-4. For Jesus said, "I am come that they might have life, and that they might have it more abundantly." John 10:10.

But this life in the flesh, or mortal state, is not all, even tho in it we do find a victory over the power of temptation. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby he is able even to subdue all things unto Himself." Phil. 3:20, 21. For we who have received the first-fruits of the Spirit, "even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. 8:23. For "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 [in Christ] shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:51-53. Immortality! O, what an existence, measuring with that of God! Free from corruption! not subject even to a liability to die! And all this comes to us through the Saviour, which God has provided for us, in giving His only-begotten Son to die, that we might have everlasting life.

Thus we see that Christ is our life:

1. Because He is the Author of our existence.

2. Because He saves us, as sinners, from immediate death, giving us a probationary life.

3. Because He imparts to us eternal life now, which lifts us above the power of sin, and which enables us, tho in the flesh, to walk in newness of life.

4. Because, at His glorious appearing, He will clothe with immortality all who trust in Him.

God grant that we may all know Him whom God hath sent, whom to know is life everlasting. John 17:3.

RODERICK S. OWEN.



"And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for He is risen, as He said." Matt. 28:5, 6.

### ETERNAL LIFE AND IMMORTALITY.

ETERNAL life is the life of God, the life given by the "eternal Spirit," the life which operates only in harmony with God's eternal, immutable law. God's law is the law of man's life. Nay, more, it is the law of His own life, the expression of His own character, everlasting and immutable as His throne. Those who know righteousness are those who have God's law in their hearts. See Isa. 51:6, 7. Therefore the law "was ordained to life," to life without end. Death had no part or place in its object. "In the way of righteousness is life; and in the pathway thereof there is no death." Prov. 12:28.

Man was created upright and pronounced by his Creator "very good." He was in harmony with God's law, the expression of God's character, the law of God's endless life. That man might live the righteousness of God, he was given the power of the "endless life" of God, or eternal life. But he held this by faith. This was so of necessity. While man was "holy and without blame" before God, he had not yet perfected character. He was not righteous in the sense of having a righteous character. He had not developed character under test. Faith includes absolute and willing submission to God. Anything less than this would be in opposition to God's law. The life of God could, therefore, be held only by faith, by a perfect harmony with the law of God. As soon as unbelief came in, man disobeyed. He departed from God's law in purpose, and God's life could not operate contrary to God's law.

Pervert the straight and it becomes crooked. Good perverted becomes evil. God's law perverted becomes sin. Life perverted becomes death. So when man transgressed the law of life, the perverted law *in him* became the law of sin and death. Therefore says the apostle, "The commandment

which was ordained to life, I found to be unto death." Rom. 7:10. Man by sinning set his will against God's will, and found naught but destruction and death in his course. By thus doing he cut himself off from the Source of life. When, therefore, man sinned, he lost eternal life.

But while possessed of eternal life when he came pure from the hands of his Maker, he was not immortal. Immortality means incorruptibility, genuineness, deathlessness, that which is not corruptible.

Such is God in His very essence: "Who only hath immortality" (1 Tim. 6:16), that is, inherently, in his very nature. But while man was innocent, guiltless, holy, he was susceptible of being corrupted. Had he been immortal, he would never have known sin or death. Were he mortal, he had also sin, for mortality is a consequence of sin. Man was, therefore, neither mortal nor immortal. He possessed a pure and innocent nature, and was a candidate for immortality.

The condition of life-continuance, as before stated, is faith. The choice rested in man's will. The power to do was in the life of God in His holy law, responsive ever to faith. But man sinned, and thus perverted the law of God in him, and lost eternal life. By faith through and in Jesus Christ man may again connect with God's life, and place himself in the channel of its working, so that life may bring forth fruit in him. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life." John 3:36. "He that hath the Son hath the life; he that hath not the Son of God hath not the life. These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God." 1 John 5:12, 13, R.V. Says the regenerated Paul: "Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God." Gal. 2:20.

If man thus choose God's will, if he let God's life infuse him, if he constantly and forever submit to the eternal law of God, the law of righteousness and life, he thus perfects a righteous character, a character incorruptible. By enduring all tests, he is purged from all corruptible elements, and builds into his character the incorruptible commands and promises of God, the words of life. And when that character is perfected, and the judgment of God of which His law is the rule, shall so declare, then God shall place upon man the stamp of the incorruptible character—immortality.

Immortality is, therefore, the seal of man's character. It is the outward expression of the character that is within. It declares that as the physical man will know no decrepitude, age, or death, because of the change wrought by the power of God, so the character within is fitted, has been perfected under test, by the same power so that it will nevermore sin, because its will is eternally set to do the will of God alone. Man can not sin, because he will not, eternally will not. The moral fiber of his character has been wrought in the workshop of heaven; the chords of his whole being are forever attuned to the music of the eternal law.

All this being true in the very nature of the case, we are not surprised to read in the Word of God, contrary tho it be to false and popular theology, that God "only hath immortality" (1 Tim. 6:16); that man, instead of possessing it here, should seek for "glory and honor and immortality" (Rom. 2:7); that it is not in man of himself, but comes alone through "Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel" (2 Tim 1:10); that instead of man possessing immortality here, it will be given only when Jesus Christ shall come the second time, and then "this mortal must put on immortality," fulfilling the expression, "death is swallowed up in victory" (1 Cor. 15:51-55).

This view, the Biblical, Gospel view, gives no man opportunity to glory in men; for all is of God through Jesus Christ. The law is of Him, the life is of Him, the righteousness is of Him, the mercy, the goodness, the power, the glory, are all of Him; and to Him every soul that knows His life and receives the boon of immortality will ascribe endless praise. "Thanks be to God for His unspeakable gift." Reader will you not choose life, that you may live?



## THE CULMINATION OF PROPHECY.

THAT the coming of our Lord in glory is near, is manifest in fulfilled and fulfilling prophecy. And this is especially true in the culmination or closing of the prominent lines of prophecy, which were given centuries ago for the very purpose that those who should observe the progress of events might discern the signs of the times, and be ready for the great event to which they pointed.

### In the Book of Daniel.

In Daniel 2 we have, in the prophecy of the great image shown to Nebuchadnezzar in a dream, the advance history of the world from that time to the establishment of the kingdom of Christ in the earth. In the four sections of the image were the representations of four universal kingdoms, beginning with Babylon. These were to be the only kingdoms of such extent until the eternal kingdom should be ushered in and fill the whole earth. The prophecy has been fulfilled in the rise and fall of Babylon, Medo-Persia, Grecia, and Rome. The territory of the Roman Empire is now in the divided state indicated by the iron and clay of the feet and toes. The only unfulfilled part of the prophecy is that the God of heaven will set up a kingdom which will fill the whole earth, and will stand forever.

In the seventh chapter of Daniel the same ground is covered by another line of prophecy, the difference being that the characteristics of these four great kingdoms are given by symbolic beasts. As the four universal kingdoms before mentioned are the only ones the world has known, the fourth must be Rome. The last phase of this empire was the domination of the Papacy, symbolized by the little horn, of which the prophecy says, "He shall speak words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law; and they shall be given into his hand until a time and times and half a time." All of this is in the past, and the next view the prophecy opens is of the judgment, and the everlasting kingdom.

We have this history line upon line, that it may be deeply impressed upon our minds. In the eighth and ninth chapters the story is repeated with further variation. The prophecy is given just as Babylon is passing away and Medo-Persia comes into actual view, and for this reason Babylon is omitted. Medo-Persia and Greece are specifically named in their order; therefore the succeeding one is Rome, as Rome followed Greece in history. The description also fits Rome, and fits no other; for "he"—the "king of fierce countenance"—"shall stand up against the Prince of princes." But, as in the case of the great image, "he shall be broken without hand."

This prophecy also shows a definite time that ended in 1844, at the close of which would begin the investigative judgment.

The eleventh chapter of Daniel is a prophecy beginning in the time of the Persian Dominion and reaching to the time when Michael shall stand up (chapter 12:1). Events which have transpired during the past century, up to the present time, are described in this prophecy as pertaining to "the time of the end."

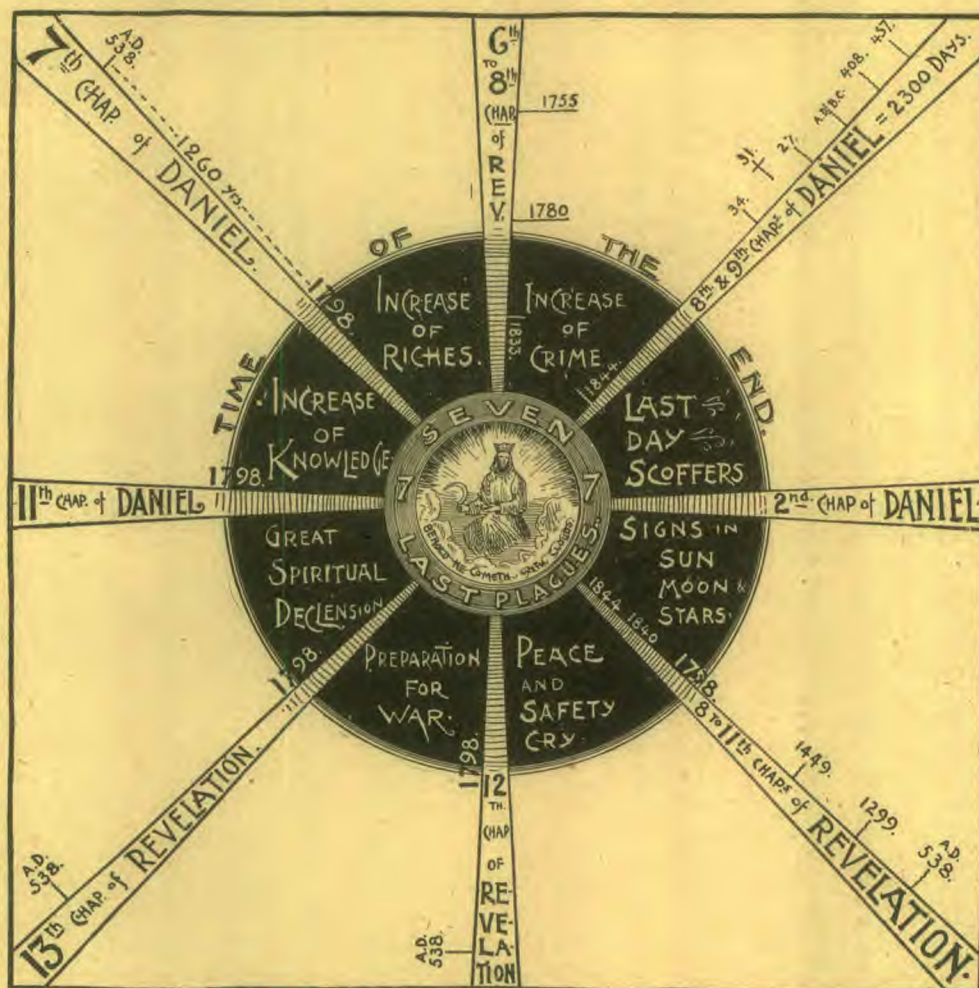
### Predictions of Our Lord.

In Matthew 24, in Mark 13, in Luke 21, our Lord has set forth what should come to pass, covering the time from the destruction of Jerusalem to the second

advent. Certain signs in the heavens were given to indicate the approach of the end. All but one of these are in the past, and "this generation shall not pass, till all these things be fulfilled." Certain conditions were foretold, and these conditions are everywhere manifest to-day.

### What Paul Declares.

In the second chapter of 2 Thessalonians is a brief prophecy covering the period from the time of its writing to the coming of Christ. The "mystery of iniquity" was working in the church at that early day, and would increase until it developed "the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness," just before the coming of the Lord. The world to-day is overrun with these deceptions, which are permeating the nominal churches of Christ to such a degree that they would deceive, if possible, the very elect.



### In the Revelation.

Chapters 2 and 3 of the Revelation contain a prophetic history of the church from John's day to the time when the Lord stands at the door and knocks. The conditions described as obtaining in the last period of this history are significantly prevalent in our time. The message of Inspiration says: "I know thy works that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth." Lukewarmness in the churches is the general complaint of church officials and journals in our time.

Chapters 5-7 present in a prophetic line the Gospel work, both in heaven and on earth, from the ascension of Christ to the time of His return. The successive phases of this work and the experiences of the church are set forth under the symbol of a seven-sealed book. The sixth seal (or chapter) closes with the sealing of the people of God—placing on them the mark of final approval. This is the judgment work, and it is marked in the prophecy by events in the earth that locate it beyond doubt in our own time. The seventh seal opens to the advent of our Lord.

### The Seven Trumpets.

In chapters 8-11, another prophetic line presents an outline history of political events from the break-

ing up of the Roman Empire to the coming of the Lord in glory. In this revelation of then future events we have the symbol of seven trumpets. It is well to note that the number seven in all these features of the Revelation implies completeness—the end of the prophetic story. These seven trumpets sound in succession, revealing successive events. The sixth, which ends with the ninth chapter, discloses the passing of the Turkish Empire under the control of the European allied powers, August 11, 1840. This is followed by the great advent movement, as foretold in chapter 10 and chapter 11 to verse 14. Then the seventh trumpet announces the kingdom of Christ, with the assurance that "He shall reign forever and ever."

### The Great Controversy.

The twelfth chapter opens to view the great warfare of Satan against Christ and His church, from the birth of Christ till the time of the "remnant" of the church. The remnant must be the last of the web—the closing generation. It is said that Satan makes war with this remnant because they "keep the commandments of God, and have the testimony of Jesus Christ." For fifty years the people who answer this description have been subject to this warfare.

In the prophecy of chapter 13 we have the symbol of a great composite beast, which represents the principle of church and state government, especially as represented by Rome under the guise of Christianity. There is represented the wounding unto death of this power, and its eventual restoration, which in chapter 17 is shown to be but for a short time. There is also a two-horned beast, or government, which at first manifests a mild, lamb-like character, but in time assumes the dragon-like character of the "first beast." It practically becomes the servant of the "first beast." All this is being fulfilled in a marked manner by the increasing influence of Rome in the governments of earth, and especially in the great American Republic, which, in every particular, answers the prophecy of the two-horned beast. But the near consummation of the careers of these two powers is so plain to the student of prophetic history—as also to the student of current political events—that the end is

virtually in sight. The next scene opened by the prophecy is "the Lamb standing on Mount Zion." Chapter 14:1-5.

All these lines of prophecy culminate in "the time of the end," and bring us to the conditions noted by special predictions—such as the increase of crime, spiritual decline in the churches, the accumulation of wealth, the rise of false prophets, and their working of deceptive signs and wonders. These conditions are matters of general remark, and no one need be mistaken as to their portent. "The coming of the Lord draweth nigh."

One of the curses of city life is pauperism. Much of it is fraudulent, the would-be objects of charity being imposters in various lines. Then the call for charity and charitable associations, and the success of these in raising money, opens the way for another imposition—the fraudulent charitable association. These charity "grafters" became so nearly epidemic in San Francisco that the merchants—the principal patrons of organized charities—were obliged to protect themselves against fraudulent appeals for aid. So they have appointed a Charities' Endorsement Committee, whose card will be required of any society asking aid. And this endorsement card will only be granted after thorough investigation. When the crowning grace of charity becomes a cloak for systematic fraud, the world's cup of iniquity must be about full.



# THE SABBATH.

## The Institution; the Day.

**T**HIS paper does not attempt to set forth an exhaustive study of the Sabbath question; it will simply aim to set forth in the briefest way the principal facts concerning this important subject, which has become of world-wide interest in both religious and political circles.

What day is the Sabbath of the Lord, or the Lord's day? It is the sacred duty of every Christian and every man to ask the question. It is not a settled question with the people. It has not been settled for centuries. A question is not settled until it is settled right. A question is never settled right with a Bible Christian, with the true Protestant, till it is settled according to, and upon, the rock of God's Word. Councils, creeds, "fathers," traditions, courts, or Legislatures can not determine the question; what says the Bible?

### Its Origin.

The origin of the Sabbath as it pertains to this earth is recorded in Gen. 2:1-3, as follows:

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

Note the following facts in regard to the Sabbath, as expressed in the above text:

1. The Sabbath was instituted before sin entered the world, and therefore was not given as a type of better things to come. Like other moral requirements, it originated before sin. It, like the law of marriage, "was in the beginning." Man needed it even in his sinless condition.

2. It was not a Jewish institution, for it was made 2,500 years before a Jew existed. It was made and given to the father of the race and all his posterity. "The Sabbath was made for man." Mark 2:27.

3. Note the steps by which the Sabbath was made: (a) The Creator *rested* on the seventh day; that made the seventh day *His rest* day. (b) He *blessed* the seventh day; that made the seventh day God's blessed rest day. And what God blesses is blessed. (c) He *sanctified* the seventh day. "Sanctified" means to set apart, separate from, separate unto. So God separated the seventh day from the other "six working days" (Eze. 46:1), and set it apart, or *sanctified* it unto Himself. This made the seventh day God's blessed and sanctified rest day. He placed within it His own presence and made it holy.

4. He did not bless and sanctify the particular day on which He rested, but the seventh day of the weekly cycle for all time to come, "because that in it [the seventh day] He *had rested*."

5. As the Lord "made" the Sabbath "for man," and as the Lord then set apart that day, He must, in the very nature of the case, have given man a command to keep the day. There is no escaping this conclusion.

6. The Creator of the heaven and the earth was God, but He did it through our Lord Jesus Christ. See John 1:1-3; Col. 1:16; 1 Cor. 8:6. It was therefore the Son of God who wrought, who rested, who set apart the day. The seventh-day Sabbath of creation is therefore the Lord's day. Compare with Rev. 1:10; Mark 2:27, 28; Isa. 58:13; Ex. 20:8-11. This is the only day which the Lord calls His own, but in this He is very specific.

### The Divine Law.

The law of the Sabbath teaches the same great truth:

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made

heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

### Principles of Interpretation.

The following are recognized principles in the interpretation of law, as all jurists will admit; let us apply them to God's law:

"In the case of all law, it is the intent of the lawgiver that is to be enforced."

"When words are plain in a written law, there is an end to all construction; they must be followed."

"When the intent is plain, nothing is left to construction."

Certainly the words of the fourth commandment of the Decalogue are plain. If language means anything, that law means that the *intent* of the Lawgiver was that the *seventh* day should be regarded by His subjects as the Sabbath. And this law God based upon reasons—His *resting* on that day, *blessing* the day, and the *sanctification*, or setting apart of the day—which can apply to no other day of the seven; for God rested on no other day, blessed no other day, set apart no other day.

But God did not leave His *intent* to be declared by words alone. He showed by the threefold weekly miracle of the manna for forty years that the seventh day was the Sabbath, thereby *precluding* any construction of the plain words of the law.

### The Seventh Day of the Week.

More than this; this seventh-day Sabbath was *the seventh day of the week*, for it was the day which came just before the first day of the week. See Matt. 28:1; Mark 16:1, 2; Luke 23:56; 24:1. In short, the only weekly Sabbath, or holy day, known to the Word of God is the seventh-day Sabbath, the memorial of creation, and the sign of sanctification, redemption, or recreation in Christ. Eze. 20:12. It was the day hallowed by Christ, the Creator, in Eden, kept by patriarch and prophet, and magnified and made honorable by the holy obedience of Jesus Christ, our Example. We can "profane" only that day which God has hallowed. We can "desecrate" only that day which God has made sacred. We can remember to *keep holy* only that day which God has *made holy*. God has placed His honor upon one day only, namely, the seventh day of the week.

### Christ and the Law.

Of the law of which the Sabbath was a part, our Lord utters the following emphatic words:

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5:17-20.

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

The apostle James bears like witness to the same law:

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

Note that our Lord tells us that it is easier for heaven and earth to pass than for even a jot or tittle

of the law to fail; and neither jot nor tittle will fail till all the prophecies are fulfilled; but this will not be until eternity is past, for of this the prophets foretell. It is the most emphatic way of saying that the law will never, can never, be abolished. Compare with Ps. 111:7, 8; Isa. 51:6, 7.

James declares, twenty-nine years this side of the Cross, that he who offends in one point of that "royal law according to the [Old Testament] Scripture," is guilty of all; for he thus shows his contempt for the Lawgiver.

### The Man of Sin.

There is one power, however, which the Word of God declares would think to change the times and law of God. Dan. 7:25. He could not truly change them, and yet, in God's inscrutable wisdom, this power was permitted to seem to have accomplished this for more than twelve centuries. This power is a religious power; for *he* "opposeth and exalteth himself" above all that is called God, or that is worshiped; so that he as God sitteth in the temple [church] of God, showing *himself* that he is *God*." 2 Thess. 2:4. Because of this he is called "the man of sin," "the son of perdition," and the principle, the working power of his system, "the mystery of iniquity." Verses 3, 7.

All this has been fulfilled, and the very power which made the change answers to the description given by the prophets, and boasts of its work. (See "Who Changed the Sabbath?" or "The Lord's Day," advertised on page 2.)

The Word of God knows but one holy weekly day, the seventh-day Sabbath, even as it knows but one Saviour, the Lord of the Sabbath, Creator, Redeemer, Sanctifier. Redemption and sanctification are re-creation (Eph. 2:10), of both of which the Sabbath is a sign. Eze. 20:12, 20.

It may be said that the first-day sabbath has been kept by good men for centuries, and these men have been blessed. True; so have good men held other errors and have been blessed. Abraham was a polygamist, but God blessed him, because Abraham had a heart to do what was right. Of the evils of polygamy, he was ignorant. God blesses men in error, not because of the error, but in spite of it; not to confirm them in sin, but to lead them to greater light. Good, honest men have ignorantly passed counterfeit bills, but this did not make the bills genuine, even tho they went through the hands of a thousand honest men. Nor is the genuine less genuine tho men recognize it not. It has God's image and superscription.

Lastly, we have for the seventh-day Sabbath the example of all the prophets and apostles, and of our Lord Himself, who kept His Father's commandments. John 15:10. It will not do to say to this that Christ was a Jew, and therefore kept the Sabbath. He came to do God's will for all. He finished the work God gave Him to do. And we are expressly told that He left us an example, that we should follow His steps (1 Peter 2:21), that we should "walk even as He walked." 1 John 2:6.

Reader, is it not safe to follow God's Word? Is it not safe to follow the example of Jesus Christ? What more can you ask? May you at His coming be found among those who "keep the commandments of God, and the faith of Jesus." Rev. 14:12.

**A Sabbath Reform Predicted.**—In Isa. 56:1-7 is a prophecy of a reform on the Sabbath just before the second coming of Christ, when His "salvation is near to come" (see Luke 21:28; Isa. 25:9). He pleads with the stranger, the eunuch, the outcast, to take hold of His everlasting covenant, and live, and He pronounces a blessing upon the man who will do that, and who will keep the Sabbath from polluting it. Reader, do you not want God's blessing? He says, "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." This is paralleled by our Lord's words, "Blessed are they that do His [God's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. Reader, do you not want this blessing?



## HARVEST OF GREED.

## A Lesson to Rich and Poor.

[Read Isa. 5: 8-24; Hab. 1: 12 to 2: 14; Amos 8: 1-8; James 5: 1-8.]

1. *What is a prominent characteristic even among professed religionists in the last days?*

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous; . . . having a form of godliness, but denying the power thereof." 2 Tim. 3: 1-5.

2. *What does this covetous spirit lead them to do?*

"Ye have laid up your treasure in the last days." James 5: 3.

3. *To enable them to do this, what course has been pursued?*

"The hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth." Verse 4.

4. *How have these thoughtless rich regarded the cries of the poor?*

"Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just." Verse 5, 6. "The wicked devoureth the man that is more righteous than he." Hab. 1: 13.

5. *In what value do they hold men?*

"And makest men as the fishes of the sea, as the creeping things, that have no ruler over them." Hab. 1: 14.

5. *How do they use them?*

"They take up all of them with the angle, they catch them in their net, and gather them in their drag; therefore they rejoice and are glad." Verse 15.

7. *How grasping is such avariciousness?*

"That join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth." Isa. 5: 8. "He is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and can not be satisfied, but gathereth unto him all nations, and heapeth unto him all people." Hab. 2: 5.

8. *What does prophecy say of the outcome of such a course?*

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you." James 5: 1. "Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them? Because thou hast spoiled many nations, all the remnant of the people shall spoil thee." Hab. 2: 7, 8. "And the songs of the palace shall be howlings in that day, saith the Lord God; there shall be many dead bodies in every place; they shall cast them forth with silence. Hear this, O ye that swallow up the needy, even to make the poor of the land to fail." See Amos 8: 3-6.

9. *How does the Lord regard such oppression?*

"The Lord hath sworn, . . . Surely I will never forget any of their works. Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as by the flood of Egypt." Verses 7, 8.

10. *What counsel does the Lord give to both classes?*

"Be patient therefore, brethren, unto the coming of the Lord." James 5: 7. "With righteousness shall He judge the poor, and reprove with equity for the meek of the earth." Isa. 11: 4. "Avenge not yourselves; . . . vengeance is Mine; I will repay, saith the Lord." Rom. 12: 19. "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6: 17-19.

THE city of New York now has a population more than half of the Empire State, and exceeds all the other states in the union save three, Illinois, Ohio, and Pennsylvania. It has fifty per cent. more people than Paris, twice that of Berlin, a greater population than the combined figures for Chicago, Philadelphia, and St. Louis.

## GIVEN TO PLEASURE.

AS THE observer of current events takes note of conditions in our metropolitan cities, he beholds new playhouses just completed, others being built, even store buildings converted into places of amusement; and he sees the people flocking to them, often with even standing room at a premium. But the large and costly churches have many empty seats. So the increase of pleasure-seeking and the decrease of reverence for God are two noticeable features among the people of to-day. Now the Lord says that this condition will be characteristic of the time of the end. "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, . . . lovers of pleasures more than lovers of God." 2 Tim. 3: 2-5. Now bear in mind the people referred to are church-members, "having a form of godliness," and should have greater love for God than for pleasure. We would expect them to be reverent and ready to acknowledge God's power as manifested in His universe and in the salvation of sinful men, but we are told that in the last days they will be "denying the power."

Consequently, if these be the last days, we may



There's a tide of rising sorrow,  
Like an overwhelming flood,  
There's a wall from wives and children  
In the famine-want of food,  
There's the wo of slaughtered armies,  
With their garments rolled in blood,  
Yet God is marching on.  
—From "The Battle Hymn of the Kingdom."

look for a teaching to be spreading among church-members, as well as in the world, which shall question whether, after all, the worlds and man are really God's handiwork, and whether there is any need of the saving power of His Gospel. How does evolution fulfil the specifications of the prophecy, having for its fundamental principle the theory that both the world and man were developed by the agency of natural laws, unaided by God? And was there ever a greater denial of the necessity for the Gospel's power to save than is being made all over the "Christian" world by the "New Thought" doctrine, which declares man has only to *will* strongly enough in order to accomplish anything he chooses?

God's messages always correct errors prevalent at the time they are to be given. Then we would expect the message for the last days to be one emphasizing the creatorship of the Lord. In the first part of the final message to the world we read (Rev. 14: 7): "and worship Him that made heaven, and earth, and the sea, and the fountains of waters." And this message is being made prominent to-day by those who realize the importance of keeping "the commandments of God, and the faith of Jesus," together with the fact that "the coming of the Lord draweth nigh." B. F. RICHARDS, M.D.

## THE BIBLE.

STUDY it carefully,  
Think of it prayerfully;  
Deep in thy heart let its pure precepts dwell.  
Slight not its history,  
Ponder its mystery;  
None can e'er prize it too fondly or well.  
Accept the glad tidings,  
The warnings and chidings,  
Found in this volume of heavenly lore;  
With faith that's unfailling  
And love all-prevailing,  
Trust in its promise of life evermore.  
With fervent devotion  
And thankful emotion,  
Hear the blest welcome, respond to its call;  
Life's purest oblation,  
The heart's adoration,  
Give to the Saviour, who died for us all.

—Anonymous.

## A FRUITFUL ERROR.

NO ERROR accepted by the Christian world strikes more boldly against the authority of Heaven, none is more directly opposed to the dictates of reason, none is more pernicious in its results, than the modern doctrine, so rapidly gaining ground, that God's law is no longer binding upon men. Every nation has its laws, which command respect and obedience; no government could exist without them; and can it be conceived that the Creator of the heavens and the earth has no law to govern the beings He has made? Suppose that prominent ministers were publicly to teach that the statutes which govern their land and protect the rights of its citizens were not obligatory, —that they restricted the liberties of the people, and therefore ought not to be obeyed; how long would such men be tolerated in the pulpit? But is it a graver offense to disregard the laws of states and nations than to trample upon those divine precepts which are the foundation of all government?

It would be far more consistent for nations to abolish their statutes, and permit the people to do as they please, than for the Ruler of the universe to annul His law, and leave the world without a standard to condemn the guilty or justify the obedient. Would we know the result of making void the law of God? The experiment has been tried. Terrible were the scenes enacted in France when atheism became the controlling power. It was then demonstrated to the world that to throw off the restraints which God has imposed is to accept the rule of the cruellest of tyrants. When the standard of righteousness is set aside, the way is open for the prince of evil to establish his power in the earth.

Wherever the divine precepts are rejected, sin ceases to appear sinful, or righteousness desirable. Those who refuse to submit to the government of God are wholly unfitted to govern themselves. Through their pernicious teachings, the spirit of insubordination is implanted in the hearts of children and youth, who are naturally impatient of control; and a lawless, licentious state of society results. While scoffing at the credulity of those who obey the requirements of God; the multitudes eagerly accept the delusions of Satan. They give the rein to lust, and practise the sins which have called down judgment upon the heathen.—Mrs. E. G. White.

## WHEN WAS THE SABBATH CHANGED?

[Here is a very good answer to the question from a secular paper, the New York Tribune of Wednesday, Feb. 23, 1898.]

## Seventh Day.

J. M. (Red Creek, N. Y.): 1. When did they change the Sabbath from the seventh day of the week to the first day? 2. Why did they do so?

1. The first observance of Sunday that history records was in the fourth century, when Constantine issued an edict (not requiring its observance, but simply abstinence from work) reading, "Let all the judges and people of the town rest, and all the various trades be suspended on the venerable day of the sun." At the time of the issue of this edict, Constantine was a sun-worshiper; he refused to unite with the church until on his death-bed (337).



At the church council in 536 the religious observance of Sunday was recommended, but very little attention was paid to it. In 780, Alcuin, an English prelate, became the spiritual adviser of Charlemagne, when for the first time it was formally declared that the fourth commandment covered the first day of the week; but this declaration was observed by comparatively few, and for eight centuries thereafter Sunday was observed far more for a day of sport and festivity than as a religious one. The English Parliament sat on Sundays, and English courts were held on that day, down to the reign of Elizabeth. In 1593 Dr. Nicholas Bound, of Suffolk County, England, published a work called "The True Doctrine of the Sabbath," in which he maintained, not that Sunday was divinely appointed as a Sabbath, but that the obligation to observe a Sabbath was divine. It was as late as at the opening of the seventeenth century when the Puritans in England began the practise of calling Sunday the Sabbath.

2. There never were, and are not now, any satisfactory reasons given for the calling and observing of Sunday as the Sabbath day. Says Bishop Potter: "Their [the Puritans'] warrant for what they did [with reference to the observance of Sunday as the Sabbath], whether we look for it in the pages of the New Testament or in the traditions of Catholic Christendom, was neither substantial nor sufficient."

### Signs of the Times in the United States.

(Continued from page 9.)

only from \$10,534,201 to \$15,147,784, it will be seen that the extra money goes almost wholly into the pockets of the whisky-makers.

According to figures furnished by the government Bureau of Statistics, there are consumed in the United States in one year about forty million barrels of beer, ninety-eight million gallons of proof spirits, and thirty million and five hundred thousand gallons of wine. These drinkables, sold at retail, take out of the pockets of consumers in a single twelvemonth the sum of \$1,454,119,858. It is a good deal of money, and one is tempted to consider what it could accomplish if it were put to really useful purposes, instead of being practically thrown away.

### What This Sum Would Do.

It would provide 500,000 families, or 2,500,000 people—more than the entire population of the States of New Hampshire, Rhode Island, Vermont, Maine, North Dakota, and Montana—with comfortable homes, clothing, and provisions for twelve whole months. To each family it would give \$350 for provisions, \$80 for clothing, \$30 for shoes, \$20 for newspapers, magazines, and books, \$50 for church and charitable purposes, and would build for each family a house costing \$1,500, with \$350 to furnish it—thus bestowing upon each one of the half million families \$2,380, and leaving a balance of \$264,119,000 to erect 52,818 churches, each costing \$5,000. The figures arrange themselves in tabulated form as follows:

500,000 families, \$350 each for provisions . . . . .	\$175,000,000
500,000 families, \$80 each for clothing . . . . .	40,000,000
500,000 families, \$30 each for shoes . . . . .	15,000,000
500,000 families, \$20 each for books etc. . . . .	10,000,000
500,000 families, \$50 each for charity, etc. . . . .	25,000,000
500,000 houses, \$1,500 each . . . . .	750,000,000
500,000 families, \$350 each for furniture . . . . .	175,000,000
52,818 churches, \$5,000 each . . . . .	264,119,000
Total . . . . .	\$1,454,119,000

It is practically impossible for the human mind to grasp so enormous a sum of money, but recognition of its magnitude may be rendered more easy by comparing with it certain other expenditures which are made for the every-day necessities of life. For instance, the people of the United States in a year, spend \$660,000,000 for meats and \$600,000,000 for breadstuffs. They pay out \$630,000,000 for cotton and worsted goods, for wearing apparel and household use. Boots and shoes cost them \$261,000,000 in the same length of time. For iron and steel they spend \$580,000,000, for sugar and molasses \$225,000,000, and for tea, coffee, and chocolate \$169,000,000. It will be noticed that no two of these items, which represent the chief expenses of the nation, equal in sum the total expenditure for liquors; the

meats and breadstuffs together amount to only \$1,260,000,000.

One is not so much surprised to learn that during the last twelve months alcohol sent sixty thousand persons in this country to drunkard's graves, or seven for every hour of day or night throughout the year.

### CHURCH DIRECTORY OF GREATER N. Y. CITY.

PLACES where believers in the truths set forth in this paper meet for public worship. To each of these services the reader is cordially invited. Seats are always free, and strangers always welcome.

**Church No. 1.** 535 West 110th St., Beacon Light Gospel Tabernacle. Sabbath-school, Sabbath morning (Saturday) at 9:30. Preaching at 11:00. Prayer meeting Friday evenings. Seivis Kleban, pastor, 2172 Amsterdam Ave., Manhattan.

**Church No. 2.** Eureka Hall, 285 Eighth Ave., Manhattan. Sabbath-school at 2, and preaching at 3 P.M.

**Church No. 3.** B. L. G. Tabernacle, 535 W. 110th St., Manhattan. Sabbath-school at 9:30, and preaching at 11 A.M. John Mitchell, pastor, 234 East 53rd St., Manhattan.

**Church No. 4 (colored).** Miller Building, 66th Street and Broadway. Sabbath-school at 9:30, and preaching at 11:00. Bible lectures every Sunday evening at 7:45, by J. K. Humphrey, pastor, 233 West 62nd St., Manhattan.

**Church No. 5.** Finnish Mission, 19 East 135th St., Manhattan. Sabbath-school at 2, and preaching at 3 P.M. G. A. King, pastor, 982 East 156th St., Bronx.

**Browe Church Berean Chapel,** 166th St. and Trinity Ave., Bronx. Sabbath-school at 10, and preaching at 11 o'clock. C. H. Edwards, pastor, 1039 East 169th St., Bronx.

**Brooklyn English Church No. 1.** Westminster United Presbyterian Church, Hopkinson Ave., near Decatur St., Brooklyn. Sabbath-school at 9:30, and preaching at 11 o'clock. Bible lectures every Thursday evening at 8 o'clock. L. H. Proctor, pastor, 367 Clifton Place, Brooklyn.

**Brooklyn English No. 2 (colored).** 541 Vanderbilt Ave., Brooklyn. Sabbath-school at 10, and preaching at 11 o'clock. J. K. Humphrey, pastor, 233 West 62nd St., Manhattan.

**Brooklyn Scandinavian Church No. 1.** Scandinavian Church, 256, 19th St., Brooklyn. M. L. Andreasen, pastor, 646 President St., Brooklyn. Sabbath-school at 10, and preaching at 11 o'clock.

**Brooklyn German No. 1.** Sabbath-school at 10, and preaching at 11 A.M. Bernard Voth, pastor, 184 Onderdonk Ave., Brooklyn.

**Swedish Church,** Brevoort Hall, 154 East 54th St., Manhattan. Bible lectures Sundays at 4 P.M. and Wednesdays at 8 P.M. G. E. Nord, pastor, 59 East 118th St., Manhattan.

A regular course of Bible lectures covering all the points of truth presented in this paper are being given each Sunday and Wednesday evening at the Beacon Light Gospel Tabernacle, 535 West 110th St., Manhattan, by Evangelist C. H. Edwards.

Reading matter, such as books, tracts and periodicals, treating upon the themes presented in this paper may be secured at the Greater New York Tract Society, 535 West 110th St., Manhattan.

### P. U. M. M. & B. ASSN. MEETING.

A SPECIAL meeting of the members of the Pacific Union Medical Missionary and Benevolent Association will be held in connection with the sessions of the Pacific Union Conference, at Portland, Oregon, from Feb. 15, 1906, to Feb. 25, 1906. It is expected that this will be the last meeting of the P. U. M. M. & B. Assn., and that a medical department of the Pacific Union Conference will be formed. W. R. SIMMONS, President, E. E. PARLIN, Secretary.

### BIENNIAL MEETING PACIFIC UNION CONFERENCE.

THE third biennial session of the Pacific Union Conference of Seventh-day Adventists is called to convene in the Seventh-day Adventist Church at Portland, Ore., at 9:00 A.M., Thursday, February 15, and will continue until the 25th, 1906, for the purpose of selecting the officers and executive committee of the Pacific Union Conference for the ensuing biennial term, and transacting such other business as may properly come before the meeting. Each local conference and mission field is entitled to one delegate in the sessions of the conference, without regard to numbers, and one additional delegate for every three hundred church-members. W. B. WHITE, President, J. J. IRLAND, Secretary.



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MOUNTAIN VIEW, CAL., FEBRUARY 7, 1906.

**✎** We send no papers from this office to individuals without pay in advance. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the "Signs" are not indebted to the office, and will not be called upon to pay for them. Please read the papers you may receive, and hand them to your friends to read.

**✎** Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common (King James) Version, the Revised Version, or the American Standard Revised Version is used, quotations will not be designated in reference. Any Bible quotation in this paper, therefore, differing from the Common Version, unless otherwise indicated, will be from one of the two revised versions, usually the American Standard.

## CONTAINED IN THIS NUMBER.

## Poetry.

Our Metropolis, MAX HILL	9
The Bible	14

## General.

Snap Shots of New York City	3
The Coming of Christ	4
Our Sacrifice and Priest	5
The Last Threefold Message	6
Sin Is Death	7
A Great Literal Prophecy	7
Billionaires and Paupers, H. E. ROBINSON	8
Is the World Growing Better? M. L. ANDREASEN	9
Signs of the Times in the United States	9
Federation of the Churches	10
Christ Our Life, RODERICK S. OWEN	11
Eternal Life and Immortality	11
The Culmination of Prophecy	12
The Sabbath	13
Harvest of Greed (Bible-Reading)	14
Given to Pleasure, B. F. RICHARDS, M. D.	14
A Fruitful Error	14
When Was the Sabbath Changed?	14
Church Directory of Greater N. Y. City	15

## Publishers

2

Our Federation article will be found on page 9. We are sorry that it seemed necessary to divide it. It is of vast importance. Keep this issue and read the two parts of the article together.

**On Mission Fields.**—We hope in a short time to lay before our readers several series of articles on the great mission fields of the world, such as Japan, India, Korea, China, etc. These will be written by laborers in the field, those who are acquainted with conditions. They will be of more than ordinary interest.

**A Word as to Our Home Department.**—In order to present better variety and more instruction in our Home department, we will devote each month to the following topics: The first week, the work of parents, especially mothers. For this we solicit the good experiences of mothers, briefly told. The second issue in the month will be given to the young people in the family; the third week, to temperance; the fourth week to children and miscellaneous. This may be varied at times, but as far as possible we shall hold to our program. Next week will contain instruction for the young.

**Our Departments.**—It is but proper to our readers, and just to ourselves, to say that this special issue is not properly representative of our regular issue. While the subject matter is along the line of the general Biblical instruction which the SIGNS OF THE TIMES is constantly giving, we have sacrificed our departments in this issue to the demand of other matter. While there is much of editorial matter in the paper, there is no department as such, as there usually is, except this page. Our Question Corner and Outlook department are not in the paper as departments, tho it will be found that this paper answers many questions, and is emphatically an out-

look number. Our Missions department is wanting, yet the paper presents before its readers one of the greatest and neediest mission fields in the whole country, the great metropolis. Our Home department is also omitted, but we are sure that the homes into which this paper comes will find much of general interest regarding the great metropolis, as well as in the vital and all-important religious subjects presented. Read the paper, weigh it in the balances of the Infallible Word, and hold fast that which is good.

Friend, reader, does not your heart long for something better than this world has given or can give you?—If so, you will find all you need, and more than you can ask or think, in Jesus Christ, the One in whom all fulness dwells.

## THE LAW OF GOD.

THERE is no more important thing in the universe than God's law. It has been the delight of the truest servants of God, and is the bane of the carnal heart. It has figured in every controversy which has ever taken place since controversy began, and will so figure till controversy shall be no more. Moreover, whether we will or not, we must have part in this controversy; on the one side or the other we must stand. How important it is that we understand the law. To assist in this study we shall soon place before our readers ten articles on this great subject by a Hebrew Christian, who has made the law a subject of study from various view-points. The titles of these articles are as follows:

- The Origin of God's Law,
- The Law Given to Adam and His Posterity,
- Why the Law Was Given on Sinai,
- What the Jewish Church Did with the Law,
- God's Purpose with the Law,
- What the Law Could Not Do; What Christ Could Do,
- The Law in Christ; Christ in the Law,
- Christ the End of the Law,
- The Sabbath Law and the Atonement,
- The Last Great Warfare against Jehovah's Law.

We plead with our readers to give these careful and faithful study.

**A Better Prospect.**—Does this paper as a whole seem pessimistic? Does it present a dark picture? So far as this old earth is concerned, it surely does. But when God has repeatedly spoken as to the very character of these times, when the records and revelations of existing conditions demonstrate that the fulfilment has met the prophecy, what can we do otherwise than to declare the faithful Word. We are only saying to you that all that God hath declared in His Word concerning this generation has come to pass or is in prospect of fulfilment. The great Physician with infallible skill, foresight, and precision has diagnosed the case and outlined the progress of the disease. Shall we declare otherwise? Is it right, is it wise, to say to the wicked, "Thou art righteous, it shall be well with thee," when he is rushing on to certain doom? By so doing we but involve ourselves in his ruin. Yet there is a remedy, simple, full, free, that which will save every soul of church and world; that remedy is the everlasting Gospel of Jesus Christ our Lord, the power of God unto salvation to every one that believes. That remedy saves men by saving each individual, giving heart and hope and life to every soul. That Gospel gives promise to the life that now is, even better than the world gives, and holds out before us the glorious fruition of a life beyond, measuring with the life of God. That Gospel, while it does not, can not, declare that the evil of this world can evolve into good, does declare that the creative power of the life of God will, in response to living faith, come down into this slough of despond and recreate and lift up every soul who desires it. The Gospel of God, too, reveals that not long shall the old earth rush on with its load of sin. The Deliverer is soon to come. The dross of sin will be purged and consumed by His presence, and beyond lies the glorious Golden Age of eternity.

**What Is the Lord's Day?**—The expression occurs but once in all the Bible, but the passage in question does not reveal the day of the week. It reads as follows: "I was in the Spirit on the Lord's day." Rev. 1:10. Now, according to God's Word, for this alone is authority upon this question, what day is the Lord's Day? Three scriptures will answer this most conclusively:

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on *My holy day*." Isa. 58:13.

"The seventh day is the Sabbath of the Lord thy God." Ex. 20:10.

"The Son of Man is Lord also of the Sabbath." Mark 2:28.

These texts conclusively show that the Lord's holy day is the Sabbath, and that the Sabbath is the seventh day, and that the seventh-day Sabbath is the day of which Jesus Christ is Lord. Therefore, according to the Lord's Word, the Lord's day is the seventh-day Sabbath. Could we ask clearer evidence?

**The Rest of the Sabbath.**—The rest of the holy Sabbath is not mere cessation from physical labor. "God is Spirit." "His law is spiritual." His rest was spiritual rest, refreshing and delightful. Ex. 31:17. He sanctifies and blesses by placing within the thing sanctified His own presence. 1 Cor. 3:16, 17. So the hallowed bread—the showbread—was literally the bread of the presence. Christ was the Angel of God's presence, because God was in Him. So the Sabbath is "the holy of the Lord" (Isa. 58:13), "holy to the Lord" (Ex. 31:15). The rest of the Sabbath is, therefore, spiritual rest, the rest of Christ's presence in the Sabbath, which faith alone appropriates. Men came in contact with Christ, but saw and knew only the Man Jesus. But faith saw in Him the Lord of life, and drew from Him life-giving virtue. Many come in contact with the Sabbath; they see in it but a day as other days, or a day of casual rest, but faith sees in it the sign of the ever-living Creator and Redeemer, finds in it the presence of Christ, and appropriates the blessing God has promised. This is the rest of the holy Sabbath to the Lord. Then, indeed, is it "a delight."

## BELIEVING UNTO LIFE.

## 1. How are all men born by nature?

"Born of the flesh;" subject to death. John 3:6; Rom. 5:12; Eph. 2:1, 2.

## 2. What will those do who are born of the flesh?

They do "the works of the flesh." Gal. 5:19-21. "Because the carnal mind [the mind of the flesh] is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7.

## 3. How alone can man become obedient unto God?

"Ye must be born from above." John 3:7, margin. "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." Verse 5. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John 1:12.

## 4. What does faith in Christ bring to the sinner?

Righteousness and life. "Even the righteousness of God which is by faith." Rom. 3:22. "In the way of righteousness is life." Prov. 12:28. "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life." John 3:36.

**"Thou Shalt Not Kill."**—In a recent debate in the College of Physicians and Surgeons in Los Angeles the question discussed was as to the killing of incurably-deformed babies at birth. Strong arguments were made on both sides, but at the close of the debate it was decided by a vote of two to one that it would be better to destroy the infants, and that, notwithstanding the fact that these two arguments were forcibly presented: first, that no one could tell in an infant so young whether it was incurably deformed; and, second, God had given the command "Thou shalt not kill." But what has modern science to do with the Decalogue?