

SIGNS OF THE TIMES

The Gods of To-day.

Majestic, sublime, round the great wheel of Time,
The earth thru the ages rolls on;
From shadow to light, from the star-sprinkled night
To the gold and the roses of dawn;
But the hordes of mankind to the spectacle blind,
With faces bowed down to the dust,
Creep on to their graves as the manacled slaves
Of selfishness, hatred, and lust.
They turn from the dream of the glories that gleam
In the deific light of the stars,
And cease to aspire as they kneel in the mire
At the altars of Mammon and Mars.

The miracles wrought in the kingdom of thought,
The wealth of the empire of art,
The magical spell of the passions that dwell
In the innermost realms of the heart,
The beauties that beam over forest and stream,
The grandeur of mountain and sea,
The path of the soul to an immortal goal,
The vision of glories to be,
The music, the light, and the dream infinite,
Our greed and our hatred are bars
That shut them all out, while we turn us about
To the worship of Mammon and Mars.

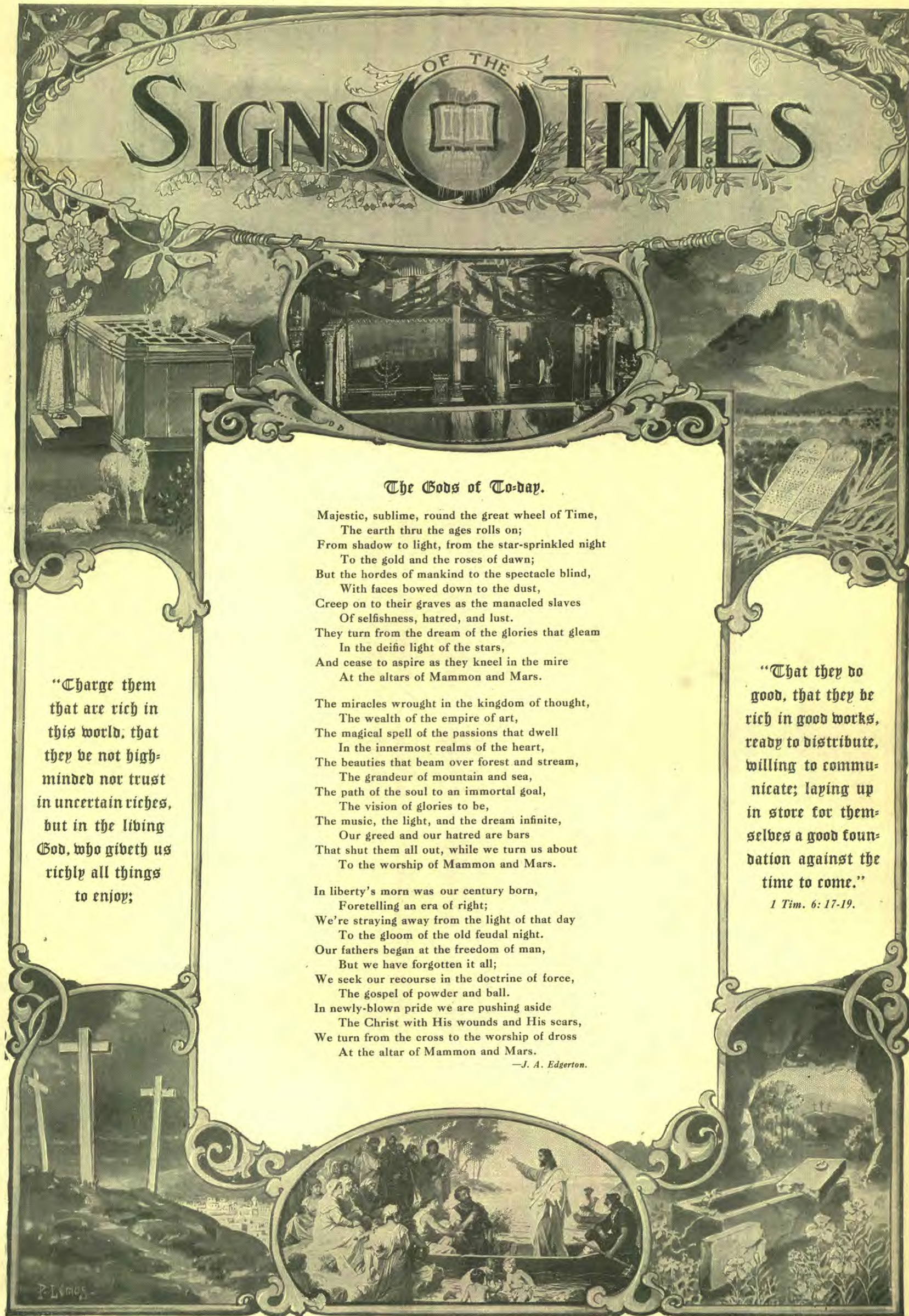
In liberty's morn was our century born,
Foretelling an era of right;
We're straying away from the light of that day
To the gloom of the old feudal night.
Our fathers began at the freedom of man,
But we have forgotten it all;
We seek our recourse in the doctrine of force,
The gospel of powder and ball.
In newly-blown pride we are pushing aside
The Christ with His wounds and His scars,
We turn from the cross to the worship of dross
At the altar of Mammon and Mars.

—J. A. Edgerton.

"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 commu-
nicate; laying up
in store for them-
selves a good founda-
tion against the
time to come."

1 Tim. 6: 17-19.



With Our Inquirers

"If ye will inquire, inquire ye."

[All questions to this department will be answered which to the editors will seem to minister to the good of the readers and to the mission of the paper. The same question can not be answered repeatedly in the same volume. The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable. It is well always to enclose a stamp for reply.]

2307.—"Thou Shalt Not Kill."

Please harmonize Deut. 5:17 with other passages bearing on the same, especially where the Lord gives instruction that certain persons should be stoned to death.

J. W. M.

"Thou shalt not kill" is a command which the Lord brings to every individual soul. That is the duty of the individual. On the other hand, governments must have some way of protecting the lives and property of their subjects; and nearly all the governments on the face of the earth have decided that the taker of life shall be put to death, or the one who commits a crime tending to utterly subvert the government and by that means destroy many, should also suffer capital punishment. Sometimes these laws may have been too severe, doubtless many of them have. Now and then governments have thought best to abolish capital punishment. That is the case with some at the present time. The Lord saw fit in the government of Israel to say that certain things should be punished with death; in His own wisdom He saw that if certain crimes were allowed to be carried on, the whole nation would be destroyed by the influence of evil-doers. For instance, those who thought that His Sabbath was of no account transgressed the Sabbath; as a result of this the people went into idolatry, and idolatry meant the eternal destruction of many. In God's wisdom it is better that the one who subverts the whole nation should perish rather than that the nation should be destroyed. It was one of the laws that one who taught idolatry and who led the people away after other gods should suffer capital punishment. He desired that such cases should be examples to those who were younger, that they might turn from such demoralizing practises. Of course these commands of the Lord became dead letters in later ages, and His whole people went into idolatry, with the result that crimes of every kind came in. Some were destroyed even in the idolatrous ceremonies themselves, sacrificing to the sun-god and to Moloch, while every iniquity prevailed. It was to restrain evil-doers that these laws were given of the Lord, and for the same purpose that governments have enacted them; but it is ever the duty of the individual, "Thou shalt not kill."

2308.—Use of Vinegar.

In question No. 2114 it asks if it is wrong to use vinegar for seasoning, and the answer is, "It is." I wish to inquire if there is any Scripture authority for such an answer. If so, where is it found?

J. A. F.

There is a reason given in that answer as to whether vinegar should be used, and that was that there is no use for it except in a chemical way. It is an unnatural acid, and a substitute was suggested for seasoning. Lemons contain a natural acid. There are those who could use vinegar without harm. The excretory organs, the physical exercise, the abundance of good health, would eliminate from the body the unnatural acid so the system would not feel it. Still it is a task upon the system which there is no use of placing upon it. We know of no scripture which says, Thou shalt not use vinegar. We know of none that says, Thou shalt not use absinth. We know of none which says, Thou shalt not use tobacco. And a thousand other wrong things could be placed in the same category. The word of God deals with great principles, and one of the principles is, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." If it will glorify God to use vinegar and these other things, use them. If it will give us strong physical powers, clear minds, sweet breaths, better digestion, use them. One of the great questions which ever ought to be before us in the use of these things for which our appetites

long is, Are we doing this to glorify God, or are we doing it because a perverted appetite demands it? This we know, there are thousands of people who do not use vinegar, who have no need of it in any way, and who have excellent health all the time. There are also many who have been injured by it. Our correspondent must settle the question between himself and the Lord.

2309.—Matt. 28:1; Mark 16:1, 2.

Will you please harmonize these texts, "In the end of the Sabbath, as it began to dawn toward the first day of the week," and "When the Sabbath was past."

INQUIRER.

1. The term "In the end of the Sabbath" is generally rendered and interpreted by practically all commentators as meaning after the Sabbath, the same as in Mark.

2. What to our minds is a more reasonable explanation is that there should be no break whatever between Matthew 27 and Matthew 28. All the chapter headings and division of verses is not of God, but of man. The ancient text reads right along without any such breaks as now exist in chapters and verses. Reading it that way, we have it stated of the guard who came to Pilate, "So they went, and made the sepulcher sure, sealing the stone, and setting a watch, in the end of the Sabbath;" that is, right down near the close of the Sabbath day. That takes in the sixty-sixth verse of Matthew 27 and the first clause of Matthew 28. Then, "As it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." That is, in the morning of the first day. This perfectly harmonizes with Mark and Luke.

2310.—Unclean Beasts.

Please explain Leviticus 11, regarding clean and unclean beasts, and the prohibition which says that these should not even be touched. If so, would it not be wrong to even touch a horse or a hog?

I. M.

If our inquirer will read the chapter carefully again, he will see that it is not the living which should not be touched, but the dead ones, "their carcass shall ye not touch," "ye shall have their carcasses in abomination." We know of no scriptures which say that we should not touch the horse or ass or any of these beasts that were used commonly as beasts of burden. God prohibited certain beasts as food because they were not good food. If one of them died, of course it would be duty to bury or remove it. Provision was made for that; one who found it necessary to handle dead bodies of unclean beasts was to wash himself and change his garments and be unclean until the evening. All these ceremonial laws were to impress upon that people that they should be a holy people unto the Lord. Read the entire chapter.

2311.—Wearing of Flowers and Plumes.

Is it wrong to wear flowers and plumes on hats?

I. M.

We know no better instruction as to proper dress than that given in 1 Timothy 2 or 1 Peter 3. We do not see how one is especially adorned, as the apostle declares they should be, by wearing artificial flowers. So far as plumes or feathers are concerned, on the ground of mercy and humanity alone Christian women ought never to wear them. Some of the most beautiful of birds which God has given to enlighten and beautify and make sweet this old earth have been almost utterly wiped out of existence in order to meet the demands of fashion. This is especially true of the white heron and also others of the most beautiful of birds. The birds are slaughtered by the thousands and

millions to meet the demands. It is a wonder that Christian women do not set themselves against it everywhere and say, We will wear nothing whatever that has meant cruelty to any of these beautiful creatures which the Lord has made. There are societies which are doing noble work in this direction, the Audobon Society and the Society for the Prevention of Cruelty to Animals. May the Lord bless them. May all our Christian readers work with them to do away with a fashion that adds nothing to feminine beauty.

2312.—To the World in This Generation.

What do you mean when you speak of preaching the Gospel to all the world in this generation? Explain clearly which generation.

I. M.

It means the generation of people who are living upon the earth at this time. Some of the very old may die; of course many others may die; but those in general who are living and in active work will see the Gospel go to all the world in their lifetime. It is questionable whether there is a country on the face of the earth which has not already received the Gospel to some extent, but it will go with far greater power, as indicated by the angel of Revelation 18. The earth shall be lighted with its glory and then Christ shall come.

2313.—The Seat of Papal Authority.

How do we understand the seat of papal authority to be moved to Jerusalem since we have learned from Dan. 11:45 that it is the Turkish power that is to plant his palaces between the seas?

A READER.

Have we learned this? It has been taught, it is true, that the king of the north is the Turkish power, but that is yet to be demonstrated. Did not the power which conquered the king of the north then become the king of the north? And if Rome conquered the king of the north, did not Rome itself become the king of the north? Again, the true King of the north is God, "whose throne is in the sides of the north." The pseudo king of the north is Satan, Lucifer, the fallen day-star, who said, "I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High." Isa. 14:13, 14. In Rev. 12:9, Satan is called the dragon. Rev. 13:2 says that the dragon gave the beast his power and seat and great authority. In verse 4 the dragon gave power unto the beast, and the beast power is the representative of Satan here upon earth. Evidently the beast power then is the earthly king of the north.

Against the beast power the great Threefold Message warns us. Rev. 14:9-11. That warning is world-wide. It does not warn us against the Turkish power or the Mohammedan power, which is rapidly waning. It seems to the writer that there is every evidence to believe that the beast power will set up his throne in Jerusalem and there be made the arbiter of nations in religious matters. There are others who hold this to be the Turkish power. It is well for us to study the prophecy as an open prophecy still. God has greater, clearer light, ye are sure, on some of the unfulfilled prophecies of His word. Simply because many good persons have believed the king of the north of Dan. 11:45 to be the Turk is no evidence that it is. Good men and good students have believed that Dan. 11:36-39 refers to France, but 2 Thess. 2:3, 4 very clearly shows that it refers to what is there called the man of sin, the son of perdition.

2314.—F. E. L.—The question as to how much work shall be done and what work is necessary on the Sabbath must be left to the conscience of the individual. The Lord does not forbid necessary work or works of mercy. It would seem that housekeepers should make the work just as light on that day as possible, in the cooking of food, washing of dishes, making of beds, etc. Sometimes that work seems absolutely necessary. That they must settle with their own consciences and God.

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."

For Terms, See Page 15
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Healing the Sick.

AMONG the evidences of unbelief in Biblical Christianity is the rejection of the miraculous. There are many professed Christian ministers who do not believe in the incarnation, the vicarious atonement, the resurrection. With disbelief of these, goes belief in miracles. Logically, with these goes belief in the entire Scripture record of the life and work of Jesus. For if these are not true, when so expressly stated, why should we believe any part of the record? We are told in effect that Jesus may have been a good man, but He was

life was indeed a heavenly life. It was not the natural life-flow of the physical man. It was not the life fed on the food of the world. It was and is spiritual, the life of God, eternal life; for "he that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life." John 3:36. Therefore the apostles were given a mission of life. It was a Gospel of life they were to give; words of life they were to speak. So declared the shining messenger of God to the disciples he released from prison: "Go ye, and stand and speak in the temple to the people all the words of this Life." Acts 5:20.

and they brought unto Him all that were sick, holden with divers diseases and torments, possessed with demons, and epileptic, and palsied; and He healed them." Verse 24. "And Jesus went about all the cities and the villages, . . . healing all manner of disease and all manner of sickness." Matt. 9:35. On "a great multitude" "He had compassion," "and healed their sick." Matt. 14:14. "There came unto Him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at His feet; and He healed them." Matt. 15:30. "Great multitudes followed Him; and He healed them there."



Benjamin West.

Christ Healing the Sick.

greatly deceived as to His own mission, as were also His disciples. The unbelief is not generally expressed as baldly, but it means this if it means anything.

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CHRISTIANITY itself is a great miracle, working above and beyond all natural laws, or it is nothing. It is not evolution; it is creation; and when there is evolution manifest in it, it is the evolution of creation, of divine life, of infinite power. It is, as D'Aubigne expresses it, "a heavenly life brought down to man." It is thus that the Master declares His mission: "I came that they may have life, and may have it abundantly." John 10:10, A.R.V. This

AND hence the miracles, the healings. How many times we are told of the wonders, the signs, the miracles, the powers, Christ wrought. From the beginning of His blessed mission to the close is one constant record of miraculous ministry. Here is an instance: "And when even was come, they brought unto Him many possessed with demons; and He cast out the spirits with a word, and healed all that were sick." Matt. 8:16. Again: "And Jesus went about in all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people." Matt. 4:23. "And the report of Him went forth into all Syria;

AND there are many other instances, all given to show the power of the word of God. Many, many miracles He wrought which are not left on record; but those which are recorded "are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name." John 20:31.

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THESE miracles, these healings, were not wrought by some process of "mental treatment," by some effort to induce the patient to believe that he was not sick, not palsied, did not have the leprosy, was not blind. All these were actual conditions and were so treated. It was no illusion that this one was

blind, or that one maimed, or another one palsied or leprous. They were sad and sober facts. But the word of the Master healed them. He did not do it by medical treatment, by baths, or massage, or applications of any kind, but by the word, by the touch, which imparted the divine life. While physicians and nurses may do noble work for God in instruction, treatment, and nursing, let us not draw level comparisons between their work and that of the Great Physician. They use remedies, blessed indeed of God, which help nature to repair broken tissues and restore health; but Christ Jesus healed by the touch, by the word. The "power of an endless life" thrilled the afflicted one with

divine creative energy and immediately he was healed.

—o—

To His disciples He gave the same power, and the same results followed. Why do we not see more of it to-day? Let us confess it frankly,—lack of power among His people. Should they seek for that healing power? —No, not of itself. They should seek first for His creative power to do the greatest of all miracles,—put away sin and regenerate the soul,—and then they can be trusted with all lesser gifts. "Seek ye first the kingdom of God, and His righteousness." Believe into Him as a Saviour from sin and bodily ills, but first of all as the Saviour from sin.

Studies in Romans

Rom. 1:28-32.

THE study in Romans in last week's paper presented a part of the description of the iniquities into which the wicked plunge when they refuse to retain God in their knowledge. The remaining portion of the description is in the following verses:

"And even as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting; being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity, whisperers, backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, unmerciful: who, knowing the ordinance of God, that they that practise such things are worthy of death, not only do the same, but also consent with them that practise them." Rom. 1:28-32.

"They refused to have God in their knowledge." And having thus "refused" God, He "gave them up unto a reprobate mind." The fact that the Lord gave them up shows that He made an effort to save them. He did everything He could to keep them from plunging into such a vortex of iniquity. But having refused God and broken away from the restraining influences that He was exerting to draw them into the ways of righteousness, they impart to themselves an intense momentum in the downward course of sin.

They have had to know *about* God in order to refuse to have Him in their knowledge. But knowing *about* God, and actually having a personal knowledge of Him are two very different and opposite things. The one who merely knows *about* God may be very intelligent concerning all the history of religion, and may consider himself a very wise and well-educated person, but to actually know God thru the workings of His Spirit in the mind and heart is the only thing that will keep men from falling into the iniquities that are described in this first chapter of Romans.

The man who goes into the out-and-out idolatry of heathenism thru refusing God does not separate himself any more surely from the Fountain of righteousness than the one who refuses to know God and still clings to the embellishments and outward adornments of civilization. Refusing to know

God does not necessarily deprive men of the knowledge that this world affords. It does not necessarily separate them from outward gentility; it separates them from the one Source of life and power that will enable them to lead clean, strong, righteous lives.

Refusing to have God in the knowledge does not necessarily drive away from man the shame of being found out in any of the sins enumerated by the apostle. The man may to outward appearances be genteel, and "a good, moral man." But he does not have the power that enables him to stand for righteousness and purity in all things when he is alone and he knows that no human eye sees him or knows what he is doing.

All these things being true, it is clear, then, that we need not look alone in barbarous and idolatrous lands for the examples of what the apostle describes as taking place among those who shut God away from their knowledge. The man who lives in a heathen land and shuts God away from him will plunge into all the vices and superstitions of idolatry. And the man who lives under more enlightened conditions takes to himself the veneer of the outward refinements of civilization, while at the same time he indulges its debasing vices. And whichever may be the environment, they will become morally degenerate, not because of that environment, but because they have "refused to have God in their knowledge."

In another one of his letters, the apostle Paul gives a catalog of sins that are to cause peril in the time when they exist. The list is the following:

"But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: from these also turn away." 2 Tim. 3:1-5.

One of the first things that Paul tells us will make the last days "grievous" is self-love and the love of money. In the verses from Romans at the head of this article he tells of those, who, refusing the knowledge of God, become covetous. Covetousness and self-love and the love of money are the same thing expressed differently. Other things

that he mentions that will make the last days "grievous," are the facts that men will be "boastful, haughty," "disobedient to parents," "without natural affection," and all these things are given in his Roman letter in practically identical words as the sins that men commit when they refuse to have God in their knowledge. And while the rest of the list that he gives in his letter to Timothy is not given in identical words in his letter to the Romans, yet the sins described are much the same.

Now since these sins come to those who "refuse" to have God in their knowledge, and since they are to make "grievous," or, as in the Authorized Version, "perilous" times of the last days, it follows that the mass of mankind will reject God. They will refuse to have Him as their guide and teacher.

The text in Timothy shows that they will not refuse to make a profession of Christianity, for the apostle says they are "holding a form of godliness." They cling to the form of godliness while they are practising all the things that he enumerates in his long list of sins. But while they hold the form of godliness, the apostle explicitly declares that they have "denied the power thereof."

Then we have before us in these scriptures, quoted from two different letters of the apostle Paul, a list of the sins that men will commit who depart from God. In his list quoted from Romans he described the depths of degradation into which the heathen world threw itself—the heathen world that made no pretense of acknowledging Jehovah, but on the contrary had openly spurned Him. In his list quoted from Timothy, the apostle tells of the same depths into which those will go who hold to the form of godliness, but who do not have its life and power. Thus it will be seen that holding the forms of Christianity without having its life, produces the same results exactly in men that are produced by out-and-out idolatry and heathenism.

These two scriptures from Romans and Timothy make a striking presentation of a great truth. Formalism in religion, even tho that religion be called Christian, lowers a man into the same depths of moral degradation as does the worship of idols. With the formalist there may appear a little more outside gentility, but the inner character is the same. And it is the degradation produced among those making a profession of godliness that the apostle shows us is to make the last days perilous and grievous.

The foregoing scriptures do not present the theories of men; they give the estimate that God Himself places upon things. It is well for us to give them careful study and consideration.

T.

"THIS same Jesus, which is taken up from you into heaven," said the angels, "shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

"As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be." Matt. 24:27.

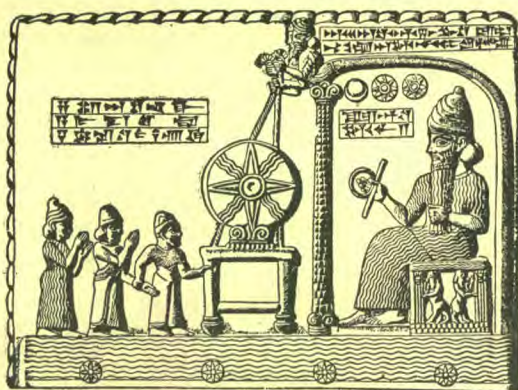
Studies in the Book of Daniel

Babylon and Her King.

Dan. 1:1-7.

ONE of the first great cities of antiquity was Babylon, founded by Nimrod, the great "lawless warrior" of the family of Ham. The origin of its name was the sin of its founders. Rebelling against God, rejecting His law of beneficence in the peopling of the earth, they sought their own glory, and to perpetuate their own name. They declared that they would escape future deluges, concentrate their efforts, and become themselves the arbiters of men's destiny. They said, as recorded in sacred story: "Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." Gen. 11:4. And they proceeded to build with their well-burned brick. Verse 3. Upon some of those very bricks scholars have found the name they gave their city. It was "Bab-il," or "Bab-ilu," the "Gate of God," or the "Gate of Heaven."¹ It was man's attempt to improve upon God's plan; to put man's work in the place of God's free grace and Spirit; to exalt the creature to the throne of the Creator; and they called it, as have the children of Babylon their efforts ever since, "the Gate of God."

But the erecting of other standards which must be universally and forever false, always leads to confusion. And God, who gives no names without purpose, thus called it "Babel," or "Babylon," meaning confusion. Perverse men named the city what they *hoped* it would be. God named the rebellious efforts of man *just what they truly are*. From that effort of man, from that first false principle, has sprung every false system of religion, and every perversion of the true religion, which has cursed the nations and the world, and put to death millions of the children of God. "Babylon hath . . . made all the earth drunken; the nations have drunken of her wine; therefore the nations are mad." Jer. 51:7.



Worship of the Babylonian Sun-god. Recording the Restoration of the Sun-god at Sippara, near Babylon, by Nabupal-Idinna, King of Babylon, about 400 B.C.

Babylon was greater in influence than was warlike Assyria. Sayce declares: "In

populousness and antiquity, Assyria was far exceeded by the southern kingdom of Babylonia. *Here were the center and starting-point of the civilization which afterward spread thru Western Asia.*"² Another bears witness: "The earliest religious, scientific, and artistic traditions of our present civilization were cradled in Babylonia."³

Babylonian perversion of the true, the exaltation of the human to the divine, did not originate in man. It was taught him by the true "king of Babylon,"—"Lucifer," the fallen angel. Isa. 14:4, 12-14. Here are his thoughts, purposes, and principles: "How art thou fallen from heaven, O Day-star, son of the morning! how art thou cut down to the ground, that didst lay low the nations! And thou saidst in thy heart, I will ascend into heaven, I will exalt my throne above the stars [mighty angels] of



Account of the Building of the Walls and Temples of Babylon by Nebuchadnezzar.

God; and I will sit upon the mount of congregation [as one reigning], in the uttermost parts of the north; I will ascend above the heights of the clouds [of angels]; I will make myself *like the Most High*." Self-exaltation is the spirit of Babylon. At its least it is the perversion of truth; at its greatest it is open, active rebellion against God; in all it is confusion, and its ultimate is destruction. And God has given us the origin, history, and end of ancient Babylon, that we may discern the character and see the end of modern Babylon. The former is a prophecy of the latter.

For a time He who ruled over nations suffered the Babylon of Nimrod to remain. As long as God could get glory, even from her perverseness, she was a dominant city of earth. When He could no longer use her, she fell, and Assyria, with the capital city of Nineveh, became the ruling power

of the Orient. And yet from the days of Hammurabi. (Amraphel, Gen. 14:1), the city of Babylon, which he had made great, so continued. Its supremacy there was none

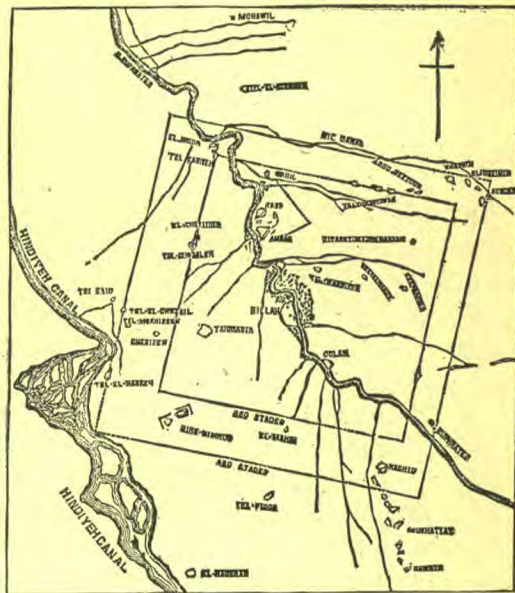


Chart of the Country around Babylon with Limits of the Ancient City according to Oppert.

to question. "No capital in the world has ever been the center of so much power, wealth, and culture, for a period so vast."

At the time of our lesson in Daniel 1, a change had again taken place. Babylon, no longer Hamitic, but decidedly Shemitic, had, under a king (Nabopolassar) appointed B.C. 626 by the Assyrian emperor, arisen from its ancient ruins and former vassalage to proud Nineveh. Babylon was again in the ascendancy.⁴

Assyria had yielded to the united and superior power of Media, Egypt, and Babylonia, her former dependencies, and Nineveh fell, as God had predicted.⁵ The kings of Babylon and Media had strengthened their mutual interests by marriage between the royal families. Egypt soon bowed her back to defeat. Proud and wealthy Tyre was humbled in the dust. Edom and Moab and Philistia had all passed under the rod of the mighty conqueror, Nebuchadnezzar, who in B.C. 607 was associated with his father Nabopolassar, as joint ruler over the empire.

Babylon was just beginning to crown herself with her greater glory. Ancient public buildings and heathen temples were repairing, and new ones were projected on a much larger scale. Nebuchadnezzar, the son of Nabopolassar, was king. His wife was Amyitis, daughter of Cyaxares, king of the Medes.

Nebuchadnezzar was Babylon's greatest king. He seemed to possess neither the vanity nor the cruelty of some of the ancient Assyrian monarchs. He was progressive and enlightened. The very city in which he ruled had for years been the seat of ancient learning. Even the kings of Assyria, who ruled over Babylon from Nineveh, acknowledged the traditional Babylonian greatness.

¹"History of Babylonia and Assyria," by Rogers, vol. 1, pp. 397, 386.

²For the ups and downs, the changes and revolutions of Babylon and Assyria, the reader is referred to Rawlinson's "Seven Ancient Monarchies;" Lenormant's "Manual of the Ancient History of the East," and other works of reference. The aim of these studies is to deal with Babylon as presented in prophecy.

³See Nahum, chapters 2 and 3.

⁴"The Ancient Empires of the East," by Sayce, p. 93.

⁵"The Schaff-Herzog Encyclopedia," article "Babylonia."

¹See Lenormant's "Manual of the Ancient History of the East," vol. 1, page 24, Asher & Co., 1879. Shalmaneser, a great Assyrian monarch, calls Babylon "The bond of heaven to earth, the seat of life."—"Empires of the Bible," p. 273, par. 18. "Story of Chaldea," by Ragozin, p. 225, par. 33.

Shalmaneser tells us, in his history of expeditions, of his arrival in Babylon: "He entered also into Babylon, the bond of 'heaven to earth, the seat of life.'" The original name still held good among the heathen—"the Gate of God." Nebuchadnezzar's religious zeal was shown in repairing the ancient tower of Babel, which had fallen into decay. He himself tells this in one of his inscriptions, which have come down to us in the stone volumes.⁷

He gathered around him as counselors those considered the wisest among the nations, and thus added luster to the glory of his reign. Education was fostered under royal patronage; astronomy flourished; universities great and ancient were maintained. Four classes of wise men are named in Daniel—magicians, astrologers ("enchanters," R.V.), sorcerers, and Chaldeans.

The astrologers were priests of the star-worshippers, and pretended to foretell future events by the stars.

The sorcerers seem to be identical with soothsayers.⁸ They pretended to foretell the future by the examination of the entrails of animals, such a belief still prevailing among not a few in Christendom, who predict the winter's severity or mildness by the "melt," or spleen, of swine.

The magicians, or magi, were a priestly class, highly educated, occupying a position of great influence between the ruler and the people. The originator of their religion was Zoroaster. They performed religious ceremonies, wore a peculiar dress, lived apart by themselves, and constituted a complete hierarchy. They were deeply versed, according to their times, in philosophy, the sciences, and especially astronomy. They at times accompanied the king as his advisers, even in war.⁹ While there were doubtless many impostors among them, and the name thru this class, in after ages, assumed a low significance, there were also among them devout and wise men, who were doubtless worshipers of the true God. From this class came the wise men (magi) to see our Lord. Matt. 2:1-12. They were learned, influential, and wealthy, and Daniel was by the king placed at their head. Dan. 5:11.

The Chaldeans were the educated class, evidently including in their courses of instruction all the learning of the realm.

The promising royal youths of Judah, of good form and feature, and of royal bearing, were selected by the king as future servants, officers, and ministers of the government in Babylon. That they might be fitted for these responsibilities, the king placed them in his universities for a three years' course of special training. Here is the Bible account:

"In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah

into his hand, with part of the vessels of the house of God; and he carried them into the land of Shinar to the house of his god; and he brought the vessels into the treasure-house of his god. And the king spake unto Ashpenaz the master of his eunuchs, that he should bring in certain of the children of Israel, even of the seed royal and of the nobles; youths in whom was no blemish, but well-favored, and skilful in all wisdom, and endued with knowledge, and understanding science, and such as had ability to stand in the king's palace; and that he should teach them the learning and the tongue of the Chaldeans. And the king appointed for them a daily portion of the king's dainties, and of the wine which he drank, and that they should be nourished three years; that at the end thereof they should stand before the king. Now among these were, of the children of Judah: Daniel, Hananiah, Mishael, and Azariah. And the prince of the eunuchs gave names unto them: unto Daniel he gave the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego." Dan. 1:1-7.

Of the ability of their instructors, the education Nebuchadnezzar proposed to give these youth, its real worth as compared with divine instruction, and the result of the trial between the two systems, we will consider in following articles.

Prayer; the Spirit; Unity.

WHAT, my brethren of America, is our present great need in work for souls? If we have some real need upon which we can unite our petitions, our request shall be granted. Two great needs, one depending upon the other, appeal to my heart as very necessary. They are the *Spirit of God*, and *unity* among ourselves. Neither can be had without the other; each prepares the way for the other. The unity is the unity of the Spirit.

Like our daily need of *food* and *strength*, getting the food is the first step toward receiving the strength. The strength received prepares one to put forth the effort to get food again. Thus each prepares the way for the other, each depends upon the other. The farmer prepares the ground and plants the seed. After harvest his wife and children prepare the grain for eating. Every one has a part in the preparation—every one receives strength.

Unity is the strength we need; the Holy Spirit furnishes the *food* which gives unity, but each one of us must make the preparation to receive the Spirit. Also some unity of love and purpose must be reached among us before any great measure of the Spirit can be received.

No argument is required to cause us to see our need of God's Spirit and unity. The saving of souls, the carrying of the message we all love, depends upon these two things. The world is hungry for unity born of love, hungry for the Spirit's mighty working to save souls. Sorrowing, sin-sick ones next to us are hungry for it. All are hungry for

it, and tired of envy, hatred, strife, and weakness coming from evil things.

Jesus prays, saying: "I pray for them" (us), "that they may be one," "that they all may be one," "that they may be one, as We are," "that they may be made perfect in one" "that the love wherewith Thou hast loved Me may be in them, and I in them." John 17.

Let us earnestly join in this same prayer. When we do it, our prayers shall be answered. We shall be blessed with strength and peace. Souls will rejoice in the message. Our Lord will come.

JOEL C. ROGERS.

Malamulo Mission, Cholo, British Central Africa.



Babylonian King, Probably. Merodach-Siddin-Akhi.

Searching the Word of God.

1. What does Jesus say we should search?

"Search the Scriptures." John 5:39, first part.

2. What reason does He give for this search?

"They are they which testify of Me." John 5:39, last part.

3. How may we find the knowledge of God?

"If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God." Prov. 2:3-5.

4. What worthy example is given us?

"They received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." Acts 17:11.

5. What was the result?

"Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few." Acts 17:12.

6. Of how great importance did Job consider the words of God?

"I have esteemed the words of His mouth more than my necessary food." Job. 23:12.

7. Why did the Lord humble the children of Israel in the wilderness, suffering them to hunger and then feeding them with manna?

"That He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Deut. 8:3.

8. In whom are we to trust for an understanding?

"Trust in the Lord with all thine heart." Prov. 3:5, first part.

9. May we not depend upon our own understanding?

"Lean not unto thine own understanding." Prov. 3:5, last part.

10. Why may we not?

"If any man think that he knoweth anything, he knoweth nothing yet as he ought to know." 1 Cor. 8:2.

11. Can the natural man understand the things of God?

"The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. 2:14.

12. What then shall we do?

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." James 1:5.

I. E. L.



Babylonian Brick.

⁷ "Manual of the Ancient History of the East," book 1, chap. 2, sec. 4, pars. 2, 3.

⁸ Compare Dan. 2:2, 27.

⁹ See Jer. 39: 3, 13, "Rab-mag," chief magician.

THERE are no points of the compass on the chart of true patriotism.—Robert C. Winthrop.

Christ the Teacher and Healer

By Mrs. E. G. White



"BLESS the Lord, O my soul: and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits: who forgiveth all thine iniquities; who healeth all thy diseases." Ps. 103: 1-3.

Personal Work.

CHRIST neglected no opportunity of proclaiming the Gospel of salvation. Listen to His wonderful words to that one woman of Samaria. He was sitting by Jacob's well, as the woman came to draw water. To her surprise He asked a favor of her. "Give Me to drink," He said. He wanted a cool draught, and He wished also to open the way whereby He might give to her the water of life. "How is it," said the woman, "that Thou, being a Jew, askest drink of me, which am a woman of Samaria? For the Jews have no dealings with the Samaritans." Jesus answered, "If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water. . . . Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

How much interest Christ manifested in this one woman! How earnest and eloquent were His words! When the woman heard them, she left her water-pot, and went into the city, saying to her friends, "Come, see a Man, which told me all things that ever I did: is not this the Christ?" We read that "many of the Samaritans of that city believed on Him." And who can estimate the influence which these words have exerted for the saving of souls in the years that have passed since then?

Wherever hearts are open to receive the truth, Christ is ready to instruct them. He reveals to them the Father, and the service acceptable to Him who reads the heart. For such He uses no parables. To them, as to the woman at the well, He says, "I that speak unto thee am He."

The Healing Touch.

In the fisherman's home at Capernaum, the mother of Peter's wife is lying sick of

"a great fever," and "they tell Him of her." Jesus "touched her hand, and the fever left her," and she arose and ministered to the Saviour and His disciples.

Rapidly the tidings spread. The miracle had been wrought upon the Sabbath, and for fear of the rabbis the people dared not come for healing until the sun was set. Then from the homes, the shops, the market-places, the inhabitants of the city pressed toward the humble dwelling that sheltered Jesus. The sick were brought upon litters, they came leaning upon staffs, or, supported by friends, they tottered feebly into the Saviour's presence.

Hour after hour they came and went; for none could know whether to-morrow would find the Healer still among them. Never before had Capernaum witnessed a day like this. The air was filled with the voice of triumph and shouts of deliverance.

Not until the last sufferer had been relieved, did Jesus cease His work. It was far into the night when the multitude departed, and silence settled down upon the home of Simon. The long, exciting day was past, and Jesus sought rest. But while the city was wrapped in slumber, the Saviour, "rising up a great while before day, . . . went out, and departed into a solitary place, and there prayed."

Early in the morning Peter and his companions came to Jesus, saying that already the people of Capernaum were seeking Him. With surprise they heard Christ's words, "I must preach the kingdom of God to other cities also; for therefore am I sent."

Not to Himself.

In the excitement which then pervaded Capernaum there was danger that the object of His mission would be lost sight of. Jesus was not satisfied to attract attention to Himself merely as a wonder-worker or as a healer



"Brought upon Litters."

of physical disease. He was seeking to draw men unto Him as their Saviour. While the people were eager to believe that He had come as a king to establish an earthly reign, He desired to turn their minds from the earthly to the spiritual. Mere worldly success would interfere with His work. And

the wonder of the careless crowd jarred upon His spirits.

No self-assertion mingled with His life. The homage which the world gives to position, wealth, or talent, was foreign to the Son of Man. None of the means that men employ to win allegiance or command homage did



"Supported by Their Friends."

Jesus use. Centuries before His birth it had been prophesied of Him, "He shall not cry, nor lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and the dimly-burning flax shall He not quench: He shall bring forth judgment unto truth."

The Pharisees sought distinction by their scrupulous ceremonialism, and the ostentation of their worship and their charities. They proved their zeal for religion by making it the theme of discussion. Disputes between opposing sects were loud and long, and it was not unusual to hear on the streets the voice of angry controversy from learned doctors of the law.

In marked contrast to all this was the life of Jesus. In that life no noisy disputation, no ostentatious worship, no act to gain applause, was ever witnessed. Christ was hid in God, and God was revealed in the character of His Son. To this revelation Jesus desired the minds of the people to be directed.

The Sun of Righteousness did not burst upon the world in splendor, to dazzle the senses with His glory. It is written of Christ, "His going forth is prepared as the morning." Quietly and gently the daylight breaks upon the earth, dispelling the darkness and waking the world to life. So did "the Sun of Righteousness arise with healing in His wings."

JESUS does not drive His followers on before, as a herd of unwilling disciples, but goes before Himself, leading them into paths that He has trod, and dangers He has met, and sacrifices He has borne Himself, calling them after Him and to be only followers. —Horace Bushnell.

Home Bible Studies

Signs of the Times

Wealth, Labor, and Capital.

1. For what is prophecy given?

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Peter 1:19.

"But there is a God in heaven that revealeth secrets, and maketh known . . . what shall be in the latter days." "He that revealeth secrets maketh known to thee what shall come to pass." Dan. 2:28, 29.

2. What great lines of prophecy are given us in the Scriptures?

There are the second chapter of Daniel, the seventh chapter, the eighth and ninth chapters, the eleventh chapter, and not less than seven in the book of the Revelation, besides our Lord's great discourses in Matthew 24, Mark 13, Luke 21. Each of these begins at a different date of the world's history, but all of them carry us forward to the glorious consummation of the kingdom of Christ. The chapters in Daniel will soon be considered in the "Studies in Daniel" now running in the paper.

3. To what particular point of time does the fulfilment of some of these prophecies bring us?

"To the time of the end." Dan. 11:35, 40; 8:17 to 12:9.

NOTE.—There are certain periods of prophetic time in the books of Daniel and the Revelation which reach their endings during a period of time beginning A.D. 1798, when the time, times, and half a time ended. Mark that this is not the end of time, but "the time of the end," a period during which the study of God's word should be revived, and the wise should understand.

4. What occurrences would take place during this period?

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring: men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke 21:25, 26.

NOTE.—In other words, God would hang out these signs everywhere. First, He would write them in His word as **PREDICTIONS OF EVENTS TO COME**; and secondly, He would in His providence so overrule that they would again be written in the physical, social, religious, commercial, and political worlds, in order that men everywhere might read them.

5. What great event would these predicted signs herald?

"And then shall they see the Son of Man coming in a cloud with power and great glory." Luke 21:27.

6. What is one of the noted signs predicted for the last days?

"Go to now ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days ["in the last days," R.V.]. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. 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; and he doth not resist you." James 5:1-6.

Items Showing Increase of Wealth in the United States since 1875.

"World Almanac," compiled from statement of O. R. Austin, Chief of Bureau of Statistics, Department of Commerce and Labor. (We give the hundreds in round numbers.)

| | 1875 | 1900 | 1905 |
|--|----------------|----------------|---------------|
| Gold Coined | \$ 23,198,000 | \$ 99,272,000 | \$ 49,638,000 |
| Silver Coined | 1,378,000 | 36,345,000 | 6,332,000 |
| Gold in Circulation } | 25,000,000 | 610,806,000 | 651,053,000 |
| Silver in Circulation } | | 142,050,000 | 175,022,000 |
| Currency, Coin Certificates, Greenbacks, Bank-notes, etc | | 1,302,294,000 | 1,761,797,000 |
| Total Money in Circulation | 675,212,000 | 2,055,150,000 | 2,587,882,000 |
| Money per Capita | 17.50 | 26.94 | 31.08 |
| Total Bank Deposits | 1,524,960,000 | 2,228,123,000 | 3,006,580,000 |
| Public School Salaries | 37,832,000 | 137,687,000 | 167,824,000 |
| Manufactured Products | 4,232,325,000 | 13,039,279,000 | |
| Wages and Salaries in Manufactories | 775,584,000 | 2,735,230,000 | |
| Imports, Merchandise | 435,958,000 | 847,941,000 | 1,117,513,000 |
| Exports, Merchandise | 392,771,000 | 1,394,483,000 | 1,578,561,000 |
| Farm Property | 8,944,857,000 | 20,514,001,000 | |
| Total Wealth | 30,068,518,000 | 94,300,000,000 | |
| Per Capita Wealth | 7.80 | 12.36 | |
| Public Debt Less Cash in Treasury | 2,331,169,000 | 1,107,711,000 | 989,866,000 |
| Public Debt per Capita | 60.46 | 14.52 | 11.91 |
| In 1901 the production of gold in all countries of earth | | 368,373,800 | |
| Of this the United States furnished nearly one-third | | 111,795,100 | |

7. What does this prophecy predict?

"Miseries that shall come upon [the rich]."

8. What is said of their riches?

"Cankered," "rusted," "moth-eaten;" in other words, not used for God and humanity.

9. What has been a characteristic in obtaining this wealth?

"The hire of the laborers . . . is of you kept back by fraud."

NOTE.—But one class of laborers is here named; not that this class alone suffers; but this class is representative of all others.

10. How has much of this wealth been used?

"Ye have lived in pleasure on the earth, and been wanton."

NOTE.—Increase of wealth brings increase of responsibility. But in how many cases do the immensely rich grow more tyrannous, more exacting, more careless of the needs of their fellows! As soldiers in a besieging army when they have slaughtered the enemy and become possessed of his riches cast off all restraint, so do many of the rich. See article in this department.

11. When does all this occur?

"In the last days."

12. What is the duty of God's children at such a time?

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:7, 8.

13. What description of the work of the selfish rich is given by another prophet?

"Thou [God] art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest Thou upon them that deal treacherously, and holdest Thy tongue when the wicked devoureth the man that is more righteous than he? And makest men as the fishes of the sea, as the creeping things, that have no ruler over 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." Hab. 1:13-15.

"Yea also, because he transgresseth by wine, 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.

NOTE.—What a picture it is of the predatory



trusts. Men to them are fishes to catch; their schemes are nets in which to take them. As they get much they desire more, reaching out of their own legitimate field, with an ambition as unsatisfied as Sheol. As Isaiah expresses it they "join house to house, and lay field to field, till there be no room." Isa. 5: 8.

14. *Is it the will of God that His children should be made thus to suffer?*

"Behold, is it not of the Lord of hosts that the people shall labor in the very fire, and the people shall weary themselves for very vanity?" Hab. 2: 13.

15. *Of what does God warn the rich?*

"Wo to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!" "Wo to him that buildeth a town with blood, and establisheth a city by iniquity!" Hab. 2: 9, 12.

"Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, saying, When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?" Amos 8: 4, 5.

16. *What will the mass of those who are oppressed and wronged at last do?*

"Shall not all these take up a parable against him, and a taunting proverb against him, and say, Wo to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay ["pledges," R.V.]! 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: 6-8.

17. *What does another say of the last days?*

"And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the Lord unto me, *The end is come upon My people of Israel; I will not again pass by them any more.* And the songs of the temple [literally, "palace," as in margin of R.V.] 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." Amos 8: 2, 3.

NOTE.—The above are a part of the predictions of God's word concerning the vast increase of wealth and the consequent class troubles which grow out of the conditions. Labor unions claim that they have greatly helped conditions by "pitting" great combinations of labor against the great combinations of wealth. It is a serious question whether they have helped matters even within their own unions. True, they have shortened hours of labor and increased wages, but in most cases the cost of living has increased more rapidly than wages, and serious class bitterness and hatred have resulted. Labor unions have often been deceived by their own trusted men, and the proportion of successful

strikes are counter-balanced by the unsuccessful. Since Jan. 1, 1881, the open struggles between the representatives of capital and labor have cost more than \$285,000,000, and thrown out of employment 3,714,406 persons. Each striker lost on an average \$44.00; and 366,690 persons lost on an average \$73.00 each by lockouts. In the anthracite coal strike of 1902, 183,500 miners were out of work for five months. The loss to miners in wages amounted to \$30,000,000; to operators, \$69,000,000; to merchants in mining towns, \$23,000,000; to factories closed for lack of fuel, \$7,000,000; to merchants outside, \$16,000,000; to railways, \$34,000,000; business permanently abandoned, \$8,000,000; troops in service, \$2,000,000; police in patrolling district, \$35,000,000; in railway men's wages, in protecting non-union workers, in fires and flooding of mines, \$5,820,000: the total cost of the one strike in money alone, saying nothing of the loss of life, is \$200,000,000.

There is still a larger class of professional men, of farm workers, and workers in other lines who have not been benefited, and in the nature of the case could not be. They have seen little or no rise in wages, little or no increase in business, with constantly rising prices in the necessities of life.

Those who control the markets will continue to control prices; and times for the many as compared with the few will grow relatively harder. Add to this losing faith in God and religion. The next thing is revolution and misery to the rich. We are not stating that which we wish to come. We welcome no bloodshed or violence. We are willing to leave all adjustments of that which can not be righted by ordinary means to God. But we must give His warnings.

18. *Is there anything to be gained in uniting to oppose these evils?*

"Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand." Isa. 8: 9, 10.

19. *What counsel does God give us in this respect?*

"For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid." Verses 11, 12.

20. *What is our hope?*

"Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary." Verses 13, 14.

Increase of Wealth.

IN the table on the opposite page will be seen something of the vast increase of wealth from a national view-point. This of course has been the development to a great extent of the tremendous natural resources of the country and to the immense industrial estab-

lishments which have been organized in late years. It means much when the total wealth has increased in twenty-five years from \$7.80 per capita to \$12.36 per capita. That was in 1900; it would probably be far greater than that at the present time. The great country is rich, and over-rich. Still over this there could be little complaint if the wealth were equably distributed; there the sad thing comes. Instead of an equable distribution of wealth, this wealth is found in the hands of the few.

It was estimated some time ago by Thomas G. Shearman that \$43,267,000,000 of the \$56,200,000,000 total wealth of the country was owned by 182,000 families, or by only 1.4 per cent of the population; 9.2 per cent of the families own 12 per cent of the wealth; while the rest of the families, 89.4, own but 11 per cent of the total wealth. The United States of America is practically owned, Mr. Shearman says, by less than 250,000 persons, constituting less than one in 60 of the adult male population. Since this was given publicity in Waldron's "Handbook on Currency and Wealth" in 1891, private fortunes have piled up with a rapidity which is staggering.

For instance, Mr. Rockefeller is said to be worth one billion dollars. Other fortunes range from five hundred million down. A millionaire is no longer considered a rich man; he is merely well-to-do, and the multimillionaire is common in every large city.

The men who laid the foundations of these fortunes were generally frugal and prudent men, such as A. T. Stewart, Commodore Vanderbilt, and others; but the later generations have lived with an extravagance that parallels or exceeds the greatest excesses of royalty. Banquets are spread in palaces, which cost from \$100 to \$300 a plate or guest, while in the very shadow of these palaces men and women in the image of God famish. Ten thousand dollars apiece is paid for pet dogs, for whose benefit footmen and maids are employed, while little children die for want of proper food and housing.

These wealthy men connected with great syndicates and trusts control the commodities and necessities of life and the very life-current of commerce—money—is almost absolutely controlled by them. Many times this is used in the wildest speculation, contrary to all law, and the men who thus risk the money of others which has been entrusted to them for safe keeping are not called to account for their crime. Even the very government itself is held up and made to pay tribute to their financial schemes. Their immense profits gathered from the public, from the millions, are used in the greatest extravagance.

For instance, Mr. J. Pierpont Morgan is able to give for a Christmas present a brown stone house to his son, worth \$600,000, the costliest that was ever made on the island of Manhattan. A spoiled beauty demands a

(Continued on Page 13.)

THE OUTLOOK

Preparing for War

IN the year 1899 the theories of the world favoring a universal peace among the nations were crystallized into the first Hague Peace Congress. At the time of the convening of that congress of peace it was considered necessary to have at least from three to four years in which to build and put into commission one of the large battle-ships.

Germany was at that time forging ahead to make herself the leading naval power of the world. It was an open secret that she had strong ambitions in that direction. So long had the song been sung, "Britannia rules the wave," that Germany had fully determined to have a change in the musical program. She would set the world singing that the kaiser is ruler of both land and wave.

While all this was going on, and while the echoes of the concluding speeches of the first Peace Congress had scarcely died away, the nation that had called the congress had gone to war with what had until recent days been considered one of the "insignificant heathen nations of the effete Orient." The issues of that war were largely determined by the successes of Japan's navy on the high seas.

Thru the courtesy of the Japanese Govern-

ment, we have been able to see the "Dreadnought" in the water. It was a lull, and then a silence. Some thought that the acme of the death-dealing destructiveness of the war-ship had been reached. But "the latest issue of 'Fighting Ships,' the naval encyclopedia of Fred T. Jane, proves it to have been nothing but the lull preceding the storm—a storm of new battle-ship designs which leave the Dreadnought as far behind as she left any of those ships she was supposed to render obsolete." Compared with the new ships now building for foreign powers, as well as some that are being planned for the United States, the "Dreadnought" is inferior.

The "Dreadnought" carries ten twelve-inch guns capable of firing about 25,500 pounds of steel projectiles every two minutes. One of the best previous records was to fire 23,000 pounds in the same length of time. That gave a superiority of practically eleven per cent in favor of the "Dreadnought" over any ship afloat when she went into commission.

But Japan springs far to the front rank by launching recently a battle-ship that is larger than the "Dreadnought," and she built the monster floating fortress in eight months as against the year it took England to build her ship. And Japan has two other monster ships

the world over and above the yearly expenditure of ten years ago. And when we stop to think that it is scarcely over a year since the "Dreadnought" had her trial and was accepted by the British Government, only to be outclassed and rendered obsolete by battle-ships that have been put in commission by Japan, and that the Japanese ships are being still further outclassed by ships that they are building themselves, it is no wonder that it takes half a billion a year more to keep this up than it did ten years ago.

But right in the midst of this terrible din of war we hear the sounds of those who are saying that we are coming up to an era of peace and that the nations will not go to war any more. They even tell us that the great engines of death that are being built are "peacemakers;" that they are so terrible in their powers to spread death and destruction that no nation will ever face them.

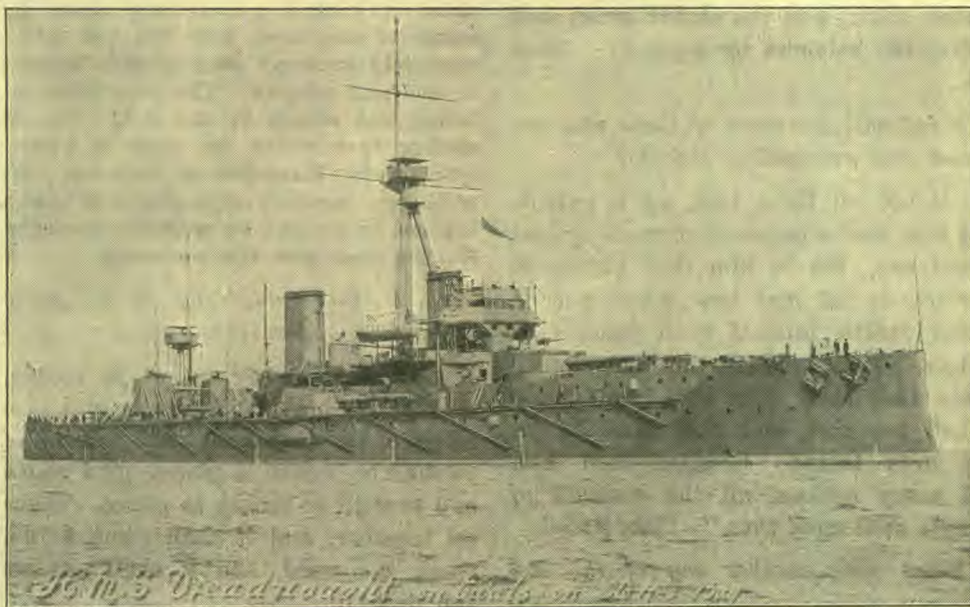
The efforts of those who are talking for peace are in most cases, no doubt, sincere. And their efforts will doubtless postpone the awful clash on the field of blood that is surely coming on. But we must not overlook the fact that the word of God declares that "when they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in nowise escape." 1 Thess. 5:3. The facts all

What the Lord Predicts for the Last Days.

"Proclaim ye this among the nations; prepare war; stir up the mighty men; let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Haste ye, and come, all ye nations round about, and gather yourselves together: thither cause Thy mighty ones to come down, O Jehovah. Let the nations bestir themselves, and come up to the valley of Jehoshaphat; for there will I sit to judge all the nations round about. Put ye in the sickle; for the harvest is ripe: come, tread ye; for the winepress is full, the vats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision! for the day of Jehovah is near in the valley of decision. Joel 3: 9-14, A.R.V.

ment, some of England's leading naval students were permitted to go aboard her battle-ships to watch and study the conflict. As a result of this study and the suggestions that were made, England surprised and shocked the whole community of nations by launching the great "Dreadnought" in twelve months from the time when her keel was laid. The "Dreadnought" was planned after the war between Japan and Russia, and not only was she built in far the quickest time of any battle-ship that had been launched, but she was at the same time away ahead of anything in strength of armor to resist attack as well as the effectiveness of her guns in raining destruction upon the enemy. Her launching put consternation in the minds of the naval experts of all the other nations.

The powerful effectiveness of the guns of the "Dreadnought" as was shown by actual test, seemed to paralyze the leading naval architects and constructors for the time. There



British Battle-ship "Dreadnought." Length, 520 feet. Beam, 82 feet. Draft, 26½ feet. Displacement, 18,000 tons. Speed, 21 knots. Armor: belt, 11 inches; turrets, 11 inches. Guns: ten 12-inch, eighteen 3-inch.

in construction that will put her still farther ahead. One of the vessels she has under way will be armed with twelve twelve-inch guns, and she will be able to discharge 48,840 pounds of steel projectiles in two minutes. This makes her almost double in her striking force to what the "Dreadnought" can do. The "Dreadnought" was about eleven per cent ahead of any other fighting craft when she was launched, but here come the Japanese with a ship that is 91 per cent ahead of the "Dreadnought."

These efforts in the naval field have stirred the United States, and so the naval department of this country has just come out with a statement of a program that they think should be carried thru that will put everything now existing in the obsolete class. It is proposed to expend the necessary millions in building ships that will distance the "Dreadnought," as well as any of the ships that Japan is building.

It is, furthermore, a fact that about \$500,000,000 (half a billion dollars) is being expended this year in the military and naval program of seven of the leading nations of

show that the world is plunging madly into war preparations. The facts also show that the broils that cause wars are continually coming up among the nations. And God's word tells in no mistakable language that the last days are to be marked, not by peace, but by the most awful war of all the world's history. With all this evidence confronting us, it is well to look the facts squarely in the face and be governed accordingly.

There is, indeed, a great era of perfect peace before the world. But it will not come in the way in which the great mass of mankind is looking for it. The peace that is before this world is to be ushered in by the second coming of Christ. He is the Prince of Peace, and when He comes, all who are prepared to meet Him will enter upon an eternity of peace. There is no prospect of peace in any other quarter. To look for peace in any other direction is to invite the destruction that will come according to the words of the apostle quoted in the preceding paragraph. God's word tells exactly how things will be. The only safety is in standing securely upon that word. T.

Prohibition and Sunday Closing.

THERE is an anti-saloon sentiment springing up in Nebraska, say the despatches, that is likely to sweep that commonwealth into the ranks of the prohibition states. There seems to be a veritable prohibition wave sweeping over many sections of the country. For this good work, every one who knows anything about the curse of the saloon should be thankful. Every Christian should work in all Christian ways for the cause of prohibiting the liquor traffic in every place. He should advocate it untiringly and unceasingly.

There is another item in the news despatch from Nebraska that is not so good or encouraging. It is stated that there is also a strong sentiment being worked up in favor of "Sunday closing." It does not hurt the saloon materially to be closed on Sunday only. If it can run on the rest of the week it is educating the community in the drink habit and carrying its stream of young men into the awful abyss of drunkenness. The saloon should be closed seven days out of every week, and not one day only.

If those who are working for prohibition of the liquor traffic would not keep bringing the Sunday issue into it they could have the earnest support of a great many strong temperance people who can not conscientiously work to advance the interests of Sunday, for they do not consider it a sacred day. On the contrary, they believe that Sunday has been made to usurp the place of the true Bible seventh-day Sabbath of the commandment.

And even if Sunday were the true Bible Sabbath, still it would be wrong in principle to require anything on that day by civil law that it would be agreed would be perfectly proper on any other day in the week. If any act or any business is wrong on one day in the week it is wrong on all days of the week so far as the civil law is concerned. To take any other position is to try to compel the government to settle a religious controversy by law. And all history attests that wherever this has been attempted it has resulted invariably in persecution and tyranny. It has never resulted in good to any one. It is the ground work of intolerance and bigotry.

T.

Sunday Law in Kansas City.

THE Sunday-law campaign is by no means settled in Kansas City. The *Kansas City Star* gives a report of an address by Judge William H. Wallace, of the criminal court, before the Kansas City Bar Association. The judge is reported to have said:

"Now I am going to warn you; I am going to tell you; you had better climb into the band wagon. The day of reckoning has come. Over this country there is sweeping a tidal-wave of reform . . . that will pick upon its crest the enforcement of Sunday laws and carry it to success."

Then after a diatribe against the Jews, the judge continues:

"This open defiance of the law and this wanton desecration of our Sabbath is in direct opposition to the laws of Moses and the Old Testament which the Jews themselves brought down for us to accept."

The judge fails to observe what is as plain as words can make it that, in the first place, the Sabbath which comes down to us thru Moses and the Bible is the seventh day and not the first day; and secondly, that Israel started out from Sinai a theocracy, while this government is a republic. The people of that government were all worshipers of Jehovah, professedly, while this is a government composed of all classes of people, from all nations and religious beliefs. But this does not seem to affect the judge. He tells us that the citizens will "abide by the law as I construe it until a higher court reverses me, and I think the chances for that are about one in a thousand." He is said to have cited various decisions to uphold his Sunday law and support his hypothesis that this is a "Christian nation" and that its laws are based on Christianity, and yet he tells us, "This is not a question of the church or religion;" and again, "The Jews can not see the wrong of desecration of the Sabbath

or of the defiance of the law," which very clearly shows that it is a matter of religion with the judge. If this were a "Christian nation" it certainly would not need laws to enable it to do what is right. Christianity is made all that it is, obtained all its power, not from the enforcement of human law, but from the Gospel which is the power of God.

The *Kansas City Post* presents a reply of a rabbi to the judge, and also an editorial which strongly attacks him because of his strong utterances against the Jews. The Ministerial Alliance, however, passed resolutions commending Judge Wallace for the stand that he has taken. The matter has been appealed, however, to the presiding judge of the circuit court, Hermon Brumbach. He has taken the matter under advisement. How he will decide no one knows, but according to the *Times* of November 16 it is stated that he may count the Sunday law in part unconstitutional, especially that part that condemns a person who observes any other day as the Sabbath, such as orthodox Jews and Seventh-day Adventists.

The trouble is that the whole law itself is unconstitutional, as is every law which seeks to up-



Convention Hall, Kansas City, Cost \$250,000.

The authorities in Kansas City, in obedience to the dictum of Judge Wallace, have ordered the arrest on sight of all violators of a Sunday law. They will be prosecuted to the limit. This does not include the theaters, as they are protected by a U. S. court injunction.

hold dogmas or religious institutions. Men forever go astray when they get to looking upon any insensate thing whatsoever as having rights, rights that should be guarded and rights that should be conserved. There is but one object in government in this respect, and that is to conserve the rights of humanity, entirely irrespective of religious opinion; but the rights of this or that dogma, the rights of the Sunday law, or the rights of property, should have no bearing in the question whatever. All these things are incidental to the rights of humanity, which ought to be so considered by every government.

The financial situation is growing better slowly. The efforts of the government are not bringing relief as rapidly as was designed. The banks have taken advantage of the liberality of the government and have used the greater part of the \$100,000,000 issued for the purpose of increasing their reserves and also asking the government for interest on these certificates, which they themselves have deposited. As one report puts it, the government pays about \$3,000,000 on the whole issue of \$100,000,000, a unique spectacle of a government paying interest on its own funds. It was reported that this has made President Roosevelt indignant, and he and his friends will favor a government bank; but inasmuch as a good deal of money is coming in from abroad it is stated that the financial flurry is practically over.

Ten men, one of whom is prominent in business circles in Newark, were recently arrested in New York city and charged with "high misdemeanors" against little girls ranging from ten to fifteen years of age. The prominent business man is fifty-three years old, and probably has dragged a family into the disgrace with himself. Instances of this kind, along with many other such things that are so much in evidence in these last days, show how clearly the Lord's words are being fulfilled which tell us that the licentiousness of Sodom will characterize

the closing years of time. Any one who will stop to consider seriously the condition of this world, not merely as regards licentiousness, but in every other characteristic as well, can not fail to have the conviction come over him that the God of justice and righteousness must soon arise in His majesty to strike down the evil.

An American actor, according to press despatches, has just refused an offer of \$1,000,000 a year for his services on the stage. The press despatches of the week also tell of a Mr. Ford who recently died in Los Angeles, Cal., leaving behind him a fortune of \$40,000,000. It has not been many decades since there were no people in the country that could boast of being millionaires. But now we have quite a number of persons who have incomes that run up into the millions every year. And the craze for pleasure that comes with this unparalleled amassing of wealth is shown by the fact that an actor can be profitably offered a million a year for a salary. To carefully keep in mind the fifth chapter of James and other prophecies that tell of this amassing of wealth in the last days, and what will be the outcome of it, is a matter that should engage the studious attention of all.

Billiards in the Gospel.—A despatch from Pittsburg of August 6 states that the Rev. Mr. Fikes, pastor of the First Baptist Church of Franklin, declares, "I would just as soon hear the click of billiard-balls in church as the reading of the Bible, provided it won a man to the cause of Christianity," and further declares, "I know the idea of a billiard-room on church property will shock trustees and deacons, but they must come to it or their church will lose its influence." All of which is arrant nonsense. God saves men by the preaching of the word and not thru billiards, and that church which hopes to keep its influence for God and salvation will stick to the word and convert men that can get along without any of these things, because it will give them vastly more important and profitable things to think about.

A student who has just returned from Russia says that he has information to the effect that the czar is not only addicted to strong drink, but he is also a consulter of the spirit mediums. He claims that the mediums have a controlling influence over his life and actions. Rev. 16:14 tells of the "spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty." This is the great age of Spiritualism; it has taken possession of the men in the highest positions of the world. The prophet says that it will be thus in the time preceding the great day of God. Is it not amazing how that God thru His prophets could picture all these things out so clearly, and so many centuries in advance!

Insanity is said to be on the increase in Ireland. In 1871, England and Wales had 30.4 per cent per ten thousand; Scotland, 34; Ireland, 30.5. But in 1901 the figures were: England and Wales, 40.8; Scotland, 45; and Ireland, 56.2. There is a feeling of conviction that in the north of Ireland tea-drinking has very much to do with it. Large quantities are consumed. Certainly it would hardly seem as tho other contributory elements should be left out, such as tobacco and whisky.

There is a new organization, the Young Ireland Party, in the Emerald Isle that is to be commended at least in one feature of its agitation. They are endeavoring so to take hold of the rising generation in the anti-drink crusade as to entirely eradicate the drink habit. They adopted an anti-treating pledge, and now there are said to be hundreds of thousands in Ireland who are pledged against treating. It certainly is a noble stand.

London's big pauper-list is said to be on the increase; the returns for 1906 show an increase over the previous year of 2,461. One person in every thirty-nine of London's population is already a pauper. If this increase keeps up for very long it will certainly bring some sad results.



Dedication of the Mountain Mission Rest Home

LAST Sabbath, October the 12th, the dedication service of the Mountain Mission Rest Home was held and it was a good occasion to all present. Previously, invitation cards had been sent out to different people in Mussoorie both English and native, and a notice was also placed in the *Mussoorie Times*, our weekly paper. As a result a goodly number of people were present.

The occasion afforded a splendid opportunity of placing before the more intelligent people of this place the extensive missionary operations of the Seventh-day Adventists

in different languages, preaching the Gospel and its glorious termination,—the coming of Christ. Tho but few among the many, the seed is germinating, literature is being widely scattered and souls are accepting the truth.

It was a pleasant privilege to tell what the publishers and readers of the *SIGNS OF THE TIMES* had done in raising funds to buy the Mountain Mission Rest Home. Several instances were cited in which real sacrifice had been made by those who chose to deny themselves to advance the work in India. The cablegram received a few days previous from Elder Wilcox, editor of the *SIGNS OF*

it was the dedication of property and in the afternoon the dedication of that which is of still greater value, the dedication of hearts. Elder Owen had been working with a number of men for several days to prepare a baptistry in a running stream upon the estate at the foot of the mountain, and it was here the baptism was held. Quite a large number of people from Mussoorie were in attendance, and we all appreciated the presence of God with us at the time. This makes six people who have accepted the truth and received baptism since the property was purchased in Mussoorie, and others are studying.

One lady from Siam was present who rode on the backs of elephants for one month on route to Mussoorie. She came from that malaria-stricken country to regain her health, and while getting that has received some-



This conveyance is called a Dandy. By means of one of these carried on the backs of four coolies our workers cover the short seven miles of their journey to the Mountain Mission Rest Home at Mussoorie, India.

in different parts of the earth. By means of a large missionary map of the world, the location of our missionaries was pointed out, showing that we have entered every continent and many islands in the Pacific and Atlantic. From Iceland in the far north to Cape Horn in the extreme south; from the day line in the east to its opposite in the west, is our field of efforts. The advent message of the near-coming of Christ is being sounded in every country in Europe, and is fast making its way in India, China, Japan, Africa, and the islands of the sea. From a small beginning over half a century ago, the glorious tidings of the coming Saviour have traveled on and on until they have encircled the globe.

Humble men and women, from a careful study of the prophecies, especially Daniel and the Revelation, became profoundly impressed that we are in the time of the end. They saw clearly that Christ is soon coming, and began in poverty and weakness to tell others, until now we behold a world-wide movement, well-organized, reaching into the darkest corners of idolatry. In India, which may be called the cradle of false religions, the Gibraltar of heathenism, there are forty Seventh-day Adventist missionaries working

THE TIMES, was read containing these words, "Thousand raised," intimating that every dollar of the purchase money had been received. This was good news to all and enabled our workers to dedicate the Mountain Mission Rest Home to the Lord's work free of all indebtedness, knowing that the readers of the *SIGNS* had given the funds necessary. As we have told the readers of this paper before, this is the first property owned by us in India, and how thankful all our people are that it could be dedicated free of debt. We sang the jubilee song of freedom from debt and hope to continue to sing it. We praise God for this property and send a thousand thanks to the large *SIGNS* family for their many generous gifts.

The closing address was by Doctor Menkel who gave a stirring talk on the principles of health reform and the great work of healing the sick which is being carried on by our people in different parts of the world. The service concluded with an appropriate dedicatory prayer by Brother L. F. Hansen.

In the afternoon of the same day of the dedication, a baptismal service was held and three dear souls were buried with their Lord in baptism. The day, therefore, in a double sense was one of dedication: in the morning



Luggage coolie. The way our workers get their baggage carried up the mountainsides to the Mountain Mission Rest Home, Mussoorie. It is carried seven miles in this way up a precipitous mountain road.

thing even more precious—a knowledge of the truth. She has been a regular attendant of our Bible studies at the Mission Home, and is now keeping all the commandments of God and the faith of Jesus. In a few months she will return to her distant home in Siam to be probably the first representative in that unentered field. Pray for her.

Dear readers of the *SIGNS OF THE TIMES*, you can not do better than invest your means in mission work. You are investing your money in souls whose worth is beyond earthly calculation. We must work rapidly in India; unrest among the people is apparent. Week before last a number of riots took place in Calcutta and one European was injured. Bengal seems to be the hot-bed of sedition and strife. A number of English-speaking people have been assaulted, and some killed. We do not know what the future has in store for us. We are certain, however, that a power stronger than that of man will need

to hold the elements in check or the mutiny of 1857 will again be upon us. The peace and quietness of the last two decades have been marvelous. For a people numbering three hundred millions to remain in quiet subjection to a nation seven thousand miles away with comparatively few representatives in the country is altogether out of the ordinary. It is probably one of the strongest evidences of our times that the angels are holding the winds until the servants of God are sealed in their foreheads.

We can not move too quickly in getting substantial help into the field to take up the various languages and give the warning message to the many different people in this country.

J. L. SHAW.

From a Letter from Professor Shaw.

WE take the following extracts from a letter accompanying the above article, which we are sure will be of interest to our readers:

"We received your cablegram just a few days before the dedication, and I can not tell you how thankful we were to be able to tell our people at the time of the dedication of the Mountain Mission Rest Home that all the purchase money had been raised, and that we could call ourselves free from debt. Thank God a hundred times, yea, a thousand, for His goodness and for this pleasant home in the cool mountains of the Himalayas.

"We find that the work is steadily opening before us and yet by God's help we hope to see even more accomplished in the future than in the past. While this is a rest home, I want to assure you that it affords a large field of missionary effort both among the native and English-speaking people. Just now the climate is delightful. The rainy season is finished and an unclouded blue sky may be seen from day to day. The air is cool, crisp, and invigorating. Doctor Menkel, of the Calcutta Sanitarium, was up at the dedication and was delighted and charmed with the place.

"Next week we are planning to go down to Calcutta for the cool season, and after remaining there a few weeks for the council of the advisory board, I am planning to go to South India in company with Brother James and visit the Sabbath-keepers in the Tinnevely district. You have probably heard that there are several hundred Christians in the southernmost part of India who are Sabbath-keepers. From there I expect to go across to Burma and spend some time there. We shall not be back to the Mountain Mission Home for four or five months.

"During the cool weather all the workers will go down to the plains and improve the time working there while it is cold. From the first of November until the middle or latter part of March the climate on the plains is very pleasant, and during that time I hope to visit our mission stations and get more fully in touch with the work as it is being carried on in different places. May God greatly bless the work in poor India."

Increase of Wealth.

(Continued from Page 9.)

new automobile, and \$16,000 is expended as a sum scarcely worthy of mention. Just recently \$27,000 was paid for a special auto car. For diamond tiaras as high as \$100,000 has been paid, and the salesmen in the diamond houses tell us that such sales are not uncommon. A solitaire ring costing less than \$5,000 is considered mean, and a cluster of diamonds at less than \$6,500 or a vanity bag or mesh purse at \$4,000 is cheap. A vanity bag with sapphires, said to be cheap by the clerk who sold it, went for \$6,000. A \$350 umbrella handle or a wrist bag worth \$265 are considered mere trifles. A string of black pearls at \$10,000, white

pearls at \$25,000, Australian or California pearls at \$7,000 are considered cheap. From \$15,000 to \$50,000 is paid for a single piano. A cloak of sable and silver fox costs the mere sum of \$18,000; a lace coat, \$12,000; an emerald collar with diamond ornaments, \$125,000; a cluster of turquoise, sapphires, pearls and diamonds, \$20,000; a tiara of diamonds, \$200,000; a little dressing case with hair brushes, combs, bottles of perfume, etc., \$650. These items indicate in a small way how the millions are expended. Millions more, estimated at \$150,000,000, are paid out in European travel, other millions in races and sports and various kinds of amusements.

In one of the large cities the other day a young woman was found who had tried to commit suicide. She had walked the streets day after day, as recorded in her diary, to find work, willing to do anything to keep soul and body together, except to sell herself to a life of shame, and came to the conclusion that she could do nothing else than to die.

What wonderful opportunity is placed before these rich men of doing worthy deeds of beneficence for their fellow men with the vast incomes which they receive from the public. If they feel justified in taking their vast profits, why should they not feel obliged to return them in a way that would benefit the public? The average income is sufficient to keep every soul in this country from want. The colossal extravagance is the reason why it does not. Much of this money is gotten in ways that are absolutely indefensible, by various schemes of finance which men who have given their whole lives to the study of the question know how to manipulate. Enabled so to do by large combinations of capital, whole commodities are controlled by them. The ordinary citizen and the extremely poor must purchase and pay the price.

Take, for instance, the coal situation the last year in the West and the Northwest: Coal abundant in the mines, close to railway and shipping, that mined at the same price as for years at \$1.50 to \$2.50 a ton, and yet the men who control this necessity of life charging from \$14.00 to \$20.00 a ton for bituminous coal. It is simply outrageous, and no wonder that it arouses the highest indignation on the part of the people in general, and yet, with absolute indifference seemingly, the great trusts give these utter needs of the people no thought save that which will increase their already colossal fortunes. There is no wonder that Socialism is growing, and following Socialism will come anarchy. Conditions in France of a little over a century ago will be repeated, even as the word of God has predicted.

We are not wishing it to come, we still plead just as far as our influence can extend to all to be law-abiding, it matters not how much they may suffer. There is a just God who presides over the destinies of humanity, and some time, in His own good time, will render to every man according to his works. Yet if we are faithful to Him we shall receive a due reward, while those who have been utterly regardless of their stewardship, and who in His providence have been per-

mitted to amass great wealth will have to give an account before a court in which juries can not be bought or judges bribed.

Our Work and Workers.

NINE have been added to the church at Elizabeth, N. J., during the past summer's tent-effort.

BROTHER E. L. MAXWELL organized a church of ten members at Hammond, La., November 2.

BROTHER W. F. SCHWARTZ writes of organizing a church of seventeen members at Lock Have, Pa.

BROTHER J. W. BOYNTON reports the baptism of over thirty in different parts of Alberta as the result of his labors during the past summer.

FOURTEEN have been baptized in the new church at Mountain View recently. The church uses over six hundred copies of the SIGNS each week.

AT the close of the Quebec conference, held late in September, twenty-three were baptized. The president, W. H. Thurston, makes the report.

THE MONTANA BIVOUAC says: "The students of Mt. Ellis took five hundred copies of the Missions SIGNS and have disposed of the entire number."

BROTHER G. W. ANGLEBARGER writes: "Souls are continually embracing the truth. Sabbath, November 9, eight more were buried with Christ in baptism."

AT the close of a series of meetings in Omaha, Neb., the latter part of October, twenty-four were baptized. Brother Luther Warren conducted the meetings.

THE third number of *Te Karere o te Pono*, a four-page paper for the Maori people of New Zealand, comes to our attention. One by one the natives of earth are reading the Gospel in their own language.

OF the results of a tent-effort at Cherokee, S. C., Brother R. T. Nash writes in Report and Progress: "Five families at this place are taking hold of the truth and are laying aside their tobacco and getting ready to rightly represent the truth in this community."

A NEW union conference has been organized in Canada, comprising British Columbia, Manitoba, Saskatchewan, and Alberta. The organization was effected in October, with the following officers: President, E. L. Stewart; vice-president, H. S. Shaw; secretary and treasurer, Mrs. H. S. Shaw.

Not Too Late for School.—The school work is quite thoroly started in most of our schools and colleges, it is not too late to enter. We have announcements for the following schools, and those in the territory of any of them would do well to write for information. Every young person should plan for some time in school.

The Manson Industrial Academy, Port Hammond, B. C., twelve grades.

Southern Training School, Graysville, Tenn., twelve grades.

Tunesassa Intermediate School, Tunesassa, N. Y., ten grades.

Loma Linda College of Evangelists, Loma Linda, Cal., Evangelistic-Medical.

Adelphian Academy, Holly, Mich., twelve grades.

Cheyenne River Academy, Harvey, N. Dak., twelve grades, English and German.

Wanted for Missionary Work.

THOUSANDS of copies of any of our denominational papers can be used by James Harvey, 763 Jackson St., Station D, Oakland, Cal., in reading-racks of the city. Send only clean papers.

MRS. JAS. T. WOODS, 322 S. Detroit St., Warsaw, Ind., desires SIGNS OF THE TIMES and Watchman for city work.

MRS. A. E. MALONY, 2219 S. Elm St., Muncie, Ind., desires periodicals and tracts for missionary work.

For Sale.—A country home, three acres of choice land, with six-room house, chicken house and shed. Family orchard, and close to church school. Price, \$1,600. Two-thirds cash. Address J. E. Jensen, Lodi, Cal.



The Reading Habit

By Maude Macomber

KNOWLEDGE is power," and in no other way can we gather greater stores of knowledge than by reading.

By this means we travel thru countries we have never seen, and become acquainted with strange peoples we have never met. The wonderful inventions of this the time of the end have made it possible for us to read the news of the world in a few hours after events have occurred.

Not so many years ago there were no daily newspapers, and books were found only in the homes of the wealthy but to-day they are within the reach of all.

What a debt of gratitude we owe to those noble men who, at the risk of their own lives, sometimes, translated the Bible into the language of the common people, thus lifting the dark curtain of ignorance and superstition and letting in the light of God's eternal truth. From the days of the early reformers, God's servants have been at work giving to the people many valuable books explaining the Scriptures and seeking to lead men to investigate for themselves its rich mines of truth.

In the meantime Satan has not been idle, but has set his agents at work to pour into the world a flood of literature that would corrupt men's minds and turn them away from God. Thus that which God designed should be only a blessing has, to many, become a curse.

The world is full of books, and the question, What shall I read? is one that confronts every young person. The proper solving of this question has much to do in determining our character, for the books we read as well as the people with whom we associate have a tremendous influence upon us.

Let us listen for a few moments to the testimony of some of the world's great men concerning the value and importance of good reading:

Napoleon: "Show me the man that reads good books and I will show you the man who moves the world."

Clay: "When I was a boy, I was very poor and my mother was very poor, but she was never too poor to buy her boy a good book, and to this more than to anything else I owe my success in life."

Franklin: "A dollar in the head is worth five in the pocket and you might say fifty on the back; because that in the pocket will get out, that on the back will wear off, but that in the head grows sharper with constant use."

It is a noticeable fact in reading the lives of missionaries that many of them received their first inspiration from reading of others who had devoted their lives to God's service. Another thing to be noticed is that this inspiration came to most of them in their

youth. This should not be lost sight of in the education of our children.

We read of David Livingstone, the noted explorer and missionary who did so much for the Dark Continent of Africa, that he formed the ambition to be a missionary after reading an appeal to the churches of Britain and America on behalf of China.

The need of the heathen world was impressed deeply on the heart and mind of William Carey by reading "Cook's Voyages Around the World." Henry Martyn had designed to fit himself for the law, but the influence of William Carey in India and David Brainerd, the Indian missionary of America, led him to devote his life to the work of Christian missions.

It is the hope of our people to see the world evangelized in this generation. Think what a host of young people are needed out on the "firing line" to herald this message to the world. Only the young and strong are fitted to endure the hardships and overcome the obstacles that present themselves in the foreign field.

We have within our ranks an army of about 50,000 young people. Let us educate and inspire their hearts and minds to enter the open doors and answer the calls that are continually coming. It has been said that the amount of energy necessary to secure the active cooperation of one adult Christian will kindle the enthusiasm of twenty young people.

Every year there is a stream of young people passing from the church and Sabbath-school out into the world, not to enter the work of the Lord, but to follow some worldly ambition. This is a sad condition of affairs, but it has its causes, and it is for us to find them out and remedy them. It should enlist the attention of every father, mother, and teacher; for what is so precious as our children? They are not leaving us for lack of interest, but because we have failed to enlist their interest in the right direction.

O, if we could only understand our great responsibility! If we worked half as hard to train the minds of our children as we do to provide for their physical necessities, what a change there would be. How many mothers drive their children out of doors to amuse themselves or play with questionable companions that they may have time to fashion dainty garments or cook indigestible dishes!

These same mothers, weary with their many cares, have no time for the bed-time stories, or for the heart-to-heart talks that every child needs. What our child puts into his mind ought certainly to give us as much concern as what he puts into his stomach.

Both are important, for the perfect child must have a sound mind in a sound body.

Every mother should have time to select for her child those things that he should read, and to read with him and to him.

In how many Christian homes are there children greedily devouring the jokes in the comic papers and the "funny" pictures that are cheap and belittling in their effect upon the mind. By them the most sacred relations in life are brought down to a vulgar plane. The good are ridiculed and wrong conduct considered as a good joke. Many are fascinated with love stories and novels, which, tho they may be considered high class, destroy the taste for solid reading. The mind benumbed by these things demands constant stimulation and can not be brought to enjoy the word of God.

The appetite of such victims for reading must be changed, but we must not work from the negative side. It is not enough to say, Do not read this, and Do not read that. We must provide them something they can read. Their appetite for the wholesome and good needs stimulating, and we must tempt them with dainty morsels just as we tempt the invalid to eat. We should not wait until the reading habit has been formed, but begin as soon as they show any inclination to read. God pity those of us who have neglected our opportunities and must now reap the bitter fruits of our own sowing. Perhaps it is not yet too late if we put forth earnest effort. Surely no sacrifice will be counted too great to save our boys and girls.

Those who have made careful investigations estimate that the normal child begins to read intelligently and with pleasure at the age of eight and one-half years. From this age on they are omnivorous readers. If nothing else presents itself they will read the almanac.

This is a God-given instinct, and if we only take wise advantage of it we may train their minds to read the best of all books before their minds have received impressions that will cause them to have a distaste for the Bible.

Childhood and youth are the habit-forming period, and how careful we should be of the character building of our children. We need to give them every advantage that they may have real, true ideas of virtue and morality. We want to forestall the bad by filling the mind with the good.

If the child receives from its parents and from the books it reads definite ideas of right and wrong, and of its own relations to life, it will give little heed to the stories it may hear from impure associates. "I guess my mother knows," is the child's unanswerable argument. It is the child who is ignorant, or at best has vague ideas, that is most susceptible to evil.

Between the ages of eight and fourteen, the child enjoys reading about people who

have done real things, and now is the time to present to them biographies of missionary heroes and heroines who have done valiant service for the Lord. The children are now studying history and geography in school, so this is also the opportune time to make them acquainted with Bible history.

With what interest will they follow the wanderings of the children of Israel and their conquests under their noble leader Joshua.

As they study geography let them think of the vast countries beyond with their strange foreign people as so many open doors which they must hasten to enter with the Gospel message.

We read of Robert Moffat, a Scotch missionary to South Africa, that his mother saturated him while young with a knowledge of the Bible and stories of the early Moravian brethren. The result was that at the age of nineteen he offered himself to the London Missionary Society and was accepted.

Our children should become familiar with the struggles of the early pioneers in this third angel's message. It will touch their hearts and cause them to value the precious truths which have been given to us.

The boy always has an ideal, a definite standard of life before him. He is naturally a hero-worshiper, and whether that hero is a cowboy, pirate, desperado, soldier, missionary, or the Missionary, depends very largely on the books he reads. A sad picture of Christian homes there is where may be found concealed from parents stories of detectives, highway robbers, and fiction. These the boys read in secret while the parents are blissfully unconscious of the fact and later find themselves helpless to avert the consequences of it. The boy thinks he can do anything anybody else has done, and we have all read of youthful criminals who had been fired with an ambition to wreck trains and commit other depredations just by reading stories of that character.

In like manner our boys who read of noble men and women whom God has used to do a great work for Him, will be filled with an earnest desire to go and do likewise.

As the boy reaches the critical period of life—from thirteen to twenty—a mind well stored with noble examples will be of the greatest value to him. A great change comes into his life. All the powers of mind and body are waking up. He is buffeted with strange and conflicting emotions. A spirit of unrest takes possession of him, his mind is filled with doubt and uncertainty. He questions the faith of his childhood, and unless he has had careful religious training he is liable to make shipwreck and be lost for time and eternity. What an encouragement in his hour of temptation will be the thought of Joseph in Egypt, and Daniel at the court of Nebuchadnezzar. They were young men tempted like himself, but they fought and won.

Many of our youth are hampered in their efforts to obtain an education, and a knowledge of others who have struggled with poverty and yet reached the top of the ladder will help them to persevere and fit themselves for a life of usefulness.

"The heights by great men reached and kept,
Were not attained by sudden flight;
But they while their companions slept
Were toiling upward in the night."

In nothing has the Christian church shown her folly so much as in neglecting the youth. Our hearts ache when we think of the many who have gone never to return, but let us lose no time in getting to work for those who remain.

We want our young people to have broad, well-balanced minds, and for this reason we must use all our influence to turn them away from the reading of books that pervert taste and destroy the soul.

There has been organized for our young people a reading course the outline of which is found in the *Youth's Instructor* from week to week. We would recommend all our young people to take up this study.

We must never allow our enthusiasm to grow cold, but remember—

"There is a tide in the affairs of men
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries.
On such a full sea are we now afloat,
And we must take the current when it serves,
Or lose our ventures."

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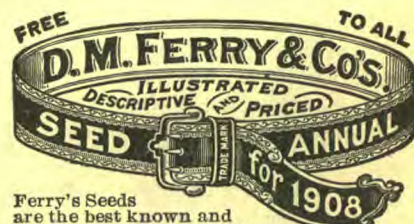
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We make a break in our home articles for a week to admit the paper on "The Reading Habit." This is important. Read it.

We regret that we could not begin the articles on "Christian Science" in this issue. They will begin next week.

The financial condition is growing better not very fast. We trust that many of our readers are learning that the best place in this world to deposit money is in God's work. This also keeps it in circulation, and not a penny is ever lost.

The latest news from Portugal is that King Carlos has become thoroly alarmed over the feeling of the people against his dictatorship. He has ordered to Lisbon, the capital, all regiments which he thinks will remain loyal to him; all the others have been sent to the provinces. Several newspapers have been suspended for incendiary utterances.

There is to be a strong fight between the American Newspaper Publishing Association and the paper trusts in the next Congress. Efforts will be put forth to abolish import duties on white paper and wood-pulp used in the making of paper. The papers especially in favor of this are the one-cent papers. Those against are the papers which sell at a higher price. The paper-mill men claim that paper is altogether too low now and their profits fell off over \$350,000 last year.

Professor Ambau, of the Radcliffe Observatory, in Oxford, England, states that on November 15 an immense flame shot up from the surface of the sun at the rate of over ten thousand miles a minute, until it reached the height of 325,000 miles, burning for over half an hour, when it broke into fragments and disappeared. Professor Service tells us that this height is extraordinary, but not unprecedented, for solar flames have been observed to reach 500,000 miles, but the most wonderful thing about this recent occurrence is the enormous speed attained. Ten thousand miles a minute is about 166 miles a second. He tells us that the earth in the midst of this solar outburst would not have been more than a floating speck.

Senator Fred T. Dubois, of Idaho, has entered the arena against the Mormons. He has stepped forth in the lists in right ancient fashion, brandishing a shining "scimitar," which, to lay aside the figure of speech, is a bright, neatly gotten-up newspaper, published at Boise, Idaho. Of course Senator Dubois designs to make the paper for the good of Idaho in a general way, but it will also expose the designs of the Mormons in their endeavor to capture the whole state. We feel more than inclined to say that we wish the Senator success. It can be laid down as an eternal principle that that church which finds itself under the necessity of going into politics of the world is certainly not a church that is to be trusted, in either politics or religion.

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Bible-Readings.

In our next two issues we shall publish Bible-readings on one of the most important subjects of the Bible. It may all be summed up in the

True Sacrifice and True Priesthood.

Drawn out, it includes man's need and helplessness, God's plan of salvation, the meaning of types and symbols, typical priests and temples, Christ the true Anti-type: His sacrifice, priesthood—forgiveness, atonement, judgment.

Other articles of great interest will be given.

The Mauretania, the latest Cunarder to make the passage across the Atlantic, has endeavored to lower the record of the Lusitania, but on account of meeting fearful storms it failed. It did, however, lower the one-day record, beating its sister ship by six knots, making a run of 624 nautical miles in twenty-four hours, about 770 statute miles. It brought with it the largest shipment of gold said ever to have crossed the ocean in one vessel, \$12,500,000. Her average speed was 22.21 nautical, or 23.89 statute, miles an hour. Her cost was approximately \$7,500,000. She has accommodation for 800 officers and crew, 550 passengers in the first-class cabins, 500 in the second class, and 1,300 in the steerage, a little world in itself, with a population of 3,150. The profits to the company on a voyage are usually from \$50,000 upward. It costs about \$150,000 to bring the ship over. The expenses are nearly \$80,000. For instance, one of the last voyages of the Lusitania netted her owners \$66,000.

The National Reform Bureau, located at Washington, D. C., of which the Rev. Wilbur F. Crafts is secretary, is working for some excellent things. Earnest efforts are put forth against gambling, the liquor evil, and the divorce evil. The first two ought not to exist, and the latter needs strenuous reform. These things are of human regulation and have to do with civil affairs. But Mr. Crafts connects with these things for which he is seeking legislation another question with which human or civil law of right can have naught to do. To legislate on the Sabbath or any other duties which man owes to God is to put the state in the place of God and to invite persecution. All the bitter persecutions of the Dark Ages did not come because Roman Catholics were or are worse by nature than Protestants, but because persecution was the logical outcome of their views of the relationship between Church and state. They accepted the principle of coercion in religious and moral questions, and followed it to its logical fruitage—persecution. So all Sunday laws end. Mr. Crafts is now sending one of his lieutenants, the Rev. Mr. Tufts, who recently came from a victory in a small Western

State, to California. There is great sorrow that California has no Sunday law. She is no worse, nor has she any more wicked cities than Sunday-law Illinois or New York. We earnestly hope that California will simply say to Mr. Tufts, We are out of the Dark Ages, and have no desire to turn back to the days of unity by force, of religion by law.

A prominent daily in San Francisco criticizing a circular issued by a daily contemporary says: "The absence of the union label on the circular is something that we leave the ——— to explain." Now what is there about it which needs explanation or apology, or that is worthy of twice mention in a little note? What if it bore the union label and what if it didn't? Would the fact that it was adorned with the union label insure the truth of the circular? Would its absence affect the worth of what the circular contained? Now this note is not against unionism or union men. Let every one who will, adopt the union label. But liberty and equality demand that every man if he so chooses has the right to reject it without losing his honor or self-respect. Why should union men, who are in all probability in a decided minority among the laborers of the country, arrogate to themselves the prerogative of compelling their fellows who do not agree with them in the worship of the label to pay feigned obedience? Is it a token of their union and brotherhood? Why should they make it to every self-respecting soul outside the union a symbol of inequality, of servitude, of tyranny? We submit that the method is not a winning one.

Will I Have to Give This Up?—There are many who desire to be Christians, simply because they fear the consequences of not being one. Some of these put the question in this way: "If I join the church, will I have to give up dancing? If I become a Christian, will I have to give up this or that or the other amusement or pursuit?" We do not know what answers professed ministers of Christ give to this; we do know that many church-members attend theaters, dance, and play cards. We do know also that Christ requires us to give up all,—all pursuits, pleasures, ambitions, purposes, except the one all-absorbing pursuit, ambition, purpose, pleasure, of serving Him. He who has not done this is not Christ's disciple, for He says, "If any man come to Me, and hate not [love not less] his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be My disciple." "Whosoever he be of you that forsaketh [renounceth] not all that he hath, he can not be My disciple." Luke 14:26, 33. Christ can not be all in all to him whose heart is divided, and he who knows Christ will desire nothing which is not of Christ.

The great London "Times," in its weekly edition of Oct. 25, 1907, remarks: "The second Hague Conference is dead and buried, and as sometimes happens, the funeral orations composedly delivered over the august corpse sounded in the ears of the onlookers almost like a mockery in disguise. 'A veritable monument,' we are asked to believe, 'has been raised to Right, Justice, and the Spirit of Peace and of International Concord.' It is, as the mourners who yesterday stood decorously about it well know, a whited sepulcher within, 'full of dead men's bones and of all uncleanness.' " We will present more later on what *The Times* has to say.

Mr. Carnegie has pensioned one of the noted women of America, Ida Lewis Wilson, better known as Ida Lewis of Limerock Light at the entrance of Newport Harbor. She has had part in more gallant life-saving episodes than any other woman in the world. She is sometimes known as the Grace Darling of America.

November 16, Oklahoma and Indian Territory entered the Union as the forty-sixth state, under the name of Oklahoma. It starts with far greater wealth and population than most of the states had when they entered the Union.