

SIGNS OF THE TIMES



✻	The Resurrection	✻
✻	and the Life	✻

NOW if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by Man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at His coming." 1 Cor. 15:12-23.

"Jesus said unto her, I am the resurrection, and the life: he that believeth in Me, tho he were dead, yet shall he live." John 11:25.

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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.]

2405.—The Wedding-Garment.

According to Matt. 22:11, 12 a guest seems to have gotten into the wedding who did not have on the wedding-garment. Does it mean that the counterfeit was such that the servants did not detect it? And whom does this man represent?

H. T. H.

The matter of the wedding can be understood only by a knowledge of Christ's kingdom. The wedding is the taking of the kingdom, the union of Christ with the kingdom, at the close of His mediatorial work. In Dan. 7:13, 14 we learn that at the time of the investigative judgment, which began in 1844, the Son went before the Father to receive His kingdom, and there was given to Him the kingdom. That time of the reception of the kingdom, and the closing of Christ's mediatorial work, extends down from 1844 to the time when He shall come again. During that time, many will profess to believe and will take His name; they will be among His people, among those who have faith in His work. The coming in to view the guests is the judgment work. It is not viewing those who have entered heaven, but those who are in Christ's church upon the earth. Those who have on the wedding-garment are those who are clothed in the righteousness of Jesus Christ; those who do not have on the wedding-garment are those who profess His name and yet are sinners before Him. The righteousness of Christ does not possess their souls. It is true that these things may not be discerned by the servants of God on earth, but when brought before the judgment-seat of Christ they will be seen.

2406.—Repeated Lessons. Isa. 28:13.

Will you please explain, "But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little and there a little; that they might go, and fall backward, and be broken, and snared, and taken?"

P. H. W.

If you will read the context, you will see that the Lord is talking to a backslidden people, to those who would not hear, and yet He is going to teach His truth to them so plainly that there will be no excuse; and therefore He gives it to them in just the way the text indicates, precept upon precept, line upon line. Over and over again God gives them the lessons of instruction and warning, so that when the time comes that judgment is visited upon them, the Lord will be clear of all charge, and the fault will be on the part of those who are rebellious. And so in verse 14 and onward He appeals to them again, endeavoring to show them that all their agreements and plans by which they thought to stand would prove to be utterly worthless, for justice would be the line and righteousness the plummet, and the refuge of lies would be swept away and the hiding-place would be overthrown.

2407.—The Trinity.

We speak of the Trinity, the Father, the Son, and Holy Ghost; do we understand that the Holy Ghost, or Spirit, is a personal being as God the Father and Jesus the Son? In Christ's talk with the disciples, in John 14, He uses the personal pronoun in referring to the Comforter.

J. B. J.

There are various interpretations and differences of opinion in regard to the matter. To the mind of the writer, the Spirit is the life of God, or better, the life of the Godhead, common both to the Father and the Son. It is that which makes Deity everywhere present. In Acts 2 it is spoken of as that which came into the room and filled all who were there. In the thirty-third verse Peter speaks of it as the power which Christ had poured forth.

It is spoken of as a person, because by the Spirit the Father and the Son come personally to us. In John 16:7 Jesus tells us, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." Jesus was a person located in one place; the Spirit was that which was shed abroad among all His children, but it brought to every one of those children the presence of Christ. So we read again, "He [the Spirit] shall glorify Me; for He shall take of Mine, and shall declare it unto you."

2408.—Eternal Life and Immortality.

What is the difference between eternal life and immortality? P.

Eternal life is that which God gives in harmony with His eternal law of right. It is the life of righteousness—"in the way of righteousness is life." The divine energy by which men live, given thru the Spirit, and always coming from God as eternal life, comes alone thru Jesus Christ, in response to faith. Immortality means deathlessness, incorruptibility, and is indicative of the state or condition applicable only to God now, but which will be bestowed upon those who are His at the resurrection. 1 Tim. 6:16; 1 Cor. 15:51-54. God gives us eternal life now by faith in Christ. This is the teaching of John 3:16, 36; John 6 thruout; and 1 John 5:11. The Christian has it now by faith; he will hold it absolutely by the ever-living faith thruout the ages to come. He will be given immortality in his physical frame when Jesus Christ comes, as God's seal of incorruptible character. The word "immortality" in 1 Tim. 6:16 and 1 Cor. 15:54 is the same in both English and Greek. The Greek term is *athanasia*. It comes from *thanatos*, death, and the negative article *a* meaning deathlessness. Immortality in Rom. 2:7 and 2 Tim. 1:10 comes from *aphthasia*, meaning incorruptibility, unending existence.

2409.—The Repenting of the Lord. Gen. 6:6.

If the Lord knew from the beginning to the end, why did it repent the Lord that He had made man, as in Gen. 6:6?

No. 704.

In order to make man understand, the Lord uses the language of men. He does not change His mind, for it is His mind always to do good unto His children; but when man does turn from the way of God, we can understand how the great heart of Him who loves righteousness, and loves even the sinner and longs to save him, sorrows on account of it. And so as man turned from God and went into the sin that is described in the 6th chapter of Genesis, God grieved for His disobedient children, grieved so much that, looking at it from a human standpoint, it would seem that it were better that man had not been made; and yet out of all the sin and trouble which Satan has brought, God would still save His children. The conditions upon which God treats men and nations are set forth in Jer. 18:7-10.

2410.—Building on the Rock. 1 Cor. 3:12-15.

Please explain 1 Cor. 3:12-15.

A. O. S.

In the verses previous the apostle tells us that there can be no other foundation than that which is laid, which is Jesus Christ, and then he tells us of two classes of builders; one class builds on that foundation, gold, silver, costly stones, materials that will endure; another class builds wood, hay, and stubble. In the great testing to come which is by fire the building of the former will stand, and that of the latter will perish. Using this to illustrate the work of the ministry, one obtains converts which

will endure; another, those who are not truly grounded in the faith, and in times of temptation fall away. Read the parable of the sower in Matthew 13. The day which shall declare every man's work will be the judgment day; and it may be true that a man has labored honestly and faithfully and yet insufficiently, and while much of his work shall perish yet he himself shall be saved.

2411.—Remission of Sins. John 20:23; Matt. 18:18.

Had the apostles in themselves power to forgive sins and is this power still extended to God's ministers? F. N. W.

It will be noticed that what is said in John 20:23 to the disciples is used of the church in Matt. 18:18. The same thought is expressed in Matt. 16:19 to Peter, "Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." The authority of the ministers of Jesus Christ rests not in their profession or in the order to which they belong, or in the fact that some one has ordained them, but in their living connection with God, and in the message which they bear. Before the promise given in John 20:23 Jesus said to the apostles, "Receive ye the Holy Ghost." His commission to them was, "Go ye into all the world, and preach the Gospel." His commission, thru the apostles, to the Gentiles, to all Christian ministers, is, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; preach the word." John the Baptist gives us the very core of true ministry in his reply to the scribes and Pharisees who came to him and asked him if he were Elijah, and if he were that prophet, and if he were the Messiah, and receiving no satisfactory answer as to who he was and what lineage and commission he had to present, he replied, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet." The power of the servant of God lies in his message; therefore whosoever believes that message, his sins are remitted; whosoever rejects that message, his sins are retained. And so Jesus said of Himself that He personally came not into the world to condemn the world, but that the world thru Him might be saved. He tells us what condemns, "If any man hear My words, and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth Me, and receiveth not My words, hath One that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak." John 12:47-49. It is the word which makes the messenger; it is the word which saves or condemns, and this has always been true.

An excellent illustration of this is given by Jeremiah, when the Lord says, "I have this day set thee over the nations and over the kingdoms, to pluck up and to break down and to destroy and to overthrow, to build and to plant." Jer. 1:10. How this is done is told us in chapter 18:7-10. If a nation heeds His message, God turns away the evil from them; if the nation will not heed His message, they will be destroyed.

As to the keys of the kingdom of heaven, Peter tells the apostles, in Acts 15, that "God made choice among you, that by my mouth the Gentiles should hear the word of the Gospel, and believe. And God, who knoweth the heart, bare them witness, giving them the Holy Spirit, even as He did unto us." Peter opened the Gospel first to the Jews and then to the Gentiles, on the day of Pentecost to the Jews, later on to the Gentiles. At the same time the apostle Paul tells us that he himself was not a whit behind the very chiefest of the apostles. See also 1 Cor. 15:10; 11:22, 23; 12:11. It is Peter himself who tells us that the Foundation-stone is Christ Jesus, and that he and others are living stones built on that Foundation. 1 Peter 2:2-9. And Paul tells us that "other foundation can no man lay than that which is laid, which is Christ Jesus." 1 Cor. 3:11.

Sigmas 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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Christ the Teacher and Healer

By Mrs. E. G. White

Saved to Serve.

THE Gospel invitation is not to be narrowed down and presented only to a select few, who, we suppose, will do us honor if they accept it. The message is to be given to all. When God blesses His children, it is not alone for their own sake, but for the world's sake. As He bestows His gifts on us, it is that we may multiply them by imparting.

The Samaritan woman who talked with Jesus at Jacob's well had no sooner found the Saviour than she brought others to Him. She proved herself a more effective missionary than His own disciples. The disciples saw nothing in Samaria to indicate that it was an encouraging field. Their thoughts were fixed upon a great work to be done in the future. They did not see that right around them was a harvest to be gathered. But thru the woman whom they despised a whole cityful were brought to hear Jesus. She carried the light at once to her countrymen.

This woman represents the working of a practical faith in Christ. Every true disciple is born into the kingdom of God as a missionary. No sooner does he come to know the Saviour than he desires to make others acquainted with Him. The saving and sanctifying truth can not be shut up in his heart. He who drinks of the living water becomes a fountain of life. The receiver becomes a giver. The grace of Christ in the soul is like a spring in the desert, welling up to refresh all, and making those who are ready to perish eager to drink of the water of life. In doing this work a greater blessing is received than if we work merely to benefit ourselves. It is in working to spread the good news of salvation that we are brought near to the Saviour.

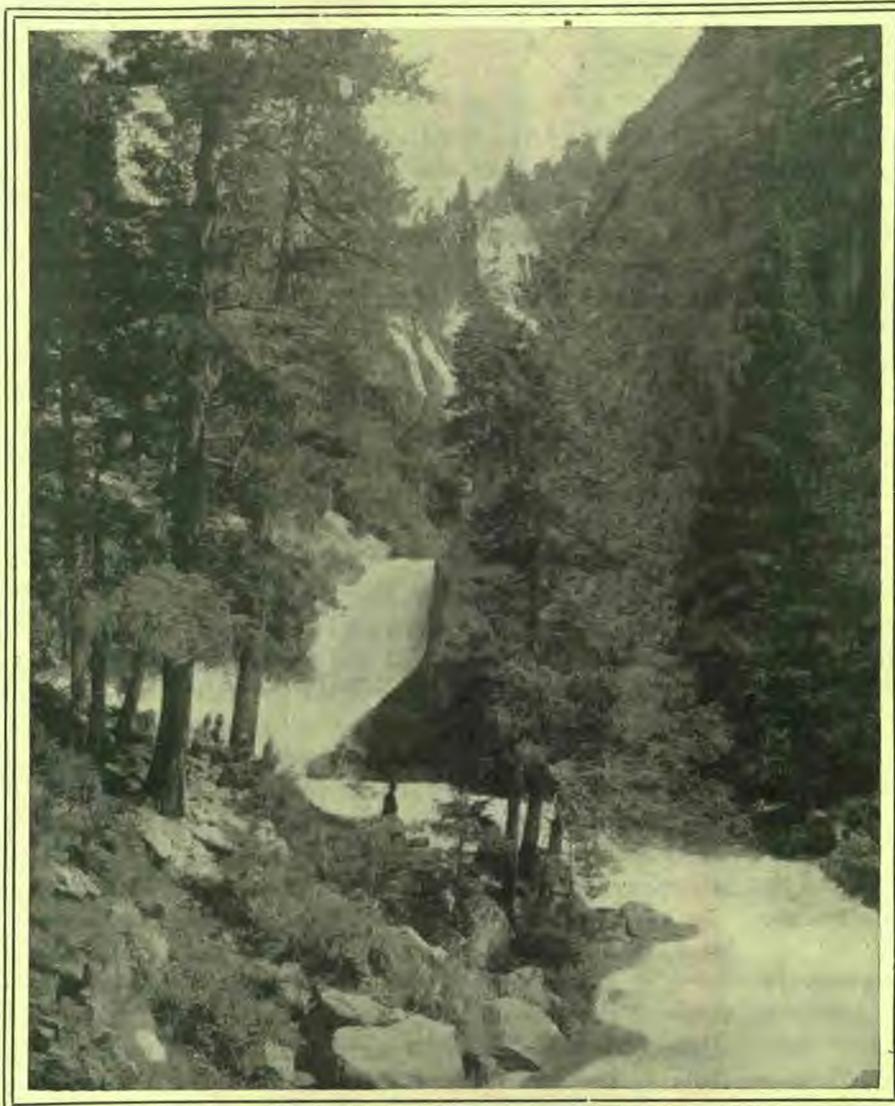
Of those who receive His grace the Lord says:

"I will make them and the places round about My hill a blessing; and I will cause

the shower to come down in its season; there shall be showers of blessing."

"On the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, from within him shall flow rivers of living water."

Those who receive are to impart to others.



LIVING WATER.

From every direction are coming calls for help. God calls upon men to minister gladly to their fellow men. Immortal crowns are to be won; the kingdom of heaven is to be gained; the world, perishing in ignorance, is to be enlightened.

"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal."

All may find something to do. None need

feel that there is no place where they can labor for Christ. The Saviour identifies Himself with every child of humanity. That we might become members of the heavenly family, He became a member of the earthly family. He is the Son of Man, and thus a brother to every son and daughter of Adam. His followers are not to feel themselves detached from the perishing world around them. They are a part of the great web of humanity, and heaven looks upon them as brothers to sinners as well as to saints.

Millions upon millions of human beings, in sickness and ignorance and sin, have never so much as heard of Christ's love for them. Were our condition and theirs to be reversed, what would we desire them to do for us? All this, so far as lies in our power, we are to do for them. Christ's rule of life by which every one of us must stand or fall in the judgment is, "Whatsoever ye would that men should do to you, do ye even so to them."

By all that has given us advantage over another,—be it education and refinement, nobility of character, Christian training, religious experience,—we are in debt to those less favored; and, so far as lies in our power, we are to minister unto them. If we are strong, we are to stay up the hands of the weak.

Angels of glory that do always behold the face of the Father in heaven, have

joy in ministering to His little ones. Angels are ever present where they are most needed, with those who have the hardest battles with self to fight, and whose surroundings are the most discouraging. Weak and trembling souls who have many objectionable traits of character, are their special charge. That which selfish hearts would regard as humiliating service, ministering to those who are wretched and in every way inferior in character, is the work of the pure, sinless beings from the courts above.

Jesus did not consider heaven a place to

be desired while we were lost. He left the heavenly courts for a life of reproach and insult, and a death of shame. He who was rich in heaven's priceless treasure became poor, that thru His poverty we might be rich. We are to follow in the path He trod.

He who becomes a child of God should henceforth look upon himself as a link in the chain let down to save the world, one with Christ in His plan of mercy, going forth with Him to seek and save the lost.

A Twofold Expression of the Law.

By T. H. Starbuck.

IN the plan of redemption God has promulgated His law to the world in a twofold sense,—in the living oracles from Sinai, engraven upon stone, and in the life and teachings of Christ. The principles of divine love, solemnly enjoined from Sinai in Ten Commandments, were practically exemplified in the life of "the Son of His love" on earth. The plan of redemption is God's moral government administered in a manner to suit the exigencies of the case. The mediatorial death of Christ was in strict harmony with the principles of the law. If this were not true, the law itself would condemn the sacrifice which God has made to save the lost. But the gift of His Son being in harmony with the claims of the law, He can be just in saving those who believe on Jesus. Rom. 3:26.

A Well-Defined Boundary.

The fact should be emphasized, however, that there is a well-defined boundary beyond which neither justice nor mercy can go. That boundary marks the distinction between loyalty and disloyalty to God on the part of the sinner. If he repents and becomes loyal to God, there is a principle of mercy in the law that forgives; and God can be just (in harmony with His law) in justifying the repentant, and the law itself witnesses to the correctness of the transaction. But if the sinner persists in his disloyalty, the principle of justice in the law condemns, for the wages of sin is death, and God can be just in the condemnation of such, and the law witnesses to the justice of the transaction.

The law itself inspires the repentant sinner with hope, for it proclaims its Author to be merciful,—“showing mercy unto thousands of them that love Me, and keep My commandments.” Second commandment. God is compassionate, and His law could not be perfect without responding to that trait in His character. A law without the element of mercy in it could but imperfectly represent the perfection of its merciful Author. The Decalogue is given in a form adapted to our condition in this life. It appeals to those who are transgressors of it. While it contains the universal principles of morality, it addresses sinful men, not sinless angels, or beings of some far-away world; and, tho it pierces the sinner's heart, it indicates that God will show mercy to such as are inclined to obedience.

Why Keep the Seventh Day of the Week as the Sabbath of the Lord?

By D. H. Kress, M. D.

WE keep the seventh day because it is the day upon which the Creator rested after completing His creative works; the day which He afterward blessed and set apart for man to observe as a memorial of creation.

The Scripture record is, "And He rested on the *seventh day* from all His work which He had made. And God blessed the *seventh day*, and sanctified it: because that in it *He had rested* from all His work which God created and made." Gen. 2:2, 3.

The reason why this special day and no other has been blessed and set apart for man to keep is "because that in it He had rested from all His work." The Sabbath is needed to keep man from idolatry; to keep him from worshiping any other being aside from the Creator of the heavens and the earth. Since the fall the Sabbath stands not merely as a memorial of creation, but also of redemption.

The Reason Given.

This is why the Lord spake unto Moses saying, "Speak thou also unto the children of Israel, saying, Verily My Sabbaths ye shall keep: for it is a sign between Me and you thruout your generations; that ye may know that I am the Lord that doth sanctify you." Ex. 31:13.

It is for this reason that a knowledge of the true Sabbath was given to Israel when they were redeemed from the house of bondage. The Sabbath has always been, and will always remain, God's holy day, not man's.

"Thou camest down also upon Mount Sinai, . . . and madest known unto them *Thy holy Sabbath*." Neh. 9:13, 14. It is not, then, a Jewish Sabbath. It was *God's* holy Sabbath that was made known to the children of Israel when they were redeemed from the house of bondage—and it was *this* holy day, the only holy day of the seven, they were commanded to keep holy.

At Sinai, to the people who had witnessed His power in redeeming them from bondage, the words were spoken, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me." "Remember *the Sabbath day*, to keep it holy." These words were addressed not only to that people; but to every one that is brought out of the house of bondage and receives the knowledge of the true God, are the words spoken, "Remember the Sabbath day, to keep it holy." "Verily My Sabbaths ye shall keep: for it is a sign between Me and you, . . . that ye may know that I am the Lord that doth sanctify you."

The Sabbath of the Lord was not made for the Jew, as some affirm. "The Sabbath was made for *man*." It was made *known* to the Jews when they were, and because they were, redeemed from the house of bondage, and needed to constantly remember their Creator and have faith in Him and in His

power to create in them clean hearts.

From the foregoing scriptures we see that to the Jews was made known the true *Sabbath of the Lord*, the day upon which God rested, the day which He blessed and sanctified at the beginning.

Not a Long, Indefinite Period.

The Sabbath of the Lord is not a long period of time, it was the seventh day of the creative week, and has continued to be the seventh day of every week since creation. No other day can ever take the place of God's rest day or become the Sabbath of the Lord. To every one for all time the command is, "Six days shalt thou labor, and do all thy work: but the seventh day is the *Sabbath of the Lord thy God*: in it thou shalt not do any work."

Without doing violence to this scripture, we may read it as follows: Six days shalt thou labor, but on the seventh day thou shalt rest. The seventh day completes the weekly cycle of time and is therefore of equal length with each of the six days preceding it. The *Sabbath of the Lord* should be kept, not because we are tired and in need of rest, for God needed no rest because of weariness when He had labored six days in creation and was refreshed on that day, but we are to keep the day because "in six days the Lord made heaven and earth the sea, and all that in them is, and rested the seventh day." Ex. 20:8-11.

A Connected Line of Observance.

Ever since the Sabbath of the Lord was made known to the Jews at Sinai, they have kept the seventh day of the week, in form, at least. When Christ came, He also kept it. Luke 4:16. All of Christ's followers kept it, not only while He was with them, but after His crucifixion. The women rested after Christ was crucified and was resting in the tomb. Joseph begged His body and took it down from the cross and laid it in a new sepulcher. Luke 23:50 to 24:1. "And that day was the preparation [day, or Friday], and *the Sabbath* drew on. And the women . . . prepared spices and ointments: and *rested the Sabbath day according to the commandment*."

"Now upon the first day of the week," we are told, "they came unto the sepulcher, bringing the spices which they had prepared." From this scripture, which was written under divine inspiration many years after the crucifixion of Christ, we see that the Sabbath which Christ's followers kept "according to the commandment" in Ex. 20:8-11, is placed between Friday, the sixth day of the week, and Sunday, the first day of the week. The Sabbath which was kept by the followers of Christ after His crucifixion must therefore have been Saturday, the seventh day of the week. But the fact that they rested the seventh day of the week did not make this day the Sabbath. They rested on this day *because it was the Sabbath according to the commandment*. Should

they, or all of the Christian world at that time and ever since, have rested on Friday, the sixth day of the week, or Sunday, the first day of the week, the seventh day would still have remained the Sabbath according to the commandment, the day upon which God rested, the day which He blessed and hallowed at the beginning.

It is true the majority of the Christian churches are to-day keeping the first day of the week, supposing that they are keeping the Sabbath of the Lord. But this does not make the first day of the week the seventh day of the week or the Sabbath of the Lord.

How has the change from the seventh to the first day been brought about?—It was brought about gradually, and in this way: The first day of the week has been a heathen festival for ages, dedicated to the worship of the sun—it is known therefore as “*the venerable day of the sun*.” Thru Constantine, who was a devoted worshiper of the sun, this day, with other relics of idolatry, was brought into the Christian church. This brought about the great apostasy which resulted in the Dark Ages. The Reformation was successful in gradually stripping the church of her heathen images, etc., but the venerable day of the sun is still left in these churches, and we believe God is now calling upon all to fear and worship Him.

Those who fear and worship God will have the same sign to distinguish them from the world that the children of Israel had to distinguish them from the nations about them. The completed reformation will develop a people who “keep the commandments of God, and the faith of Jesus.” Rev. 14:12.

In speaking of the remnant, or the last church, the prophetic declaration is, “The dragon [Satan] was wroth with the woman [the church], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” Rev. 12:17. The fact that the remnant church keeps the commandments of God is one of the two features which distinguish her as God’s remnant church.

The Resurrection of Christ.

It is as the prelude of our own resurrection that Christ’s is to us the object of the greatest satisfaction and joy. In these cast-off grave-clothes, in that linen shroud and napkin, there is more to draw our eyes and fix our interest and move our admiration, than in the jeweled robes or royal purple of the greatest monarch of earth. That empty tomb, roughly hewn in the rock, is a greater sight than Egypt’s mighty pyramids, or the costliest sepulchers that have received the ashes of the proudest kings. How full of meaning is its very emptiness! What good news to us in Mary’s disappointment! What joys flow to us in these women’s tears! Thanks be to God, they could not find Him. He is not there. No, Mary, they have not taken away your Lord; no robber has rifled that sacred tomb. See, the dew lies sparkling on the grass, nor feet have brushed it but those of One who has left the grave. He is risen; and, as the first-fruits of them that sleep, as the first ripe sheaf that was offered

to the Lord, His resurrection is the pledge and promise of a coming harvest. Henceforth the grave holds but a lease of the saints. Because He rose, we shall rise also.—*Thomas Guthrie, D. D.*

Invitation.

THE Man whose touch brought healing life and balm,
Whose word brought to the darkened soul a calm,
Brought those who slept in death the pulsing life,
Brought quietude where lawlessness and strife
Had reigned; the Man whose wondrous, matchless
love

Brought Him to earth from untold power above
To live, to toil, to suffer here below
That Man the endless joys of heaven might know;—
He bids me tell you pardon waits for you,
His love and power grasped create anew.

MAX HILL.

An Age of Deception.

IF ever there was a time when the devil was loose, active, and potent in human affairs, that time is now, in the days in which we live. The devil’s dominion is the enthronement of error, falsehood, deception, lies, and moral rottenness; and when was this dominion ever more potent than in these years of the existing generation?

The devil bound! And yet the people who claim to be the most enlightened and occupy the very top waves of modern progress, do not hesitate to give out that it is with them a matter of serious doubt whether there is a God, a Providence, a soul to live after this life, anything eternal but matter, any Lord but nature, any retribution but what natural laws administer in this world, any principles of morality but expediency, and scout all idea of a personal incarnation of the Deity, of atonement by divine sacrifice, of justification by faith in the merits of a Substitute, of any coming again of Christ as King to judge the world and reign in righteousness.

We look abroad upon society in general, and what do we see?—Reverence, that great balance-wheel in the economies of life, scarcely exists any more; oaths are nothing; good faith is as scarce as grapes after the vintage; and all moral bonds are trampled down without compunction under the heels of greed and lust and deified selfishness. Falsities and treacheries confront us unblushingly at every point. People not only make falsehoods, speak falsehoods, print falsehoods, and believe falsehoods, but they eat them, and live them, and drink them, and make them one of the great elements of their being. One-half, at least, of all the eye can see, or the ear hear, or the hands touch, or the tongue taste is bogus, counterfeit, pinchbeck, shoddy, or some hash or other of untruth. A man can not move or open his eyes without encountering falsehood and lies.

In business, in politics, in social life, in professions, and even in what passes for religion, such untruthfulness reigns that he who would be true scarcely knows any more whom to trust, what to believe, how to move, or by what means to keep his footing, amid the ever-increasing flood of unreality and deception.

And yet the devil is bound! Do I color the picture too deeply? Look, consider and

see for yourselves. Is not the world full of people, many of them your neighbors and personal acquaintances, some of them under your own roofs, in your own homes—people with their apostles, male and female on the rostrum everywhere with applauding crowds around them—people to whom the church is a lie; the ministers of the Gospel a fraud; the sacraments absurdity; prayer a weak delusion; the Bible a dull record of superannuated beliefs; special providence an impossibility; a personal God or devil a superstitious conceit; moral accountability to a future judgment a thing to be laughed at; society, marriage, and the body of our laws mere faulty conventionalities; government a mere device of the ambitious and self-seeking; immortality a mere fiction; and even life itself something of an impertinent imposition or a mere freak of mother nature.

A broader philosophy, a more compliant church, a more active humanity disdaining theological dogmas and positive creeds, a larger liberality to take every one for a child of God who refrains from denouncing the devilish atheisms and heresies of the times—these are the flags he hangs out for the rallying of his unsuspecting dupes. And see how he induces men and women to usurp ministerial functions without ministerial responsibilities, and gives them power on the plea of breaking down denominationalism and making better saints without any church at all; how he prostitutes the pulpits to entertaining sensationalisms, defying all sense and sacred decency, or narrows them down to sweet platitudes which serve to bury the true Gospel from those whom it was meant to save—and how he stirs up the ministers of place and influence to say and make believe that all this attention to sacred prophecy is nothing but a stupid craze, that the holy writers never meant what they said, and that all these ill-bodings touching the destiny of this present world are but the croakings of birds who love to fly in storms! And yet he is bound! O ye people, on your way to the nearing judgment of the great day, “be not deceived; God is not mocked.” You may be sincere, but that is not enough. Eve thought she was innocent and safe when she took the devil’s recommendation of the forbidden fruit; but her trustful confidence did not excuse her.

The existence of a devil is not a myth, but an awful reality, and to his doings and destiny we have other relations than that of mere spectators. His dread power over those who will not have Christ as their Saviour is not a nightmare fancy, or the dream of disordered mental digestion, but a thing of living fact. And these solemn and momentous revelations are Jehovah’s finger-boards set up in mercy along the path of human life, to point out the places of danger and the way of safety. To despise, neglect, or disregard them is not a characteristic of wisdom. To refuse to note and heed them is to try the insane experiment of seeing how near you can graze the brink of perdition, and yet win the credit of not tumbling in. Can you be wiser than God who made you? Then mark the signals He has given and follow them implicitly.—*J. A. Seiss, D.D.*

Home Bible Studies

Man in Life and Death

1. In whose image was man created?

"God created man in His own image, IN THE IMAGE OF GOD created He him; male and female created He them." Gen. 1:27.

2. Of what was man formed?

"And the LORD God formed MAN of the DUST OF THE GROUND." Gen. 2:7; 3:19.

"The first man is of the earth, earthy." 1 Cor. 15:47.

3. What caused man to live?

"And the Lord God . . . breathed into his nostrils the BREATH OF LIFE." Gen. 2:7.

4. What did this organism then become?

"And man became a LIVING SOUL." Gen. 2:7.

NOTE.—This is the simple, clear account of the creation of man, bringing into existence that which had not before existed. He was formed of the dust, a perfect being in all his organs and functions, but still lifeless. God breathes into that form the breath of life, and that which He has formed from the dust becomes a living soul. Before that it was a soul, a person, but a lifeless soul. The breath of life made man a living soul. There is nothing said in either of these scriptures about a dual man, or man's possessing an immortal soul or spirit. Yet it is argued that God is immortal; man is made in God's image; therefore man is immortal. But this reasoning is a *non sequitur*; it proves too much; for if to be made in the image of God invests man with one attribute of Deity, immortality, it logically would clothe him with all His attributes, such as omnipotence, and omnipresence. An argument which proves too much proves nothing. "Breath of life" does not mean an entity, a spirit capable of existing consciously and intelligently without the body; for if such were the case, the beasts possess the same "breath of life." Gen. 7:15, 22. The "breath of life" is simply the vital energy by which the man is caused to live, given to man in harmony with the law of his being. Neither does "living soul" convey any idea of immortality in man. Its meaning is simply living creature. See Gen. 1:30, margin, and Rev. 16:3.

5. What test was placed upon man?

"Of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof THOU SHALT SURELY DIE." Gen. 2:17.

NOTE.—The responsible man was the "thou," the one that reasoned, chose, decided, moved the hand to take, the mouth to taste. It was the whole man, the responsible whole, that was addressed and that, if disobedient, would die.

6. What contradiction was made to God's word?

"And the serpent said, . . . YE SHALL NOT SURELY DIE." Gen. 3:4.

Dissolution of Man.

7. What did God do that man might not live a sinner forever?

"Now lest he put forth his hand, and take also of the tree of life, and EAT, and LIVE

FOREVER; therefore the Lord God . . . DROVE OUT THE MAN; and He placed at the east of the Garden of Eden cherubim, and a flaming sword, which turned every way, to KEEP THE WAY OF THE TREE OF LIFE." Gen. 3:22-24.

8. What sentence did He visit upon man?

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for DUST THOU ART, AND UNTO DUST SHALT THOU RETURN." Gen. 3:19.

9. What takes place at death?

"Then shall the DUST RETURN TO THE EARTH as it was; and the SPIRIT shall RETURN UNTO GOD who gave it." Eccl. 12:7.

"HIS BREATH GOETH FORTH, he returneth to his earth; in that very day HIS THOUGHTS PERISH." Ps. 146:4.

NOTE.—Strange, isn't it, that men should still take the word of the serpent in preference to the word of God? God says when man sinned he should surely die; the old serpent declares, "Ye shall not surely die; . . . ye shall be as God." Gen. 3:4, 5, A.R.V. To every human sense God's words have been true; but to deceive men, the theory of an immortal soul, a conscious spirit, surviving the death of the body, has been invented. Men love to believe the invention because it exalts sinful man. Yet how simple is the truth of God. The spirit was given to man as "the breath of life," and it made the man formed out of dust a living soul. Man dies; the spirit goes back to God as the breath of life, even as God gave it. The dissolution of man is the opposite of his formation. When he dies, the thinking man, the thoughts, perish.

10. In what does continued righteousness always result?

"IN THE WAY OF RIGHTEOUSNESS IS LIFE; and in the pathway thereof there is NO DEATH." Prov. 12:28.

Result of Sin.

11. What is always the result of sin?

"SIN, when it is finished, BRINGETH FORTH DEATH." James 1:15.

"Wherefore, as by ONE MAN SIN entered into the world, and DEATH BY SIN; and so DEATH PASSED UPON ALL MEN, for that all have sinned." Rom. 5:12.

NOTE.—The stream can rise no higher than its fountainhead. The children of men can not in themselves rise higher than their first father. They die. All men are subject to death; and death is extinction of life, cessation of being. The whole man dies. How reasonable it is that sin should at last, sooner or later, destroy itself; that the universe should not, could not, know immortal sinners; that God's law and plan for man should indicate His wisdom and love; and that man should have his own choice, to live or to die. How the simple plan wipes from the pages of the past every charge against God of cruelty and injustice and reveals beauty instead of ugliness.

Man's Condition in Death.

12. What is man's condition in death?

"His sons come to honor, and HE KNOWETH IT NOT; and they are brought low, but he perceiveth it not of them." Job 14:21.

"For the living know that they shall die; but THE DEAD KNOW NOT ANYTHING. . . . Also their LOVE; and their HATRED, and their ENVY, IS NOW PERISHED." Eccl. 9:5, 6.

"Let me freely speak unto you of the patriarch David, that HE IS BOTH DEAD AND BURIED, and his sepulcher is with us unto this day." Acts 2:29.

The Resurrection.

13. *Inasmuch as the descendants of Adam were not responsible for his sin and the death which came in consequence, how does God save them from it?*

"For as in Adam ALL die, even so in Christ shall ALL be made alive." 1 Cor. 15:22.

14. *But as Adam's nature was not originally sinful and ours is, because inherited from sinful parents, how does God meet our need that we may not die for our own sins?*

"Where sin abounded, grace did much more abound." Rom. 5:20.

Eternal Life by Faith.

15. *In what way is grace manifested that we may live again?*

"For God so loved the world, that He gave His only-begotten Son, that whosoever BELIEVETH IN HIM SHOULD NOT PERISH, but have EVERLASTING LIFE." John 3:16.

16. *Do men have eternal life, connection with God, by nature? Is there hope apart from Christ?*

"That at that time ye were WITHOUT CHRIST, being ALIENS from the commonwealth of ISRAEL, and STRANGERS from the covenants of PROMISE, HAVING NO HOPE, and WITHOUT GOD in the world." Eph. 2:12.

"Having the understanding darkened, being ALIENATED FROM THE LIFE OF GOD." Eph. 4:18.

17. *But what do those who are in Christ possess?*

"And this is the record, that God HATH GIVEN TO US ETERNAL LIFE, and this life is in His Son. He that hath the SON HATH LIFE; and he that hath NOT the Son of God hath NOT life. These things have I written unto you that believe on the name of the Son of God; that YE MAY KNOW THAT YE HAVE ETERNAL LIFE, and that ye may believe on the name of the Son of God." 1 John 5:11-13.

Two Resurrections.

18. *How, then, will the dead live, and how many classes will there be?*

"Marvel not at this: for the hour is coming, in the which ALL THAT ARE IN THE GRAVES SHALL HEAR HIS VOICE, and shall come forth; THEY that have done GOOD, unto the

For Winter Evenings

RESURRECTION OF LIFE; and THEY that have done EVIL, unto the RESURRECTION OF DAMNATION." John 5: 28, 29.

"There shall be a resurrection of the dead, BOTH OF THE JUST AND UNJUST." Acts 24: 15.

19. *Wherein, then, does the hope concerning the dead rest?*

"Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? But if THERE BE NO RESURRECTION of the dead, THEN IS CHRIST NOT RISEN: and if Christ be not risen, then is our preaching vain, and YOUR FAITH IS ALSO VAIN. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not. For IF THE DEAD RISE NOT, then is NOT CHRIST RAISED: and IF CHRIST be NOT raised, YOUR FAITH IS VAIN; ye are yet in your sins. Then THEY ALSO WHICH are fallen asleep in Christ ARE PERISHED." 1 Cor. 15: 12-18.

20. *When will the resurrection of the righteous occur?*

"Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, AT THE LAST TRUMP: for the trumpet shall sound, and the DEAD SHALL BE RAISED INCORRUPTIBLE, and we shall be changed. For this CORRUPTIBLE must put on INCORRUPTION, and this MORTAL must put on IMMORTALITY. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15: 51-54.

21. *In connection with what great event will the trumpet sound?*

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the COMING OF THE LORD shall not prevent them which are asleep. For the LORD HIMSELF SHALL DESCEND from heaven with a SHOUT, with the VOICE of the ARCHANGEL, and with the TRUMP OF GOD: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 15-17.

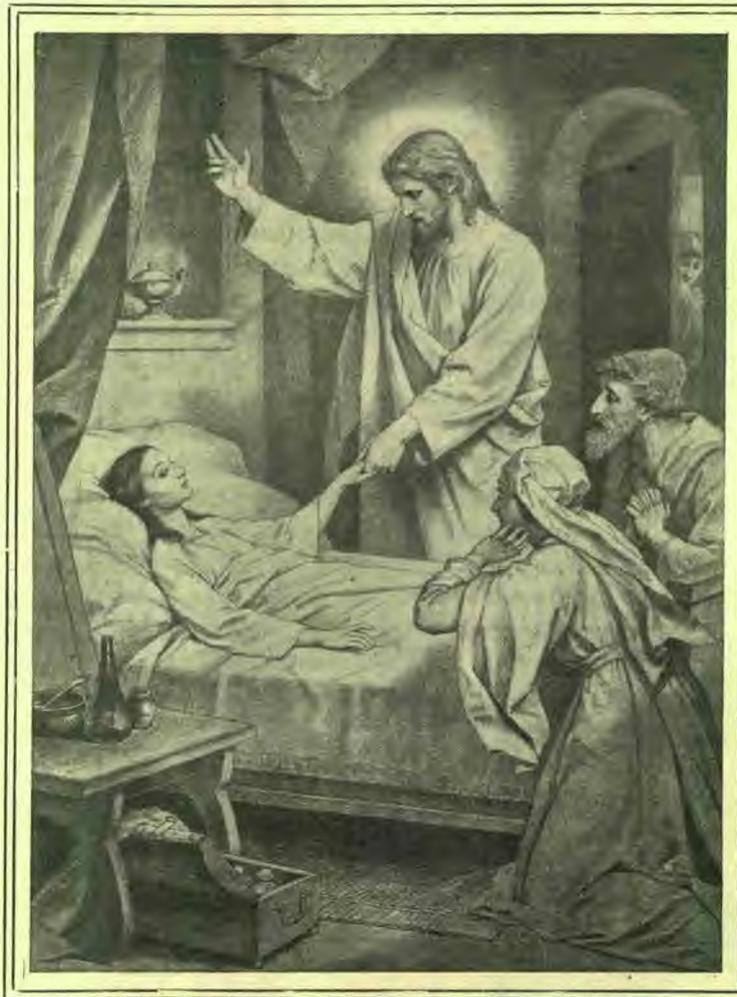
22. *Who only possesses immortality by nature?*

"The blessed and only Potentate, the King of Kings, and Lord of Lords: WHO ONLY HATH IMMORTALITY." 1 Tim. 6: 15, 16.

"Now unto the King ETERNAL, IMMORTAL,

invisible, the only wise God." 1 Tim. 1: 17.

NOTE.—Everywhere in the Scriptures man is spoken of as mortal, subject to sin and death. He is vain man with a vain life, which is as a vapor, a cloud, his days swifter than a weaver's shuttle, likened to things the most transitory and fleeting, everywhere demonstrating the truth of the word of God, "THE SOUL THAT SINNETH, IT SHALL DIE." Eze. 18: 4, 20. His only hope of living is the resurrection thru Christ. If he be a sinner, he is raised mortal, among the unjust, in the resurrection to condemnation; if he be clothed with Christ's righteousness, he is raised to absolute eternal life and immortality of being, God's stamp of an incorruptible character. Upon the perversions of truth concerning man's nature, rather upon that first serpent's falsehood, have been builded the structures of idolatry in all its various forms: spiritism, ancient and modern, purga-



Christ the Life-Giver.

tory, invocation of saints, transmigration of souls, an eternally burning hell, and other equally soul-destroying errors.

Our Bible Band.

Schedule for	Week Ending	March 14, 1908.
Sunday	March 8	Num. 35, 36 Psalm 69
Monday	" 9	Deut. 1, 2 " 70
Tuesday	" 10	" 3, 4 " 71
Wednesday	" 11	" 5, 6 " 72
Thursday	" 12	" 7, 8 " 73
Friday	" 13	" 9, 10 " 74
Sabbath	" 14	" 11-14 " 75

Notes.

The closing chapters of Numbers deal with the cities of refuge,—type of the refuge to be found in Christ Jesus,—the law concerning murder, and concerning heiresses.

The remainder of the week's reading includes the first fourteen chapters of Deuteronomy,

the last of the five books of Moses. The word "Deuteronomy" means "the repetition of the law," rehearsed and emphasized by Moses just before his death, as Israel was about to enter the promised land. The whole book abounds in practical religious instruction. It has been one of the targets of the higher critics; but as against all their criticism, it is sufficient to bring the Master's reverence for the book. In His threefold temptation Jesus met the devil successfully each time by a quotation from the book of Deuteronomy; and He quoted it without question. See Matt. 4:1-10.

Chapters 1 to 3 inclusive are a rehearsing of God's dealings with Israel after they left Horeb. What might have been but "eleven days' journey" into the promised land, took Israel, because of unbelief, thirty-eight years, forty, from Egypt. Especially keep in mind as we read this book the words of the apostle concerning the people of God during this time: "Now these things happened unto them by way of example, and they were written for our admonition, upon whom the ends of the ages are come. Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:11, 12.

Note the "take heeds" thruout the book. The very thing which God warned against was the sin into which Israel fell. They did not heed the warning. A "take heed" for this time is found in Luke 21:34.

Note the greatness of God's deliverance from Egypt as told in chapter 4. A greater deliverance is coming by and by. That deliverance from Egypt was redemption. It takes the same power to redeem as to create; therefore the Sabbath became to redeemed Israel not alone a memorial of creation (Ex. 20:8-11), but a sign of redemption. Deut. 5:15.

The giving of God's law on tables of stone is clearly told and told again; but it is even more emphasized that that law must be in the heart, and the service of love is the only true service. Note the instruction to parents. What a different world it would be if all these instructions were heeded.

Psalm 72 closes the second division of the book of the Psalms, with the words, "The prayers of David the son of Jesse are ended." The first book, or division (see A.R.V.), closing with Psalm 41, is made up wholly of David's psalms. The second book—Psalms 42 to 72—is mostly psalms of David, with a few others from Asaph and the sons of Korah. Others of David are found in the two last books or divisions of the psalms, but many of them are from different sources; Asaph is the author of quite a large number. Psalm 72 is clearly prophetic of Christ thru Solomon. Compare Ps. 75:8 with Rev. 14:10. God's just wrath is still mixed with mercy.

Soul and Spirit.—The original words in the Hebrew and Greek from which "soul" and "spirit" are translated occur about 1,700 times in the aggregate. But never once are they called immortal. Immortality is never attributed to either in this life. Sometimes soul means the entire person; sometimes, the animal life; sometimes the affections, emotions. Spirit sometimes refers to a complete thinking being, as God, Christ, and the angels; sometimes to the life. The context readily determines the sense in which it is used.



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Manuscripts should be addressed to the Editor.

For further information see page 15.

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The Knowledge of Man.

WHAT is man?" It is a Bible question echoing the longing of humanity thru the ages. Neither science nor philosophy has answered it. Science knows man as so many chemical elements combined into an organized, living, thinking animal. It knows no more. Philosophy, perverted by tradition, differing among its various schools of thought, gives no satisfactory reply. The old heathen inscription said to be over the door of the Delphic temple, "Know thyself," is yet, and forever will be, unrealized as long as man seeks for that knowledge within himself. Left to himself or sought within the limits of his own research or understanding, the quest is fruitless, the oracle is dumb.

The question can receive satisfactory answer only when we come to the oracles of the word of God, and listen to the revelations of Him who created man. Forever astray shall he go in his search who ignores God and the Scriptures of truth. Apart from that man is but the higher step in a series of which the polyp or mullusk in mud is the first, or he is an immortal soul winging its way thru countless metamorphoses up or down in the scale of living till thru countless weary efforts the poor thing arrives to the blessedness (?) of nirvana, or ego extinction.

Men have discussed moral philosophy thruout the ages, but how has man been helped by it? The moral nature and faculties of man have been analyzed and his conduct marked out, its limits determined, but what better is he? Vice and crime and sin in every form and manifestation hold sway, and betterment of conduct and morals has not kept pace with enlightenment. How much better to come with simple faith to the word of God, and admit the truth of the revelation which the ages have so abundantly demonstrated! Listen:

"O Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." Jer. 10: 23.

"The heart is deceitful above all things; and it is exceedingly corrupt: who can know it?"

The thought is clearly implied that man of himself can not know it. Yet we are not left in doubt. The prophet continues: "I, Jehovah, search the mind, I try the heart, even to give every man according to his ways, according to the fruit of his doings." Jer. 17: 9, 10.

The mental and moral in man, all that pertains to character—the only thing of worth in man—are known only to God; and from God must we learn the lesson. It is a perversion of truth, echoed in Pope's lines:

"Know then thyself, presume not God to scan;
 The proper study of mankind is man."

Not so does the word of God put it. Listen to the words of earth's greatest Teacher: "And this is life eternal, that they should know Thee the only true God, and Him whom Thou didst send, even Jesus Christ." John 17: 3. The value of knowledge is measured by results, by what it brings. The value of the knowledge of man apart from God has

resulted in nothing. The value of knowledge of God issues in a life that parallels the existence of Deity. And in the knowledge of God and His will can we find the knowledge of ourselves,—physically, mentally, morally, spiritually. We therefore commend the reader to the partial study of man found in our Bible-reading department. And all that is not there given may be found in the word of God.

Studies in Romans

Results of Faith in God's Promises. Rom. 4: 19-25.

THE study in Romans last week showed that God's promises are in harmony with God's law; they do not in any sense set aside the law of God; on the contrary, the promises of God are rendered all the more sure because the righteousness of the law of God can not by any means be abolished.

The law of God requires a perfect, righteous character on the part of the individual, and this law can not be changed or abrogated; hence it was necessary for a plan of salvation to be devised that would enable the sinner to be brought into harmony with the law. This could be done only by giving to the sin-defiled individual, as a free gift, the life and righteousness of the Christ of God. The Lord bestows the great gift of righteousness upon all those who will accept it by faith. This was true in the case of Abraham, and he is set before us in the word of God as an illustration of what every other individual may have and become if he will only avail himself of the active power of the law of faith. But upon this point let us proceed to consider the following verses in the apostle's Roman letter:

"And without being weakened in faith he considered his own body now as good as dead (he being about a hundred years old), and the deadness of Sarah's womb; yet, looking unto the promise of God, he wavered not thru unbelief, but waxed strong thru faith, giving glory to God, and being fully assured that what He had promised, He was able also to perform. Wherefore also it was reckoned unto him for righteousness. Now it was not written for his sake alone, that it was reckoned unto him; but for our sake also, unto whom it shall be reckoned, who believe on Him that raised Jesus our Lord from the dead, who was delivered up for our trespasses, and was raised for our justification." Rom. 4: 19-25.

It was the Lord's plan that Abraham should have a son to whom he could personally teach the great principles of righteousness that had been committed to him. And this son in turn should teach them to his children and thus they would be handed down from generation to generation as a blessing to mankind. But Abraham was already "about a hundred years old," and his wife, Sarah, had passed the time of life when, according to the due course of nature, it is possible for women to bear children. But the Father in heaven had given the promise to Abraham that he should have a son, and, "looking unto the promise of God, he wavered not thru unbelief, but waxed

strong thru faith, giving glory to God, and being fully assured that what He had promised, He was able also to perform."

Here is the secret of power in a godly life. Abraham kept "looking unto the promise of God." He did not consider his own age, neither did he consider the fact that Sarah was an old woman who had been childless all her life. If he had considered those things he never could have believed the promise of God, neither could he have had the great benefits that come from believing. But you are ready to say that this is "blind faith without evidence." There is right where you are mistaken. The best evidence any one can have is the promise of God. If God has given His promise, that is unmistakable evidence that we can have the thing promised. We highly regard the promises of capable, honest men; but the promises of God are beyond all comparison with any of the promises that men may give. Even an honest man may sometimes be placed in a position that renders it impossible for him to carry out promises that he has made in all good faith and with no other intention than to carry them out to the letter. But with God this can never be the case. He can not make a promise that He can not and will not fulfil. Therefore His promises are the strongest evidence that a person can possibly have.

When Abraham was asked to present the evidence that he was to have a son, he said nothing about his age, but pointed to the promise of God. He was ever looking at the promise. That promise was his constant joy. That promise was an ever-present reality to him. It was his never-failing evidence that he was to have a son to whom he could commit the promises of God as the priceless heritage that they are.

When we learn to regard the promises of God themselves as the strongest evidence that can be given, then are we learning to stand on those promises. Then are we learning to waver not thru unbelief, but to wax strong thru faith. And as we learn this lesson the text assures us that this faith is "reckoned" to us for righteousness.

We should learn to look at the promises of God as the most tangible and substantial thing in all the universe. Says the Master, "Heaven and earth shall pass away, but My words shall not pass away." Matt. 24: 35. And we have also this divine statement, "For as the rain cometh down and the snow from heaven, and returneth not thither, but

watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:10, 11. God is able to accomplish everything that He has ever promised in His word. And not only is He able to accomplish all that He has said, but He is fully determined to do it. His word shall not return to Him void; it is divinely decreed that it shall accomplish the thing whereunto the Lord hath sent it.

The heavens may be in commotion; the earth may be shaking, but God's word stands solidly secure. This is a truth that we may all depend upon. And since it is such a soul-comforting, and soul-satisfying truth, why is it that so few avail themselves of the bless-

ing of an abiding trust in the promises of our divine Father?

The wonderful promises that blessed and purified Abraham, together with the record of the wonderful work that was accomplished for him, were not given and kept intact till the present day merely for the sake of the patriarch who lived so many centuries ago. For the apostle says, "Now it was not written for his sake alone, that it was reckoned unto him; but for our sake also, unto whom it shall be reckoned, who believe on Him that raised our Lord from the dead." Rom. 4:23, 24.

We have frequently referred to the scriptures showing that God is no respecter of persons. If we exercise faith in the promises as did Abraham, God will work for us now just as mightily as He worked for Abraham then. Every promise is for us to-day.

T.

Studies in the Book of Daniel God the Preserver

The Mighty Power of Faith.

BABYLON, great Babylon, "the glory of kingdoms, the beauty of the Chaldean's pride," the mighty city that, by her religion and education and influence, had, for fifteen centuries or more, molded the world,—Babylon, that had brought under her wondrous spell civilizations Hamitic and Semitic, friend and foe, conqueror and conquered, had at last fallen. Hamitic civilization had put forth mighty endeavor to rule the world, and had failed. The children of Shem followed, and were dominant for many centuries. Now the children of Japheth, in the nations of Media and Persia, are given the throne. Babylon's mighty walls, supported only by weak, effeminate, luxury-loving men, were insufficient to protect her from the clearer-thinking, hardier, more frugal Medes and Persians.

Over the Medo-Persian forces was Cyrus, the virtual monarch of both peoples; but with rare forethought and wise policy he allayed the suspicions of the conquered Medes by placing one of their own nation upon the throne,—the probable son of Astyages, Cyaxres II. He may have been one of the cousins of Cyrus. At any rate he was a Median, and known to the Jews as Darius the Mede, the term Darius meaning "coercer," "conservator,"—probably a title rather than name, the same as Pharaoh.

The character of Darius the Mede, as shown in Daniel 6, is, like that of most other men, a blending of weakness and strength. His large division of the responsibility of his empire showed wisdom, and his choice of a prime minister revealed sagacity. But he was susceptible of one of the greatest temptations a ruler has to meet,—flattery from those seeking favors,—and he yielded to it, to his own discomfiture and disgrace.

One character shines out in this chapter above all the others,—that of Daniel the

captive. He was an old man now. He had kept thru all the years his purpose not to be defiled by the corruptions of Babylon, not alone in his eating and drinking, but in all his life.

He had stood as prime minister under the reign of Nebuchadnezzar, uncontaminated by court life, untouched by bribery. God was with him. To him had the Revealer of secrets opened the future. His knowledge, drawn from the great storehouse of God, had been demonstrated to be greater than that of magician or Chaldean. His wisdom, drawn from the great Fountain, exceeded that of all the wise men of the greatest empire of earth, enriched (?) by the traditions of centuries. In the business of the kingdom he was without a rival.

With such a record, knowledge of which must have extended to every kingdom with which Babylon had had to do, it is not wonderful that Darius chose him as *one* of the three presidents; not the first, as in the common version, but "one" of the three, as in the Revision, Septuagint, and others, a division of responsibilities. Dan. 6:1, A.R.V. The king would not at first thus exalt him; that was to come later, as Daniel's wisdom and merit were demonstrated in counsel. Thus the record reads: "Then this Daniel was distinguished above the presidents and the satraps, because an excellent spirit was in him; and the king thought to set him over the whole realm." Verse 3. The Septuagint declares that this was done, and following verses show this to be the fact. Daniel was made prime minister, the chief of the cabinet of three, the representative of the king.

Envy and Its Fruit.

The result of the king's preference was soon manifest. Never was merit exalted but it aroused envy in the hearts of the selfish, envy that is ever pained at the seemingly equal or greater prosperity of another.

Here is the record of their envious plotting:

"Then the presidents and the satraps sought to find occasion against Daniel as touching the kingdom; but they could find no occasion nor fault, forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find it against him **CONCERNING THE LAW OF HIS GOD**. Then these presidents and satraps assembled together to the king, and said thus unto him, King Darius, live forever. All the presidents of the kingdom, the deputies and the satraps, the counselors and the governors, have consulted together to establish a royal statute, and to make a strong interdict, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the interdict, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore King Darius signed the writing and the interdict." Verses 4-9.

1. Note the remarkable record of Daniel. Was there ever a politician in America against whom some charge of evil-doing or mistake, wrought sometime in his public career, could not be brought? Sometime he had slipped, committed some sin, made some egregious blunder (worse than sin in a politician's estimation), and so marred his life. But this was not the case with Daniel. The presidents and satraps, one hundred and twenty-two in number, set themselves to find some occasion against Daniel in his public work. They searched the records of state, looked over Daniel's books, cross-examined his private secretary,—if he had one,—interviewed his enemies; but after all the searching and prying, "they could find none *occasion* nor *fault*, forasmuch as he was *faithful*, neither was there any *error* or *fault* found in him." It was a remarkable record.

2. Then they tried another tack. Our only hope, said they, is to find some occasion "against him concerning the law of his God," his religion. Envy would condemn him for his very virtues.

3. Then the whole number of the presidents and princes came to the king,—"came tumultuously" (verse 6, margin), with great enthusiasm, telling the king that he was divine, and worthy of worship, and that all his officers had agreed that his worship should be firmly established by royal decree. Thirty days were to be given to this, during which time no one was to ask any petition of any God or man save the king.

4. The king, blinded by the "poisoned flattery," yielded, and signed the decree. Little did he know what it meant. Hannah More well says:

**"No adulation; 'tis the death of virtue;
Who flatters is of all mankind the lowest,
Save he who courts the flattery."**

5. Daniel knew what they were about, but it did not change his purpose. Character was more precious in his estimation than wealth and honor and position combined; aye, even than life. Duty must be done. He did not even counsel with his brethren. He knew what was right in the premises. He did not appeal to the king to change the law; he knew this would be futile in view of the purpose of those who framed it. They had perverted the God-given authority of the kingdom to destroy him; the faithful servant would leave his case with his beloved Master. To yield to the law of in-

(Continued on Page 13.)



THE OUTLOOK

“Watchman,
what of
the night?”

Is the World Getting Better?

ON a recent Sunday, Rev. D. S. Phelan, LL.D., the editor of the “Western Watchman,” the leading Catholic paper of the Middle West, gave a discourse on the subject, “Is the World Getting Better?” At the outset of his talk he said:

“People claim that the world to-day is not as good as it was; that men are getting worse and worse all the time. Well, I don't think we are getting any worse, but certainly we are not getting better very fast. What is the reason? This is the question of questions: What is the reason that men do not become better, when all men approve the best?”

Mr. Phelan begins his answer to these queries by saying:

“Well, we are dealing with two beings when we treat with man. Man is part god, and he is part brute. And when you link them together, when you put them under the same yoke, it is idle to ask why the divine in man does not go ahead; rather should we ask why the brute in him holds back. He can not go ahead unless both yoke-fellows go together. That is the secret. Man does approve what is right; man does love the truth; but he has a yoke-fellow, a brute, that does not love what is good, and actually hates what is true. And he can not go ahead unless he can drag this brute companion of his along with him. But he can drag that brute. He is the master. True, he has two natures: but one is higher than the other; and man can command the brute; man can chastize the brute; he can spur the brute on; he can compel the brute. And when you would answer the question, why men are not more religious, you have simply to inquire why they do not bring that brute to do their bidding.”

It is a very easy matter from the foregoing paragraph to get an idea that is wholly out of harmony with Scripture. To say that “man is part god,” and spell god with a small “g” as Mr. Phelan does, is quite indefinite. But in his next sentence he speaks of “the divine in man,” which would indicate that he thinks that man in his natural state is part God. Such utterances are quite out of harmony with these words of the apostle Paul:

“For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good is not.” Rom. 7:18.

Is Man Divine?

Mankind, apart from the real conversion that comes thru Christ, has ever been prone to believe that he had some good thing in him, no matter how depraved he might be. But the foregoing text plainly says that in mankind “dwelleth no good thing.” That is God's presentation of the matter, and God is always right.

The impulses that sinful man has to do right; the voice within him that always approves of things that are excellent; his “lofty ambitions” and things of a like nature, are not evidences that man is part “god” (or that he is part God, either), or that there is something divine in his sinful being; all these inner promptings to goodness are the evidences that God Himself is at work by His Spirit on each heart, striving to get man to surrender the wrong, sinful self, and turn to the Lord for the power of cleansing from all this evil, and also for the divine power to do the right.

The man who will yield to this voice from the Lord will find that it is not necessary for him to continually trail the “brute” nature after him all thru his life. The “brute” may be completely destroyed thru the almighty power of the Christ of God. It is not necessary to continually torture one's self and to inflict ceaseless rounds of penances in order to “chastize,” harass, subject, and weary the

“brute.” The thing to be done is to surrender unconditionally to Christ, and in the mighty power of His righteousness the “brute” is put to death; and by the exercise of faith and prayer and a constant study of the divine word of God the “brute” may be ever held in the chains of death, so that the Christian may constantly enjoy the strong and pure life of right-doing. But all this glorious work is accomplished by the power of God, and not by man exercising what he mistakes for a divine principle within himself.

Love for the Fighter.

In another part of his discourse Mr. Phelan said:

“Now I love a fighter. I love war. I believe in war, because I believe in manhood. And as long as men will believe that there is for them something more precious than life, so long will there be war in this world. You ask how long war will continue? I answer, as long as there will be true men in the world; men who regard truth as more precious than property; who will regard purity as more precious than gold; who will regard honor as more precious than life. And as long as you have men in this world who will respect truth and honor and purity more than life, so long will you have war.”

From the standpoint of a man of this world who looks to this world as the great center of his ambitions, the foregoing quotation is sound. But where does the teaching or practise of Christ authorize any such utterances in His name? Certainly the foregoing utterance from the doctor is not in harmony with the text which says:

“Then they came and laid hands on Jesus, and took Him. And behold, one of them that were with Jesus stretched out his hand, and drew his sword, and smote the servant of the high priest, and struck off his ear. Then saith Jesus unto him, Put up again thy sword into its place: for all they that take the sword shall perish with the sword.” Matt. 26: 50-52.

Or how can his utterances concerning war be made to harmonize with the following statements of the Master in His great inaugural address, His sermon on the mount?

“Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go one mile, go with him two. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

“Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven: for He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same?” Matt. 5:38-47.

There is higher ground for the Christian to stand upon than the ground of the soldier whose sole object is to kill and to destroy. There are more powerful weapons than the sword and spear of the arm of flesh. The Christian soldier is ever and always to say:

“For tho we walk in the flesh, we do not war according to the flesh (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds); casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of

Christ; and being in readiness to avenge all disobedience, when your obedience shall be made full.” 2 Cor. 10:3-6.

Fighting for Moral Victories.

These Bible statements all show that the work of the Christian is to get moral victories; his work is to develop character that is in harmony with the life and example of the Lord Jesus. The life of the Christian is to be built upon the solid foundation of righteousness, and not carved out with the sword. “The weapons of our warfare are not of the flesh,” but they are nevertheless “mighty before God to the casting down of strongholds.” The weapons of the Christian's warfare do not carry him onto the bloody field of carnage, but they draw him instead into that place where mind and heart are yielded to the power of God, and to the peaceful, tho mighty, influences of His Spirit.

Is Universal Peace Possible?

Many people have been teaching in these times that we are coming to a time in this world when men will no longer go to war to kill each other with the rifle and the sword. But with the teaching of strong men in the Catholic Church to the contrary, the work of securing such a peace in this world is not very promising. The whole history of the Catholic Church is closely linked with the intrigues and maneuvers of politicians. She has always worked to get hold of the civil power to subordinate it to the uses of her church. Her strongest men are, and ever have been, most masterful politicians. She is, and ever has been, on the alert to use every bit of her influence to help her to dominate in the politics of the nations of earth. And since this is her history and character it is perfectly natural that she should pay her tributes of homage to the forces of war.

We say these things in the terms of highest respect to the individuals who compose the Catholic body. The most of the members of that church were born and reared under the influences of her teachings. But it is due to even the Catholics themselves that they should closely compare the teachings of the men in her church with the teachings of Jesus Christ. For it is by the words of the Bible that men will be judged, and not by what any church teaches. T.

“Shall He Find Faith?”

THE *Independent*, once quite an orthodox journal, now a leader in higher criticism, refers to 238 different titles of works on the second coming of Jesus Christ, and counts that the great majority are “veriest rubbish,” and the remainder hopelessly out of date; and then advises its correspondents to take Dr. Clark's “Outline of Christian Theology,” which is a “mine of common sense and spiritual insight on the truth of the Christian religion.” But the poor correspondent if he follows this advice, will find nothing—absolutely nothing—but Dr. Clark's say-so and his own conclusions; for Dr. Clark admits even the fallibility of Jesus, and questions whether Christ Himself was not mistaken as regards His second advent.

The same article tells us that as we advance in the New Testament, the writers themselves change, for we learn “in the fourth Gospel the return is no longer marvelous and apocalyptic, but the quiet coming of the Spirit to the heart. And this is the only *parousia* which can be preached with any compelling message to the men of to-day.”

We are further told that “no considerable body of people will ever again anticipate the personal return of Jesus to the earth. The pervading of

society by His Spirit, which is actually taking place, is something a great deal better." But that simply means human consciousness; and of course the unregenerate Christian is much better satisfied to go on in the old way. People do not like to hear of the Lord's personal coming, and yet that is the very thing which the fourth Gospel presents. "If I go, . . . I will come again, and receive you unto Myself." In that last recorded prayer of Christ's in the 17th of John, we read further, "I will that they also, whom Thou hast given Me, be with Me where I am;" and we are also instructed in those wonderful unfoldings of spiritual truth,—the 14th, 15th, and 16th chapters,—that the Spirit takes Christ's place when He is absent, and that it is expedient that He go away in order that the Comforter might come. And the closing book of the Bible, written by the same beloved apostle, at about the same time, rings with the second coming of Christ from beginning to end.

We will not dispute the *Independent's* statement that no considerable body of people will anticipate His coming, but we are sorry that that is so. This, too, confirms the words of Jesus, that "when the Son of Man cometh, shall He find faith?"—that is, *this* faith, as to His coming, on earth. The question implies that He will not; and leaders of religious thought are doing all in their power to educate men away from the thought of His coming. Yet He is coming again. "Unto them that look for Him shall He appear the second time without sin unto salvation."

Union of Churches.—The *Evening Bulletin* of Philadelphia, date of February 11, reports Archbishop Ryan (Roman Catholic) as saying that there may be a corporate union of the Anglicans and the Episcopalians with the Catholic Church in the near future. The present agitation, he declared, is "a continuation of a movement that has been going on for some time in England, aiming at a reunion with Rome." He says again, "I think a great many Episcopalians will come into the Catholic Church individually, and there may be a corporate union." Of the Episcopal clergy he says, "They are not priests. They would have to be ordained. The clergy of the Greek Church are priests, and when a number of them came into the Catholic Church their orders were recognized as valid. They came on the ground that concessions would be made to them in certain matters which were not essentials, but matters of discipline, such as receiving the holy communion under the forms, the marrying of clergy before ordination, etc. Then there are the Syrians, Ruthenians, etc., which are permitted to have their own peculiar rites. But all these people are one in articles of faith and in essential discipline, and all united in the Catholic Church under the pope, the successor of St. Peter." One of the schools of thought in the Episcopal Church led by Father Paul is doing its best to induce its fellow Anglicans to acknowledge the primacy of the See of Rome. If this point is gained, they will come into the Catholic Church in a body. Referring to a book written by Father Paul, Archbishop Ryan says, "It is a defense of the primacy of St. Peter and would be regarded as thoroly orthodox by any Catholic." The same paper in a despatch from New York, February 11, declares that the High Episcopalians are organized for the purpose of bringing their church back to the Catholic fold, with Father Paul as its head. Three special movements are referred to, one for the union of Episcopalians and other Protestants, one for a union between the Episcopalians or Anglicans and the eastern "Orthodox" churches, and the last a union of the Anglican or High Church Episcopalians with the Catholic Church. Sometime it will mean a confederation of all, for so the sure word of prophecy declares.

The milk question is becoming one of national importance in England and Germany, and ought to be in this country. A large percentage of cows are said to be afflicted with tuberculosis, and the handling of milk in many places is filthy.

The "European Concert."

MUCH has been said during recent decades concerning the "concert among the powers of Europe to keep the peace." When any of the weaker nations are in danger of being dismembered or broken up, some one or more of the "great world powers" steps in and prevents it. This has been done so often that there has come to be a general belief that the powers are bound together to keep the peace and that big wars will be therefore averted. The plan has been carried out largely thru the jealous fear among the nations as a whole, lest any one nation should become strong enough to act as a dictator to the rest.

Trade and the conquest of territory are usually at the bottom of all the difficulties between nations. And one of the principal bones of contention between the powers of Europe has been the Turk and his territory. They have had a determination among themselves that no one of the so-called Christian powers should be allowed to get possession of Constantinople with all its great advantages in a military and naval way.

Recently, however, Emperor William has become very friendly to the Turk, and it is thought that he has come to consider that his navy is sufficiently strong to vie with that of England (the British navy has heretofore been acknowledged protector of the Turk), and that he may now break away from the concert of powers and reap some benefits of his own from Turkey. Nothing special may come of this, but it is interesting to note from day to day the materials for war that may be seen among the nations. We are rapidly coming to the time when the war of the great day of God will break forth, and he is blind who can not see that the materials are gathering in every quarter of the globe, preparatory to the awful strife of that near-by time.

Trade was never sought for more eagerly nor with more covetous determination than at the present time. Greed for gain is one of the most marked conditions and evils of this age. This being true, the subject-matter for wars will be ever abundant, and while good men and women should always be doing all they can to promote peace, yet all who are studying the prophecies know full well that there will be no peace on this earth till the coming of Him who is the Prince of Peace, the Son of the living God. Between now and the time when Christ shall actually appear in the clouds of heaven, there will be more and more war talk and greater and greater war preparations, until finally the great war of the great day of God, as foretold by the prophets, will break out, and shortly following that the end will come.

Sunday Laws Infringe on Personal Liberties.

WHEN we begin to legislate in religious matters or in things that pertain exclusively to the individual conscience, we are going to infringe on some one's rights and liberties. It is inevitable. As a matter of fact, in the realm of conscience there is no other right than the right of individual conscience. There is no such thing as a collective, corporate, or sectarian conscience. Conscience pertains solely to the individual. It is the individual's own view of his personal relation of faith and obedience to God, neither is there such a thing as "civic righteousness." There is only one kind of righteousness, and that is the righteousness of God. It is imputed to us as individuals and not as a corporate body.

Religion is calculated to make men righteous. Then, since religion pertains solely to the conscience, to our duty to our Maker, and no one can deal with our conscience righteously but our Maker, it necessarily follows that all religious legislation is unrighteous legislation.

Sunday legislation is religious legislation, it matters not by what name it may be called, or under what garb it may be carried on. We will state two undeniable facts in evidence of it: First, Sunday is a religious institution; it originated as such, it is observed as such. Second, leaders in this Sunday-law movement are religious.

From the first Sunday law that was enacted by

Constantine in the fourth century to the last Sunday law that has been enacted in the world in the twentieth century, it has had for its object, directly or indirectly, to make people more religious. We repeat that we can not make people more religious by legislation. It only makes hypocrites of those who submit to it, and if allowed to go on to its ultimate end it will result in religious persecution.

The pages of history are written with the blood of innocent victims for over 1,000 years as a result of the first Sunday law enacted by Emperor Constantine in A.D. 321. And since human nature is the same the world over and in all ages, and since like causes produce like effects, it follows that the same kind of legislation now would produce the same results.

So, with malice toward none and good-will toward all, we must register our objection against religious legislation in all its forms.—L. H. Logan.

Pure Milk in San Francisco.—With the endeavor to clean up the city, on the part of the united forces of federal, state, and municipal governments, there are also organizations which are fighting for pure food. Milk conditions have been shown to be deplorable. Stringent laws have been enacted against these unhygienic, unsanitary milk supplies. The law has been upheld by the courts, and if properly carried out, San Francisco will be given better milk in the future. The same warfare is extended to the butcher shops, and thousands of pounds of meat have been condemned. Let the good work go on. Sometime perhaps men will learn that there is a better food than meat, one that will sustain life and energy equally as well or better, and that food is an endless variety of fruits, grains, and vegetables.

In connection with the discussion of drunkenness at Stanford, it is stated by those who seem to know that Stanford is not an exception in the matter of drunkenness, but that in other great universities in the land it is just as common. This certainly is a sad condition of things. If the great centers of education are weakly yielding to the destructive appetites and desires of human nature, what can we expect of the product they will turn out? True education ought to build up a whole man, mentally, physically, spiritually, well-balanced and strong to meet the perplexing trials and conflicts of life. That education is defective which develops such a class of students as is in evidence in some of the great institutions of learning, or which condones their weakness and vices.

San Francisco is opening a free market in which producer and consumer can be brought together. One of these is to be located on West Mission Street, between Herman Street and Deboe Avenue; and one is planned on the water-front at the gore formed by East, Pacific, and Dunn Streets. Mr. John H. Behan, clerk of the Board of Supervisors, 70 Eddy Street, solicits correspondence with producers and growers. This is a splendid step if carried out justly, as we are assured it will be. It will prevent tons of produce from being dumped into the bay if the trust can not get its price. People in San Francisco ought to hurrah for a free market.

Jews and Sunday Laws.—The *Pueblo Star-Journal*, of February 9, published a long paper from Rabbi Montague N. A. Cohen, of the Jewish synagog in that city. While he inveighs against the blue laws of New England, at the same time he urges a civil rest day. This is nothing strange. Rabbi Cohen does not know the first principles of true Sabbath-keeping; if he did he never would seek to obtain a civil Sabbath law. No Jew who believes the Bible would hold with Rabbi Cohen in his position.

Fire Losses in San Francisco.—The *Scientific American* tells us that the actual fire losses in San Francisco at the time of the earthquake were \$600,000,000, only \$200,000,000 of which was covered by insurance, leaving a net loss of \$400,000,000.



'Tis but a Step.

SAY not that we from heaven are far,
When holy thoughts thereto may run,
And every breath of faithful prayer
Brings answer ere our words are done.

Say not that life is dark or lone,
That here unseen, unheard, we lie,
When stooping from His glorious throne,
The Eternal hears our meanest cry.

Say rather, God and heaven are near,
And we, by golden links of prayer,
Are bound with every human fear
To Him, the highest, holiest there.
—G. Milner.

Progress of the Work in Fiji.

THE great Gospel commission embraces every people, nation, kindred, tongue, and it has made each who has heard the joyful news a debtor to every one who has not heard it. What a responsibility it places upon us who know the truth for this generation! No other people has been called upon to take the Gospel to the whole world in a single generation. May the Lord help us to face the situation and apply ourselves to work with an earnestness that will bear all things, hope all things, and endure all things.

The work in the Fijian mission field is onward, and gathers more strength from week to week. A few years back we could count our membership on two hands, but now the numbers have reached up into the hundreds. The past year has been quite an epoch in the work here. We see the stately steppings of our God in our midst, and see Him leading on before. We can not prepare workers fast enough to fill anywhere near the calls for help. We are encouraging a more mature class of men to enter our school so that they can prepare quickly for the field.

Thru the generosity of our Australian brethren we have been able to purchase nearly three hundred acres of very good land for our leading school for this mission. It cost us \$1,250. If we were to purchase the same piece now, a much larger figure would be required. At our last council in June our native converts passed a resolution that in every town where there should be any of our people that they should give a piece of land for a church-building, and another piece for the teacher's house, besides farming land.

These people are very poor. A penny to them is like pounds to us. If it were not for their lack they would give liberally to the support of the work here. Yet they give liberally in their poverty. At our last week of prayer the offering was a little over one hundred dollars. While other denominations find it difficult to get them to give, and

have to resort to devious ways and means to gain this object, we find no trouble by following the Bible way. As we stick to the Bible plan of giving, the natives are led to have confidence in us; for they can see that we are not trying to make merchandise of them. How much we ought to thank God for the tithing system!

Some of our Australian and American brethren have thought it a privilege to support some of the workers here. This has been a great help and blessing, besides, we know that it reacts in a greater measure upon these dear, self-sacrificing brethren.

The superintendent of our school work in Fiji has lately been appointed to New Guinea. With this appointment we are enabled to send out our first Fijian missionary to a field beyond. It is a cause of great rejoicing to us to see this advance step. It will not be long before numbers of our young men here will be telling the message in the now unentered groups.



Our Fiji Workers.

Another fact that is appealing to us in this field is that there are about thirty thousand Indians from India that must have the message given to them. In fact they are calling for it of themselves. Then we have several thousand Europeans. The field is indeed white for the harvest. What is one European laborer for such a field? O, for more to labor in gathering in the harvest. "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."
C. H. PARKER.

Our Work and Workers.

EIGHT persons were baptized at Santa Barbara, Cal., January 12.

BRETHREN V. W. ROBB and W. A. Easley report two families won for the truth at North Cedar, Kansas.

TENT-MEETINGS at Northcote, Melbourne, Australia, held late in the year 1907, resulted in the conversion of sixteen, with continued interest.

FIVE were added to the Kansas City church last Sabbath (February 1). Two of these were the re-

sult of Bible work being done there."—Kansas Worker.

BOLIVIA is receiving the light of the truth thru Brother E. W. Thomann, who is conducting studies at Cochabamba. The meetings are attended by students, all Catholic.

MADAGASCAR has no living preacher of present truth, but the brethren in Australia are sending the printed page there, and several are learning to love the truth as a result.

BROTHER Huntington writes from Utah that five more converts are reported by Brother Charles Nelson, one of their Scandinavian workers, from Logan for January."—Pacific Union Recorder.

BROTHER A. G. HOUGHY reports 272 baptisms in the West Michigan Conference last year. Four new churches were organized. Donations to foreign missions amounted to \$21,208.40, an increase over the previous year of over one thousand dollars.

"My delivery was extra good," "twenty-two orders in three hours," "in all, I sold books to the amount of about twelve hundred dollars," are expressions from the report of Brother Thomas H. Davis who has been canvassing in Ecuador for "Patriarchs and Prophets."

THE largest Seventh-day Adventist Union Conference is the Russian Union, which was organized by a small body of delegates from all parts of Russia, October 26-29. Perfect freedom is allowed our workers in that hitherto closed land, and the work is onward. The Russian membership is 2,553.

THE Central Union Conference held its regular annual meeting at Boulder, Colo., January 23 to February 2. The officers elected were: E. T. Russell, president; A. T. Robinson, vice-president; B. E. Huffman, educational secretary; Meade MacGuire, young people's secretary; Union College, treasurer.

FOLLOWING are the officers elected for the North Pacific Union Conference, at a meeting held at College Place, Wash., January 31 to February 9: President, W. B. White; vice-president, G. E. Langdon; secretary, A. G. Adams; treasurer, C. H. Castle; educational secretary, M. E. Cady; religious liberty secretary, A. J. Breed; general field missionary, C. E. Weaks.

SOUTHEASTERN UNION CONFERENCE is the name of a recently organized union conference composed of North Carolina, South Carolina, Georgia, and Florida, and the eastern halves of Kentucky and Tennessee. Of this conference K. C. Russell, of Washington, D. C., was chosen president. G. A. Irwin, also of Washington, was chosen as president of the Southern Union Conference.

Wanted for Missionary Work.

ENGLISH or German papers and tracts; Mrs. G. F. Fraser, Homewood, Ill.

SIGNS, Life Boat, Watchman, and tracts. Address, I. T. Reynolds, Pineville, La.

PAPERS and tracts for ship missionary work; Alfred Dyberg, 220 Main St., Vallejo, Cal.

CLEAN copies of SIGNS and other denominational literature; D. P. Rans, 26 Madison Ave., Hamilton, Ont.

SIGNS, Little Friend, Watchman, and any foreign tracts and papers; address, Florence E. Howard, 155 Orange Ave., Irvington, N. J.

ANY denominational papers, books, and tracts, for distribution among Indians; address, Sumner B. Taft, Kiowa Agency, Anadarko, Okla.

CLEAN copies of our papers and tracts for use in supplying a reading rack in the railroad depot. Address J. W. Johns, Box 365, Guymon, Okla.

Studies in the Book of Daniel.

(Continued from Page 9.)

iquity meant destruction of character; more than this, it meant dishonor to God, whose representative he was. Better death a thousand times than loss of character or falsity to his trust. The king and all Medo-Persia were but for a time; God and His kingdom were eternal. He would stand for God.

The Worth of a Purpose.

The worth of a purpose is shown, not in sweet sunshine and pleasant paths, surrounded by friends, but it is revealed when the sky is dark, the path rugged and uninviting, beset by temptations and snares, and there is no one to help save God, and He seen only by the eye of faith. Daniel's purpose was not for a sunshiny day and on easy paths, but for life, in whatever paths it led; and therefore, when he "knew that the writing was signed, he went into his house (now his windows were open in his chamber toward Jerusalem); and he knelt upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." Verse 10.

There was no spirit of braggadocio in Daniel. He did not defy the law. If the law contravened the righteous purpose of his life, his solemn duty to God, that was only incidental; it was not a principle to mold or change his steadfast purpose. He continued to do as he had ever done. Neither did the man of God yield to human fear. He might have argued that discretion is the better part of valor; that it would be more politic to close his windows and pray in secret for the next thirty days. But he did nothing of the kind. His windows were usually open toward his beloved Zion; he would leave them so. He had his regular seasons of devotion, tho doubtless the busiest man in the empire; he would not depart from this duty and privilege. And his enemies knew that he would not. They assembled at the stated time, "and found Daniel making petition and supplication before his God." Verse 11. They expected to find him there. He prayed as beforetime, and doubtless for the very men that were plotting his destruction; for did he not serve God? and had not God said, "Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it?" Jer. 29:7. Daniel also gave thanks to God. He knew that his prayer was heard; that it would be all well whatever came.

(Concluded Next Week.)

Literary Notices.

"English Synonyms, Antonyms, and Prepositions." By James C. Fernald. 564 pages, cloth. Price \$1.50 net. Funk & Wagnalls Company, New York and London.

It is not pleasant to read a composition or hear an address in which over and over, and frequently, the same word is used to express a thought when the language furnishes from two to a dozen synonymous terms; for the English language is peculiarly rich in synonyms. The reason is that it has appropriated from every great language of the world. Yet these synonyms often differ, sometimes radically, in meaning. To avoid both extremes—either barrenness in expression, or the careless and incorrect use of words—a study of synonymous words is necessary. In such a study the student can

find no better help than the work named above. More than 7,500 synonyms are classified and discriminated. The prepositions to be used with many of these words are indicated by illustrative examples. Another great help to the student is the list of antonyms, or words of opposite meaning. Questions and examples are given in Part II to encourage the study and facilitate the acquirement of the right use of the various words treated. Both author and publishers are entitled to our thanks.

"American Communities and Cooperative Colonies." By William Alfred Hinds, Ph.B. Second revision, 608 pages. Charles H. Kerr & Company, Chicago.

Mr. Hinds has given us a valuable contribution in bringing together in one volume the various communistic settlements and cults from the Ephrata Community in Pennsylvania, 176 years old, to Fellowship Farm Association, Westwood, Mass., the latest of colony experiments. The rise or attempted rise of a hundred or more communities is given, and also the failure of most of them. Still the author believes in ultimate communism because of the man's longing for it. It will never be reached in this world. Man's longing will be met only in Jesus Christ and His coming sinless kingdom of regenerate souls.

Liberty, Union, and Democracy. The National Ideals of America." By Barret Wendell. Price \$1.25 net. Charles Scribner's Sons, New York.

This book contains four lectures delivered before the Lowell Institute, in Boston, 1905, as follows: "The National Character of America," "Liberty," "Union," and "Democracy;" and these were the outgrowth of lectures delivered in France. Mr. Wendell holds, and rightly, we believe, that the true American character is not composite, but peculiarly, distinctly American, indigenous to the soil, born of revolution and desire for liberty. His lecture on liberty is a discussion to quite an extent of the national and states' rights ideas, the unit of government, and the rights of the individual, but, strange to say, he does not even touch on the principles of religious liberty, which played such a part in American independence. Like others, the author seems to misinterpret the phrase, "All men are created equal," in the Declaration of Independence to mean equality in point of mentality, power, etc., when, as we conceive it, the fathers meant equal in point of privilege, in the enjoyment of "life, liberty, and the pursuit of happiness," to which the ignorant dolt is as clearly entitled as the chief magistrate. Mr. Wendell has given some readable essays, but we wish he had developed some of his principles further.

"A Desk-Book of Errors in English, Including Notes on Colloquialisms and Slang to Be Avoided in Conversation." 232 pages. By Frank H. Vizetelly, F.S.A., associate editor of the Standard Dictionary. Funk & Wagnalls Company, New York and London.

This handy little volume bound in red cloth is one of the Standard Desk-Book Series. It stands for correct English. The preface declares: "The purpose of these pages is not to dictate a precise course to be followed, nor to lay down rules that will prevent any speaker or writer from exercising his privilege as an individual of speaking or writing freely and independently the thoughts that are uppermost in his mind. It is, rather, to point out common errors which he may unconsciously commit, and to help him to avoid them and the vulgarisms of the street which have crept into the language, as well as those absurd blunders that have been recorded as the unconscious acts of persons qualified in other respects to rank as masters of English." The author has given us a helpful little manual. May it prosper on its way.

"The Union Prayer Meeting Helper, 1908." Notes by the Rev. W. C. Stiles, Brooklyn, N. Y., and Prof. Robert Scott, Montclair, N. J. Topics prepared by the Rev. Claude R. Shever, St. Louis, Mo. Price 25 cents. Funk & Wagnalls Company, New York and London.

This handy little book contains a calendar of 1908, fifty-two excellent topics for prayer-meeting for the year, notes generally good, and many excellent hints on the conducting of prayer-meetings. Sometimes the notes are most excellent, as in topic 6, sometimes they flatly contradict the Scripture, as in topic 30. But the little book is worth its price and more in its suggestions and arrangement.

"The True Method of Healing." By George Mitter, Pastor Third German M. E. Church, 603 Livernois Ave., Detroit, Mich. English, 50 cents; German, 80 cents. Address the author.

Mr. Mitter first considers the true method of

healing the human soul, by leading the soul to Christ by the word and Spirit. In the healing of the body the author holds that "the vital force of the sick body" is the only power that can heal. To assist this vital force the body must be cleansed externally and internally. He also admits the influence of the mind over the body, and endeavors to prove his basic proposition by appeal to magnetism, hypnotism, etc. But he makes a sorry argument when he endeavors to prove that the cases which Jesus healed were by the same method; namely, inducing the vital energies of the sick body to effect the healing. It is so much easier to believe that Jesus healed by the power of His life, infused into the sick or dead.

"The Secret of a Good Memory: A Practical Treatise on Memory and Its Cultivation." By J. Mortimer Granville, M.D. Eagle Printing and Binding Company, Pittsfield, Mass.

In this volume the author presents the principles developed and originated by Mr. J. W. Clarke, of London, England. The contention of the author is that every person has some one sense more acute than others, some best way of taking in notions or ideas, some by the eye, for instance, others by the ear. This sense or method should be more strongly cultivated and made to subordinate others to its purpose of building up a good memory. The secret of good memory is therefore in ascertaining the way by which our thought makes its most permanent records, to learn the faculty most serviceable, and cultivate it to its highest degree of usefulness.

"China and Methodism." By Bishop James W. Bashford, 118 pages, 35 cents, net; Published by Jennings and Graham, Cincinnati, Ohio.

This little volume gives an interesting account of the land and the people of China; it tells of their religions, and also describes the progress of Christianity in the empire. In a chapter on "Possibilities" in China the opportunities for Christian work are set forth in a convincing manner. The volume came from the press in 1906 and was designed as an appeal especially to the Methodists of the United States to stir them up to suitably participate in the centennial celebration of the founding of missions in China, which celebration was held in Shanghai the last of April and the first of May, 1907. And while the book was prepared for that special purpose, yet it is full of valuable and interesting facts.

"Practical Christian Sociology." By Rev. Wilbur F. Crafts, Ph.D. Revised, fourth edition. Funk & Wagnalls Company, New York and London.

This book is a collection of lectures by the author on Moral Reforms and Social Problems. Mr. Crafts is a prodigious worker, a user of apt similes and trite metaphors; but he is poisoned with the virus of the National Reformers, and therefore believes and works for impossible things thru a union of church and state. He believes in not only rendering to Caesar the things that are Caesar's, but in Caesar's compelling men to render to God the things which the National Reform Bureau, of which Mr. Crafts is the head, decides to be God's. Some of his reforms are truly to be commended, but when he enters the religious field, he is a forerunner of the recrudescence of the Dark Ages. The book is valuable for its facts and figures; it is venomous in its politico-religious teaching.

"The Apostles' Creed: Its Origin, Its Purpose, and Its Historical Interpretation." A lecture with critical notes by Arthur Cushman McGiffert, Washburn professor of church history in the Union Theological Seminary, New York. 1,206 pages. Charles Scribner's Sons, New York.

The contention of Dr. McGiffert is that the Apostles' Creed is a growth founded on what is called the old Roman Symbol, a much abbreviated form; that the latter arose in the second century, in Rome, as a baptismal formula, a protest against certain errors which had then begun to come into the church. From the lecture and the learned notes one can easily see that the creed has no other authority than tradition. The book will be chiefly of interest to those who wish to know the traditional beginnings of extra Biblical customs.

"Of Such Is the Kingdom, and Other Stories from Life." By Richard L. Metcalf, associate editor of *The Commoner*. The Woodruff-Collins Press, Lincoln, Neb.

This little book is a home brightener in its sweet stories of children, and brave souls. We may not always agree with its death-bed theology, but we feel constantly that we are in sympathy with the writer, whose touches of nature make all his readers kin.



The Building of a Home

By Mrs. L. D. Avery-Stuttle

Duties of the Son and Brother in the Home.

THERE is something in the beautiful story of the Prodigal Son which appeals irresistibly to the hearts of the boys.

"I tell you," says Johnnie Wildhead, "I shouldn't expect to be forgiven if I'd ever done like the prodigal. I don't believe my father'd run to meet *me*, with a nice robe and a gold ring. Why, last night I stayed out till eleven o'clock because I couldn't very well get away from the boys. My father met me in the hall as cross as two sticks. He didn't have any ring for *me*, I can tell you. 'Don't you remember, John,' he said stiffly, 'that I told you to be home at nine? your mother and I have been sitting up waiting for you all this time;' and then he added severely: 'Now, don't let this occur again.' Mother's eyes were all red and swollen, and I heard her say to father that she believed she smelled cigarets on my clothes. I hurried off to bed fast as I could go; but I do think it's too bad I can't have my own way at all, but must be watched like a little boy,—why, I'm most fifteen years old!"

So says Johnnie Wildhead, as he straightens himself up very straight, tips his hat a little farther on one side, and assumes an air of great importance.

Of course, boys, this is Johnnie Wildhead,—it isn't *you*! I don't suppose any of you would do as he does,—but just step in a minute and listen while I have a little talk with young Mr. Wildhead.

You say, John, that your father did not meet you with a robe and a ring. Well, my lad, did you comply with the conditions with which the prodigal in the parable complied?

"Why, I didn't know that the prodigal did anything worthy of imitation, except to go home."

But he did, John. Do you forget that the first and only thing he said was, "Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants." He was humble enough to take the lowest place if he might only stay at home. Now, sir, did you meet your father with the words, "Father, I have sinned"? Then how could you expect the ring and the robe?

Seriously now, do you not think your father and mother showed great care and love for you in sitting up until you came home? Don't you remember how pale your mother looked, and how tired your father seemed? Your father is getting to be an old man, John, and your dear mother will not always be with you. She was weary last night, and

needed her rest, but she could not sleep while you were away. She feared you were in bad company. It would break her heart if she knew you were spending all the long evening with those rough, profane Blank boys. The first thing you know, sir, you will be learning to drink beer like an old toper. Already your mother smelled cigaret smoke on your clothes,—this you admit.

Tap on the Window, Mother.

By Mrs. L. D. Avery-Stuttle.

TAP on the window, mother,
Your boy is going astray;
Don't you see him wandering far—
Afar from the narrow way?
O beckon the poor boy homeward,
Why should he longer roam?
Perhaps a tap on the window-pane
Will bring the wanderer home.

Tap on the window, mother,
He's going down the street,
Perhaps your boy may even now
Some dire temptation meet;
For the world is full of evil,
And the future who can tell?
Ah, the path to heaven lies very close
To the pathway down to hell!

Tap on the window, mother,
Your boy may hear the sound,
He may see your fingers beckoning
Away from enchanted ground.
When he heedeth not your weeping,
Tho' tears may fall like rain,
When his ears are deaf to the voice of
prayer,
Then tap on the window-pane.

Tap on the window, mother,
How can you give him up?
How can you yield your darling boy
To the snares of the drunkard's cup?
Perhaps he may heed your signal
When tears are all in vain;
Then add to the voice of earnest prayer,
A tap on the window-pane.

Come, tell me now; you have learned to smoke, haven't you?

"Well, the boys made fun of me. They called me a baby, and I couldn't stand that,—I'm no baby—I'm in my fifteenth year."

So you told me before. Yet you are not man enough and you have not enough true courage to brave a little ridicule. O John! you are a great coward, in spite of your fifteen years. How long before you are going to be a *man* instead of a *coward*?

I see your eyes snap at that word "coward." I hope you are not angry with me,—wait, I'm not done yet. I want to speak a word about the way you treat your sister. She is a little younger than you, and so you treat her as if she were your inferior. This

morning you were not civil to her. You were positively cruel. Is that the way a true gentleman treats those who are weaker than he? If that is your idea of manliness, I pity you. Why do you not treat your sister as well as you do other girls? When you meet Amy Jones or Susie Dean on the street, you very gallantly raise your hat. That is good; I am glad you do; but what has your own dear sister done that she is not entitled to as much love and respect as other girls? If any other fellow dared to treat her as you do, you would be angry enough to punish him. Do you not see that you lack some of the qualities of a true gentleman?

Now then, my boy, turn square about. Be loving and kind and helpful in your home. Quit staying out late nights. Break off from your questionable companions. Don't smoke another one of those dirty cigarets. Be good and generous toward your sister, and never be ashamed of showing your affection for her. Be *brave* enough to dare the ridicule of bad boys, even if they are larger than you. Don't be afraid of being laughed at if you should be seen to give your mother a good, warm kiss now and then. She loves you, Johnnie Wildhead, better than any one else does in this world. And remember that your father needs your help. Quit dawdling. Have some aim and object in life. Don't deceive yourself into the idea that you know it all, even if you *are* almost fifteen. You can't imagine how disgusting your pompous airs appear to every one. Have courage enough to confess your faults, both to the God whom you have offended, and to your parents and friends,—and perhaps, Johnnie Wildhead, you may yet become a *man*, and a true one.

What! crying? I'm glad to see those tears—you need not try to hide them, they are the best proof of a tender and loving heart, and they are a much better proof of true manhood than a cigaret between your lips.

Now, boys, all this has been said to John Wildhead. But if any one of you should notice that Johnnie's coat fits you exactly, why, just put it on; and then you will not have listened in vain, and maybe some day you will be glad you heard every word.

Our Candle Is Burning Out.

A LITTLE girl was asked one evening why she kept so steadily at her work; whereupon she promptly said: "My candle is almost gone, and I have no other."

Her answer was suggestive. Life is the candle; and it, too, is partly gone—it may be almost gone—and we have no other.

Because her candle would soon go out, the little girl felt impelled to make the most of it while it should last.

What lesson comes from this to your heart, my brother, as you pause at the

threshold of a new year to think of the years gone by, of the work to be done, and of the time before you in which to do it?

One thing is sure; some of your candle is gone. It may be the greater part of it is burned out now. Quite an appreciable portion of it has gone since 1907 began, and here it is burning rapidly into 1908. Have you any special work that should be done before your candle goes out? All that is gone has gone forever. You can never again have the opportunities that have been neglected. Whatever we do must now be done in the little time that is left us. If we are dissatisfied with the little we have done, there is only one remedy—fill full all the time we have left. The candle is rapidly burning out and we have no other.

—Sabbath Recorder.

Annual Meeting Notice

The Eleventh Annual Meeting of the California Medical Missionary and Benevolent Association, for the purpose of electing four or more members of the Board of Directors, and transacting any other business that may properly come before the meeting, will be held at Sanitarium, Napa County, California, on Wednesday, March 11, 1908, at 12 o'clock M.

L. M. BOWEN, *President.*
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Bible-Readings for the Home Circle. This book comprises 162 readings for public and private study, and answers nearly 3,000 questions on religious topics—practical, historical, and prophetic. It contains 600 octavo pages, printed on a superior quality of tinted paper, embellished with 57 full-page engravings and 170 ornamental headings, together with 10 full-page Scriptural and prophetic diagrams, 3 colored plates, and other attractive features. The bindings are elegant and substantial, the styles and prices being as follows: Cloth, gilt side title, marbled edges, \$2.75; library, marbled edges, \$3.75; full leather, marbled edges, \$4.75. Cheap edition, 400 pages, solid type, no illustrations or colored plates, no poetry, thin paper, brown cloth, plain edges, \$1.25. **Address this office.**

Two Republics, The. By Alonzo T. Jones. A comparative history of the two greatest republics, Rome and the United States. The study of years and elaboration of many volumes are presented in a concise and pleasing manner. In reviewing the history of the Roman republic, the rocks upon which she stranded are clearly pointed out. It contrasts the principles underlying enforced religious observances with the true principles of religious freedom for every man, as guaranteed by the Constitution of the United States. One octavo volume of 899 pages, clearly printed on fine, tinted paper, beautifully and substantially bound, and illustrated with over 67 full-page engravings. Cloth, marbled edges, \$2.50; cloth, gilt edges, \$3.00; Library, marbled edges \$3.50. **Address this office.**

Seventh-day Adventist Hymn and Tune Book. The best selected and arranged hymn and tune book ever issued. Contains 1,413 hymns and 568 of the choicest tunes and sacred songs ever written. 640 large pages. Cloth, plain edges, 75 cents; half leather, marbled edges, \$1.50; Russia, marbled edges, \$2.00; Turkey morocco, gilt edges, \$2.25; Levant, round corners, gilt edges, leather lined, \$3.25. **Address this office.**

Colds.—By G. H. Heald, M.D. A treatise on the causes, prevention, and cure of colds. White leatherette binding. 58 pages, 25c. **Address this office.**

A Brief but Comprehensive Treatise covering the History and Doctrine of the Sabbath and Sunday Controversy from Creation to the Present. Truth supported by Scripture, Historical fact, and Argument. A *Multum in Parvo* on the Sabbath Question. Illustrated; 128 pp; price, 10 cents post-paid.

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MOUNTAIN VIEW, CAL., MARCH 4, 1908.

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"The Congressional Record" of Jan. 29, 1908, contains two important documents, "The Constitution of Oklahoma," a remarkably elaborate affair, and a memorial on religious liberty by Seventh-day Adventists, presented by Senator Burrows. It is a splendid appeal to Congress and the country. Oklahoma's constitution is important to that new state and as an experiment and example for other states. Religious liberty is important to the nation and the world.

Plague in San Francisco.—Mighty efforts are being put forth in San Francisco at the present time to rid that city of the plague conditions. At the head of this work is Dr. Blue, a federal officer. The great danger now, Dr. Blue tells us, lies in the spring crop of fleas. Fleas infest rats, rats are infected with plague, fleas become infected and inoculate human beings with the plague bacillus. Rats have been found in rabbit warrens, and rabbits are ordered destroyed. Other pets, such as dogs and cats, are likely to spread the plague. Rats swarm in the city and around the wharves. Thousands upon thousands have been killed, thousands more must be killed yet if victory is assured. One journal estimates the cost to San Francisco alone at \$500,000. The federal government is bearing its share of the expense also. The failure to stamp out plague conditions now will mean the quarantine of the city a little later, which would practically spell its ruin. Poor San Francisco has been struck hard. Earthquake, fire, graft, drunkenness, crimes of various sorts, and now the plague. We sympathize with many of the merchants and business men who are making a fight for very

existence. We sympathize with the men who are endeavoring to clean up the city and earnestly hope they will be successful.

Awakening of India.—A despatch from London, under date of February 15, speaks of an immense mass meeting of Hindus held in London to protest against the treatment of their fellow countrymen in the Transvaal. Several of the speakers intimate that trouble is coming in India, that India is rapidly marching toward revolution. A breakdown of British arms or any other indication of weakening of British authority would bring the bureaucratic rule of England in India to the ground. And the despatch continues that Britain is alarmed. One of the movements in India is to boycott all British-made cotton and hardware. That of course would greatly affect British commerce. One of the greatest grievances of the Indian peoples is the over-taxation.

Our Next Bible Reading Will Be on the Subject of Spiritualism

"Eternal Life" is the life which is in harmony with God's eternal law. The believer possesses it now by faith. John 3:16; 1 John 5:11, 12. The unbeliever does not know it. When character is formed and Christ comes, the believer will possess it absolutely, forever. "Immortality" is a state or condition which one can possess now only in character. When Christ comes, God will stamp with immortality, incorruptibility, those whose characters are incorruptible.

Drunkenness among Students.—A good deal of agitation is on at this writing over drunkenness among the students in Stanford University. President Jordan and some of his coworkers have been doing the very best they could to close saloons in the vicinity of the university and the town of Palo Alto. Outside of the university they seem to have been quite successful, but there are club houses and saloons in Menlo Park, not very far away, that run wide open. Just recently a member of a roistering party from one of these saloons coming home late at night intoxicated, entered the wrong house and was shot and killed as a burglar. Investigation since that time has shown that there are many who drink, and the action of the board of directors in calling for a cessation of the practise is met by threats of the student body to resign, at least so it has been reported. Matters are yet in an unsettled condition. For our part we hope that President Jordan and the faculty will stand for absolute prohibition of the liquor traffic in connection with the university itself, even if half the student body should leave the university. We believe it would be much more than made up by young men and women who have more regard for education than they do for drunkenness and reveling.

The Sabbath-school Lesson Quarterly for the second quarter of 1908 is now ready for delivery. The subject of the lessons for the next quarter is, "Great Movements in the Light of the Threefold Message of Revelation 14." This series of studies will prove to be not only very instructive, but also very interesting as well. Order in the usual way thru your tract society or of any of our publishing houses.

A Right Decision.—Some years ago Mr. Eugene Christian of New York, having failed to find health in any other way, began to study his own case, the chemistry of his own body, and food chemistry, and worked out a plan by which he fully recovered. Since that time he has endeavored to help others

by prescribing diets, and excellent success has been reported. Mr. Christian came to the conclusion that *Materia Medica* is a very uncertain thing, that as many are cured outside of physicians' prescriptions as inside. He therefore has prescribed no medicine in his suggestions to others, simply a better diet. But the physicians undertook to make out that Mr. Christian was practising medicine without license and hence prosecuted him, that is, the county medical society of New York did. Detectives followed him, hounded him, and finally secured evidence, supposedly, against him. His case was brought before the court of special session of 1907, and decided against him. His work was considered unlawful and he was fined the sum of \$25.00. An appeal was taken to the appellate division of the Supreme Court, and from there it was passed on to the Supreme Court itself. A decision was handed down Dec. 20, 1907, exonerating him completely in the following words: "As upon the whole case we find that no crime was committed and that the defendant was improperly convicted, the judgment appealed from should be reversed." And so it should be. Certainly one should have the right to choose his own physician and his own methods of treatment for any disease that he may have.

Suspected French Plans.—A despatch from Tangier, Morocco, declares that the internal affairs of that country are at a critical stage, and that the absolute overthrow of Sultan Abd-el-Aziz is imminent, and that the authority of France is assuming alarming proportions, aiming at a stupendous empire reaching from Morocco to Timbuctu and Lake Tchad in addition to Senegambia, bringing under her power 30,000,000 of warlike people. With France at the back of these countries, they could place in commission an army of 500,000 fighting men, and give France a monopoly of trade totaling \$600,000,000. Now the rebellion against the reigning sultan, and the proclamation of Mulai-el-Hafid has given France the waited-for excuse to make her long-contemplated movement. It is also declared that Italy and Spain are complacent, or will not oppose the scheme. The whole thing has come about because Abd-el-Aziz has been a little too modern, especially in his sports and amusements. These have stirred up against him the orthodox Mohammedans.

"Immortal" and "Immortality" are constantly used of man. He is said to have an "immortal soul" or an "immortal spirit." Such expressions abound in theology and hymnology. One would naturally expect to find them abundant in the Bible. But this is not so. "Immortal" is found but once in the Scriptures, and there it is applied to "the King eternal, immortal, invisible, the only wise God." 1 Tim. 1:17. "Immortality" is found five times. It is a condition, or state, that men seek after (Rom. 2:7); what the righteous shall put on at Christ's coming and the resurrection (1 Cor. 15:53, 54); that which Christ brings to light thru the Gospel (2 Tim. 1:10); that which is possessed by God, "who only hath immortality" (1 Tim. 6:16). The evidences of these are conclusive that man does not possess immortality here. There is one equivalent Old Testament expression predicted of man, "Ye shall not surely die," but unfortunately the author is not reputable. In Christ alone is immortality for man.

Cotton-seed Oil versus Olive-oil.—Bulletin No. 6, of the Inter-State Cotton Seed Crushers Association, printed at Columbia, S. C., utterly repudiates the reflections cast upon them by certain olive growers. It is contended that the Pure Food Law is welcomed; that cotton-seed oil is superior to olive-oil; that the mixture of the two improves the olive-oil; that it is equally a natural vegetable product; that in its manufacture there is greater cleanliness and care observed.

A despatch from the Senate at Washington declares that in the discussion of some of the old ante-bellum laws, it was brought out that the United States still tolerates slavery in the Philippines.