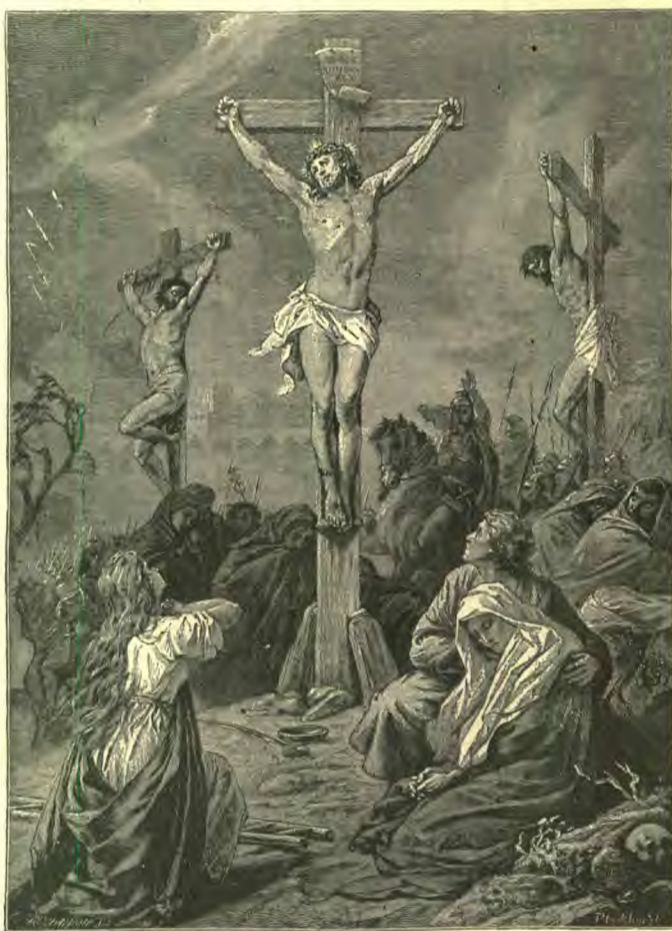


SIGNS OF THE TIMES



"And There They Crucified Him."

The Son of God died to save man from sin, and from the consequences and penalty of sin—eternal death.

"But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed."

—Isa. 53:5.

"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things."

—Rom. 8:32.

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

2422.—The Beginning of the Day.

How can people upon various portions of the globe know at what moment to begin a Sabbath analagous to the first seventh day of creation without knowing the relation of the sun to the earth when the sixth day closed? The point of actual time between darkness and light would not suffice as a criterion in a strict construction of the dictum as applied to a round world.

J. M. C.

It is not actual time in the sense of time measured by chronometer, or clock, that the true Sabbath-keeper is to observe the day, but as measured by the sun. When sunset comes, the day begins; the sixth day closes at sunset, the seventh day begins as the sixth day closes. Whether the Jew of the time of Christ lived in the longitude of Babylon in the East or the longitude of Spain on the West, he did not begin the Sabbath until it reached him, at sunset. If we recall correctly, there is about three hours' difference in time between these localities. He did not ask himself when the sun was setting what the time was at some particular degree of longitude; he saw that the day was ending and another was about to begin with *him*; and that was the day for which God asked consideration at his hand. When the Lord gave the Sabbath, He knew that the world was round; when He made man upon the earth, of course He knew the same fact. To all men scattered all over the world God gave the Sabbath, regulated as recorded in His word. See Acts 17:24-26; Mark 2:27.

2423.—Reaping the Harvest. Lev. 14:14, 19.

What is meant by the earth being reaped?

It reads as tho those who had gotten the victory over the beast and his image stood on the sea of glass before the plagues were administered.

To understand Revelation you must remember that it is a presentation of a series of visions. Where the expression occurs, as it does frequently, "After these things," it does not necessarily mean that the things shown come after, but that John was shown them after. Verses 1 to 5 of chapter 14 belong really with chapter 13. Chapter 13 shows the earthly power that will persecute God's children, and chapter 14:1-5 shows the victory over that earthly power. Then we have another prophecy beginning with verse 6, presenting the great Three-fold Gospel Message, and the events that follow that. Verse 14 refers to the coming of the Lord. But before He comes the plagues will begin to be poured out, as indicated in verse 10. These plagues, however, do not cease, nor will they cease, until all the wicked and all allied with wickedness are destroyed; for "in them is filled up the wrath of God." When Christ comes, a twofold reaping will take place—He will gather His own children, and He will also send angel-reapers to gather the harvest of those who have utterly rejected Him. After that comes the desolation of the earth. Chapter 15 is another prophecy taking up the plagues specifically, but before that awful outpouring of wrath is described, the Lord reveals the fact (verses 2-4) that His own children will be saved from these awful calamities.

2424.—Chief of Sinners. 1 Tim. 1:15.

Did Paul mean in 1 Tim. 1:15 that he was then the chief of sinners?

G. R.

He certainly did not mean that he was at that time the active chief of sinners, nor are we to gather from the expression that he himself ever was the chief of sinners; yet that was the conviction of his own heart, just as it is the conviction of many other hearts who feel truly condemned when they themselves are revealed in the light of Christ's holiness. That sense of unworthiness seemed to abide with Paul. Of himself he was a poor sinner, yea, the very chief, but in Christ he found mercy. That

will be true of every believer. He will never boast of himself; if saved, he is a sinner saved by grace. But this does not mean that Paul was going on in sin. With a sense of his own unworthiness and Christ's power, he was pressing on to the mark of the prize of the high calling of God in Christ Jesus. See Phil. 3:8-16. This expresses Paul's experience; it ought to be the experience of every Christian.

2425.—The New Jerusalem and Its Resting-Place.

Does the New Jerusalem rest on the Mount of Olives (Zech. 14:4), or does it float on the billows of fire as the ark floated on the waters?

J. R. L.

From Zech. 14:4, it would seem that when the Lord shall come at the end of the thousand years, His feet shall stand upon the Mount of Olives. The very touch of His presence divides the mountain in twain, making a very great valley, purifying its material by His touch and fitting it for the place of the New Jerusalem when it descends. Of course there will be beneath this the very melting of the elements, as stated in 2 Peter 3:10. The foundation of the city with its surroundings, called "the camp of the saints," rests upon the fiery mass. Farther than this we can give no information.

2426.—Calling upon the Name of the Lord. Gen. 4:26.

What is meant by the expression, "Then began men to call upon the name of the Lord"? Had not men called upon the Lord previous to that time? No. 616.

Calling upon the name of the Lord would seem to refer to a time when men were organized under the name of the Lord; that is, the children of Seth called on the name of the Lord, or, as the margin reads, "to call themselves by the name of the Lord." They were God's children, the sons of God. See Gen. 6:2. Surely they had called upon the Lord before this. Abel died a martyr for his faith. But men at that time seem to have associated together in calling upon His name.

2427.—Eating of Swine's Flesh.

Please explain what the hog was intended for, as you do not believe it should be used as food. We read that everything that God made was very good. Thousands of professed Christians eat pork; are they not verily guilty? F.

When everything came from God's forming, creating hand in the beginning, it was very good. We have no question as to that, but man, the prince of earth under God, yielded to sin, and man's yielding to sin affected the whole creation. So we read in Rom. 8:20, "For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it." Man, the higher creature, yielded to sin, and that involved all the lower creation, and brought a curse upon all the animal creation below man. We know that it is not now "very good," for God has distinctly pronounced some of it unclean, in Leviticus 11, and elsewhere. Why not accept what He says? This is no arbitrary declaration on God's part; the swine is not simply unclean because He says it is, but that is the very nature of the swine itself since sin entered our world. Before sin entered, it was not God's plan that man should eat flesh foods. We have no reason to believe that the swine has in anywise changed its nature since the Lord pronounced it unfit for food. There are doubtless many honest people who eat it. They are transgressing physical law, and are ignorant that they are. They will meet the consequences in bodies that are more subject to disease and decay.

God asks of His children that they shall follow the light which He gives them. Those who turn

from that light, knowing it to be light, are walking in darkness. Those who presume upon God's mercy are unworthy of His mercy; and yet it is true that He still calls after man when he has long sinned against Him. The sin may be a matter of ignorance, and yet man may be in a measure convicted of it. At such a time as that it ought to be considered. If it is not, the Lord still blesses perhaps in spite of the sin, but deeper conviction will come to the sinner, and the Lord will continue to convict until the soul yields the sin and accepts Christ, or utterly turns away.

2428.—Fire from Heaven.

Please explain Rev. 13:13, "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." What will be the appearance of the fire mentioned above, and what will be the result of the descent of the fire? Who will see it? Will it be a consuming fire? No. 237.

This is something of which we have little knowledge. The purpose of the bringing of the fire down from heaven in the sight of men is to deceive; that is the object of the beast-power. The very appearance of the fire itself may be deceptive, anything which will accomplish the purpose of deceiving the people. It probably will not be a consuming fire, and doubtless will be that which may be seen by any one, inasmuch as it is designed to deceive all. Anciently when God answered by fire, in the time of Elijah, He did it to show that He was the true God. In the latter days Satan's agencies will evidently use a counterfeit so as to endeavor to deceive the people of the world into believing the false to be the true. The true test for God's people at that time will be His truth, and the moral conduct consequent upon living that truth. The Ninety-first Psalm declares to His people, "His truth shall be thy shield and buckler;" and of this people it is said, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

2429.—Law in Rom. 6:14 and Gal. 5:4.

Does the law mentioned in these passages mean the Ten Commandments? A. T. N.

It does. Man is not justified by law. Because he is a sinner, that law condemns him; he is under the law, under its condemnation. When that sin is forgiven thru Christ Jesus, man is taken out from under the condemnation of the law, and is no longer a sinner in the sight of God. His sins are forgiven. The writing of the law by the Spirit of God has begun in his heart. He is not above the law, neither is he then under the law, but he is with the law, and that law bears testimony to the righteousness which he has received by faith. Rom. 3:21, 22. See the tract, "Under the Law, or Under Grace," in which this subject is much more fully explained. Address this office.

2430.—G. L. P.—Foreordination.—It is very clearly taught in the Bible that all good things were foreordained of God. He did not foreordain evil. Evil is caused by God's creatures taking themselves out of His normal way. We have not space in this department to discuss the question, but if our inquirer will send for the little tract entitled, "Bible Election," price one cent, that information and much more connected with it will be given. Address this office.

2431.—O. H.—The expression, "Cleanliness is next to godliness," does not occur in the Bible. By some it is ascribed to John Wesley. In his ninety-second sermon, on "Dress," is found this expression, "Certainly this is a duty, not a sin. Cleanliness is indeed next to godliness." But his use of the phrase seems to indicate that he had quoted it from some one before him.

2432.—A. D. F.—Rich Man and Lazarus.—For an explanation of this, see tract with above title, published by Pacific Press, or chapter, "A Great Gulf Fixed," page 260, in "Christ's Object Lessons." We have not space properly to explain the parable in this department.

Signs of the Times.

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

For Terms, See Page 15
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Christ the Teacher and Healer

By Mrs. E. G. White

Communion with God.

COME up unto Me into the mount," God bids us. To Moses, before he could be God's instrument in delivering Israel, was appointed the forty years of communion with Him in the mountain solitudes. Before bearing God's message to Pharaoh, he spoke with the angel in the burning bush. Before receiving God's law as the representative of His people, he was called into the mount, and beheld His glory. Before executing justice on the idolaters, he was hidden in the cleft of the rock, and the Lord said, "I will . . . proclaim the name of the Lord before thee," "merciful and gracious, slow to anger, and abundant in loving-kindness and truth, . . . and that will by no means clear the guilty." Before he laid down, with his life, his burden for Israel, God called him to the top of Pisgah, and spread out before him the glory of the promised land.

Before the disciples went forth on their mission, they were called up into the mount with Jesus. Before the power and glory of Pentecost, came the night of communion with the Saviour, the meeting on the mountain in Galilee, the parting scene upon Olivet, with the angel's promise, and the days of prayer and communion in the upper chamber.

Jesus, when preparing for some great trial or some important work, would resort to the solitude of the mountains, and spend the night in prayer to His Father. A night

of prayer preceded the ordination of the apostles and the Sermon on the Mount, the transfiguration, the agony of the judgment hall and the cross, and the resurrection glory.

The Privilege of Prayer.

We, too, must have times set apart for

twice. We continually have new scenes and new trials to pass thru, where past experience can not be a sufficient guide. We must have the continual light that comes from God.

Christ is ever sending messages to those who listen for His voice. On the night of

the agony in Gethsemane, the sleeping disciples heard not the voice of Jesus. They had a dim sense of the angels' presence, but lost the power and glory of the scene. Because of their drowsiness and stupor, they failed of receiving the evidence that would have strengthened their souls for the terrible scenes before them. Thus today the very men who most need divine instruction often fail of receiving it, because they do not place themselves in communion with heaven.

The temptations to which we are daily exposed make prayer a necessity. Dangers beset every path. Those who are seeking to rescue others from vice and ruin are especially exposed to temptation. In constant contact with evil, they need a strong hold upon God, lest they themselves be corrupted. Short and decisive are the steps that lead men down from high and holy ground to a low level. In a moment decisions may be made that fix

one's condition forever. One failure to overcome leaves the soul unguarded. One evil habit, if not firmly resisted, will strengthen into chains of steel, binding the whole man.

The reason why so many are left to themselves in places of temptation is that they



The Master's Agonizing Prayer in the Garden of Gethsemane.

Hofmann.

meditation and prayer and for receiving spiritual refreshing. We do not value the power and efficacy of prayer as we should. Prayer and faith will do what no power on earth can accomplish. We are seldom, in all respects, placed in the same position

do not set the Lord always before them. When we permit our communion with God to be broken, our defense is departed from us. Not all our good purposes and good intentions will enable us to withstand evil. We must be men and women of prayer. Our petitions must not be faint, occasional, and fitful, but earnest, persevering, and constant. It is not always necessary to bow upon our knees in order to pray. Cultivate the habit of talking with the Saviour when alone, when walking, and when busy with daily labor. Let the heart be continually uplifted in silent petition for help, for light, for strength, for knowledge. Let every breath be a prayer.

As workers for God we must reach men where they are, surrounded with darkness, sunken in vice, and stained with corruption. But while we stay our minds upon Him who is our Sun and our Shield, the evil that surrounds us will not bring one stain upon our garments. As we work to save souls that are ready to perish, we shall not be put to shame if we make God our trust. Christ in the heart, Christ in the life, this is our safety. The atmosphere of His presence will fill the soul with abhorrence of all that is evil. Our spirit may be so identified with His that in thought and aim we shall be one with Him.

Power of Prayer.

It was thru faith and prayer that Jacob, from being a man of feebleness and sin, became a prince with God. It is thus that you may become men and women of high and holy purpose, of noble life, men

and women who will not for any consideration be swayed from truth, right, and justice. All are pressed with urgent cares, burdens, and duties, but the more difficult our position and the heavier our burdens, the more we need Jesus.

It is a serious mistake to neglect the public worship of God. The privileges of divine service should not be lightly regarded. Those who bear responsibilities need to place themselves where they will be deeply impressed by the Spirit of God. They should have as much greater anxiety than do others for the aid of the Holy Spirit and for a knowledge of God as their position of trust is more responsible than that of others.

Nothing is more needed in our work than the practical results of communion with God. We should show by our daily lives that we have peace and rest in the Saviour. His peace in the heart will shine forth in the countenance. It will give to the voice a persuasive power. Communion with God will ennoble the character and the life. Men will take knowledge of us, as of the first disciples, that we have been with Jesus. This will impart to the worker a power that nothing else can give. Of this power he must not allow himself to be deprived.

We must live a twofold life,—a life of thought and action, of silent prayer and earnest work. The strength received thru communion with God, united with earnest effort in training the mind to thoughtfulness and caretaking, prepares one for daily duties, and keeps the spirit in peace under all circumstances, however trying.

The Seal of God

By *A. Delos Westcott*

IT is believed by some that God's seal is the Holy Spirit, while others assert that it is the Sabbath. The writer would agree with both of these classes and would add the further statement that God's seal is His name. Then as the climax of all this, he would state emphatically that God has but one seal.

Some of the readers of this article are doubtless ready to exclaim, "How can these things be!" To make this matter clear is the purpose of the following paragraphs:

The Holy Spirit Necessary.

No ordinance of the Gospel, either in the Old Testament or in the New, is of any value whatever without the accompaniment and cooperation of the Holy Spirit. Take circumcision. It was not simply an outward form. Unless the man's heart was changed, it was wrong to say that he was circumcised. "Circumcision is that of the heart, in the spirit, and not in the letter." Rom. 2:29. In Lev. 26:41, the Lord speaks of His people having "uncircumcised hearts;" and in Deut. 10:16, He says, "Circumcise therefore the foreskin of your heart." See also Jer. 4:4; Phil. 3:3. Circumcision was a seal of righteousness by faith, which is the righteousness of Christ, received by the agency of the Holy Spirit. Circumcision,

therefore, consisted in an outward ceremony accompanied by a change of heart wrought by the Holy Spirit. Yet there was but one circumcision, altho two elements were necessary to meet the requirement.

Both an Outward and an Inward Work.

Take baptism. The Scriptures teach that we are to be baptized with water (Acts 8:35-39); and they also say, "Ye shall be baptized with the Holy Spirit." Acts 1:5. Both are necessary, but this does not make two baptisms, for the Scriptures say plainly "one baptism." Eph. 4:5.

It is the same with every ordinance of the Gospel. There is an outward work and an inward work. The outward work is man's part, the inward work is God's part. God's part is done thru the agency of the Holy Spirit. Man must be willing to do his part to the best of his knowledge and ability, then God's part will be wrought with man. In speaking of an ordinance, sometimes only man's part is referred to, and sometimes only God's part; but it takes both parts to make the complete ordinance.

In the case of God's seal, the Sabbath is the outward part—man's part—and the giving of the Spirit to sanctify is God's part. The Sabbath is rightly called God's sign, or seal, and the Holy Spirit bears the same title.

"Ye were sealed with that Holy Spirit of promise." Eph. 1:13. The Holy Spirit is "the earnest [pledge] of our inheritance" (verse 14), and so is the Sabbath (Isa. 58:13, 14). The indwelling Spirit tells us we are the children of God, that we belong to Him. The Sabbath tells us the same thing. "And hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Eze. 20:20. Those who are sealed with God's Sabbath and the Holy Spirit together have their Father's name written in their foreheads. Rev. 14:1.

Sign and Memorial.

A thing is called a sign because it calls attention to, or represents, something. A memorial does the same thing. Therefore they are used in the same sense in the Bible. See Ex. 13:9. The Jewish version of Ps. 111:4 reads, "He hath made a memorial for His wonderful works." Now we know that just as soon as His works were finished, God made the Sabbath, and the fourth commandment tells us for what purpose. Therefore it is plain that the Sabbath is God's memorial. God's name is also called His memorial. "And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: and this is My name forever, and this is My memorial unto all generations." Ex. 3:15.

As it was stated in the beginning that God has but one seal, so it may be stated here that He has but one memorial of Himself. This is true because God has chosen the Sabbath to represent His name. We can understand this readily by a simple comparison.

A man may have several different ways of signing his name. When he wishes to sign his name to a document or book, he spells it out with letters, but when he desires to place his name upon a horse or other animal, he uses his sign, or mark, commonly called his brand. He may choose anything he pleases for his brand, and it may have no resemblance to the characters ordinarily used in writing his name; yet when this brand is stamped upon an animal, it represents the owner's name as truly as the letters with which he spells it upon paper.

God's Name on the Individual.

When God desires to place His name upon an individual, He offers him His sign, or mark, which is the seventh day. As the Sabbath is the sign of sanctification, and as it is the Holy Spirit that sanctifies (1 Cor. 6:11; 2 Thess. 2:13), it is therefore certain that the Sabbath and the Holy Spirit go together. God has blended the Holy Spirit and burial in water together to form "one baptism;" and He has blended the Holy Spirit and the Sabbath together to constitute His seal. "What God hath joined together, let not man put asunder."

As God's Sabbath represents His name, we should naturally expect that a spurious or counterfeit Sabbath would be chosen to represent the name of the opposing power. And so we find it; for in Rev. 14:11 the

mark of the beast is called "the mark of his name."

God's name and God's character go together. Therefore those who would bear His name must first possess His character. Likewise the character of the beast and his name go together. As the beast is agent of Satan, of course the name, the mark, and the character belong to Satan. So the question resolves itself into this: Shall we accept God's character and the mark of His name? or shall we take Satan's character and the mark of his name?

The Manifestation of God's Character.

God has manifested His character to the world in the person of Jesus Christ. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." "For in Him dwelleth all the fulness of the Godhead bodily." "But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son." In the Syriac New Testament, it reads, "He sealed them with the likeness of the image of His Son."

This is what it means to have the seal of God. This is the purpose and work of the Holy Spirit. This is the character which God has set His Sabbath to represent. It is no use to accept the Sabbath without the Holy Spirit; and where the Holy Spirit abides, the character will be seen.

The Sabbath is therefore a sign of the character of Jesus Christ in the believer. No one has a right to the sign unless he has the character; and no one can have the character who is unwilling to accept the sign when he knows what it is. Thousands of people to-day have the character who do not have the external part of the sign. This is because they do not yet understand it. As soon as they understand, they will accept the sign, or they will begin to backslide and lose the spirit and character of Christ. So to all those who have the sign without the character, I will say, Accept the character, or you will ere long give up the sign. And to those who have the character without the sign, I would say, Accept the sign or the time will certainly come when you will lose the character. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Heb. 10:26.

"And upon the Top of the Pillars Was Lily Work."

1 Kings 7:22.

WHAT for, away up there where few could see it? Why be so very particular in hidden places? But this was God's house, everything must be perfect. God sees. He knows all the secret things. Our bodies are the temples of the Holy Spirit, or should be. Have we any hidden lily work to do? How much of it have we wrought?—Alas! not much. The

fact is we are all more or less spotted and marred. We all have faults, we all know it, but we look thru a diminishing glass at our own faults and thru a magnifying glass at our neighbor's faults. Why should we do this when we know the precious truth of the Gospel so well? When is the church to be without "spot or wrinkle, or any such thing,"—holy, blameless? God help us, we are not ready.

O fellow pilgrims, hasten! Repentance first; then conversion; then for the lily work. We have a pattern—the "Rose of Sharon," the "Lily of the Valley." Let us keep our eyes fixed on Him, and all our doings subject to His approval. Let us grow like Him, or we who are delaying His coming, and the mighty conflict, will soon be shaken out. O, let us hasten while we may.

LUCIA CALKINS.

Life's Battle.

THE battle grows fiercer, O soldier;
The by-paths are filled with our foes;
Our Captain is bidding each soldier
"Make a rush" and be in at the close.

The armor is waiting—behold it!
The names are now being enrolled
Of those who will fight for King Jesus—
The children, the youth, and the old.

Fear not for your weakness, O soldier,
Nor pitfalls and snares on the road;
An angel will journey beside you;
The Captain will carry your load.

As with sword and with shield and with helmet,
We fight for the One we adore,
The ranks of the foe will be scattered
Like a ship in the hurricane's roar.

Think not of the needs of the journey;
"My God" all "in glory" bestows;
Press in, for all heaven is waiting
For those who are in at the close.

FLORA E. WARREN.

Which Day Is the Sabbath? Is It a Matter for Legislation?

READ a few statements from eminent theologians:

"The current notion that Christ and His apostles authoritatively substituted the first day for the seventh is absolutely without authority in the New Testament."—The Rev. Lyman Abbott, in "Christian Union," Jan. 19, 1882.

"It is true there is no positive command for infant baptism. . . . Nor is there any for keeping the first day of the week."—"Methodist Theological Compendium," page 103.

"There was and is a commandment to keep holy the Sabbath day; but that Sabbath was not Sunday. It will, however, be said with some show of triumph that the Sabbath was transferred from the seventh to the first day of the week, with all its duties, privileges, and sanctions. Earnestly desiring information on this subject, I have studied for many years. I ask, Where can the record of such a transaction be found?—Not in the New Testament, absolutely not. There is no Scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week."—The Rev. E. T. Hiscox, D.D., in the "Examiner," Nov. 16, 1893.

"You may read the Bible from Genesis to Revelation and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."—Cardinal Gibbons, "Faith of Our Fathers," page 111.

Many similar statements from other eminent authorities might be given. But the

Sabbath is a question of religion and not of politics, and the dragging of it into the political arena is un-American and against the best interests of Christianity. Read the following from Dr. Adam Clarke:

"No other kind of constraint [than the prayers, entreaties, etc.] is ever recommended in the Gospel of Christ. Any other kind of compulsion is anti-Christian, can only be submitted to by cowards and knaves, and can produce only hypocrites."—Notes on Luke 14:23.

Alexander Campbell says:

"To compel men destitute of faith to observe any Christian institution such as the Lord's day, is commanding duty to be performed without faith in God. Therefore to command unbelievers, or natural men, to observe in any sense the Lord's day is anti-evangelical or contrary to the Gospel."—"Memoirs," vol. 1, page 528.

Would to God that the words of that grand evangelist, Charles H. Spurgeon, might ring again from our pulpits:

"I am ashamed of some Christians because they have so much dependence on Parliament and the law of the land. Much good may Parliament ever do religion except by mistake! As to getting the law of the land to touch our religion, we earnestly cry 'Hands off! Leave us alone.' Your Sunday bills and other forms of act-of-Parliament religion seem to me to be all wrong. Christ wants no help from Cæsar. I should be afraid to borrow help from government; it would look to me as if I rested on an arm of flesh, instead of depending on the living God."

The demon of drink is just as diabolical on one day as another. Would you send a man to the electric chair for murder committed on Sunday, and release him if it was done on Monday? If liquor-selling is wrong, and I believe it is, it is just as wrong on Tuesday or Saturday as it is on Sunday, and should be stopped on all days. But the call for Sunday laws is because of the religious character of the day. The appeal for legal support of this religious institution reminds one of the words of Benjamin Franklin: "When religion is good, it will take care of itself; when it is not able to take care of itself, and God does not see fit to take care of it, it is evidence to my mind that its cause is a bad one."

Civil laws enforcing a false Sabbath will never change God's law nor abrogate its claims upon every human being. "The seventh day is the Sabbath of the Lord thy God." B. F. KNEELAND.

Trenton, N. J.

MR. SPURGEON has a fine thought on prayer. He says, "It may be your prayer is like a ship, which, when it goes on a very long voyage, does not come home laden so soon; but when it does come home it has a richer freight. Mere coasters will bring you coals or such like ordinary things, but they that go far to Tarshish return with gold and ivory. Coasting prayers, such as we pray every day, bring us many necessaries, but there are great prayers which, like the old Spanish galleons, cross the main ocean and are longer out of sight, to come home deep-laden with a golden freight."—*The Christian Worker*.

Be a bold, brave, true, honest man. If you know a thing is right, do it. If you have a solemn conviction, dare to utter it in the fear of God, regardless of the wrath of man.—*John B. Gough*.



The End of Sin

1. What is sin?

"Sin is the TRANSGRESSION OF THE LAW." 1 John 3:4.

"Nay, I had NOT KNOWN sin, but by the LAW; for I had NOT KNOWN LUST, EXCEPT the LAW had said, THOU SHALT NOT COVET." Rom. 7:7.

2. What comes in consequence of sin?

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

3. How many have sinned?

"FOR ALL HAVE SINNED, and come short of the glory of God." Rom. 3:23.

4. How many, then, are subject to death?

"And so DEATH passed upon ALL MEN, for that all have sinned." Rom. 5:12.

5. As the race is not responsible for Adam's sin, who saves all, irrespective of character, from its consequences?

"For as in Adam all die, even so in Christ shall ALL BE MADE ALIVE." 1 Cor. 15:22.

6. But what does God offer to those who believe in Jesus Christ?

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

7. What does He do to meet our sinful natures inherited from Adam?

"Where SIN ABOUNDED, GRACE DID MUCH MORE ABOUND; that as sin hath reigned unto death, even so might GRACE REIGN THRU RIGHTEOUSNESS UNTO ETERNAL LIFE by Jesus Christ our Lord." Rom. 5:20, 21.

8. What is our nature and hold on life by human birth?

"Children of disobedience," "children of wrath," "WITHOUT CHRIST, . . . having NO HOPE, and WITHOUT GOD in the world;" "ALIENATED FROM THE LIFE OF GOD." Eph. 2:2, 3, 12; 4:18.

9. What, then, is absolutely necessary that we may become connected with God and life?

"Ye must be BORN FROM ABOVE," "born of water and of the SPIRIT." John 3:3-7, margin.

10. But what if we reject the light which comes by faith in Christ?

"He that believeth NOT the Son shall NOT see LIFE, but the WRATH OF GOD ABIDETH ON HIM." John 3:36.

11. What compensation will he then receive for his service in sin?

"THE WAGES OF SIN IS DEATH." Rom. 6:23.

12. How complete is this just punishment for sin?

"And these shall go away into EVERLASTING PUNISHMENT." Matt. 25:46.

NOTE.—Not everlasting punishing, but punishment, a completed process; literally, "everlasting cutting off" from life.

13. What is this everlasting punishment?

"When the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; WHO SHALL BE PUNISHED WITH EVERLASTING DESTRUCTION from the presence of the Lord, and from the glory of His power." 2 Thess. 1:7-9.

14. What will be the last great test of character?

"For the FIRE SHALL TRY EVERY MAN'S WORK of what sort it is." 1 Cor. 3:13.

15. How extensive shall be this fire?

"The ELEMENTS shall MELT WITH FERVENT HEAT, the earth also, and the WORKS THAT ARE THEREIN SHALL BE BURNED UP." 2 Peter 3:10.

16. What will kindle this fire?

"For Tophet is ordained of old; yea, for the king [Satan] it is prepared; he hath made it deep and large; the pile thereof is fire and much wood; the BREATH OF THE LORD, like a stream of brimstone, doth kindle it." Isa. 30:33.

"Then shall that wicked be revealed, whom the LORD SHALL CONSUME WITH THE SPIRIT OF HIS MOUTH, and shall DESTROY with the BRIGHTNESS OF HIS COMING." 2 Thess. 2:8. See also Jer. 4:23-26.

17. When the children of Israel had laid all their sins upon the altar in the sacrifice, how did the brightness of God's presence affect them?

"There came a FIRE OUT FROM BEFORE THE LORD, and CONSUMED upon the altar the burnt offering and the fat; which when all the people saw, they shouted, and fell on their faces" (For joy in worship; see 2 Chron. 7:3). Lev. 9:24.

18. When Aaron's sons identified themselves with sin by offering strange fire before God, how did the shining forth of God's presence affect them?

"And there went out FIRE FROM THE LORD, AND DEVoured THEM, and they died before the Lord." Lev. 10:1, 2.

19. Who only can endure the fire, the light, the glory, of God's presence?

"Who among us shall dwell with the devouring fire? ["Our God is a consuming fire." Heb. 12:27; Ex. 24:17.] who among us shall dwell with everlasting burnings? He that WALKETH RIGHTEOUSLY, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his

eyes from seeing evil; he shall dwell on high." Isa. 33:14-16.

20. How will the righteous look upon God's glory?

"THINE EYES SHALL SEE THE KING IN HIS BEAUTY." Isa. 33:17; see Isa. 25:9.

21. What is this destruction of the wicked called?

"This is the SECOND DEATH." Rev. 20:14.

22. For what was Jesus manifested?

"He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might DESTROY THE WORKS OF THE DEVIL." 1 John 3:8.

"That thru death He might DESTROY HIM that had the power of death, that is, THE DEVIL." Heb. 2:14.

23. What other testimony is given concerning Satan and those identified with him?

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall BURN THEM UP, saith the Lord of hosts, that it shall leave them NEITHER ROOT [Satan] NOR BRANCH [the wicked]." Mal. 4:1.

"Therefore will I bring forth a fire from the midst of thee; it shall DEVOUR THEE, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. . . . And NEVER SHALT THOU BE ANY MORE." Eze. 28:18, 19.

NOTE.—It is impossible for us to give the many, many scriptures which deal with the end of those who reject God's plan of salvation, who refuse the remedy which would save them from death. Read Psalm 37, where the contrast is sharply drawn between the future life of God's children and the destruction of the finally impenitent. Read Obadiah 16; read Matt. 3:10-12, where the wicked are likened to chaff. And so they are likened in many scriptures to the most inflammable materials—wood, hay, stubble, chaff, tow, etc. Every seeming text against these plain, positive ones can be shown to be in harmony with them. The eternal misery of the wicked would never have been taught if men had not believed the unscriptural doctrine of the immortality of the soul.

24. What question does an apostle ask in 1 Peter 4:17?

"What shall the END be of them that obey not the Gospel of God?"

25. How is it answered by another apostle?

"WHOSE END IS DESTRUCTION." Phil. 3:19.

26. Where will all receive their punishment?

"Behold, the righteous shall be recompensed IN THE EARTH; much more the WICKED AND THE SINNER." Prov. 11:31.

27. When all sin and its effects, and all who have identified themselves with sin, have passed away, what shall be said of this earth and all places cursed by sin?

For Winter Evenings

"Behold, I make ALL THINGS NEW." Rev. 21:5.

"And THERE SHALL BE NO MORE CURSE; but the throne of God and of the Lamb shall be in it; and His servants shall serve Him; and they shall see His face; and His name shall be in their foreheads." Rev. 22:3, 4.

28. What is God's desire concerning the wicked?

"Say unto them, As I live, saith the Lord God, I HAVE NO PLEASURE IN THE DEATH OF THE WICKED; but that THE WICKED TURN FROM HIS WAY AND LIVE: TURN YE, TURN YE FROM YOUR EVIL WAYS; FOR WHY WILL YE DIE." Eze. 33:11.

Our Bible Band.

Schedule for Week Ending March 28, 1908.

Sunday	March 22	Dent.	30, 31	Ps. 84
Monday	" 23	"	32-34	"
Tuesday	" 24	Joshua	1, 2	Ps. 85
Wednesday	" 25	"	3, 4	" 86
Thursday	" 26	"	5, 6	" 87
Friday	" 27	"	7, 8	" 88
Sabbath	" 28	"	9, 10	" 89, 90

Deuteronomy 30 is a blessed assurance of God's mercy, with the solemn and awful fact that the choosing rests with the individual soul. Chapter 31 records the final charge to Moses, the law delivered to the priests, and the commission to Joshua. Chapter 32 is a song taught by Moses to Israel to call to remembrance their own nothingness and God's goodness and power. Chapter 33 is the prophetic blessing of Moses upon the tribes. Chapter 34 records Moses' vision and death. It may have been written by Eleazar the priest. The last three chapters of Deuteronomy are themselves largely poetry, hence no psalm is given.

Joshua, we have already learned, came out of Egypt with Israel; was among the faithful ones to the end; was among the twelve spies, and chosen to succeed Moses in Israel. His name was originally Hoshea (salvation), changed by Moses to Jehoshea (Jehovah is my salvation), afterward shortened to Joshua. In later times in the Septuagint and the New Testament it took the form of Jesus. Acts 7:45; Heb. 4:8. Joshua was a type of Jesus.

The book of Joshua, written doubtless by him, contains the account of the settlement of the chosen people in Canaan. Its first chapter records God's charge to His servant, and the plea of the two and one-half tribes. Chapter two is the story of the two spies, and Rahab's act of faith. Her lying is not justified,—lying is never justifiable,—but she did not know its evil. She did believe in the Gospel of Israel's coming. God blessed her, not because of her lie, but in spite of it.

Chapters 3, 4, 5 record the impressive passing of the Jordan, and the reconsecration of the people to God. Then came the Representative of God's army to assure Israel of God's presence. Chapter 6 is the story of Jericho's destruction, which might have been her salvation if she had opened to the hosts of God. It was God's invisible army which cast down the walls. Chapters 7 and 8 show the awful results of even one sin and sinner among God's people; and chapter 9 shows the result of not seeking God, but trusting to outward appearance. It cost Israel the handicap of a foreign element for centuries. Chapter 10 is the chronicle of many battles, and the conquering of several petty king-

doms, the people of which it would have been a perversion of mercy to spare and allow them to continue to propagate a like seed.

Psalms 84 to 88 are especially rich and beau-

tiful in devotional, uplifting thought. Psalm 89 is prophetic of David and David's greater Son—Jesus Christ. Psalm 90 is "A Prayer of Moses the Man of God," in which is set forth the vanity of life and the importance of seeking God.

Studies in the Book of Daniel

A Prophecy of the Nations

God in History.

Babylon.

DANIEL VII will be divided into three lessons: (1) Babylon, the First of the Four Beasts; (2) Medo-Persia, Grecia, Rome; (3) The Little Horn. Read the first seven verses of the chapter as follows:

"In the first year of Belshazzar king of Babylon, Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. Daniel spake and said, I saw in my vision

or B.C. 541.' Belshazzar had just been appointed joint ruler with his father Nabonidus. The father was engaged in building temples and shrines to the gods; the son seemed to be the active public ruler.

On this occasion the dream and vision came to Daniel. "If there be a prophet among you," the Lord declares to His people, "I Jehovah will make Myself known unto him in a vision, I will speak with him in a dream." Num 12:6. God was speaking in His regular appointed way thru Daniel, that the ages might know, that the people in "the latter days" might read, of God's foreknowledge and power, and, thus learning, believe His Gospel and be saved. "Remember the former things of old; for I am God, and there is none else; I am God, and there is none like Me; declaring the end from the beginning, and from ancient times things that are not yet done; saying, My counsel shall stand, and I will do all My pleasure." Isa. 46:9, 10. Blessed is the man who yields to God's holy purpose, that God may work in him His good pleasure, after the counsel of His own will, to the praise of the glory of His grace.

Read again the vision of the four beasts. Let the whole scene enter the mind. Put yourself in the prophet's place. See yourself the vision of God. You are standing upon the shore of the great sea, lashed into fury and made to boil in tumult by fierce and opposite winds. As you watch the raging waters, you see four wild beasts come up out of the sea, all alike fierce and cruel, yet totally different in form and kind. Each beast of the first three is unnatural, even of its kind, in form, in members, or in attitude.

By a great and magnificent image, God impressed the mind of the idolatrous king Nebuchadnezzar. By wild and cruel beasts, God revealed to His prophet and people the true nature of earthly empires.

What do these beasts symbolize? The angel of God answers the question: "These great beasts, which are four, are four kings, which shall arise out of the earth." (Read verses 15-17.) The Septuagint reads: "These four beasts are four kingdoms that shall rise up on the earth; which shall be

(Continued on Page 9)



"The first was like a lion, and had eagle's wings." Dan. 7:4.

by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another.

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

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

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

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

Let the vivid picture be stamped on the mind.

The vision is given in the first year of Belshazzar, three years before Babylon fell,

¹The marginal date in some Bibles—B.C. 555—was adopted on the supposition that Belshazzar and Nabonidus were identical; whereas, Belshazzar was the son of Nabonidus, joint-ruler in the latter part of his father's reign. This has been clearly shown in previous articles.



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Manuscripts should be addressed to the Editor.

For further information see page 15.

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God's Presence, and Sin.

THE great Jehovah is transcendently, ineffably holy. "Dwelling in the light which no man can approach unto; whom no man hath seen, nor can see," are not empty words; nor do they mean that the great God surrounds Himself arbitrarily with unapproachable splendor in order to impress His creatures with His greatness. Vain man does this; but behind the outward show there is the vain man still, whom the meanest, lowest, and basest may approach and even slay. But with God all this indescribable, unbearable radiance is but the natural forthshining of the glory of His character, awe-inspiring to all His creatures, terrifying only to the sinful and mortal. For it is the sinful and mortal only who can not see His face and dwell in His presence. For did not Jesus declare of the angels who minister to His little ones that in heaven they "do always behold the face of My Father who is in heaven"? Matt. 18:10. And is it not also promised that beyond the centuries and travail of sin, the servants of God "shall see His face"? Rev. 22:4. Yea, in His "presence is fulness of joy;" "at His right hand are pleasures forevermore." Ps. 16:11. And all that fulness of joy and eternal pleasures lie at the end of "the path of life."

It is sin which can not exist in God's presence, and mortal man has been possessed of sin or contaminated and affected by sin thru all the ages. Therefore he can not approach the ineffable glory of God. Therefore he can not, with mortal gaze, pierce the insufferable glory which surrounds the divine presence. In the light of the insufferable splendor, of perfect, infinite righteousness, he can not exist. Therefore, and it was spoken even to Moses, "the man of God," "Thou canst not see My face; for man shall not see Me and live." Ex. 33:20.

Because of this, God in mercy veils His transcendent glory to mortal man. Therefore He comes in clouds, upon which, in the subdued radiance of hope, glows the rainbow of promise. Therefore, too, when He sends His messages of love and mercy to sinful man, He sends them by men, lest He terrify those whom He would save by love. Therefore, also, when the Eternal Logos came to this world to demonstrate the everlasting love of God, He came clothed in the flesh, man among men.

But in all these manifestations of God, the glory is there, hidden tho it be; and it is there also to destroy sin. But it will not enter the heart of the human without his consent. The power over sin is not potentially in the sinner. He is sin's slave, often

sin's willing slave. But the power over sin is potentially in God's word, in "every word" of God's messages to men. We may reckon that word powerless, even as the Jews reckoned Jesus, a mere man, a sinner, a devotee of Beelzebub. Even so will we turn His abundant blessing into curses. Or we may take His Gospel message as the power of God unto salvation, even as Peter accepted Jesus as "the Christ, the Son of the living God." Even so will God's presence, potent with the ineffable glory of His righteousness, come into our hearts and banish sin.

Witness the poor leper, the very personification of sin, bow before Jesus, saying, "Lord, if Thou wilt, Thou canst make me clean." Listen to the reply to the ears of faith, throbbing with the living power of God, "I will; be thou clean." Behold the marvelous results; the corrupt mass changes to the health and beauty of the little child. Even so He cleanses hearts. Listen to His words to His disciples: "Already ye are clean because of the word which I have spoken unto you." John 15:3. Sinner, let God's presence come into your heart in the omnipotent word. It will cleanse away the sin, and enthrone Christ as Lord of all. Having Him as the Indweller in your heart, you will welcome Him when He comes in all the glory of God: "Lo, this is our God; we have waited for Him, and He will save us." Then will the word which has made you an incorruptible, deathless character

give you an incorruptible, deathless body forever.

"The earth is Jehovah's, and the fulness thereof." Long has He waited to come unto it again in the forthshining of His wonderful glory. He is waiting, pleading, for men so to yield to Him that they can bear His presence in His own glory. Sometime every decision of the human will have been made, and Deity will, in undimmed brightness, come into His own possessions—His by creation and redemption. That coming, that revealing of His presence, will be the eternal test of all character. His own; those in whom He dwells by faith, those who know righteousness, the people in whose heart is His law, will be changed from glory to glory, transmitted into immortals of God. Those who do not, would not, know Him, who have identified themselves with sin, will perish in the unsurpassable splendor, be destroyed by the forthshining of His presence.

Sinner, turn to Him now, and partake of His glory. Lay all human pride and exaltation in the dust, and let Him come in as your all in all. Child of God, be not cast down. Press on. Let the cleansing word day by day do its revealing, cleansing work. "It doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure." "The pure in heart . . . shall see God."

Studies in Romans

The Justified State.

Rom. 5:1-5.

IN the studies of this wonderful book of Romans, the verses considered for the last two or three weeks have presented to us the plan upon which God bestows His gift of righteousness upon the repentant sinner. The next verses to be considered tell of the very desirable condition into which the individual is brought who has accepted and acted upon the plan.

"Being therefore justified by faith, we have peace with God thru our Lord Jesus Christ; thru whom also we have had our access by faith into this grace wherein we stand; and we rejoice in hope of the glory of God. And not only so, but we also rejoice in our tribulations; knowing that tribulation worketh steadfastness; and steadfastness, approvedness; and approvedness, hope: and hope putteth not to shame; because the love of God hath been shed abroad in our hearts thru the Holy Spirit which was given unto us." Rom. 5:1-5.

In these verses Paul reaches one of his wonderful conclusions: "Therefore," that is, because of the acceptance of the plan presented in preceding statements, we are "justified by faith." To "justify" is to make righteous; it is to bring the character into harmony with the law of God. Paul has presented the plan upon which this great work may be done, and the individual who has accepted it is spoken of as having already passed into the actual possession of the indescribable blessedness of justification or right doing.

"Being therefore justified by faith," having actually passed into the possession of the gift of righteousness, "we have peace with God thru our Lord Jesus Christ." The only thing that puts any one at variance with God is sin; it is wrong doing. And the thing that brings us back into harmony with Him is righteousness, right doing. And being thus put into harmony with God by His own plan and by His own power, we have a peace that can not be described. And we are secure in our possessions of this peace, for we know that God accepts the work of His own hand. He accepts promptly every individual who will receive His free gift of salvation thru Christ.

We have this peace "thru our Lord Jesus Christ." It comes to us thru the mighty Source of all power. This peace does not come from any of the transitory promises or plans of men. It comes from none other than God. Then it is an abiding peace, for it is on a strong foundation. We may have it forever.

"Thru whom [Christ] also we have had our access by faith into this grace wherein we stand." The apostle continues to emphasize the fact that we receive all these great blessings from God by faith; and having received them by faith we are able to "stand." God does not give us some unstable thing, but gives a cleansing and a peace and a power that strengthen us to "stand."

And having received this justification we rejoice in hope of the glory of God. One of the most blessed of the fruits of the Spirit is joy, and joy gives rejoicing. There is no true joy anywhere outside of the gift of the righteousness of Christ. The wrongdoing that is so natural to man fills one with remorse and sadness, but he who has passed from death unto life thru Christ is filled with the joy that can not be described; it must be possessed in order to be understood and realized. The soul that is made sad by the buffetings and remorse of sin should seek the Fountain of Life and taste of this rich and abiding joy.

"And not only so, but we also rejoice in our tribulations: knowing that tribulation worketh steadfastness; and steadfastness, approvedness; and approvedness, hope: and hope putteth not to shame; because the love of God hath been shed abroad in our hearts thru the Holy Spirit which was given unto us." Verses 3-5. The joy of the Christian becomes so deep and so helpful that he

learns to rejoice even in his "tribulations." We rejoice not because of the affliction of the tribulation itself, but because of the "steadfastness," the "approvedness," the "hope," and the "love of God" that are implanted within us. The tribulation is necessary to the working out of the righteous character. And so the individual can rejoice in the midst of it because he can see by faith the end that the Lord is seeking to accomplish in him. "Wherein ye greatly rejoice, tho now for a little while, if need be, ye have been put to grief in manifold trials, that the proof of your faith, being more precious than gold that perisheth tho it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ: whom not having seen ye love; on whom, tho now ye see Him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls." 1 Peter 1: 6-9.

From these Hamitic tribes came the cuneiform text, the perversion of true religion to nature-worship, and the ineradicable scarlet of fornication,—unlawful union of religion with the state,—by which Babylon has stained all the nations of earth. Even the Assyrian kings in the time of Nineveh's greatest glory, honored Babylon, counting it one of the highest privileges to bow before the great god Marduk, and receive the kingdom from his hand. Rogers says:

"The origin of the city of Babylon is veiled in impenetrable obscurity. The first city founded upon the site must have been founded fully four thousand years before Christ, and it may have been much earlier. . . . From about 2300 B.C. the influence of the city extends without a break to the period of the Seleucides. No capital in the world has ever been the center of so much power for a period so vast."⁴

Babylon, or her great ruler, Nebuchadnezzar, came to know God, as recorded in chapter 4. To the king who lived for this world only, as a beast lives, came the knowledge that the "Most High ruleth in the kingdom of men, and giveth it to whomsoever He will," and the acknowledgment of God. The man's heart came to the beast; but upon the death of that truly great ruler, Babylon sank to a lower level, till finally the empire succumbed under the weak and lust-loving king, Belshazzar.

[The next article will be the explanation of the other three symbols, the bear, the leopard, and the ten-horned beast.]

Studies in the Book of Daniel

(Continued from Page 7)

taken away." They represent the four great dynasties of earth; the same four that had been revealed to Nebuchadnezzar in the four parts of the great metallic image—the gold, the silver, the brass, the iron, and iron and clay. The great sea, the mighty, restless, surging water, is a fitting symbol of the restless, heaving, tossing tides of humanity's great sea, divided among the nations and tribes of the earth. Rev. 17: 15; Isa. 8: 7. The winds are fitting symbols of the strife and war among nations and governments. Jer. 25: 32. As the result of the strife and war, four great kingdoms, or dynasties, appear.

The first of these beasts, the lion, represents Babylon, or Chaldea. So when Jeremiah saw in vision the army of Babylon marching upon Jerusalem, he declared: "The lion is come up from his thicket, and the destroyer of the Gentiles is on his way." Jer. 4: 7. And as to the eagle's wings, the same prophet declares: "Behold, he shall fly as an eagle." Jer. 48: 40; see also Hab. 1: 6-8; Eze. 17: 3. The lion with the eagle's wings represented Babylon, that "mighty nation," that "ancient nation," the beginning of kingdoms. Jer. 5: 15. The word "ancient" means from time not known, whose antiquity is hidden. The record in Genesis clearly intimates that it was the very first city after the Flood, the beginning of the kingdom of Nimrod, the first of the rebel kingdoms against God. Gen. 10: 10, 11. Erech (Ur) and Accad and Calneh and Assyria and Nineveh came later. The first of all, the mother of all the cities of pride, was Babylon, who by the wine of her lustful idolatry hath "made all the earth drunken." Jer. 51: 7; Rev. 14: 8; 17: 2. "Their judgment and their dignity proceed from themselves." Hab. 1: 7.²

In all the ancient world it was the great seat of learning. Its universities surpassed all others. Wherever the mightier warriors might be, Babylon ruled. Assyria might be dominant in the martial field; Babylon reigned in character-molding power, in religious influence. The center of influence might sometimes change to some other great center for a few years or centuries, but in its origin it was Babylonian.

Until 1820, forgetting or not believing the Bible, men had supposed that Babylon was an empire which began at a late date in the world's history; founded, in fact, on the ruins of the old Assyrian empire. In this conception they had ignored the Bible, and the state archives of Babylon and Nineveh had not yet been unlocked to the world. Now it is clearly seen by the historical records of Babylon that she was among the most ancient of cities.

The archeologists tell us that its first inhabitants were not Semitic, but called by some scholars Sumerian (from Shinar, as given in the Bible), by others Accadian. One theory is that these were Mongols, others that they were a mixed people.³ Rogers tells us that "the solution of the question is not yet found." How much better it would be to go to the old Book, and find that the first builders of Babylon belonged to the Hamitic branch of Noah's family, and that among the first cities builded by them were Babel (Babylon), Erech (Ur), Accad, and Calneh, in the land of Shinar (hence Sumer, Sumerians). Gen. 10: 10. Shinar was the name the land retained to Biblical times. Accadian, now considered a Sumerian dialect, was from the name of a tribal city.

king of birds; his habits, his heart, are changed by no other. Even so Babylon, in her distinctive character, has been molded by no other nation, but has molded all.

³ See "History of Babylonia and Assyria," by Rogers, vol. 1, p. 303.

"God's eight-hour bill" is what a Sunday-law man calls a Sunday law. In a meeting recently held in London the Bishop of London said that he had been over to America and seen how all the churches over here were uniting in Christian progress, and he was determined to unite those in England on all the points that he could. As we have many times outlined before, the great center of so-called Christian union is the Sunday, and so the bishop stated, "In regard to Sunday we have one of the greatest points on which Christians can be united. I look on the observance of Sunday as one of the finest pieces of Christian evidence we have, and it is a piece of evidence which can not be refuted. Secondly, we have in Sunday what I will call the working charter, and as a clever man observed to me the other day, Sunday is God's eight-hour bill. The first use of Sunday," he tells us, "is worship." And the first use of the Sunday law is to place men in that position where they must go to church. Is it not a strange thing that a bishop of one of the great divisions of Christianity should take a religious institution for which there is absolutely no authority and elevate it to the one position above all others which will unite Christianity? All such union, however, is not union. At the very most it can only be said to be a federation, a federation that is not approved of in the word of God.

The Fearful Kongo State.—Up to the present time, notwithstanding all the agitation, all the exposition of the relentless rule of Leopold of Belgium, all the protests, all the negotiations and attempts at legislation, affairs in the Kongo are not bettered; Belgium's cruel, merciless king is still at the head. The only hope that the Kongo Reform Association has is international interference; but even here the wealth taken from the impoverished and maimed natives is used to corrupt governments and their officials. A recent report tells us that the old king is stricken with an incurable disease; namely, gangrene, necrosis of the bones of the heel. Amputation may help, but it is not probable. Is it divine retribution, or the legitimate crop of vicious sowing? Thank God, the time is soon coming when the oppressor shall cease.

⁴ Rogers, vol. 1, p. 386. The chronology of the earlier centuries of ancient history is at the best uncertain.

² The lion is the king of beasts; he borrows from no other, he imitates no other. The eagle is the



THE OUTLOOK

Watchman,
what of
the night?

Anarchists and Assassins.



Shah of Persia

IT has been but a few days since the king and the crown prince of Portugal were assassinated. On February 28, an attempt was made to assassinate the shah of Persia. Coming to this country, a Catholic priest in Denver was shot while performing his offices at the altar by an anarchist who came forward in the attitude of a worshiper. The police have developed the fact that the killing of this priest is only a part of a plot to make a wholesale slaughter of a number of other priests by this anarchistic element. Then another anarchist was chosen by lot to kill the chief of police of Chicago, and he came near accomplishing it. The chief would doubtless have

been killed had it not been for the timely assistance of his eighteen-year-old boy, making it necessary for the anarchist-assassin to divide his attentions between the young man and his father. The boy had his body pierced by a bullet, but the chief himself escaped with slight injuries, and succeeded in shooting the anarchist dead.

The anarchist, doubtless, represents a very small body of men. But there is a much larger class that are all the time uttering inflaming words against various classes of individuals with whom they do not agree, and this incendiary language is continually creating more and more of this half-crazy, lawless element.

But the agitator has not done anything like the evil in the direction of anarchy as the so-called "higher critic," joined by the antinomians, who have been discrediting the plain teaching of the word of God. Some men will choose to do right because they learn to love the joy of right doing. But the greater majority will become very reckless when they are made to believe that they will never have to meet the Most High God face to face at the bar of eternal judgment and justice.

Most of the anarchists are fatalists of the worst type, and are also decidedly infidel if not atheistic. In many instances they may have been brought into this condition by being compelled to observe and deal with the hypocrisies and even cruelties that have been perpetrated in the name of the Christ of God. And here is where the higher intelligence of the age should have met them with the pure Gospel of Christ and showed them the better way. But instead they have been met by the critic that is abroad throught the world casting discredit upon the Bible.

There has been a generation of seed-sowing. The reaping has scarcely commenced.

Hopelessness of Cancer.—An editorial in the *New York World* tells us that Dr. Robert Bell, formerly senior physician of the Glasgow Women's Hospital, says that "during fifteen years' experience as an operating surgeon, he has been unable to give a single success in dealing with cancer." This doesn't mean that they have died under the knife or immediately afterward; but it does mean that no permanent benefit has been derived from the excising of the disease by surgery. In a book on cancer, Dr. Saleeby expresses the opinion that the knife may in time be discarded. There are physicians who can cure cancer if they can treat the patient in time. Most of these are ignored or discounted by the regular profession because they do not do it in the regular way; but certainly with such a confession as that from Dr. Bell, one would be justified in trying what the regular practitioner

might call quackery. It certainly would prove as productive of benefit, according to their own confession, as the present method of surgery. Dr. Bell suggests that the disease is amenable to treatment thru diet and the reclamation of the vitiated cells by means of a healthier blood stream.

First Principles of Freedom.

[The following editorial from the *Moscow (Idaho) Star-Mirror*, a one-time strong Sunday advocate a correspondent writes us, is worthy of reproduction.]

THE revival of Sunday laws in various cities is distinctly a religious movement. The laws in the first place reflected the religious creeds and predilections of their authors.

In taking notice of the flaming zeal which everywhere accompanies Sunday-law enforcement, it should be remembered that, notwithstanding the pious inspiration of Sabbatarianism, the courts have held almost without exception that legislation of this kind can be sustained only on secular grounds. To advance religious belief as a reason for Sunday blue-laws would be to nullify them.

We have the strange spectacle, therefore, of religious laws enacted and enforced at the demands of religionists, and upheld by the courts which deny that they are religious laws and assert that they are nothing more than police and health measures.

This is a situation calling for a little common honesty and for some genuine American backbone. If the laws are to be enforced in obedience to a religious demand and for religious purposes, they should be carefully revised by the law-making powers, for it is probable that the best religious sentiment to-day is not reflected in these fantastic enactments.

It may be doubted if a convention of any church would reenact the old Sunday code in its entirety. When we consider that most people are attached to no church and that many churches are liberal in the matter of Sunday diversions, it will be seen that any revision of these laws would probably result in expunging nine-tenths of them from the statute-books.

Religious laws having no standing in court except on false pretense that they are secular in purpose ought to be easily repealed. When they were first enacted in this country they had the weight of the church, of wealth, of nine-tenths of the population and practically all respectability behind them. It is not so now. Compelling their rigid execution at this time, a few zealots are simply invoking the authority of sanctimonious lawgivers dead and gone for the regulation of people of different beliefs, different tastes, and different necessities.

We are to remember also that true American liberty had some of its most important beginnings in successful assaults upon these very laws. It was not until the people had learned to question the despotic power of the New England theocracy and the state church of Virginia that they ventured to assail the awful pretensions of George III, who ruled by divine right. Sam Adams in Massachusetts and Thomas Jefferson in Virginia were hounded to their graves by the element which supported the blue-laws.

These men and others almost as celebrated held that emancipation from ecclesiastical authority was essential to liberty. What would they have thought of 80,000,000 people subjected to religious laws which gained their force by judicial denials of the self-evident fact that they are religious laws?

It is maintained in some quarters, and with reason, that repeated invasions of popular rights during the last thirty or forty years have resulted in a serious curtailment of liberty. If reasonable and harmless diversions on Sunday may now be prohibited by

a small religious element, backed by a notorious false pretense in the courts, it must be that there has also been a most emphatic loss of independence on the part of the people. The worst of all slaves are those who willingly bend to the yoke.

Many important questions are pressing for settlement, but they all shrink into insignificance in comparison with this one, involving as it does the personal liberty of millions. Tariffs, trusts, currency, rebates, and all such problems will hardly be dealt with wisely by men who are not free or by courts which are terrorized or insincere.

Secret Commissions.

IN New York City a wholesale house recently sold a bill of goods to a retailer to the amount of \$1,550, and secretly gave to the purchasing agent of the retail firm \$75.00 as a bribe for favoring them with the order. The retail firm found out that the transaction was made in this way and refused to pay the bill and also refused to return the goods. The matter was carried into the courts and the stand that the retailers had taken was confirmed. Thus the wholesale house was out the entire bill of goods, the costs of the trial, and also the money paid as a bribe to the agent of the retail firm.

This one case would not be particularly significant were it not for the fact that the custom is quite general among many wholesale firms and agencies to pay bribes to the purchasing agents of retailers to get them to favor their houses with their orders. In this way the purchasing agent gets a salary from the house that employs him and also gets his commission from the firms that sell him goods. The pernicious influence of such a system should be apparent to any one.

There is scarcely a nook or cranny of the business world that has not been pervaded by the bribe-giver and the bribe-taker. And nothing can more completely take away the manhood of an individual than to become a party to such transactions. It is nothing short of straight-out robbery. And it is the meanest kind of robbery at that, for the individual being robbed is one that has placed the utmost confidence in the honesty of the one that is doing the robbing. This sort of robber masquerades in the clothing of respectability and claims to be an honorable and upright man; in this guise he ingratiates himself into the confidences of his employer and then deliberately and coolly proceeds to rob him.

The greed for gain, the love of money, the desire to get rich quickly so that money can be expended extravagantly, are the crying evils of this day. And men and women who think should see how the various methods by which money is obtained are driving true-hearted integrity and honesty away from the people of this generation. And it should never be lost sight of that just such conditions as these are abundantly described in the Bible as the conditions that would prevail in the time just preceding the second coming of Christ.

An organization called the **Model License League**, having its headquarters in Commercial Building, Louisville, Ky., presents what it calls a "Solution of the Liquor Problem," in the outline of a model license, one so framed as to make it of great interest to the liquor dealers themselves to keep it, making licenses transferable, fining minors who represent themselves to be over eighteen in order to procure intoxicants, and taking the saloon out of politics. All this might be good, if— To us it seems that the very best way to regulate the saloon is to abolish liquor selling, and let the men go into other business. If license must be, the model license might be well worth trying, but it does not seem reasonable that a man should want

to even consider the licensing of that which is more productive of crime than anything else which exists.

Prohibition.

THE year 1907 was a great year for prohibition. First of all it was the year of the Chinese Imperial Edict against opium. How all Christian nations ought to rejoice over that! Missionaries in the interior of China, and who are acquainted quite generally with Chinese life, tell us that the law is being enforced, and that thoroly.

Georgia and Alabama both voted prohibition during the year. One hundred counties in Connecticut were won to prohibition, and it has been seriously proposed, it is said, to make that a presidential issue for the Democratic Party.

Oklahoma entered the Union with a law forbidding the manufacture and sale of intoxicants; and the sewers of Oklahoma City, when the constitution went into effect, were flushed with 2,300 barrels of contraband beer. Some of the poor slaves to the habit drank out of the sewers.

Two of Delaware's counties went dry at the November election. Chicago added a square mile to its prohibition territory. Thousands of the employees of the Chicago and Northwestern Railroad took the pledge.

Over in Europe, the government of Rumania has planned drastic measurements to check drunkards by placing the sale of brandy and whisky under the control of the state, and saloons under the control of the municipalities.

What a blessing it would have been if San Francisco after her experiment in prohibition had so remained until the present time. It can be safely said that a great deal of her political corruption has been fostered by the murky atmosphere of saloons.

Mr. J. W. Elsworth, the New York millionaire coal dealer, offered the town of Hudson the sum of \$300,000 for a new municipal light plant and a new sewerage system if the town passed prohibition. As a result the town voted prohibition 266 to 138.

What Would You Call It?

IN the SIGNS of January 1, on the last page, was the following note:

The Times and the Law.—Some are perplexed over the word "times" in Dan. 7:25. The little horn power thinks to change times and law. "The times and the law" the American Standard Revision reads. Other translations read, "The appointed times and the law;" that is, the times appointed of God and the law of God. The word "times" is translated from "zemawn," defined by Strong "an appointed occasion, times." It comes from "zamawn," "to fix," rendered "appoint." Every instance where it occurs in Scripture is as follows: rendered "season" in Eccl. 3:1; Dan. 2:21; 7:12; rendered "time," Ezra 5:8; Neh. 2:6; Esther 9:27, 31; Dan. 2:16; 6:10, 13; 7:25. It will be seen from its use in these texts that it has no definite reference to feast, but definite times appointed by either man or God. In Dan. 7:25 it refers to times appointed of God that apostasy could only "think" to change. The two earliest appointed times of God are the day and its place in the week."

And this is what one of our critics, whose chief burden is to set others right, has to say to a brother upon this note, and which this brother publishes:

"We will consult Strong's Exhaustive Concordance and Dictionary of Hebrew and Greek Words for the words "time" and "times" in the texts cited in the *Signs*: Eccl. 3:1, "times," Heb. word, "ethe," pronounced "ayth," "time, now, when, as even time, meal-time, what time;" Dan. 2:21, "times, iddan, id-down, a set time, a year, time;" 7:12, "times, iddan;" Ezra 5:8 (3); Neh. 2:6; Esther 9:27, 31; Dan. 2:16; 6:10, 13; 7:25; "times, Z'man, Zem-awn, an appointed occasion, season, time." I find no such word as *Zamawn*. The paragraph you referred to is very deceptive wisdom; it is a mere bluff; but bluffs will not satisfy men's souls in the day of judgment.

Let us remark: (1) There are three mistakes in the note in the *Signs*; namely, two typographical errors. (a) Ezra 5:8, ought to read Ezra 5:3; (b) the Hebrew word is transliterated "zamawn" instead of "zawman." Gesenius transliterates "zahman." The last is not at all misleading.

(c) The original occurs in four other places in the Scriptures; namely, Dan. 3:7, 8; 4:36; 7:22, rendered in each place "time."

2. The SIGNS made no reference to any English word which comes from "ethe," or "iddan." In every instance the word we cited came from "zemawn." But we did not say that "times" in Eccl. 3:1 came from "zemawn," but that "season" did. We did not say that "times" in Dan. 2:21 and 7:12 came from "zemawn," but that "season" in both these texts came from that word.

3. Let the reader look up each and every one of these scriptures, and note where the "bluff" lies. We give again every reference where the original word occurs, which is rendered "times" in the expression "the times and the law," with its rendering in English: It is rendered "season" in Eccl. 3:1; Dan. 7:12; "seasons" in Dan. 2:21; "time" in Neh. 2:6; Esther 9:27; Ezra 5:3; Dan. 2:16; 3:7, 8; 4:36; 7:22; "times," Esther 9:31; Dan. 6:10, 13; 7:25—in all fifteen times, clearly referring in all places to definite time, or season, appointed times of God or man. The little horn should think to change the appointed times and the law, very evidently, it seems to us, referring to times connected with the law, the changing of which resulted in the change of the law, and thus defying the authority of God.

Great Foes in Small Things.

[The paragraphs that follow give something of an idea of the menace that some of the very little things of this world offer to the welfare of mankind. The paragraphs are selected from trustworthy sources and doubtless give the facts as closely as they can be gathered.]

Menace of a Flower.

THE water hyacinth, a beautiful marine plant of green leaves and exquisite flowers, which has done such great damage to commerce in Louisiana and Eastern Texas, says the *Houston Post*, is making its appearance in the ship channel. A few years ago the water hyacinth was brought from Florida to Louisiana as a floral ornament. Last year the government expended \$200,000 in an effort to control the pest, and has only partly succeeded. Streams and bayous which once carried big barges of lumber in Louisiana and Eastern Texas have been closed to navigation by the rank vegetation of the hyacinth. The Sabine River above Orange has become filled with the plants, and it is related that these all grew from a few plants carelessly thrown into the river by some housewife when the plants she had in a tub as an ornament became too numerous.

The Menace of Rats.

IN his annual report, Surgeon-General Wyman, chief of the Marine Hospital Service, who has had charge of the government's fight against the plague in San Francisco, ascribes the prevalence of the disease among rats to fleas. Scientists accepted this fact some years ago. Last summer in England, Dr. J. Ashburton Thompson, head of the Public Health Department of New South Wales, after wide experience with the plague in Australia, expressed the positive conclusions not only that there would be no plague in man without plague in rats, but that the plague in rats would be harmless except for the assistance of the flea. There was no communication of the infection from rats direct, he said, but a flea that has bitten a plague-rat, if it bites another animal can give that animal the plague.

The indirect way of suppressing the plague is to exterminate the rats. During the last four months of 1907, over 130,000 rats were destroyed in San Francisco. Of 11,391 examined by the Health Department, only 136 were infected with the plague. At the same time, up to November 19, there had been ninety-six cases and sixty deaths from the plague in that city since the outbreak of the disease last May.

To prevent the plague from spreading in the Philippines the Health Board seven years ago began offering a bounty for every rat killed. In India a similar campaign is carried on against the animal

pests. In the six years following 1900, when the plague threatened Japan, nearly 5,000,000 rats were killed in Tokyo alone, and Japanese scientists urged an international movement to vanquish the disease by exterminating its propagator, the rat.

Our own Department of Agriculture last spring joined the campaign against the noxious rodent with the statement that the common brown rat probably costs the American farmer \$100,000,000 a year. The average cost of feeding a rat on grain is about fifty cents a year. What rats destroy in eggs, poultry, game, and other birds can not even be estimated. In Denmark, the loss by rats is put at \$3,000,000 and in France at \$40,000,000 annually.

To combat so persistent an enemy of health and property, nothing less than a systematic, scientific plan of warfare thruout the world can be wholly effective.—*New York World*.

IN a suburb of North Collinwood, ten miles from Cleveland, Ohio, a fire broke out in the school-house in which were about 325 children between the ages of 6 and 15. Altho the school had been drilled to march out orderly in case of fire, the teachers were not able to prevent a panic which soon resulted in the children piling up in great heaps at each of the two outside doors, and the latest reports are that 167 of the children and two of the teachers were burned to death; there are a number of others in the hospitals and homes of the neighborhood that are not expected to live. The stories of the efforts of the frantic parents and friends in trying to rescue the inmates of the burning building are too heart-rending to repeat. This marks another one of the awful calamities that are marking these days thru which we are passing.

A Satanic Invention.—Of course every weapon for the destruction of human life is a Satanic invention; but the one recently invented by young Maxim is preeminently so. It has all the potency of the modern rifle, but is both smokeless and noiseless. Even the inventor is conscience-stricken, and hopes that the government will purchase the invention and keep it a secret. If it were in the hands of criminals, untold evil could be wrought with almost no risk of detection. This is one item of many which faintly indicate what the conflict of Armageddon will be when the slain shall be from one end of the earth to the other.

Catholic Missionary Work.—The Superior General of the Paulist Fathers, Geo. M. Searle, states in an appeal which he has sent out that "We have during the past ten years collected over \$100,000 for the missionary needs of the United States." None of this is used for the members of the organization. The mission of the Paulist Fathers is to convert men to the Catholic fold, and the uncertain conditions in the Protestant church make good soil for the Catholic propaganda.

Astrology.—Sir David Gill, the astronomer, declares that there is not the remotest scientific basis for astrology. He regards all the predictions of astrology as the purest rubbish. Of course, as he declares, "predictions will be fulfilled now and then, if they are made on a sufficiently wide basis, but the charlatans who make the predictions know very well that they are only humbugging the public, and the public is the most gullible creature that it is possible to imagine."

The "Weekly News Letter" of the University of California reports "untold damage" from the larvæ of the "crane fly," in a district in central California, to the roots of the growing grass and grain, utterly destroying the crop. University experts have been studying the pest, but thus far "there seems to be no remedy." The greatest damage for this year is over. Better things are hoped for in the future.

The Republican party will hold its national convention in Chicago, June 16, and the Democrats will hold theirs in Denver on July 7.



The Hand of the Most High.

("I have graven thee upon the palms of My hands." Isa. 49:16.)
 O, I KNOW that my name on Thy palms is graven,
 I remember the years of Thy hand most High;
 How it has sheltered and held and guided
 'Neath clouded heaven or open sky.
 I lean on Thine arm and Thy hand upholds me;
 Thy power protects and Thy strength defends;
 Still Thou wilt hide me and keep me and lead me
 Till home is reached and the journey ends.
 —Annie Johnson Flint.

The Volcano in Savaii.

MANY of the readers of the SIGNS have become more or less acquainted with the volcano of the Samoan Group. It is on the island of Savaii, which is the largest island of this archipelago. No one can form a just idea of it until he sees it with his own eyes. There have been a number of eruptions previously, but this seems to be the longest in duration. Fully two years have passed since this last eruption began, and it has lost none of its initial energy.

The crater is about twelve miles from the coast, and it pours forth a constant stream of molten lava, which flows down in this liquid state till it drops over the cliffs into the sea.

One strange feature of this volcano is that the lava is not thrown up into the air, but is more like a mighty artesian well. It has formed its own channel to the sea, filling up valleys and crossing rivers. A hard crust has formed over this channel up near the crater, while the heated mass flows on underneath. Further down it again emerges and runs on till it reaches the ocean.

It is a grand and awe-inspiring sight to see it pouring thru numerous channels down over the rocks into the sea. When it comes in contact with the water below, there are great explosions, and the water is lifted in the air to a great height. At night the track of the lava can be seen for a number of miles by the glowing light. It looks as if there had been a great conflagration and only the burning embers were left.

The light of this volcano can be seen thirty-five miles away. Surely "Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it."

All of these manifestations of what is in the bowels of this earth should convince us that God has prepared His great arsenal of fire to forever blot out sin from His dominion. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be *burned up*."

The great question for you and for me

to face is, Where will we stand in that day —under the shadow of the Almighty, or with no place for shelter? May the Lord help us to build wisely to-day for the future. The sure foundation is the word of God. It is the rock which is higher than I.

C. H. PARKER.

The Song of Moses and the Lamb.

IN the 14th chapter of Exodus, we have a thrilling account of how the Lord saved Israel out of the hand of the Egyptians. After their deliverance, "Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown



Lava at Joahaihai, Savaii.

into the sea, the Lord is my strength and song, and He is become my salvation." Ex. 15:1, 2.

The song of Moses was a song of victory, sung by Israel because God had graciously delivered them from the hand of their enemies. Thru faith in a living God that great multitude passed thru the Red Sea without the loss of one, and stood together on the other shore, peaceful and happy. Surely they had abundant cause for rejoicing, and how fitting that their gratitude should find expression in song. The Lord seemed nearer to them than He had ever been before; and they marveled at His works and glorified His name.

In the 15th chapter of Revelation, we have an account of a people that had been in conflict with earthly powers. A strong effort had been made to cause them to "worship the beast and his image, and receive his mark." See Rev. 14:9-12. But the effort had not proved successful. The revelator, in speaking of them, said: "And I saw as it were



Wabash Valley S. D. A. Sanitarium, Lafayette, Indiana.

a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, . . . stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb." Rev. 15:2, 3. As the song sung by the children of Israel anciently was a song of praise and thanksgiving to God because of their gracious deliverance from the hand of their enemies, so will "the song of Moses and the Lamb" be sung by the remnant people of God as a song of experience and victory because of deliverance from their enemies.

Just as the Egyptians opposed Israel, so will the nations of earth array themselves against a people who will not "worship the beast and his image, and receive his mark." And because of their faithfulness in keeping all of the command-

ments of God rather than the commandments of earthly powers, the Bible says, "The dragon was wroth with the woman [the church], and went to make war with the remnant of her seed [the last church], which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. A decree will go forth to utterly destroy all who keep God's commandments. Rev. 13:11-17.

At the last moment God will interpose to save His people, but every soul will be severely tried; his faith in the living God thoroly tested, and thru trials and persecutions he will be prepared to sing "the song of Moses and the Lamb" in the kingdom of God.

May all who read the following hymn, found in "Songs for Service in Church and Home," sing it with the writer in that glad day when all conflict with the wicked powers of earth shall have forever ceased, and Christ shall reign thru His own mighty power and immeasurable love.

The Song of Moses and the Lamb.

We shall sing the song of Moses and the Lamb,
 If upon our brow we have our Father's name;
 On Mount Zion we shall stand,
 With a harp in every hand,
 While we sing the song of Moses and the Lamb.

Chorus:

Singing, singing, while the heavens and the earth
 are ringing,
 And the angels low are bending,
 And the golden harps are blending
 With the lovely song of Moses and the Lamb.

We shall sing the song of Moses and the Lamb,
 While the angels bow before the great I AM;
 Standing on the crystal sea,
 Bearing palms of victory,
 While we sing the song of Moses and the Lamb.

We shall sing the song of Moses and the Lamb
 While the universe will praise Him with a psalm;
 At whose feet the angels fall,
 While we crown Him Lord of all,
 And we sing the song of Moses and the Lamb.

We shall sing the song of Moses and the Lamb,
 And the tree of life shall yield its healing balm;
 There from pain and sorrow free,
 And to all eternity
 We shall sing the song of Moses and the Lamb.

CHAS. P. WHITFORD.

Our Work and Workers.

THERE are fifty Sabbath-keepers in Peru, an increase of twenty-eight in the last year.

At Copeland, Idaho, where Brother C. J. Rider presented the truth, five have accepted the message.

A CHURCH of sixteen was organized near Hooker, Texas, by Brother David Voth, early in the present year.

A NEW church building was dedicated at Cottage Grove, Ore., February 22. Brother C. W. Flaize gave the dedicatory sermon.

BROTHER F. W. PAAP, writing from Victoria, Australia, tells of baptizing twenty-three candidates near that city recently.

"NOTWITHSTANDING the dragon's continued battle, seven have begun keeping the Sabbath, and I hope to see them all in the truth."—W. F. Talburt, Stratford, Texas.

BIBLE-READINGS and individual work among the people of Muscatine, Iowa, with public meetings as the interest increased, have brought seventeen to the light of the truth. Brother and Sister G. P. Hawkins have been conducting the work.

Wanted for Missionary Work.

SIGNS, Life and Health, and any literature suitable for missionary work. W. H. Loose, 317 Wood-year St., Baltimore, Md.

SIGNS, Watchman, tracts. Mrs. James F. Woods, 322 S. Detroit St., Warsaw, Ind.

In Far Uganda.

PRIVATE letters to Brother G. A. Baker of this office from his son and wife in Uganda, East Africa, tell of the progress now being made in their mission school. They were erecting a one-story building 28 by 70 feet, 10 feet high. It will be used for school and chapel. The body is of stone with thatched roof. Sometimes as many as 600 come to service when the tax-gatherer is not around. The natives are lazy and shiftless and filthy, but teachable. They make a picturesque and grotesque sight in all manner of dress and undress. They have never known what it is to work. The pure heathen are more susceptible to truth than those who have been affected by Mohammedanism. It is difficult to keep them at work; they are "eye-servants," and one of the most trying things is to teach a man how, and then have him stay away and send a raw substitute. About the only way is to keep their pay-day some distance ahead. Salt costs sixteen times as much as it does in England. While Brother Baker superintends the buildings, Mrs. Baker looks after the sick and wounded, and she has much of it to do. In the meantime they are endeavoring to shed light into the darkened minds of these children of nature. God is blessing them with good health.

Book Notices.

"Bird Notes Afield." Essays on the birds of the Pacific Coast, with a Field Check List. By Charles Keeler. Price, \$2.00 net. Paul Elder & Co., San Francisco and New York.

This is a finely written, beautifully printed volume, uniquely gotten up, done in a rough, durable, crash-cloth cover, illustrated side and back. A little more than one-half of the unique volume consists of charming essays, Birds and Bird Haunts on the Beach, To the Farallone Islands off San Francisco Bay, Birds of Berkeley in the Pine Woods, In a Mission Patio, Among the Deep Sombre Redwoods, In Sight of Shasta,—fourteen different sketches in all, admirably illustrated with reproductions of bird photographs. The last part of the volume is a descriptive list of the land birds of California, with a key and a splendid index. It seems as if every lover of birds would delight in the volume.

"Assimilative Memory; or How to Attend and Never Forget." By Prof. A. Loiset. Price, \$2.50. Funk & Wagnalls Company, New York and London.

It was not many years ago that men were taking lessons of Professor Loiset and paying as high as twenty-five dollars a course. Later, when large classes were formed, tuition for the course of ten lessons dropped to five dollars. That was the price of his book, if we rightly remember, when first placed upon the market. Now the complete course is offered for one-half that price. Professor Loiset claims that he was the first teacher to declare and insist that memory is not a separate faculty, but a physiological and psychological property of each mental act, and that such act records and retains the history of its own action; that memory is in reality concrete. The basis of his system is to learn by thinking. His method is to acquire first the Habit of Attention, then the Habit of Thinking, and these combining form the Habit of Assimilation. We do not recall one of Professor Loiset's pupils who did not say that he was benefited by the lessons. This book opens them to all.

"Nephilim." By William J. H. Bohannon. 236 pages, illustrated. \$1.50 post-paid. Reeve A. Silk, Publisher, 1 Madison Ave., New York.

The attempt of the author is to show the errors of "science" in the cosmogony of the earth, and to present a theory which the author believes is in perfect harmony with the Bible. Some of the chapter headings give a fair idea of the scope of the work: The Basis of Science, The Newtonian System, The Form of the Earth, The Tides, The Wire-wound Rings, the Fields of the Rings, Motion of Rotation or the Ring of Regular Form, The Atom, The Constitution of the Heavenly Bodies, Gravitation, Inertia and Momentum, The Solar System,—twenty-three sections in all, closing with the Bible. The author believes that the Bible is the test of all science. We read to the last section before we find the meaning which the author attaches to the Biblical term "Nephilim," sometimes translated giants. Mr. Bohannon's book certainly gives food for thought, and, whether the reader agrees with all his conclusions or not, its

perusal will at least be quite likely to affect his confidence in the scientific-traditional views of creation. The author strikes some mighty blows.

"The Greatest Fact in Modern History." By Whitelaw Reid. Price, 75 cents net. Thomas P. Crowell & Co., New York.

This little book is a paper prepared by the Hon. Whitelaw Reid, the American ambassador to Great Britain, on invitation of Cambridge University, and delivered in the Senate House of that university as the opening address of the course on the Eighteenth Century, for the summer meeting of 1906. The subject was chosen by the university. This "Greatest Fact" which Mr. Reid presents is the Rise and Development of the United States. It is a strong, clear review of the circumstances, motives, and principles which led to the formation and founding of the United States of America.

"Indian Myths of South Central California." By A. L. Kroeber. Price, 75 cents. The University Press, Berkeley, Cal.

This issue is No. 4 of Vol. 4 of the University of California publications on American Archeology and ethnology. The pamphlet is written by one who has put years of study upon the Indians in the Golden State, their various types, arts, languages, dialects, traditions, and religions. In most of the myths the animals are deified, and in many cases they take on the lowest forms of nature worship. There are also gleams of light, which show that sometime their ancestors had much clearer ideas than their descendants now have. There are many passages which indicate degeneration and a far remove from their primitive traditions. They are useful chiefly in tracing likeness and relationship between the tribes, and in revealing how degenerate human beings without God become.

"A Supplemental Bible Question Course of Fifty-two Lessons." By John B. Smith. Price, 50 cents net. The Sunday School Times Co., Philadelphia, Pa.

This little book is not designed to take the place of regular Bible studies in Sabbath-school or seminary, but to supplement these by arousing general interest in Bible study. It is a helpfully suggestive little book.

"The Second Book of Samuel with Map, Introduction, and Notes." By Rev. A. F. Kirkpatrick, B.D. Price, one shilling. C. J. Clay & Sons, Cambridge University Press Warehouse, Ave Maria Lane, London.

This booklet is one of a series entitled, "The Smaller Cambridge Bible for Schools." The map is clear and the notes brief and lucid, and generally excellent.

"Gems of Thought," selected and arranged by Henry B. Damon, Katonah, New York. Price, 50 cents. Address the author.

This little booklet is admirably done on superfine paper, bound in deckle-edged imitation parchment. While the selections are not numerous, they are choice. The book would make a neat birthday or holiday gift.

"The House of a Hundred Doors." By Will M. Clemens. Second edition. The Hawthorne Press, New York and London.

This little volume of less than a half-hundred pages presents in story form, in a striking way, the horrors and cruelties of vivisection.

"Bible Hero Classics." Twelve little booklets giving in the language of the Scriptures the lives of (1) Abraham, (2) Jacob, (3) Joseph, (4) Joshua, (5) Samuel, (6) Solomon, (7) Elijah-Elisha, (8) Daniel, (9) Ruth-Esther, (10) Samson-Gideon, (11) Moses, (12) David. Numbers 1 to 10, six cents, post-paid; Numbers 11, 12, double size, ten cents, post-paid. In quantities cheaper. Hope Publishing Company, 150 Michigan Ave., Chicago.

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"The Wonderful Story of the Wonderful Book," "4500 Miles by Wagon in Utah and Idaho During 1906," "Mormonism Proclaiming Itself a Fraud," are booklets from the Utah Gospel Mission, Cleveland, Ohio. Their design is to

teach the sufficiency of the word and to show some of the fallacies of the Mormon doctrine. A Biblical student might wish a number of things different in the setting forth of the doctrines of the Bible, but nevertheless the tracts are instructive. If there were more Bible and less theology, the tracts would be more effective.

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Testimonies for the Church. By Mrs. E. G. White. Bound in eight volumes, of from 300 to 770 pages each, each volume containing a complete index of subjects. Volume 1 contains a brief sketch of the early life and Christian experience of the writer of the Testimonies, together with Testimonies Nos. 1 to 14. Volume 2 contains Testimonies Nos. 15 to 20. Volume 3 contains Testimonies Nos. 21 to 25. Volume 4 contains Testimonies Nos. 26 to 30. Volume 5 contains Testimonies Nos. 31 to 33. Volume 6 contains Testimony No. 34. Volume 7 contains Testimony No. 35, price, 75 cents. Volume 8 contains Testimony No. 36, price, 75 cents. Bound in cloth, per volume, \$1.00; sheep, \$1.50. Full set, eight volumes, cloth, \$7.50; sheep, six volumes, 1 to 6, \$9.00. Volumes 1 to 6 are obtainable in limp leather, with round corners, per volume, \$1.50. Volumes 7 and 8 are also bound in limp leather, price each, \$1.25.

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Bible Student's Subject Index.—An alphabetical arrangement of more than 1200 subjects, any of which may be found in less than a minute. Prepared by W. H. Wild, 169 Maple St., Hinsdale, Ill. Price, 6 cents.



"Come unto Me"

O SOUL, weary of life's loss and pain,
By feverish aims and aching griefs possessed,
The voice of Jesus pleads yet once again—
"Come unto Me, and I will give you rest."

Are sins like midnight heavy on your thought?
The future dark, by judgment fears oppressed?
His invitation comfort brings unsought—
"Come unto Me, and I will give you rest."

When inward conflicts rend the soul apart,
And peace forsakes the spirit, storm-possessed,
No words like these can soothe the fainting heart—
"Come unto Me, and I will give you rest."

What tho with toil the weary hands hang down,
And growing years have lost their strength and
zest?
Still for the heavy-laden light is sown—
"Come unto Me, and I will give you rest."
—Mary Rowles Farvis.

Tobacco and Its Curse

[A paper read by Ada M. Learned before the Mutual Edification Club, of Mountain View, Cal.]



TOBACCO is productive of more evil in the world than is alcohol:

- (1) It is the most potent factor in the degeneracy of the race morally.
- (2) It is more ruinous to the youth of to-day than is alcohol.
- (3) It is more deceptive in its operations.
- (4) It is a greater curse to the national life.

I. Race Degeneracy.

Lucy Page Gaston, founder and promoter of the Anti-Cigaret League, says: "Weaklings and degenerates by thousands—the product largely of cigaret indulgence—to-day afflict the nation, crowding reformatories, prisons, asylums, and sanitariums."

From a comparative study of the symptoms of tobacco poisoning and the stigmata of degeneracy, Dr. L. Pierce Clark, well-known neurologist of the Manhattan State Hospital, is convinced that the degenerate is an outcome of the tobacco habit, either in the individual or in his ancestry. "Tobacco seems to be the determining cause of the existence of degenerates."

Mary Foote-Henderson, wife of the ex-speaker of the House of Representatives, says: "It has counted its victims by hundreds where alcohol has counted them by tens. It has become the chief source of the degeneracy of the race."

II. Effect upon Youth.

Tobacco has a stronger hold upon the youth of to-day, is working more havoc and ruin with the youth, than alcohol. The future prosperity of a nation is dependent upon its young men and women. Young men to-day are being ruined.—

a. Morally.

Mrs. E. G. White most truly says: "Among children and youth the use of tobacco is working untold harm. The unhealthful habits of past generations affect the children and youth of to-day. Mental in-

ability, physical weakness, disordered nerves, and unnatural cravings, are transmitted as a legacy from parents to children. And the same habits continued by the children are increasing and perpetuating the evil results. Among the most injurious of these habits is the use of tobacco. To this cause,



A Field of Tobacco, One of the World's Very Worst Curses.

in no small degree, is owing the physical, mental, and moral deterioration which is becoming such a cause of alarm."

Again, quoting from Lucy Page Gaston (speaking of tobacco): "The effect is a lowering of other moral standards, and cigaret-smokers are liable to live loose and irregular lives in other respects. Cigarets are at war with purity of thought and action in old and young."

The strongest possible evidence is given by Judge Stubbs, of the Indiana Juvenile Court, who said: "I have before me (in twenty months' experience on the bench) one thousand two hundred and eight boys and girls,—mostly boys,—all of whom have been charged with offense against the law. These offenses have covered the entire list of offenses known to the law of Indiana, from the most trivial misdemeanor to the greatest crimes. . . . In inquiring into the causes that have brought about such a

great increase in the number of offenses against the law in the last few years by boys, I have reached the conclusion that aside from the frailties that afflict our common humanity, and which are apt to blossom and develop into crime, especially where there is a lack of parental control, or where the parents themselves belong to the vicious classes, by far the most potent factor is the cigaret habit."



James B. Duke, Head of the Tobacco Trust.

John Wanamaker says: "The cigaret is the starting-point of the downfall of thousands who fall into its clutches, and eventually drift away from all sense of morality."

The president of the Armour Institute at Chicago, says: "I do not believe there is any agency more destructive of soul, mind, and body, or more subversive of good morals, than the cigaret. The fight against the cigaret is a fight for civilization. This is my judgment as an educator."

H. H. Cully, Principal Glenville High School, Cleveland, Ohio, says: "In all my twenty-six years' experience as a teacher, I have never known an exception to the rule that a boy, in taking on the tobacco habit in any form, immediately begins to deteriorate mentally. If he takes cigarets, he will degenerate morally very rapidly. I am firmly convinced that tobacco in any form causes degeneration morally as it relates to growing boys."

b. Mentally.

An English writer says: "There is overwhelming evidence to show that juvenile smoking is an evil of the first magnitude—an evil which is sapping our boyhood's strength and so undermining our national manhood."

Prof. Richard M. Sherry, President of the Baltimore Academy of Medicine, says: "The effect of tobacco on schoolboys is so marked as not to be open for discussion."

An English educator says: "A boy smoker is certainly a worse student than the ordinary boy. . . . He is usually dull, dense, and generally stupid and indolent."

It is unnecessary to enumerate proof after proof that could be presented relative to the stand being taken against the tobacco habit on the ground that it is demoralizing to the intellect of the youth of this age. And it must not be forgotten that the very reason for so much harm and evil is wrought because tobacco can be so readily secured by minors. This is not true of alcohol. Alcohol is debarred to minors, but the crusade against tobacco is only barely getting in a swing.

III. Deceptive in Operation.

Tobacco is productive of more evil because of its deceptive, subtle, underhanded mode of operation. Listen to the strong evidence on this point:

Remember, TOBACCO IS THE FIRST STEP IN INTemperance.

Jerry McAuley claimed that no drunkard ever reformed permanently unless he abandoned the use of tobacco.

Tobacco is used, and used freely, and by great numbers, because it is a deadener of sensibilities. It helps to take the raw edge off life and feelings. Tobacco is comforting and soothing, benumbing nerve and brain and rendering them somewhat less conscious.

Tobacco is murdering many a lad. "Where they do not fairly kill, cigarets are the devil's kindling-wood. They start a craving for stimulants that liquor is the quickest to meet."

Mrs. E. G. White says: "Tobacco is a slow, insidious, but most malignant poison. In whatever form it is used, it tells upon the constitution. It is all the more dangerous because its effects are slow, and at first hardly perceptible."

Mary Foote-Henderson has said: "Undoubtedly tobacco should take the lead as the greatest of human destroyers, for its influence is the most destructive. It is less brutal, less violent, less noisy, less stupefying, less maudlin, less besotted, than alcohol. It does not madden or murder. . . . Compared with opium, tobacco is less annihilating and less torturing. It does not stretch its victim on the rack. Its effect is soothing. It apparently helps to think, to act, to live. It is social and genial. It is convenient. . . . A man knows when he is drunk with alcohol or opium, but he does not know his nicotin until the accumulating effects have made themselves permanent; until he finds the entire being of his fabric undermined."

Thousands of boys are killed every year by cigarets. They are deceived. They do not commit suicide deliberately.

We quote from Dr. David Paulson: "Of all the traps the devil has set for our young people, nothing pulls them down so quickly and surely as the cigaret. Alcohol does not begin to equal it."

IV. On National Life

Tobacco is productive of more evil in the world than alcohol on the ground that it is a greater curse to national life. "The conscience of America is keener, more alert, and better educated than that of nations in which people of all ages and both sexes indulge in cigaret-smoking. This is among the blessings vouchsafed to us from our glorious past."

"All that is undesirable in character seems to follow in the train of this vice [tobacco], which is believed to have had no small part in bringing Spain down from the commanding position she once occupied among the nations of the world. . . . The people of our climate, with our high-strung temperament, can not withstand the ravages of this pernicious and unnatural indulgence."

Tobacco, like cocain or morphin, blunts the moral perceptions and demoralizes the

entire being. To ascertain the real injury to the race from such a habit, we must necessarily go to the third and fourth generations. We have reached that time, and the results of the tobacco habit are now fully manifest. As Sir Benjamin Brodie says, "No evils are so manifestly visited upon the third and fourth generations as the evils which spring from the use of tobacco."

John Ruskin has said: "It is not easy to estimate the demoralizing effect on the youth of Europe of the cigar."

The late Canon Stowell said: "It is frightful to think what a canker is eating into the vitals of the nation, blighting its young men, squandering its resources, undermining its health, and depraving its morals."

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The "Jubilee Anthem."—This production which has just been published by the Pacific Press Pub. Co., of Mountain View, Cal., will be of particular interest to lovers of music. It is especially adapted for use by church choirs, for the nature of its music; and the theme makes it very appropriate for use on occasions when a church, conference, or institution feels jubilant over a debt fully paid, and for praise services.

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The LORD'S DAY
The Test of the Ages

PACIFIC PRESS
Mountain View, Cal.



MOUNTAIN VIEW, CAL., MARCH 18, 1908.

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Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common ("King James" or "Authorized") Version, or the American Standard Revised Version is used, quotations will not be designated in reference. Any Bible quotation in this paper, therefore, differing from the Common Version, unless otherwise indicated, will be almost invariably from the American Standard edition of the Revised Bible, copyright 1901, by Thomas Nelson & Sons.

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Christianity is not a form; it is not a system of ethics; it is not a school of theology; it is not a mere religion. Christianity is a life, sent down from God unto a needy and dying world. Do you know it as a life? If not you do not know the religion of Christ.

In a Paris paper, in the same column, are two advertisements illustrating the extremes of modern-day civilization. The first is this: "TOY, pure white, French silk poodles, the real small kind, three months old; parents' weight, four pounds; long, silky, fluffy hair, large black eyes; pedigreed and eligible for registration. Male \$18.00; female \$15.00." The second: "Baby girl, three months old, will be given away to any one who calls." A dog is worth from \$15.00 to \$16.00; a child is considered worthless.

"Evolution and the Sabbath."—A new tract just out, by George McCready Price, bears the above title. It is a review of Biblical evidence for the Sabbath, considers briefly the assumptions on which modern evolution is based, and closes in a study of Creation and Redemption. It is an excellent little tract and should receive a wide circulation. Price, post-paid, single copies, two cents. In larger quantities, one cent each. Address, Pacific Press, Mountain View, Cal.; or its branch offices, or any tract society.

Our Bible Band.—We are grateful for all the good words which come to us from those who are getting help from the Bible-Band readings. Here

is an extract from a lady of culture, education, and long Christian experience: "No words can express the pleasure and profit I am deriving from the readings. I thought I knew all that Old Testament history well. But now new light, impressive, even startling light, is thrown upon chapter after chapter of Exodus, Leviticus, and Numbers. What a thrilling object-lesson for all time was that deliverance from Egypt, that long, busy remarkable stay at Mt. Sinai, and then the methodical start toward the promised land! I do the reading chiefly at evening, because then I am quite sure to be alone, and can think, think, down into the wonderful history, the astonishing movement of the mighty host. Never before did the great spectacle take hold of me as now. I hesitated long before sending you my name. I am now most thankful that I did so."

A French military engineer, George Cascarine, from Japan, where he has been in the employ of the Japanese Government in directing the work of placing big modern guns on fortifications, just recently passed thru San Francisco. In the most casual manner he spoke of the military defenses of Japan, and the readiness of that government to defend its territory. He declares that "nothing that electricity can do in the way of making the big, high-power guns effective has been neglected by the Japanese. They have, in fact, more modern ideas as to the application of electricity than most people possess, and are losing no chance to utilize the tremendous power in every way. The result is such perfection in mechanism and operation that no country can boast of a state of coast defense better than that of the Mikado." He declares that immense sums of money are spent in the mounting of scores of the most costly guns. The arsenals are well stocked, and the country is put on what is considered a good war basis. Money formerly used for public improvements is turned to war preparations. He says that you will find Japan ready for war whenever it comes and from whatever direction. He had heard, however, no talk of war with America.

Conduct and Character.—A New Brunswick correspondent feels that we are reflecting upon Great Britain because we speak of her in the same category as ancient Greece and Babylon, because they worshipped idols, while of the British

"a great majority of them worship the true God." "The British constitution is founded upon the principle that all power (both civil and religious) comes from God. Such was not the doctrine held by the heathen. . . . You appear to think Christians should not favor war. But the nations not Christian may fight as much as they please for all you care. This is very far from a proper Christian feeling. You seem to regard Roosevelt's sending his 'Armada' to the Pacific as a 'great peace measure.' When I learn of your government taking the name of God off your coinage I think your nation is going to the devil at railway speed. May God prevent such a consummation."

Replying to our frank correspondent we would say that we regret greatly that he has so misunderstood us, or that we have not made ourselves clear. Let us say again:

1. There are no Christian nations in the world in the Bible sense of what is Christian. Christianity does not consist in mere profession, but in life, in conduct, in character. Great Britain's constitution, or America's (the grandest in the world according to Gladstone), will not save them. At the same time we believe that God has used Britain, and that all things considered she has been the best and most just government the world has known. That does not say that she is Christian. It has not been Christian to force opium upon the Chinese, or to tax the East Indians oppressively. While it might be Christian to send out ships with tons of Bibles, it is not Christian to send on the same ships brandy and beer and idols for the heathen. The sad thing about both United States and Great Britain is that they are Christian only in name.

2. We do not believe in war, either by Britain, United States, Germany, or China. But nations will continue to go to war till Christ comes; for so declares God's word; and each has equal choice. We have, however, accepted the word of those who ought to know, that the sending of the American fleet

to the Pacific was not a war measure nor designed to provoke war. But it is, doubtless, with the idea of better preparation for the future. No one would deny this, nor should there be so much excitement over it.

3. Let our correspondent rest easy if only the motto goes, "In God We Trust." It never was on all coins; it never was the action of the people; and if it had been it speaks falsehood instead of truth. Do not worry over these things. There are far worse things. Character and conduct, not profession, tell in God's sight.

Such an Easy Way.—Here is how one man gets around a scripture he can not understand, or easily bend to his theory. He writes: "I forgot to mention in my last letter that the word 'husband' in Matt. 1:16 is a mistake, and should read 'father.'" But there is not an intimation of such an error in the original. And then this would make Joseph Mary's father, yet verse 18 reads, "Mary had been betrothed to Joseph." Verse 19 reads, "Joseph her husband." Verse 24: "And Joseph . . . took unto him his wife." Luke 2:4, 5: "And Joseph . . . with Mary, who was betrothed to him." That "mistake" helps wonderfully to settle a false theory of the genealogy, but it makes a dozen others more difficult. The lesson is, if you can not see light on a scripture to-day, and there seems to be no reasonable, harmonious explanation, wait. It is better to wait than by one inexcusable blunder make a dozen others.

Replace the Idol.—One brother writes that when he came to the matter of accepting Christ, his tobacco habit faced him. He says: "I could leave this idol and the blood of Christ would cleanse and keep me from chewing, or I could keep the idol and Christ would leave me. I quit from that time, and now I have no desire for tobacco. O brother, there is power in the blood of Jesus, and I know it." Yes, there is power in Jesus Christ to save from all sin if we desire it, and to save to the uttermost. Give up the evil habit, whatever it is, and invite the presence of Jesus Christ to come in and take its place. Do not hope for His presence and blessing while retaining a rival in the heart.

The author of the article on page 12, entitled the "Song of Moses and the Lamb," is one of our old veteran workers and hymn-writers. He is known thru the South where he labors as the "singing evangelist." He is the author of a collection of hymns entitled, "Songs for Service in Church and Home," and has also written a number of songs that have been prepared in sheet music form. Among the songs may be mentioned "Memorial of His Power," "Sing the Songs of Zion," "Mercy's Final Call," and "Joyful News." These four songs may be had for twenty-five cents by addressing the author, and his song-book is thirty-five cents a copy, or \$3.50 a dozen. His address is Charles P. Whitford, Orlando, Fla.

A copy of the "Florence Crittenton Magazine" has come to our table. It is published by the mission of that name at 21-23 Bleeker Street, New York. It is probably known to most of our readers that Mr. Crittenton started his work for fallen girls as his monument to the memory of a lovely daughter who died. He has been the leading worker in this great needy field, and homes similar to the parent one have been established in different cities. Mr. Crittenton has been instrumental in God's hands in saving many of the poor, lost souls. Yet he constantly urges that the time to save children is when they are young. The earnest little magazine is \$1.00 a year.

The first church in America is said to have been built in Salem, Mass., in 1634, and that Roger Williams was its first pastor. It was therefore dedicated to religious liberty, as this country ought to be. The building is still preserved in the rear of the Essex Institute. Are its principles, or rather the principles of its first pastor, still preserved?