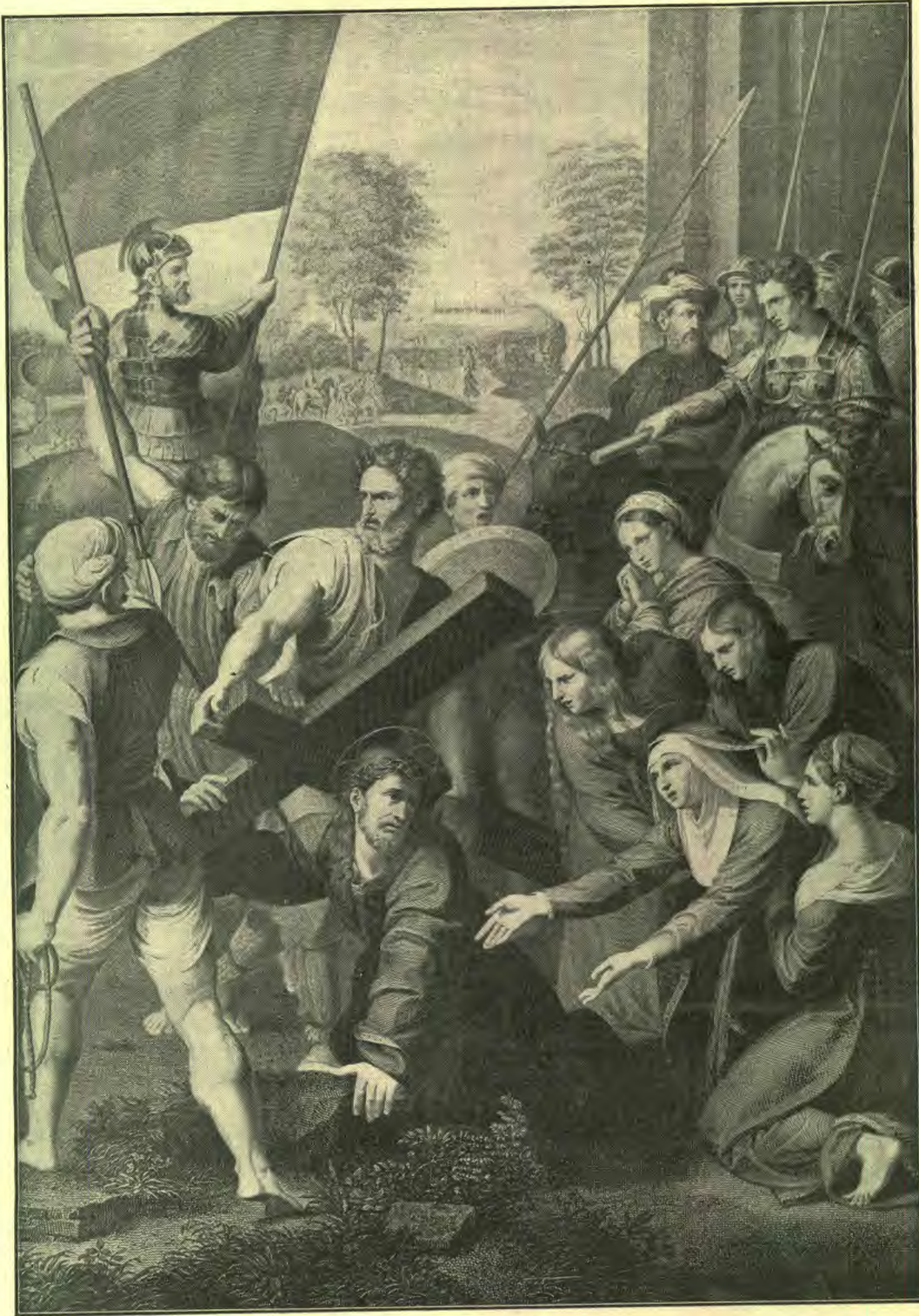


SIGNS OF THE TIMES



*"And they took Jesus, and led Him away. And He bearing
His cross went forth."*

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

2442.—Guilty of the Death of Christ.

Some of us who believe in Christ as the Saviour and Son of God claim that the historical part of the Jewish contention is true; not that the Jews did not kill Christ, but that the Romans are the guilty ones and not the Jews. Will you give a review of the facts in your Inquirers' Department?

M. H.

This department does not admit of an extended review of so large a subject. It is true that the Jews did not at that time have the power to execute the death sentence, but they did declare before Pilate, "We have a law, and by our law He ought to die." It is true that by the demands which they made and the pressure which they brought to bear upon Pilate, he was constrained to deliver Jesus to be crucified. Pilate's career had not been the best. He was afraid that he might be accused to Caesar and deposed, and perhaps slain. They said to him that Jesus was guilty of sedition against the Roman government; they declared that He had made Himself a king and was therefore plotting against Caesar. This Pilate knew was not true, for he himself repeatedly declared, "I find no crime in Him," "nothing worthy of death." But they said, "If thou let this Man go, thou art not Caesar's friend." Therefore Pilate delivered Him to be crucified. But the leaders of the Jews were guilty, and so the apostle declared, "Ye by the hand of lawless men did crucify and slay." Acts 2:23. "Whom ye delivered up, and denied before the face of Pilate, when he had determined to release Him. But ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you, and killed the Prince of Life." Acts 3:13-15. It seems to us that this settles where the guilt of the crime belongs.

The Scriptures certainly indicate that a time of persecution lies before the people of God. See Rev. 12:17. But we are also promised that the Lord will save His people out of it. See Rev. 15:2, 3.

2443.—What Is Required of Gentiles?

From Acts 15:20-29 and Acts 21:25, it would seem that there is not very much required of the Gentiles. Will you please explain.

T. J. B.

There is required of the Gentiles just what is required of every soul on the earth, if he would be saved, and that is faith in the Lord Jesus Christ. See Acts 16:31. That is not mere nominal assent to the truths of the Gospel, but such a yielding of the heart to God that He can cleanse it of sin and place there His own life of righteousness. Therefore "with the heart man believeth unto righteousness." Rom. 10:10. Apart from such faith there is no salvation. But that faith means a "faith which worketh by love." Gal. 5:6. And the love means the keeping of all the commandments of God. 1 John 5:3. The question in Acts 15 was a question of justification. Some of the Jewish converts felt that it was necessary for the Christian Gentile converts to keep the ceremonial laws. It was not a question as to the keeping of the moral law, the Ten Commandments; that was not the question which was raised at all. It was not a question as to whether they should steal or not, whether they should kill or not, whether they should worship idols or not, whether they should keep the Sabbath or not. There was no question as to that; the real question was as to whether they should keep the ceremonies and laws of the Jews for justification. These four necessary things spoken of among the ceremonies of the Jews had a moral bearing. And so they were to abstain from things offered to idols, lest their ceremonies should be polluted; from blood because of the grossness of eating blood, the feeding upon the life of creatures; from things strangled, that is, meat in which

the blood had coagulated; and from fornication, which was, of course, a moral question as well as a part of the local law of the Jews. These things were very common among the Gentiles, and not considered by them as sin; but the apostles told them that these must be refrained from. It is to the Roman Church that the apostle Paul declares that faith establishes the law of God, that is, the moral law. Rom. 3:31.

2444.—Mohammedan Holy Day.

When, how, and by whom, was the Friday sabbath set apart? As the Mohammedans accept the Old Testament, why did they not also accept the seventh-day Sabbath, or Saturday?

It has been truly said that Mohammedanism consists of a great truth and a great lie. The great truth is that God is One; the great falsehood is that Mohammed is His prophet. The Mohammedans accept a great many things that are told in the Old Testament, but above the Old Testament are the teachings of Mohammed. They do not keep all of Friday as a holy day, only about an hour of it, in commemoration of the creation of Adam on that day. Evidently they did that so as to keep themselves distinct from the Christians on the one side and the Jews on the other, against whom they were very bitter. No one is required to abstain from labor except at the hour of midday prayer. A male who absents himself three times in succession is said to have renounced the faith. Just the date of setting apart the day we can not at this time inform our querist. Perhaps some of our readers can give date and authority.

2445.—For Whom Did He Pray?—The prayer of our Saviour on the cross, "Father, forgive them, for they know not what they do," was not for His followers, but for those who crucified Him. Tho it may seem otherwise, they certainly did not understand what they were doing. They were blinded by sin. They supposed they were killing a mere man and one who was really a criminal. Read the words of Jesus with those of Peter in Acts 3:17: "And now, brethren, I know that in ignorance ye did it, as did also your rulers." Also the words of Paul, 1 Cor. 2:8: "Which none of the rulers of this world hath known: for had they known it, they would not have crucified the Lord of glory." Jesus' prayer expressed the wonderful mercy of God. God's forgiveness waits for all sinners, and for the Jews, if they will only turn to Him as individuals.

2446.—Women in the Church.—E. P. T.—One of the reasons why so many churches are blessed and prospered, in which the work is nearly all done by women, is that God works by every one whose heart and life are yielded to Him. He is no respecter of persons. He is just as willing to work by women as by men, and vice versa. There would probably be more men in the church if there were a great deal more strong, straightforward, vigorous, manly preaching. The texts to which you refer, 1 Cor. 14:34, 35; 11:3; 1 Tim. 2:11; Eph. 5:22; Col. 3:18, etc., we have not time to discuss at length. Certainly this we do know, that God has used women, that He has abundantly blessed them. In Old Testament times we may instance such cases as those of Miriam and Deborah and Huldah, while in New Testament times we have the noble women who followed Christ, the four daughters of Philip the evangelist, Phebe, and Priscilla. In the promise of the Spirit there is no discrimination made, as recorded in Acts 2, also in Joel 2; for the promise is that the Spirit shall be poured out upon all flesh, "and your sons and your daughters shall prophesy." Simply because we do not fully un-

derstand one or two texts of the New Testament is no reason why we should forbid women to speak. The same epistle which says, "Let your women keep silence in the church," also gives instruction, in the eleventh chapter, as to how women who prophesy, or talk, should dress, and how they should comport themselves. The last two passages cited above tell the wives to be in subjection to their own husbands. This is certainly a proper thing, used in a proper way. The husband ought to be a strong, faithful man of God upon whom the wife can lean, to whom she can look for help; but it is not for the husband to demand subjection. The husband should love the wife as Christ loves the church, but it is not for the husband to demand love. Let each strive to do his own part and there will be no trouble over any of these scriptures. So we would say to our sister, still witness for Christ, speak in meeting and bear testimony to God's love whenever the Spirit prompts you to speak, even as all Christians should speak, in lowliness and humility.

2447.—B. B. No. 925.—Fire on the Sabbath.

—The command to kindle no fire thruout their habitations on the Sabbath day refers, without any question it seems to us, to the wilderness wanderings of Israel. They were passing thru a very warm country and they needed no fire save for the cooking of food, and that was not to be done on the Sabbath. Therefore the instruction which God gave them to kindle no fires thruout their habitations on the Sabbath. We may be assured that He who justified His disciples in rubbing out wheat to eat on the Sabbath day, who ministered to the sick and healed them on that day, would not bring suffering to His children by forbidding fire on that day if it were necessary to life and comfort.

2448.—Fairs, Dinners, etc.

Do the Seventh-day Adventists have dinners, fairs, and socials to raise money for the church? Do they pass around the contribution box to every one every time they have church?

D.

Replying to the first question, Seventh-day Adventists do not have dinners, fairs, and socials to raise money for the church. They believe, as is taught by devoted souls in various denominations, that the service of Christ is worthy of our support, in and of itself, without endeavoring to give toward it by something which costs us nothing, or ministers to sensuous pleasure. The ministry among Seventh-day Adventists is paid from the tithe, bestowed voluntarily by every member who so desires, and nearly all pay tithe. The church services and work are supported by voluntary contributions; and voluntary contributions are given to missions. On every Sabbath day every one is given the privilege of making an offering to the Lord if he so desires, but not every time any services are held. This is the regular weekly service, in harmony with the scripture, "Ascribe unto Jehovah the glory due unto His name: bring an offering, and come into His courts. O worship Jehovah in holy array." Ps. 96:8, 9. But all this is a free-will offering.

2449.—Raising Hogs for Sale. Deut. 14:21.

—M. M.—According to that scripture it is proper to sell certain foods to unbelievers which the people themselves could not eat. They do this knowingly, openly; there is no deception in it in any way. The one who buys knows the character of the food he is buying, and the animals from which it came; so from that view-point it is legitimate. From the esthetic and the personally moral point of view it is more questionable. It is not for us to condemn any one for such a course as that, and yet on the other hand it certainly would be better if we were not dealing in such things as that. It is anything but a nice occupation to raise hogs, and the tendency must be to lower rather than to raise normal conscience and true Christian standard. The writer would have nothing to do with it.

2450.—B. B., No. 234.—Seeing God's Face.—

For harmony of such scriptures as Gen. 32:30; Ex. 24:11; 33:20; John 1:18; see editorial, "God's Presence, and Sin," page 8, in Signs of March 18.

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.



Service of Christ —the Wages.

WHEN Christ called His disciples to follow Him, He offered them no flattering prospects in this life. He gave them no promise of gain or worldly honor, nor did they make any stip-

ulation as to what they should receive. To

Matthew as he sat at the receipt of custom, the Saviour said, "Follow Me. And he left all, rose up, and followed Him." Matthew did not, before rendering service, wait to demand a certain salary, equal to the amount received in his former occupation. Without question or hesitation he followed Jesus. It was enough for him that he was to be with the Saviour, that he might hear His words and unite with Him in His work.

So it was with the disciples previously called. When Jesus bade Peter and his companions follow Him, immediately they left their boats and nets. Some of these disciples had friends dependent on them for support; but when they received the Saviour's invitation, they did not hesitate, and inquire, "How shall I live, and sustain my family?" They were obedient to the call; and when afterward Jesus asked them, "When I sent you without purse, and scrip, and shoes, lacked ye anything?" they could answer, "Nothing."

To-day the Saviour calls us, as He called Matthew and John and Peter, to His work. If our hearts are touched by His love, the question of compensation will not be uppermost in our minds. We shall rejoice to be coworkers with Christ, and we shall not fear to trust His care. If we make God our strength, we shall have clear perceptions of duty, unselfish aspirations; our life will be actuated by a noble purpose, which will raise us above sordid motives.

God Will Provide.

Many who profess to be Christ's followers have anxious, troubled hearts, because they are afraid to trust themselves with God. They do not make a complete surrender to Him; for they shrink from the consequences that such a surrender may involve. Unless



they do make this surrender, they can not find peace.

There are many whose hearts are aching under a load of care because they seek to reach the world's standard. They have chosen its service, accepted its perplexities, adopted its customs. Thus their character is marred, and their life made a weariness. The continual worry is wearing out the life forces. Our Lord desires them to lay aside this yoke of bondage. He invites them to accept His yoke; He says, "My yoke is easy, and My burden is light." Worry is blind, and can not discern the future; but Jesus sees the end from the beginning. In every difficulty He has His way prepared to bring

reasonable. He knows our every necessity. To the omnipotence of the King of Kings our covenant-keeping God unites the gentleness and care of the tender shepherd. His power is absolute, and it is the pledge of the sure fulfilment of His promises to all who trust in Him. He has means for the removal of every difficulty, that those who serve Him and respect the means He employs may be sustained. His love is as far above all other love as the heavens are above the earth. He watches over His children with a love that is measureless and everlasting.

In the darkest days, when appearances seem most forbidding, have faith in God. He is working out His will, doing all things well in behalf of His people. The strength of those who love and serve Him will be renewed day by day.

Said the tried apostle Paul: "He said unto me, My grace is sufficient for thee; for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong."

True Greatness.

Not by their wealth, their education, or their position, does God estimate men. He estimates them by their purity of motive and their beauty of character. He looks to see how much of His Spirit they possess, and how much of His likeness their life reveals. To be great in God's kingdom is to be as a little child in humility, in simplicity of faith, and in purity of love.

"Ye know," Christ said, "that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you; but whosoever would become great among you shall be your minister."

Of all the gifts that heaven can bestow upon men, fellowship with Christ in His sufferings is the most weighty trust and the highest honor. Not Enoch who was translated to heaven, not Elijah who ascended in a chariot of fire, was greater or more honored than John the Baptist, who perished alone in the dungeon at the hand of Herod. "Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake."

Encouraging Faith.

The faithful discharge of to-day's duties is the best preparation for to-morrow's trials. Do not gather together all to-morrow's liabilities and cares and add them to the burden of to-day. "Sufficient unto the day is the evil thereof."

Let us be hopeful and courageous. Despondency in God's service is sinful and un-

The Breadth of the Law.

THE psalmist prayed, "Open Thou mine eyes, that I may behold wondrous things out of Thy law." Ps. 119:18. Again he said, "I have seen an end of all perfection; but Thy commandment is exceeding broad." Ps. 119:96.

The law is exceeding broad. Wondrous things it contains, but the eyes must be opened, anointed with eye-salve, for these things to be seen. The law is spiritual, and spiritual things are spiritually discerned.

The first commandment, "Thou shalt have no other gods before Me," calls for Gospel consecration. It calls for that suggested in Christ's words, "So likewise, whosoever he be of you that forsaketh not all that he hath, he can not be My disciple." Luke 14:33.

In answer to the lawyer, Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." Matt. 22:37, 38. It is love Him with *all, all, all!* This leaves no room for any kind of an idol. That which we allow to stand between us and God, that which hinders us in doing God's will, that is an idol.

It is therefore evident that the one who keeps the first commandment is one with God. In this experience Christ's words are fulfilled when He said, "If a man love Me, he will keep My words; and My Father will love him, and We will come unto him, and make Our abode with him." John 14:23. And again, "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us." John 17:21.

Now the person who has this experience is the one who keeps God's law.

The Gospel of Christ is a provision to meet the broad demands of the law. The law is exceeding broad, but no broader than the Gospel. He who accepts the Gospel in truth will thru that meet the demands of the law. Jesus says, "Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3:20.

Surely if Christ abides within us, since He was one with the Father, we will be one with Him; and while He abides within, He will in us fulfil the law tho exceeding broad. Rom. 8:1-4.

The provision to keep the first, is the provision to keep all. God's law is a unit. Paul speaks of the whole law as "the commandment." Rom. 7:10-13. It is one commandment, for our sakes drawn out to ten. Its precepts are so linked that James could say, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of *all*." James 2:10.

Now to be one with God is to know Him, and this is life eternal. Jesus said to the rich young man, "If thou wilt enter into life, keep the commandments." Matt. 19:17. This man's idol was his riches. It was this that stood between him and God, and prevented him from knowing God, and, of course, from keeping God's commandments.

To know God is peace—a peace that passeth all understanding. "Acquaint now thyself with Him, and be at peace." Job 22:21. And, "Great peace have they which love Thy law, and nothing shall offend them." Ps. 119:165. Again, "O that thou hadst harkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48:18.

J. C. STEVENS.

Give.

SINCE God first oped His treasure-house above,—
Poured countless blessings from His throne of love;
Since on this earth unnumbered blessings came,
God's laws of giving still remain the same.
No life in heaven but a life which gives,
And from the living throne again receives;
No life in earth but that designed to be
A giving and receiving ministry.
Learn but the ways of God, and thou shalt find
His laws of giving for all human kind;
Search thru all Nature with the greatest care,
Thou'lt find God's laws of giving written there.

The beams of light from the eternal throne
Light many million suns besides our own;
A million suns send light, and life, and love,
And forth roll songs of praise to God above.
The gentle rain and snow from heaven fall,
Preparing bread and seed for one and all.
What heart will not send forth a song of praise,
Who knows the magnitude of all God's ways?

Then ope the storehouse, and thou shalt behold
Rich, priceless treasures,—worth far more than gold;
All these—if thou wilt give to all that's told—
Thou shalt receive,—more than a hundredfold.

Give to the stranger, outcast, and the vile;
Give to the sick, and dying; and the while
Give with a cheerful heart, and God above
Will love the one who gives because of love.
Give to the weak, the erring, and the wild;
Give to the widow, and the orphan child;
Give to the poor and needy—thou shalt see
True peace and comfort flowing back to thee.

Give of thy bread—nor from thy store withhold,
For it shall sure return, as Christ hath told.
Give but a cup of water in Christ's name,—
He shall refill and give thee back the same.
To him with scanty garment give thy cloak,
And blessings on thy head and his invoke.
Give freely—of thy comfort, smiles, and love,
As Christ gave when He left the courts above.
Give all thy tithes, and offerings; God will give
Far greater than thy soul and barns receive.

Make all thy life a gift—and that to bless;
Receive eternal life and righteousness.
FLORA E. WARREN.

The Land of Promise.

GOD once promised to Abraham a land that he and his seed should have as an everlasting possession. Gen. 17:8. Have Abraham and his seed yet received that land of promise? If they have not, they will surely receive it, as God's promises are true.

The Bible records of Abraham tell us that he lived as a stranger in tents all the days of his life. The promise was surely not fulfilled while he lived. The children of Israel did receive that land which was promised to them on earth, but they did not keep it as an everlasting possession. Because of disobedience to God they were scattered and their possessions taken from them. The land that they received can not possibly be the same which was promised to Abraham, since it was taken from them.

Abraham was faithful to his God. He trusted in Him, and was sure that all His promises would come true. He believed God, and it was imputed unto him for righteousness, and he was called the friend of God. James 2:23. In Gal. 3:7, those that

have faith are called the children of Abraham. This must surely mean the faithful of all ages—those that have faith in God and His promises, those that believe in Jesus as their Saviour. So the seed of Abraham, as mentioned in Gen. 17:8, must surely mean the righteous and faithful of all times. And the promise given to them has surely not been fulfilled yet.

Will the promise be fulfilled? Will the faithful servants of God receive the land which they should have as an everlasting possession?—They certainly will. God's promises will not fail. They can not fail. They have never failed. Abraham still sleeps in the dust. He has yet to receive the reward of his righteousness. So have also the faithful of all the ages ever after. If we are faithful to God and believe in His promises, we will surely enter into that land of promise also.

When Jesus shall come the second time to gather His loved ones home, the promise given to Abraham long ago will surely be fulfilled. What a blessing it will be to meet God's servants of all the ages! How joyful it will be to see them all, and to speak with them face to face! And how joyful it will be to meet our Saviour, who walked the thorny way that led to Calvary!

Are we getting ready for this event? Are we preparing ourselves to pass over the Jordan, and to go in and possess the land promised to Abraham and his seed? Are we helping others to prepare? The time is surely near at hand. God is telling us in His word to get ready. He has given us signs by which we may know that the time for the fulfilment of the promise is near.

Do we long for the day when this promise shall come true? Do we long to see our Redeemer? We certainly should. Do we long to enter into that land of promise? Do we long to gather flowers by its glittering brooklets which never run dry? We certainly should. We are too near the eternal home to stop and look back. We are too near the promised land to give up the journey. We are too near the end to give up the struggle for that which is right. We must yet a little while be faithful and we will surely enter into that beautiful land of promise—to the land that flows with milk and honey, to the land of peace and rest. Abraham looked forward to that day when the promise should be fulfilled. He looked forward in faith to the time when the earth should be made new and given to him and his seed as an everlasting possession. We are nearer that time than he was.

God gave the children of Israel a command to get ready to pass over the Jordan and to enter into the promised land. He is giving us the same command to-day. Do we heed His command? Delay is surely dangerous. If we are not ready when the final signal is given, those who are ready will pass over and we will be left behind. God is selecting a people that will be ready when Jesus comes. If we shall be among them, we must be faithful here in this world of sin and wo.

When the struggle here is ended, what a joyful time it will be when we shall come

home! In that beautiful land we shall rest from all the worry and sorrow we have had here. I long for that day. How sweet it will be to drink of the water which flows in the river of life; and to eat of the fruits of the tree of life. How blessed it will be to meet our Saviour, and the loved ones, and the faithful of all the ages, in the land of promise!

NEILS O. OLSEN.

Spiritualization.

NOT spiritualism in the sense in which this word is commonly used, but spiritualization. This wicked thing is undermining the faith of thousands, even those who think they are following Christ. Ministers preach it. Religious journals give up their columns to articles which are little less than atheistic in their nature, so fearful are they that some sentiment shall be expressed bordering on "literalism," as it is termed. Thus the devil is robbing people of the very life of true Christianity.

Is there no real heaven? Have we no real God? Shall the weary pilgrim vainly strive for a "country" that turns out at last to be only nothing?—Far from it. God does not thus deceive His children. In His word, He holds out to us that which is real, tangible, a reward, as Peter expresses it, that "fadeth not away," "eternal in the heavens." This is the "better country" toward which our fathers in faith journeyed, and upon which their eyes rested as they closed them in the sleep of death, and that which to them will become their literal home when they shall awake at the "resurrection of the just."

Literalisms.

In a recent issue of a very prominent religious journal, there appeared an article entitled "The Literalisms of the Mosaic Narrative," and the references made to Moses, seeing the Lord, and the giving of the law, were such as to well-nigh destroy the faith of the reader in any narrative given us anywhere in the Bible. A few sentences we quote:

"These literalisms—the elders saw the God of Israel," "God spoke with Moses face to face as a man speaketh unto his friend," "the two tables of stone written with the finger of God"—often puzzle the reader. He thinks of other scriptures which declare God to be a Spirit, to be immortal, invisible, whom no man hath seen or can see."

Seek for the Harmony.

Then, instead of studying to find the harmony in these seemingly contradictory statements, the writer goes on to attempt to explain:

"It is evident that these literalisms are simply the strong expression of spiritual ideas of divine help or accomplishment which God does by His spiritual power and presence. God spoke with Moses face to face—that is, Moses was in intimate communion with God spiritually."

Then as to the giving of the law, we quote further.

"The commandments were written with the finger of God on the two tables of stone—that is, the commandments so completely came in the thought of Moses, thru his intimate communion with God in the mount, that they may be said to have come from God, and to be written with the finger of God, tho at the same time cut in the tables by the hand of Moses."

How such teaching can pass for religious food is simply incomprehensible! If believed, it would certainly be effective in robbing earth of any real connection in any definite way to heaven. Why believe that God came down at all upon Sinai, if we do not take as true the Bible description of the events which took place at this time?

It is very easy to trace back to the origin of such sentiments. Lucifer, in order to command the homage and worship of men, must keep God out of sight, must cover up this law, lest men pay their allegiance to their Creator. So he frames such delusions to deceive.

Man's Weakness; God's Strength.

Know thou, vain heart, how little thou dost know!
How oft the feet of Prudence are beguiled
From paths of right, forbidden ways to go!
Nor know their danger, even as a child
Lost in the wild!

O trembling one, e'en tho thou can'st not see
The path, fear not. If thou hast turned aside,
Then learn to seek for wisdom full and free:
Thou canst not wander if a heavenly Guide
Is by thy side.

Self-trusting one, thy power to will is small.
Why build sand towers against temptation's day?
Thy resolutions seem a mighty wall
Against the waves of sin. Beneath the spray
They drift away.

Weak, wavering one, look up, thy God lives still.
By His decree the feeble, shifting sands
Stand firm as rock to carry out His will.
'Tis not their strength that forms the ocean bands,
But His commands.

Tremble, proud, fearless one, canst thou defy,
Alone, unaided, all the powers of hell—
One-third of all the angel host on high,
Who chose to follow Lucifer, and fell
From heaven to hell?

Discouraged one, look up, thy God is Might.
Tho 'gainst thee all the hosts of hell combine,
They quail before the messengers of light
That hasten to thy side, with strength divine,—
And victory's thine.

ELLA M. ROBINSON.

But did Moses see God?—The Bible says so:

"And he [Moses] said, I beseech Thee, show me Thy glory." "And He [the Lord] said, Thou canst not see My face: for there shall no man see Me, and live. And the Lord said, Behold, there is a place by Me, and thou shalt stand upon a rock; and it shall come to pass, while My glory passeth by, that I will put thee in the cleft of the rock, and will cover thee with My hand while I pass by: and I will take away Mine hand, and thou shalt see My back parts; but My face shall not be seen." Ex. 33: 18-23.

But who was talking with Moses as a friend talks with his friend—the Father or the Son? This point made clear, and harmony is made in all these scriptures which seem contradictory. Jesus Himself said of the Father, when contending with the Pharisees, "And the Father Himself, which hath sent Me, hath borne witness of Me. Ye have neither heard His voice at any time, nor seen His shape." John 5: 37. Who then spoke the law and talked with Moses upon Sinai?—Evidently Christ, the Son. And He is God. His glory and brightness and person are in the express image of the Father. See Heb. 1: 1-3. It was Christ who led the children of Israel thru the wilderness. "And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed [or went with] them: and that Rock was Christ." 1 Cor. 10: 4. Thus

Moses saw in the mount the Son of God, thru whom the Father has wrought out His purposes for man.

The Law the Work of God.

As to the law being the work of God, not of Moses, we read:

"And He [the Lord] gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Ex. 31: 18. "And Moses turned, and went down from the mount, and the two tables of the testimony were in his HAND [not altogether in his mind, in this spiritual sense]: the tables were written on both sides; on the one side and on the other were they written. AND THE TABLES WERE THE WORK OF GOD, AND THE WRITING WAS THE WRITING OF GOD, GRAVEN UPON THE TABLES." Ex. 32: 15, 16.

What plainer language could be used to say that the work upon the two tables of stone (literal stone; for Moses threw them down, and broke them), was the work of God, and not of Moses? How much more rational and sensible it is to believe this simple narrative than that it all meant something else, not mentioned in the Bible! God is a spiritual being, but that does not imply that He is not a substantial being; for the quotations just cited tell us He has a "face," "back parts," and a "hand." Angels are ministering spirits, and they have bodies as well. God will have spiritual men and women prepared to meet Him when He comes, and they will have bodies which are to be changed in a moment, in the twinkling of an eye—changed from mortality to immortality; for "thus saith the Lord." 1 Cor. 15: 51-53. The Lord also says, "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body and there is a spiritual body." 1 Cor. 15: 42-44.

Let us not throw away all this that goes to make up for us a sure hope for a life that we can at least to some extent understand and look forward to with joy, for something intangible, unreal, and which is not held out to the child of God in the Bible. The one is living faith, the other mere folly and presumption.

T. E. BOWEN.

THE value of prayer in quieting the brain has been discovered by many a mental specialist. Dr. Hyslop said the other day to an audience of physicians that, as one whose whole life had been concerned with the sufferings of the mind, he would state that of all the hygienic measures to counteract disturbed sleep, depression of spirits, and all the miserable sequels of a distressed mind, he would undoubtedly give the first place to the simple habit of prayer.—*The Christian Worker*.

CLARA BARTON, of the Red Cross organization, gives a splendid secret for long life in the following words: "Eliminate yourself in everything. Lay no stress on your personal self." This is truly not only the law of long life, but the truest recipe for happiness.



The Seal of God and the Mark of the Beast

The Seal of God.

God's Realm and Law.

[We have used the American Standard Revised Version in this reading, because it brings out more clearly the Lord's name—Jehovah. All our readers, doubtless, have the common version.]

1. How extensive is God's government?

"Jehovah hath established His throne in the heavens; and HIS KINGDOM RULETH OVER ALL." Ps. 103:19.

2. What is said of the law of His government?

"The LAW of Jehovah is PERFECT, restoring the soul." Ps. 19:7.

"Thy LAW is the TRUTH." Ps. 119:142.

"The LAW is HOLY, and the commandment HOLY, and RIGHTEOUS, and GOOD." Rom. 7:12.

3. Where did God write this law?

"And Jehovah said unto Moses, Come up to Me into the mount, and be there; and I will give thee the TABLES OF STONE, and THE LAW and the commandment, which I have written, that thou mayest teach them." Ex. 24:12.

4. What was "the law" on the tables of stone?

"And he wrote on the tables . . . the TEN COMMANDMENTS, which JEHOVAH SPAKE unto you in the MOUNT OUT OF THE MIDST of the fire in the day of the assembly." Deut. 10:4. See Ex. 20:1-17.

5. Where else does God desire to write His law?

"I will put My law IN THEIR INWARD PARTS, and in THEIR HEART will I write it; and I will be their God, and they shall be My people." Jer. 31:33.

Law and Its Seal.

6. By what is the law authenticated?

By the SEAL of the law-making power, an instrument connected with a signature, by which a legal document is authenticated and made valid and effective. It must include the NAME, the TITLE, and the AUTHORITY, of the one who uses it. The authorization of a law or proclamation of the governor of New York would include his name—Charles E. Hughes; his title—governor; the extent of his jurisdiction—the state of New York: Charles E. Hughes, Governor of the state of New York. So the letters of Mordecai to be authority were written in the king's name and sealed with the king's ring, upon which was the device. Esther 8:8; 3:12. See also 1 Kings 21:8. A seal thus becomes a MARK of identification, a SIGN of the authority of him to whom the seal belongs, and is always connected with law or legal document. So the MARK or SIGN of circumcision was a SEAL of the righteousness of the faith of Abraham. Rom. 4:11.

The Seal of God's Law.

7. Has God a seal?

"Having the SEAL of the living God." Rev. 7:2.

8. Where is this seal impressed?

"Sealed the servants of our God on their FOREHEADS." "And I heard the number of them that were sealed, a hundred and forty and four thousand." Rev. 7:3, 4.

9. How else is this company described?

"And I saw, and behold, the Lamb standing on the Mount Zion; and with Him a hundred and forty and four thousand, having HIS NAME, and the NAME of His FATHER, written on their foreheads." Rev. 14:1.

NOTE.—Slaves were formerly branded on their hand or forehead. God is represented as making His mark in the forehead, the seat of intellect, indicating a willing, hearty reception of His name and character. Rev. 7:1-3 describes the work; Rev. 14:1-5 describes the finished product, forever sealed with God's name and character. Those sealed are His servants, those who do His commandments.

The Distinctive Characteristic of the True God.

10. What is ever the distinguishing feature of the true God in contradistinction to the false?

CREATIVE POWER: "For all the gods of the nations are idols; but JEHOVAH made the HEAVENS." Ps. 96:5.

"But Jehovah is the true God, He is the living God, and an everlasting King: at His wrath the earth trembleth, and the nations are not able to abide His indignation. Thus shall ye say unto them, The GODS that have NOT MADE THE HEAVENS and the EARTH, even THEY shall PERISH from the earth, and from under these heavens. He hath made the earth by HIS POWER, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion." Jer. 10:10-12. See also Isa. 45:18; Acts 14:15, 16; 17:23-28.

11. What plea does the Gospel make for our worship?

"Fear God, and give Him glory; . . . and WORSHIP HIM THAT MADE THE HEAVEN AND THE EARTH and sea and fountains of waters." See Rev. 14:6, 7.

The Memorial of His Creative Power.

12. Would God have us forget this distinguishing mark of His Godhead?

"He hath made HIS WONDERFUL WORKS to be REMEMBERED: Jehovah is gracious and merciful." Ps. 111:4.

13. In what power alone is our hope of redemption?

"For we are His workmanship, CREATED in Christ Jesus for good works." Eph. 2:10.

"And put on the new man, that after God hath been CREATED in righteousness and

holiness of truth." Eph. 4:24. See also 2 Cor. 5:17; Rom. 1:16, 17; Isa. 43:1.

14. What part of God's law presents this distinguishing creative characteristic of its Author?

"REMEMBER the SABBATH DAY, to keep it holy. Six days shalt thou labor and do all thy work; but the SEVENTH DAY is a Sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: FOR in six days JEHOVAH MADE HEAVEN AND EARTH, the sea, and all that in them is, and rested the seventh day: WHEREFORE Jehovah blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

NOTE.—It will be seen from the above scriptures that CREATIVE power is the one distinguishing characteristic of the TRUE GOD, and that in that power exercised in redemption is our only hope. Only by RECREATION are we REDEEMED and SAVED. Therefore, to inspire hope in His children, God has made His wonderful works to be remembered; and He has placed this memorial in the very heart of His holy law. That Sabbath precept reveals the name of the true God—JEHOVAH; His distinguishing characteristic and authority—CREATOR; the extent of His jurisdiction—HEAVEN AND EARTH. The Sabbath precept is therefore preeminently and emphatically the SEAL OF HIS LAW.

Sign of His Redeeming, Sanctifying Power.

15. Of what does it therefore become to His people a twofold sign?

"And hallow My Sabbaths; and they shall be a SIGN between Me and you, THAT YE MAY KNOW THAT I AM JEHOVAH YOUR GOD." Eze. 20:20.

"I gave them My Sabbaths, to be a SIGN between Me and them, that they might KNOW that I AM JEHOVAH THAT SANCTIFIETH THEM." Eze. 20:12.

NOTE.—He who truly keeps God's Sabbath precept, he who truly knows God's rest, remembers it thruout the entire week. "Remember the Sabbath day [in order] to keep it holy." His work, his business, is planned with that in view. Ever before him is the great, merciful Creator to redeem, forgive, restore, sanctify. The Sabbath is not merely the memorial of a work far past, but a constant sign and seal of a present work in his own soul. So it became to Israel—a memorial of God's creative power (Ex. 20:8-11) and a sign of their redemption from Egyptian slavery, darkness, and sin (Deut. 5:15). No substitute for God's Sabbath can be invested with all these mighty facts, these precious soul-saving truths. They do not fit the false. Both faith and sanctified reason demand the perpetuity of true Sabbath observance. Apostasy trampled these great truths underfoot; Christendom has been blinded to their importance; but now God calls everywhere to repentance.

A Last-Day Reformation.

16. How is this work of restoration in the last days predicted by the prophet?

"BIND thou up the TESTIMONY, SEAL the LAW among MY DISCIPLES. And I will WAIT for JEHOVAH, that hideth His face from the



house of Jacob, and I WILL LOOK FOR HIM." Isa. 8: 16, 17.

NOTE.—Read verses 13 to 18. Compare with Luke 2: 34; Rom. 9: 33; 1 Peter 2: 8; Heb. 2: 13, and note that it is a prophecy of application in the Christian dispensation. It has application to a time when the testimony of God's law has been broken, when the disciples of Christ have lost sight of the seal of His law, when they are looking for His appearing. It is a last-day prophecy in which God will bring back His children into the fullest knowledge and harmony of His law.

17. Where is this same work predicted in the New Testament?

"And I saw another angel ascend from the sunrising, having THE SEAL OF THE LIVING GOD; and he cried with a great voice to the four angels to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have SEALED the SERVANTS of our GOD on their foreheads." Rev. 7: 2, 3. Read verses 1-4; Rev. 14: 1-5; 15: 2, 3.

NOTE.—When the four winds of strife and war are let loose we shall have the great, world-wide conflict of Armageddon, foretold in Jer. 25: 15-38; Rev. 16: 12-14; Joel 3: 9-13. Men think that war is stayed thru their little schemes and plans, but God's angels are holding the winds of universal strife until His work is done, and His servants are sealed. The seal is said to be on the forehead, as that is the seat of intellect, showing an intelligent acceptance of allegiance to God.

18. Upon what class of people will God place the mark of safety, the stamp of His character?

"And Jehovah said unto him [the angel], Go thru the midst of the city, thru the midst of Jerusalem, and set a MARK UPON THE FOREHEADS OF THE MEN THAT SIGH AND THAT CRY OVER ALL THE ABOMINATIONS that are done in the midst thereof." Eze. 9: 4.

NOTE.—Read from chapter 8: 1 to 9: 11. Israel had gone into grossest idolatry, the chief of which was sun-worship. God seeks to bring them back to His true worship, and seals with His seal those who weep over sin and turn from it. Upon those who do not, His just wrath falls. This is typical of the sealing work and the plagues of judgment of the last days. Rev. 7: 1-8; 15: 2, 3; 16.

19. How is this work of last-day Sabbath reform elsewhere predicted?

"Thus saith Jehovah, Keep ye justice, and do righteousness: for My salvation is near to come, and My righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that KEEPETH THE SABBATH FROM POLLUTING it, and keepeth his hand from doing any evil." Isa. 56: 1, 2. Note that the "stranger," those not of Israel, are included among those blessed by turning to the Sabbath.

NOTE.—The whole 58th chapter of Isaiah is a chapter of true Sabbath-keeping. It is a message to a backslidden church which follows forms of worship. Thus it opens: "Cry aloud, spare not, lift up thy voice like a trumpet, and show MY PEOPLE THEIR TRANSGRESSION, and the house of Jacob their sins." It points out their transgression and sins, and God's gracious promises to those who return,

and then declares that those who heed His message will restore truth trodden down, and come back to His holy Sabbath. "And they that shall be of thee shall BUILD THE OLD WASTE PLACES: thou shalt RAISE UP the FOUNDATIONS of MANY GENERATIONS; and thou shalt be called The REPAIRER of the BREACH, The RESTORER of PATHS to dwell in. IF THOU TURN AWAY THY FOOT FROM THE SABBATH, from doing thy pleasure on MY HOLY DAY; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Verses 12-14.

The Mark of the Beast.

The Beast.

1. By what term is that combination of apostate powers against God's work characterized?

"A BEAST . . . having seven heads, . . . and upon his heads NAMES OF BLASPHEMY. . . . And he opened his mouth for BLASPHEMIES AGAINST GOD, to BLASPHEME HIS NAME, and His tabernacle, even them that dwell in the heaven. . . . And all that dwell on the earth shall WORSHIP HIM, every one whose name hath not been written from the foundation of the world in the book of life of the Lamb that hath been slain." Rev. 13: 1-8.

What Worship Is.

2. What does worship imply?

Service, obedience: "Thou shalt WORSHIP the Lord thy God, and Him only shalt thou SERVE." Matt. 4: 10.

3. What mark, or badge, or seal, of service will apostasy seek to enforce?

"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. 13: 16, 17.

NOTE.—We will not, nor can we in this issue, take the space to define the beast or the image of the beast. See the SIGNS of Feb. 12, 1908. Suffice to say that the beast represents the apostate powers of the Old World, centering in the latter days in the system of the Papacy; and that the two-horned beast and the image it forms is apostate Protestantism in the New World, turning the world itself back to the apostasy of the Papacy. The beast and its image demand worship, obedience, service. God demands worship, obedience, service. The beast is willing that the service shall be willing or nominal, the mind or the hand; God demands that His service shall be willing service only. Therefore apostasy stamps its mark on the forehead or in the hand; while God places His seal or mark on the forehead alone. Needless to say these are not visible marks, but symbols of worship, service. It is clear, too, that the respective "marks," or distinguishing characteristics of worship or service of God and the beast, will be the difference of conduct, consequent upon obedience to different commands. Obedience to like commands will not distin-

guish the one class from another. Obedience to opposite commands will distinguish the two classes of worshipers.

4. What have we learned God's distinguishing mark to be?

CREATIVE POWER. Ps. 96: 5; Rev. 14: 7.

5. In what part of His law is this recognized?

In the Sabbath commandment. Ex. 20: 8-11.

6. What does that commandment require?

"Remember the SABBATH DAY, to keep it holy. . . . The SEVENTH day is the SABBATH."

7. How does the teaching of the Papacy differ from this?

"Ques.—Say the third [our fourth] commandment.

"Ans.—Remember that thou keep holy the Sabbath day."

"Q.—What is commanded by the third commandment?

"A.—To SPEND THE SUNDAY IN PRAYER and other religious duties."—Butler's Catechism.

NOTE.—Now every one knows that nothing of the kind is commanded by the Sabbath precept, Roman Catholics as well as others. God says the SEVENTH day, and commands its observance. Apostasy says the FIRST day, Sunday, and commands its observance. It is very easily seen what the mark of distinction is between the worshipers of God and the beast power.

8. What do Roman Catholics claim this change to be which they have sought to make in God's law?

The DISTINGUISHING MARK OF HER POWER. Read from their own authorities:

Eusebius, a Church Father, Friend of Constantine:

"All things whatsoever that it was duty to do on the Sabbath, these WE [Pope Sylvester, Eusebius, Constantine, et al] have transferred to the Lord's day [Sunday]."

From the "Doctrinal Catechism:"

"Ques.—Have you any other way of proving that the church has power to institute festivals of precept?

"Ans.—Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which THERE IS NO SCRIPTURAL AUTHORITY.

"Ques.—When Protestants do profane work upon Saturday, or the seventh day of the week, do they follow the Scripture as their only rule of faith?—do they find this permission clearly laid down in the Sacred Volume?

"Ans.—On the contrary, they have only the authority of tradition for this practise. In profaning Saturday, they violate one of God's commandments, which He has never clearly abrogated,—Remember that thou keep holy the Sabbath day."

From the "Abridgment of Christian Doctrine:"

"Ques.—How prove you that the church hath power to command feasts and holy days?

"Ans.—By the VERY ACT of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and break-

(Continued on Page 12.)



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Manuscripts should be addressed to the Editor.

For further information see page 15.

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Studies in Romans.

Rom. 5:12-21.

THE following are the next verses to be considered in our study of the book of Romans:

"Therefore, as thru one man sin entered into the world, and death thru sin; and so death passed unto all men, for that all sinned: for until the law sin was in the world; but sin is not imputed when there is no law. Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a figure of Him that was to come. But not as the trespass, so also is the free gift. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one Man, Jesus Christ, abound unto the many.

"And not as thru one that sinned, so is the gift: for the judgment came of one unto condemnation, but the free gift came of many trespasses unto justification. For if, by the trespass of the one, death reigned thru the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life thru the One, even Jesus Christ. So then as thru one trespass the judgment came unto all men to condemnation; even so thru one act of righteousness the free gift came unto all men to justification of life.

"For as thru the one man's disobedience the many were made sinners, even so thru the obedience of the One shall the many be made righteous. And the law came in besides, that the trespass might abound; but where sin abounded, grace did abound more exceedingly: that, as sin reigned in death, even so might grace reign thru righteousness unto eternal life thru Jesus Christ our Lord." Rom. 5:12-21.

The foregoing passage should be closely studied in order to get what it so strongly teaches. It will not be possible in these brief studies to tell all that might be written upon it, but it is hoped that something may be said that will lead the reader into still further and continued study of the great gems of truth in this wonderful book of Romans.

The apostle makes the strongest part of his argument in these verses for the purpose of showing that it was thru one man that sin came into the world, and also that thru another Man, the Lord Jesus Christ, man has the way of salvation. Sin puts the man out of harmony with the very law of his being. God created the man to do right things only, and as soon as he began to do wrong things he himself sowed in his own body the seeds of decay and death. And hence death came as both a consequence and a penalty for sin.

When Adam sinned in the beginning, he took upon himself the consequences of sin, and made it necessary for the death penalty to be passed upon him, just as the Lord told him would be the case. And being thus subject to death, all the posterity of Adam became subject to death also. "Death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression."

Note especially the following:

"But not as the trespass, so also is the free gift. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one Man, Jesus Christ, abound unto the many. And not as thru one that sinned, so is the gift: for the judgment came of one unto condemnation, but the free gift came of many trespasses unto justification." Verses 15, 16.

The form of expression in this passage is peculiarly strong, and also very soul-satisfying in helpfulness. The free gift is not as the trespass. The free gift is much stronger than the trespass. It was thru the trespass of the one that the many died. But God entered the arena at this critical juncture and caused His grace, and His gift by the grace of the one Man, to abound "much more." Note particularly that the gift of God's grace that brings salvation is **much more abundant** than the trespass. The trespass is bad; the trespass is very powerful, and very hard to break away from; but the gift of God's grace is "more powerful. It is not merely more powerful, but it is "much more" powerful. God does not have just barely enough grace and power to save the sinner from the death that awaits him, but He has "much more" than enough. Then we are perfectly safe in trusting our cases to God for salvation. He has "much more" than enough power to save every one of us. He is the all-powerful God.

The same thought of the abounding grace of God is still further emphasized:

"And the law came in besides, that the trespass might abound; but where sin abounded, grace did abound more exceedingly: that, as sin reigned in death, even so might grace reign thru righteousness unto eternal life thru Jesus Christ our Lord." Verses 20, 21.

The Lord took the pains in Moses' time to write the law out in plain characters, so that men could more closely study the principles that underlie all His moral government. And, after writing the law in this manner, He gave many additional precepts and illustrations to show the depth and breadth of His law. He showed that the law took cognizance, not merely of the outward acts of men, but that it went down to the depths of the very thoughts and motives of the heart; the law of God is deep enough and broad enough to go into the innermost recesses of the secret self, and to demand that the very roots of sin be taken away.

This wonderful presentation of the law of God, this wonderful showing of the meaning of God's moral government, made the sin to appear in its most abounding character. It was shown to its very depths. And as it was thus shown in its true light, the sinner would be subject to the discouraging idea that God might not be able to save him, his sins being so great. But when the sin was thus made to abound, the Lord also made His grace to "abound more exceedingly," so that the sinner could have the substantial comfort that the power of his divine Father was more than equal to the task of his salvation.

Such are a few of the gems that sparkle in the wonderful words quoted at the beginning of these paragraphs. Study the sacred text closely for all the other rich truths that our Father would reveal to us thru the statements that He has caused to be written for our salvation and comfort.

T.

Studies in the Book of Daniel

An Unnatural Kingdom

The Little Horn of Chapter 7.

READ again the chapter under consideration. The four beasts are symbols of Babylon, Medo-Persia, Grecia, and Rome. Upon this there is general agreement. Even the notes in the Douay Bible, or common Catholic standard translation, say on verse 3: "Four great beasts; namely, the Chaldean, Persian, Grecian, and Roman empires."

Each succeeding kingdom of the four possessed territory peculiarly its own. Before Medo-Persia conquered Babylon, these nations had existed in territory peculiarly their own, to the north and east of Babylonia; and Babylonia, as a part of the Medo-Persian empire, continued to exist after her subjection by Medo-Persia. Grecia arose out of territory peculiarly her own to the west of Medo-Persia. When Grecia conquered Persia, that nation continued to occupy territory, tho subject to Greece. Rome, the fourth kingdom, arose out of territory peculiarly her own, west of that of Greece; and while all the territory of these preceding empires was subject to her sway, yet as nations and peoples they still continued to exist. So the prophecy declares: "And as

for the rest of the beasts, their *dominion* was taken away; yet a prolonging in life was given them." Verse 12, R.V., margin.

Of the fourth beast, "dreadful and terrible," we read that "it had ten horns." These horns, we are told in verse 24, "are ten kings [or kingdoms] that shall arise" "out of this kingdom" represented by the beast. In other words, they represent divisions of the Roman empire, the part distinctively Roman, the western part. This division is represented in Daniel 2, not by any parts of the image, but by the intermingling of clay with iron. "Whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided," and "they shall not cleave one to another, even as iron is not mixed with clay." Dan. 2:41, 43. We do not wait for the division till we come to the toes; it begins in the feet, and continues till the end. It is not that the toes will not cleave together, but that the divisions of imperialism and democracy will not cleave one to another, even as iron does not mix with clay. In chapter 2, it is declared that the kingdom will be divided, but we are not told the number of parts. In chapter 7, we are distinctly told that the parts finally become



"A fourth beast, dreadful and terrible. . . . and it had ten horns. . . . And the ten horns . . . are ten kings that shall arise."

just ten. These ten divisions, if symbolized by the toes, naturally ten, would exist as ten to the very end; but, according to chapter 7, where the horns are specifically said to represent kingdoms, three of these kingdoms are plucked up at least a millennium and a half before the end. And this also clearly shows that the division of the fourth kingdom, as indicated in chapter 2, is symbolized by the intermingling of the iron and the clay, and not by the parts of the image.

The Ten Kingdoms.

These ten divisions we gave last week. We give them again from the "Great Empires of Prophecy," the author of which admirably summarizes Gibbon's irrefutable testimony as follows:

"Alemanni, about A.D. 300, in Agri Decumates, from the River Main to Basel, and the Lake of Constance; A.D. 351, take Alsace Lorraine in addition; A.D. 455, extend to the Seine.

"Franks, A.D. 351, northeast Gaul; early in the fifth century spread to the Somme; middle of the fifth century, A.D. 455, to the Seine, and gradually progress till in the sixth century they take all Gaul, north and west of the Moselle and the mountains of the Vosges and the Cevennes.

"Burgundians, Dec. 31, A.D. 406; in Burgundy, A.D. 420; spread over West Switzerland and the whole valley of the Rhone, A.D. 443 to 476.

"Suevi, October 13, A.D. 409 in Spain; A.D. 428 in Galicia in Spain; A.D. 466, held the kingdom of Galicia, and shortly afterward spread to what is now Portugal.

"Vandals, Dec. 31, A.D. 406; in Spain, A.D. 409; in Africa, May, A.D. 429.

"Visigoths, A.D., 408, Italy; in southwest Gaul (Aquitaine), A.D. 419; spread into Spain, A.D., 466.

"Saxons, A.D. 449, Britain.

"Ostrogoths, A.D. 451, under Attila; A.D. 453, in Pannonia; A.D. 489, in Italy.

"Lombards, A.D. 451, under Attila; A.D. 453, in Noricum.

"Heruli, A.D. 451, under Attila; A.D. 475, in Italy."

The ten divisions of Rome were complete in A.D. 476. They remained *ten* till A.D. 493. At this very time the prophet, in considering the ten horns, sees coming up "among them another horn, a little one, before which three of the first horns were plucked up by the roots." Verse 8.

Thirteen Particular Specifications.

What does this little horn symbolize? Read again from chapter 7 the following verses concerning this little horn: Verses 8,

11, 19, 20, 21, 22, 24, 25, 26. Note these particular specifications:

1. It arose among the ten horns, v. 8.
2. It was a **LITTLE** horn at first, v. 8.
3. In order that it might be established, three of the first horns are plucked up before it, v. 8.
4. It had eyes like the eyes of a man, v. 8.
5. It had a mouth which uttered not the meaningless noise of a beast, but great boastings, such as could be uttered only by a being above a beast, vs. 8, 11, 25.
6. It was a different horn in character from those around it, v. 24.
7. It became strong, so that its look was more stout than its fellows, v. 20.
8. It made war upon the saints, or people of God, v. 21.
9. It was to prevail against them till the Lord should come and take judgment to Himself, vs. 21, 22.
10. It should presume, or think, to change "the times and the law" of God, v. 25, R.V.
11. It should continue for "a time and times and half a time," or three and one-half years, v. 25, R.V.
12. It would lose its temporal dominion as a horn, v. 26.
13. Its greatest words come in the very closing part of its career.

Here are thirteen definite, specific characteristics given of the power symbolized by this little horn. In the very nature of the case it would be a certain impossibility to find even two powers to which these specifications apply. But the prophecy tells us that this little-horn kingdom is *diverse* from those among which it arose. These specifications reveal wherein it is diverse. Two or three might apply to several powers of earth; but it is an utter impossibility to find more than one to which they all apply. Thus specific is God in His "sure word of prophecy."

Let us ask the reader in this study to divest himself of all prejudice and receive just what the word says. In its application to us, the only application which can be made, it does *not* deal with *persons*, but with *systems*. It is the evil system and its consequences against which God warns us. It is submission to an evil system based on evil principles which makes the most conscientious man do evil. It is to warn all, within the system and without, that God gives us this Gospel of Daniel 7. Let us examine the specifications, or earmarks, of this power.

1. The little horn arose among ten horns. What power differing in character from the civil divisions of Rome rose to a position

of prominence in Western Rome in the fourth century? There was but one—the Papacy, centering in the bishop's See at Rome. Primarily there was no preeminence of one bishop over another in the early church. "One is your Master, even Christ, and all ye are brethren," were the words of our Lord. But at an early date the bishops of Rome began to put forth great claims for the See at Rome. Rome being the political capital of the empire, and the church becoming more or less political, it was demanded that the bishops of Rome should have the preeminence. This was the horn that the prophet saw coming up among the ten. No one will dispute the fact.

2. It was a *little* power at first, in the eyes of man. It did not look as if it would amount to any great thing. Other bishops were as great and learned. Its claim to authority was not thought to be serious. Other bishops considered their own sees as important and as influential as Rome. In its organized form the Papacy was at first a *little* power.

3. Three horns were plucked up before this little horn. In the midst of the great controversy between Arianism and Trinitarianism the Papacy arose. In brief, the bishop of Rome stood on the Trinitarian side of the controversy, waging relentless war against Arius and his followers. In the finality of the conflict, three of the ten kingdoms—the Heruli, the Vandals, the Ostrogoths—opposed the rising power of the Papacy and its coalition with the state. The last of the ten kingdoms was established in A.D. 476; the first of the three, the Vandals, was "plucked up" in March, A.D. 493; the last of them, the Ostrogoths, was overthrown in March, A.D. 538. In 533, by acknowledgment and decree of Justinian, the bishop of Rome became "head over all the holy churches," and "true and only corrector of heretics." This decree reached its culmination when the last opposing power in Rome was overthrown.

4. The little horn of the *beast* had "eyes like the eyes of a *man*." It would be a strange thing to see a horn with eyes at all. But if eyes were given it, they would natu-



The Forum of Trajan.

rally be the eyes of the beast whose horn it was. But this horn of a *beast* had eyes, not of a beast, seeing only what is near, but the eyes of a *man*,—far-sighted eyes, that see the future—indicative of the mind behind that thinks, and plans, and schemes.

How true is this of the Papacy as compared with the kingdoms of earth! Like blind beasts, they have seen only what is present and near. They have planned for the present. They have lived for the present. Present power, present glory, present prestige, have been the rule, and the future is often sacrificed for the present. Not so the Papacy. She has planned for generations ahead. Pain, toil, sacrifice, have been taught her children that she might enlarge, expand, and be established. Thus has her diplomacy been more than a match for all Europe.

[The rest of these specifications will be considered next week. Study these and them. They are important.]

These Two Commandments.

"TEACHER, which is the great commandment in the law?" the lawyer asked of the Saviour. The answer was, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment." Matt. 22:36-38. Man's first allegiance is to his God; no other gods must claim his worship, not even an image to Him, or to any other god; His name must be held in reverence; and His Sabbath must be kept inviolate.

"And a second like unto it is this, Thou shalt love thy neighbor as thyself." Honor to parents, regard for life, purity, honesty, truthfulness, benevolence, and justice; such is the law framed by Divinity for His creatures, a law insuring the highest good and the greatest happiness to the obedient. Summed up, it is supreme love to God, unselfish love to man; and "On these two commandments the whole law hangeth, and the prophets."

"And the prophets." The prophets look to the future, to the time when the original perfection of creation's morning shall be restored. Then the same law of love will prevail, love to God and love to man; no other gods will claim homage there; no false worship will exist; the name of God will never be blasphemed, for all will be loyal; the Sabbath of Jehovah shall be unprofaned; man shall dwell with man in harmony; "they shall not hurt nor destroy in all My holy mountain," saith Jehovah. Every precept shall be obeyed, for only so could the restoration be complete. Love shall be the standard then as now, and the truest love is manifest in the most implicit obedience. The Saviour Himself has said, "If ye love Me, ye will keep My commandments." H.

REVERENCE is the chief joy and power of life—reverence for what is pure and bright in your youth, for what is true and tried in the age of others, for all that is gracious among the living, great among the dead, and marvelous in the power that can not die. —*Ruskin.*



A Mistaken Idea.

It Is No Wonder That He Failed.

NOT long ago a clergyman of a "respectable parish," not being in full harmony with his wife, seduced a young girl, ran away with her to the Pacific Coast, and is now working at a trade for the support of the poor girl and the illegitimate child. They have been in dire need for some time, and kind neighbors have pitied them for the poor, deceived girl's sake. He has recently been giving the story of his life to the world thru the daily press. He half excuses the desertion of his wife and talks as tho he did an honorable sort of thing in staying by the girl, when he might have hidden his betrayal of her young confidence, and gone on heaping up honors and success. But he "sacrificed" these for the girl's sake—after he had ruined her; and he thinks he did what the world would not do, "but I [he] differed from the world." But there are many in the world who would have done better—they would not have betrayed the girl. He has nothing of which to boast, nothing to defend.

When in his ministry, he tells us he studied human life in every phase, even in the "tenderloin" district. It does not seem to have helped his morals; but he thus defends himself:

"The physician is allowed to study all the horrors of disease; the lawyer must understand the baseness of the human mind; the man of business must be acquainted with the trickery of a dishonest rival; but the minister must be ignorant of sinners and their ways. He must lead his flock from the snares of sin, and yet know less about sin than do those in his spiritual care. Should he dare to investigate, should he examine mankind for himself, he is damned on the spot. Lies and rumors assail him at every turn, and the net result is that while some ministers of the Gospel know nothing of sin, others know far too much."

The above clearly shows that this man—and he represents others not a few—knows nothing about Christianity. Even in purely worldly conceptions of common employment in life he is wrong. The first business of the physician is to study and know the normal functions of mankind. He can better understand disease, that which is not in harmony with the normal. It is the duty of the man of business to be exactly honest, and do all things honestly. With dishonesty he should have naught to do. The lawyer should understand the law, its right construction, meaning, and its proper enforcement, for the good of the commonwealth. If the positive side were studied more, we would have less disease, less complicated laws, more honorable business. "Evil companionships corrupt good morals."

But if there is the shadow of an excuse in his argument for the physician, the lawyer, the merchant, there is absolutely none for the minister of Jesus Christ. If he believes God's word, he knows that the heart of the human is "deceitful above all things, and desperately wicked." Jer. 17:9. He knows from the word of God that "all have sinned, and come short of the glory of God." Both Jew and Gentile stand equally condemned before God. And if this minister—that was, and others like him, would but let the word of God shine down into his own heart, he would have seen the depths of depravity which would have sufficiently horrified him. That word also declares that there is but one remedy, even Jesus Christ—an all-sufficient Remedy and Healer for all mankind.

The mighty Paul did not need to visit the "tenderloins" of Athens or Corinth or Ephesus or Rome to learn that the hearts of mankind are sinful and vile. Neither did John nor James. It is not man's knowledge which reveals the sinner to himself; it is the mighty word of God which illumines his soul and pierces his heart. It is a denial of God's plan of salvation to say that God's minister must dabble in sin or go down among the flesh-pots and muck heaps to behold its viciousness and nastiness and breathe its atmosphere.

Jesus Christ is our Example. The word of God is the revealer of God's will. "Preach the word." The Holy Spirit will convict of sin.

The Danger of the Boycott.

THERE can be no question about the right of an individual to refrain from buying from another individual if he so chooses. If one individual does not want to employ another, or otherwise refrains from doing business with him, it is his unquestionable right. But when a person starts an active propaganda against another in order to keep everybody else from doing business with him or employing him he has entered upon dangerous ground. Such a course of boycott can only result in ultimate ruin in the country where it becomes general.

The press despatches state that an effort is being made to have Congress enact certain laws that will legalize the boycott. President Roosevelt is being urged to recommend this legislation in a message to the national Legislature, but he is refusing to set his approval to any such measures.

Any one who will take the pains to examine closely into the trend of this time will have no difficulty in seeing that the boycott sentiment is gaining ground rapidly. Capital has set the example by combining to crowd out competition, and now the labor-unions are following on to combine and use the boycott to enforce their terms of demand. The whole situation shows a condition of internal faction and hostility in the country that can not fail to end in revolutions and riots. If men were seeking to help each other there would be hope in the outcome. But instead of seeking to help each other they are striving to beat the other man in every way they can. This condition of things can not go on for very long without resulting in ruin.

The prophecies indicate that this generation is to see a great international boycott declared. It should be very apparent to any one that the people are being trained for it thru the boycott sentiment that is being generated in the society of to-day.

T.

Restoring the Coin Superscription.

THE House of Representatives by a vote of 255 to 5 passed a bill requiring that the expression "In God We Trust" be restored to the coins. President Roosevelt is a religious man, and when he caused the expression to be stricken from the coins it could not be charged that it was done by an irreligious hand. It was done out of reverence and respect to God. But there came a strong clamor to have the superscription restored, and Congress has almost unanimously acceded to it.

If an apostrophe were addressed to the American dollar saying, "In thee we trust," it would much more truly represent the actual facts in the nation at large. This is a money-mad age. Everything is made to bow before the god of money-getting. And to require the inscription "In God We Trust" to be placed on the coin is requiring the money to

say the exact opposite of the real condition of the people. President Roosevelt is most assuredly right in his contention that placing this superscription on the coin tends to produce irreverence for the great Creator and divine Father.

But certain religious people have had the conviction that it was the sign of great irreverence and a very wrong thing to have this phrase removed from the coin. Articles have been written about it, and many resolutions by religious bodies have been passed condemning it. The vote of the House upon the measure shows how unanimous the members are in thinking that they would go against this sentiment to their peril should they fail to demand that the superscription be replaced on the coin of the Republic.

This is a matter of but little consequence in itself alone. But the religious people who are in favor of coercing Congress into passing certain religious measures will be very quick to see that if they can influence the vote on a thing of this kind, they can also get other measures passed that will be still more to their liking. There has been a strong and growing sentiment in favor of various kinds of religious legislation, and things of this kind will help the work of that character along. The fact that the present House of Representatives has passed such a measure will be made a part of the accumulating basis for further demands. With this seemingly innocent legislation as a precedent, the laws that may be enacted in a very few years from now may not be so innocent, even in appearance. All past history should teach us that any kind of religious legislation is dangerous.

There are many devoted people in all the churches in the United States who truly trust in God. But to try to put such words of trust into the mouths of the majority of the dwellers in this land is nothing short of hypocrisy. T.

Putting Down Graft.

IT has been only a few months since the "graft prosecution" in San Francisco seemed to be accomplishing the feat of successfully placing a lot of high-handed law-breakers behind the prison-bars. The whole country was looking on with interest—indeed the whole civilized world seemed to be giving heed to the work that was being done.

Many of the newspapers had exultant editorials in regard to "the awakening of the public conscience" to drive the evil from the land. It was stated over and over again that when the people once become aroused, they will make short work of exterminating the grafter and the briber. The mighty bulwark of the "public conscience" was extolled, and the people were told in strong, clear language that they could rest secure and happy in the "wave of reform" that was sweeping over the country.

Not only were the "graft prosecutions" in San Francisco heralded as an evidence of the awakening of the "public conscience," but the efforts of the President in prosecuting the big corporations were spoken of much more loudly and proclaimed much more widely as the sure sign that the public had become aroused and that wrong-doers were being irresistibly and impartially dragged before the bar of justice. "The majesty of the law" was asserting itself and would show no respect of persons.

All this sounded good and it could be wished by every law-abiding and right-minded person that these ideals really represented the facts. But what has been the outcome?—The President is being fought by men who are losing no opportunity to attempt to show that all that he has been doing is politics, and that in working politics he is ruining the business of the country. You will hear many men of influence in business circles declare that they think the President is working a great and irreparable injury by the course that he is pursuing in unrelentlessly fighting the trusts. A great financial panic was precipitated right in the midst of the most unprecedented prosperity; and while the country has recovered somewhat from the money stringency, yet, as you mingle among business men, you will hear it everywhere that they wish Roosevelt had let things alone. There seems to be

a regular campaign going on to discredit the work of bringing the corporation magnates to justice. Let the question be raised at this juncture, Does this signify that the "public conscience" is so strong after all when the great dollar is in danger? A "public conscience" that is worthy of the name is willing to subordinate mere money-making in order to put down robbery, oppression, and every other form of evil work.

The "graft prosecutions" in San Francisco have taken a turn that is decidedly ludicrous. The men who were apparently looking into the yawning doors of the penitentiary a few months ago are now the prosecutors, and are hauling before the courts both the lawyers that prosecuted them and the judges that tried their cases. The prosecuting attorneys that were so confidently looked upon as the saviors of San Francisco are now suffering the humiliation of having the arch grafter of the Pacific Slope subject them to the most scrutinizing inquiries in court. At the present writing it would almost appear that instead of the grafting, boodling, bribing gang being sent to prison they would succeed in having their prosecutors fined if not imprisoned.

So it would seem that this great awakening of the public conscience, that has been so loudly proclaimed as the saving grace of the republic, is fading into a rapid farce right before our eyes.

And now comes another chapter in the history. Nine policemen have just been suspended from the San Francisco police force for grafting. This is not for grafting that they did a year or so ago, but for crimes of this character that they have been committing up to the present. Evidently these men have felt that it was so hard to convict a grafter that they would be safe in going right on in the evil work. In other words, the much-talked-of graft prosecutions in San Francisco have not been enough of a terror to evil-doers to prevent a whole platoon of policemen from going on with their work in the very time when the country was led to expect such great things in the way of righteousness.

We may seek to evade the fact, but it is nevertheless true that moral integrity is lacking in this generation. There is a vast army of men who have become dependent for their daily support on blackmail, grafting, boodling, and bribe-taking. So deeply is this evil entrenched in society that nothing short of the power and the glory of the second coming of Christ will ever put an end to it. If we study the Bible, we will see that the prophecies all show that the last generation of men has been reached. And we will further see that the same Bible teaches also that this last generation that is to live on the earth is to rival the generations of Noah and Lot in their debaucheries, wickedness, and crimes.

It is often the case that people will resent the facts, and especially so if those facts are unpleasant. But it is nevertheless best to look the facts squarely in the face and reckon with them. For in the end it is the one who is in harmony with the facts that will prevail. T.

Liquor-Sale Restrictions in England.

THE new British licensing bill abolishes 30,000 bars, provides for the annual renewal of licenses and the police inspection of all places where liquor is sold, Pall Mall clubs included, and it reduces to three hours the time during which public houses may remain open on Sunday. It invests the licensing authority in justices of the peace, who are empowered to exclude children from barrooms, and who may decide whether women shall be employed as bartenders. It allows compensation for liquor-sellers put out of business, who are to be reimbursed for fourteen years by the assessment of the surviving license-holders. After that period the granting of new licenses is made dependent on local option, and the theory of property in liquor licenses will cease. In this country no such theory has been generally admitted.

The bill is decried as socialistic and an attack on vested interests. A financial panic is predicted as a result of its reversal of an established British industry. But if, as critics of the bill say, it

will not diminish drinking, what have the great brewers to fear who are fighting it?

To American liquor interests, accustomed to frequent regulation, the measure will seem less drastic. It would prove acceptable as the alternative of absolute prohibition contained in recent southern and western state and county legislation. The British plan of saloon control restricts the sale of liquor to conditions of least harm and offensiveness. Laws on similar lines would be a logical outcome of the far-reaching temperance agitation in this country.—*New York World*.

Blue Laws for Boys.

AN exchange vouches for the existence of the following laws to regulate in old colonial times; it is worth while to note them again:

"If a boy shall whistle or sing on the Lord's day, it is a fine of ten cents.

"If a boy shall go to sleep in church, it is a fine of three cents, and the warden may cane him.

"If a boy shall throw a stone at a neighbor's dog, it is a fine of five cents, and his father shall whip him.

"If a boy laughs in public school, his teacher may take off his coat and administer thirteen hard blows."

And it is just to such extremes as the above that a commonwealth is led when it tries to regulate moral conduct. Such statutes are logical results of Sunday legislation.

The National Board of Rifle Practise, the *Springfield Republican* tells us, "is meeting with considerable success thruout the country, altho the work will not be fairly inaugurated until provision is made for its support thru the War Department at Washington. General Robert Shaw Oliver, assistant secretary of war and president of the national board for promotion of rifle practise, has recommended that a provision for \$100,000 be embodied in the army appropriation bill for the promotion of rifle practise in public schools, colleges, universities, and civilian clubs, including the cost of arms, ammunition, prizes, and other incidentals." This, we suppose, is to help on the work of The Hague Conference. Train these young men to shoot at dead targets, and military ambition will never be set at rest till they can shoot at live ones. Truly it is the fulfillment of the cry of the prophet, "Prepare war." Joel 3: 9-13.

A Good Ordinance.—San Francisco's city fathers are considering a proposed ordinance to prohibit smoking on street-cars, making no provision for a smokers' department. Good, we hope it will pass. In some hours of the day the cars are enormously crowded, and it is impossible to get on and off without inhaling tobacco smoke or running into an end of a cigar or a burning pipe. If men persist in poisoning themselves, why should they be permitted to poison others on public thoroughfares? The slaves to the weed will not suffer greatly to abstain during the few minutes' ride.

Conventions.—The Republican National Convention meets in Chicago, June 16. It will have 980 delegates, taking 491 to nominate. At present there are six or seven prominent men named as candidates: Messrs. Taft, Cannon, Hughes, La Follette, Fairbanks, and Knox. The Democratic National Convention meets in Denver, July 7. But two men are thus far prominently named as candidates, Messrs. W. J. Bryan and J. Johnson.

It is good to know there is one woman of authority who is outspoken against tobacco, and that is the czarina of Russia. She has forbidden the ladies of her court to smoke; an unprecedented order in Russia, where society women have smoked for a century. She considers the practise of smoking a barbarism, and declares that a cigaret in the mouth of a woman is as ugly as an oath in that of a man.

A gentleman in California recently sold his orange grove, consisting of 165 acres, for \$200,000.

The Mark of the Beast.

(Continued from Page 7.)

ing most other feasts commanded by the same church."

(See other and Protestant authorities quoted in the SIGNS of Feb. 26, 1908.)

NOTE.—The Papacy boasts of the change she has made in the Sabbath as the MARK of her power; that the [Roman Catholic] church HATH POWER she declares is proved by "the VERY ACT of changing the Sabbath into Sunday." The Sunday-Lord's day, then, is the mark of the papal system, and if the Papacy be apostate, the Sunday is the mark of apostasy.

Apostate Protestantism is acknowledging these claims, not in the quiet acquiescence of ignorance, but in loud demands that this mark of apostasy shall be enforced by law.

From Apostate Protestantism.

This day [Sunday] is set apart for divine worship and preparation for another life. It is the TEST of all religion.—Dr. W. W. Everts, in *Elgin (Ill.) Sunday Convention, November, 1887.*

The sabbath [Sunday] is the CORNER-STONE of Christ's kingdom. Let us recognize each recurring sabbath [Sunday] as the SIGN of God's covenant. By this SIGN the world largely judges the depth of our Christian character, and by this SIGN God judges us.—Mrs. J. C. Bateham, *Sabbath Leaflet, No. 33.*

When the people, thru their representative, legalize the FIRST DAY OF THE WEEK as a day of rest and of worship for those who choose so to observe it, it is the SIGN of the Christian nation.—From a Sermon Reported in the *Christian Oracle, Jan. 12, 1893.*

For nothing were the noble men who planted true Christianity and an evangelical church in the wilderness, now constituting the United States, more distinguished than for their reverence for the sabbath [Sunday]. It is quite a prominent feature of their character—a sign between them and the heathen world around, and, to a large extent, it has continued to be a MARK OF AMERICAN RELIGION to the present day.—Rev. J. G. Lorimer, in *Christian Treasury.*

In a large National Reform assembly at Saratoga Springs, N. Y., Rev. Herrick Johnson, D.D., of Chicago presided. Rev. Joseph Smith, moderator of the Presbyterian General Assembly (1894), presented the following resolution:

"Resolved, That the fundamental principles of the National Reform Association . . . are true and scriptural principles, and that these principles must control our national life, or we shall perish.

"Resolved, That the sabbath [the Sunday] is a SIGN between God and man, and its REVERENT observance a MARK of THE NATION whose God is Jehovah."

The Michigan "Christian Advocate" of Sept. 3, 1892, says of this convention:

"There were present large numbers of very prominent leaders from different parts of the United States. These representative men from so wide a range of territory were unanimous in their agreement on the principles and measures set forth in the resolutions."

Says the "Advance" (Congregationalist) of Aug. 2, 1894:

"The sabbath [Sunday] serves the same purpose to-day as did the forbidden fruit in the Garden of Eden; a prohibition is laid upon it that men may not use it for their own pleasure. This prohibition is to test them and train them. It is designed continually to teach them reverence for law. That man is an anarchist at heart who deliberately flaunts at the sacredness of the sabbath [the Sunday], or sneers at any other distinct revelation of the law of God."

In all these references to "the sabbath," the Sunday is referred to. God's Sabbath never sought human legislation, and if its

devotees are Christians it never will. To call Sunday "the sabbath" does not make it so.

9. What, then, is the mark of apostasy?

There can be but one conclusion—the SUNDAY as the RIVAL of the SABBATH, the true Lord's day. Rev. 1:10; Mark 2:27; Isa. 58:13; Ex. 20:10.

10. What, then, is the mark of the beast, or apostasy clothed with civil power?

The SUNDAY ENFORCED BY LAW.

11. What is the reception of this mark of apostasy?

(a) It is NOT the mere observance of Sunday; for thousands have kept the day in both Catholic and Protestant churches believing they were doing God's will, and God will justify the perfect heart and faith, not because they observed Sunday, but in spite of it.

(b) It is not the mere keeping of Sunday as an individual, knowing it to be contrary to God's word. That would be *apostasy*, but not the reception of the mark of the beast.

(c) The reception of the mark of the beast is, in the light of God's word and the Sabbath truth, to turn from that truth and yield allegiance to a MAN-MADE SABBATH ENFORCED BY MAN-MADE LAW IN OPPOSITION TO THE TRUTH OF GOD'S WORD. That is the crisis not yet upon us in the sense of the prophecy, but toward which the world is forging with mighty strides. Men in heart are forcing the awful issue and demanding it, and when a foolishly blinded people and corrupt politicians shall grant the power, we will have the enforcement of the mark of the beast.

12. What warning has God uttered against this culmination of apostasy?

"If any man WORSHIPETH THE BEAST and his IMAGE, and receiveth a MARK on his forehead, or upon his hand, he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of His anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment goeth up forever and ever; and they have no rest day and night, they that WORSHIP THE BEAST and his IMAGE, and whoso receiveth THE MARK OF HIS NAME." Rev. 14:9-11.

13. How are those described who heed the message?

"Here is the patience of the saints, they that keep the COMMANDMENTS OF GOD, and the FAITH OF JESUS." Verse 12.

14. What eternal victory do they thus gain?

"And I saw as it were 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, and over the number of his name, 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, saying, Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy: for all nations shall come and worship before Thee: for Thy judgments are made manifest." Rev. 15:2-4.

Book Reviews.

"The Ancestry of Our English Bible." By Ira Maurice Price, Ph.D. Second edition. Price \$1.50. Sunday School Times Company, Philadelphia.

This volume is an account of the various manuscripts, texts, and versions of the Bible, from the oldest Hebrew text to the latest-found Greek. Its author is professor of Semitic languages and literatures in the University of Chicago. The design is a popular treatise as to where our Bible came from. There is one chapter on "The English Bible of To-day," with its various versions, variant readings in the margins, and another chapter on the "Bases of Our Present Versions." The rest of the work is divided into three parts: The Old Testament, ten chapters; the New Testament, six chapters; and the "English Versions of the Bible," seven chapters. In these twenty-five chapters is packed a vast amount of information on the old versions and manuscripts, the changes in methods of writing and preserving; the Apocrypha, and why rejected, the great Greek manuscripts, the uncial and discursive writing of Greek and of the men who labored so diligently and keenly to dig out, restore, and translate these ancient writings. The last part, the "English Versions," is of great interest, and makes one appreciate more fully the last, the American Standard Revision. There are added to the book a Bibliographical list, a chronological table, with a topical and a Scripture index. It is a valuable little work. There are upwards of fifty cuts and diagrams.

"Religious Liberty in South America." By John Lee, M.A., D.D. \$1.25 net. Eaton and Mains, New York.

This truly illuminating little work is written "with especial reference to recent legislation in Peru, Ecuador, and Bolivia." This movement for religious liberty in these republics began by an address by Dr. John F. Thomson before the Methodist ministers' meeting of Chicago, Ill., April 2, 1894. At the close of the address, a committee of three was appointed to lay the matter before the Roman Catholic authorities, and for six years agitation was maintained and crowned with a large degree of success. Mr. Lee tells the story of the struggle. It clearly shows by official documents that the Roman Catholic love of religious liberty depends on the country. The points at issue in these countries were liberty of worship and legalized marriage, both of which had been proscribed in the republics named. It is a serious question whether Bishop Vincent has not in the second paragraph of his introduction done as much harm as good in his talk over "Church-State," a thing which would develop into as much evil as the State-Church. There is an ample index to the book. Every professional man in the United States ought to read it.

"History of Medieval and Modern Civilization to the End of the Seventh Century." By Charles Seignobos, of the University of Paris; translation edited by James Alton James, Ph.D., professor of history in Northwestern University. \$1.25 net. Charles Scribner's Sons, New York.

This little volume is the second in a series of three, the first of which is "History of Ancient Civilization," and the last, now in press, "History of Contemporary Civilization." The main facts of history are set down seemingly without passion or partiality. Those who wish to study history exhaustively will desire some of the standard larger works, but those desiring a limited work on the History of Civilization, will find in this a concise, general view, written clearly, and letting facts moralize for themselves.

"The Bible as It Is." By Rev. Alexander Patterson. Price 75 cents. The Winona Publishing Company, Chicago.

This is designed to be "a simple method of mastering and understanding the Bible, illustrated by diagrams and charts. This volume extends from Genesis to Judges. There are many excellent hints and suggestions in the little book, and it is a pity it is marred by a few errors which are vital to the understanding of the word. The writer speaks of the week of Genesis 1 as six creation days and creation week, which he holds to be six long periods of time; but the Bible never so designates that week. "In six days the Lord made heaven and earth," distinct from its creation in verse 1. In looking upon that week as a long period of evolutionary change, we lose the assurance of God's power to change, transform, remake, the soul. He places the fourth commandment on the second table as a commandment pertaining to man, because Jesus says "the Sabbath was made for man," forgetting that it is to be kept "holy unto the Lord." And then, when the Bible declares the Sabbath to be the seventh day, and he finds no command authorizing a change, he tries to uphold it by inferences, utterly unwarranted. Apart from these blunders largely, the little work has excellent hints and helpful suggestions.

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interior of the House, and Speaker Cannon taking the oath of office.

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Teach Me the Secret

TEACH me, O Lord, the secret hid
Within the lily's golden chalice.
That I should grieve Thee, Lord, forbid,
O! free Thy child from sinful malice.

I lift the chalice of my heart
To Thee alone, O Lord, confiding.
O! let the lily's simple art
Teach me the peace of love abiding.

Thou knowest I am frail and weak,
But teach me as the tender lily
Thy purity alone to seek
From earthly virens dank and chilly.

I pray that in a sinful world
My heart may choose the pure and holy,
E'en tho' temptations glazed and pearled
Entice me from the pathway lowly.
—Charles H. Rominger.

Tobacco and Its Effects

[A Paper Read at the Mutual Edification Club, Feb. 8, 1908.]

IT is not the thieves who are discovered, arrested, and imprisoned, who are doing the harm to the world and to society, but those who are permitted to walk at large, undiscovered, unarrested, and unimprisoned. And is not this preeminently true of tobacco? Whoever heard of any one being ostracized from society because he smoked too much? No; he is welcome everywhere in society. Even young ladies encourage him. They like the smell of it, they say, and the evil being thus condoned has more opportunity to do its deadly, contaminating work. He goes on from year to year demoralizing every pure and noble impulse within himself, and victimizing every pure thing that lies within his pathway. Note the face of that young boy who is just beginning the use of the cigaret, and watch him deteriorate from year to year. He loses all trace of purity and manhood—and his face is a true index to his character.

And then again, May we not reasonably believe that the use of tobacco lays by far the larger part of the foundation for liquor-using? Scarcely will you find a man who is addicted to the use of liquor who has not first used tobacco in some form, and thus formed his taste for strong drink; for the very papers in which the cigarets are wrapped, it is said, are soaked in alcohol, in order to develop a taste for the drug worse than alcohol.

Because of this insidious seed-sowing in the youth, tobacco becomes more productive of evil than alcohol. The Hon. George Torrance, superintendent of the Illinois State Reformatory, declares: "The cigaret is doing more harm than the saloon." I trust that you will note that it is the cigaret alone that is doing more harm than the saloon, and then, if we include the cigar, the pipe, chewing tobacco, and snuff, what an overwhelming evil we have in the weed!

Dr. Torrance continues: "At the Edinburg Reformatory of eighty boys, there was not one who had not been a smoker or a chewer, and most of them had been both. In the reformatory at Blakely, near Manchester, out of thirty boys who had been admitted, twelve had been smokers, eight chewers, and ten confessed to have stolen tobacco or money with which to buy it."

Another 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 undermining our national manhood." Over one hundred million cigarets are sold weekly in the United Kingdom in penny packets alone, besides those made by the user.

One prominent physician, who has made an especial study of the question, declares: "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. And this man's testimony could be supplemented by many others.

Think of the hundreds and thousands of boys in our fair land who use tobacco before they are old enough to use liquor, before liquor dealers are allowed to sell it to them, but who everywhere—on the street, in their homes, in high society, and even among clergymen and church pastors, have the example set before them.

To Others than Users.

You already know how tobacco blunts the moral sensibilities and deadens the keen, quick powers of perception. Then can you not see how its extensive use is doing untold evil to millions of people, not only to the users of the poison themselves, but to all who come within the reach of their influence? It is working stealthily and surely, undermining health, morals, and society, and subtly eating its way into everything good in the nation and in the character.

Oftentimes wives are poisoned by close contact with the effluvia of tobacco-sodden husbands. Many are the children and babies who have died from nicotine poisoning caused by breathing the atmosphere contaminated by tobacco-using parents—for women are not exempt from this evil. For years some of them have used it in England and in this country; English girls are taking it up and smoking with their young men. And now we read of society women in our own near city of San Francisco, sitting in the public cafes, puffing at a cigar or a cigaret.

Think of it all! What a train of evils follows in the wake of this filthy habit—

physical degeneracy of every sort, insanity, for I could cite you to cases where the brain has been literally burned up, eaten away, and could tell you of instances where boys have smoked as many as fifty cigarets a day.

The head nurse of the Minnesota insane asylum said: "It is astonishing the number of women who come to us who have become insane by smoking cigarets." And this in the great Northwest where the vice has not secured as firm a foothold as in many other places! What of our crowded cities the world over?

Cancer is increasing to an alarming extent, much of it due to smoking. And right here I might mention that one of our greatest generals, U. S. Grant, was a victim to this awful disease, but he is only one in many.

Blindness, immorality, and scores of other evils may all be traced to the corrupting, contaminating, debilitating, demoralizing, devitalizing effects of this baneful, poisonous, narcotizing, filthy weed, this deteriorating, contemptible, despicable habit which leaves only the mere outline of a man or a woman. KATHRINA BLOSSOM WILCOX.

On the Inside.

THE editor of the *Woman's Home Companion*, discussing the important subject of clean groceries in the February issue, takes the readers right into the factory itself:

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Contained in This Issue.

With Our Inquirers	Page
Questions Nos. 2442 to 2450	2
General	
Christ the Teacher and Healer	3
The Breadth of the Law	4
The Land of Promise	4
Spiritualization	5
Home Bible Studies	
The Seal of God and the Mark of the Beast	6
Our Bible Band	16
Editorial	
Studies in Romans	8
Studies in the Book of Daniel (An Unnatural Kingdom)	8
These Two Commandments	10
The Outlook	
A Mistaken Idea	10
The Danger of the Boycott	10
Restoring the Coin Superscription	10
Putting Down Graft	11
Liquor-Sale Restrictions in England	11
The Home	
Tobacco and Its Effects	14
Poetry	
Give	4
Man's Weakness; God's Strength	5
Teach Me the Secret	14

Our Bible Band.

Schedule for Week Ending April 11, 1908.				
Sunday	April 5	Judges 3, 4	Psalm 98	
Monday	" 6	" 5, 6	" 99	
Tuesday	" 7	" 7, 8	" 100	
Wednesday	" 8	" 9, 10	" 101	
Thursday	" 9	" 11, 12	" 102	
Friday	" 10	" 13, 14	" 103	
Sabbath	" 11	" 15-17	" 104	

Judges 3 to 17 is one composite record of backsliding from God, of consequent suffering, oppression, captivity, servitude, or returning to God, of forgiveness and deliverance. We wonder at the perversity and the unbelief of the people. We marvel at the long-suffering and goodness of God. We often fail to take into account the awful moral surroundings of Israel, and the demoralizing influences of the tribes which they permitted to remain in the land of promise. We wonder sometimes how God could use such men as Samson, but He always uses the best He has, the ones willing to be used. Notwithstanding Samson's grossness and simplicity, he believed in God and in the mission of Israel, and was willing to give his life at last to avenge the foes of his people.

Note how easy it is to build up a false object of worship, as in the case of Gideon and the ephod he made. The selfish desire to memorialize his victory over Midian became a snare to him and his home.

In the case of Jephthah's daughter, let our readers beware of the usual interpretation that Jephthah slew his daughter. (1) Because human sacrifices were contrary to the law; (2) Because the text does not necessarily imply that he slew

her. Some render Judges 11:31 as follows: "Then it shall be that whatsoever cometh forth from the doors of my house to meet me, when I return in peace from the children of Ammon, shall be Jehovah's, and I will offer to Him a burnt offering." Therefore he dedicated his daughter, his hope for the perpetuation of his family in Israel, to the Lord, to perpetual virginity, or celibacy. Her coming out to meet him brought him very low, brought extinction to his family, because she would never marry. Read verses 37 to 40 with the margin of 40. She bewailed not her death, but her virginity. She could never be a mother. Therefore the daughters of Israel went four days every year to talk with the daughter of Jephthah, and "she knew no man." Verse 39.

Beautiful and helpful are the psalms for this week, inviting to meditation, devotion, and praise.

"The Great Day of the Lord"

will be the subject of our Bible-reading in our next issue. What is the character of that day? What does it embrace? Is it identical with the Millennium? When does it begin? When does it end? Can you answer these questions? If you can answer them scripturally, well; if not, you will get help from our Bible-reading.

The Drink Question at Stanford University.

—We have previously mentioned the difficulty that the Stanford University has been having with the drink question among the students. There is a number of students that seem to think that to drink and carouse is one of their privileges and that this privilege must not be curtailed. But the evil had been carried so far that the faculty felt called upon to take a very decided stand against it, and to have drinking places driven away from the vicinity of the institution. When this stand was taken with a good, strong hand, a procession of students marched thru the university grounds, then to some of the professors' houses outside, and made a very clamorous protest against having their drink cut off. The country has had its eyes on Professor Jordan to see how stiffly he would stand against this drunken rowdyism. And while the students have tried to get up all sorts of scares, even threatening to have the whole school go on a strike and leave the institution without scholars, yet has he stood firm, and at the present writing it looks as tho the law-abiding element of the student body together with the faculty of the school would carry the day for good discipline. Personally Professor Jordan is a strong believer in the prohibition of the liquor traffic, and he should have the support in this crisis of all who know the benefits of temperance in building up strong manhood.

It is announced from Washington that the government of Japan has extended a most cordial invitation to this government to have the battle-ship fleet call in Japanese waters on its return to the Atlantic Coast. They say that they want to have the privilege of giving the fleet the greatest welcome and show of friendship that it has received anywhere. The government has accepted the invitation and it is said that the fleet will call at a leading Japanese port as requested. Japan says that she hopes in this way to still further cement the traditional friendship between the two countries.

The Seal of God.—There are those who hold from Eph. 4:30 that the seal of God is the Holy Spirit, "whereby ye are sealed." God's Sabbath is the seal of His law; the Spirit impresses that seal upon the heart. There is a difference between the seal and the sealer, tho both are necessary to the doing of the work.

St. Helena Sanitarium.—It is a pleasure to see a worthy person or worthy institution, after a hard and seemingly unsuccessful career for years, turn the corner to the path of prosperity, and begin a winning conflict with adverse circumstances. Such was the experience of the writer at the report of the annual meeting March 11, at the Sanitarium, near St. Helena, Cal. For years the institution struggled hopelessly in debt, or so it seemed to many of its friends. But the managers, doctors, nurses, helpers, toiled self-sacrificingly, constantly, till it turned the corner and started up-grade. The last two years have been the most prosperous in the history of the sanitarium; not alone financially has it prospered, but it has done much good in carrying the blessing of the Gospel of health and life to thousands. It has built a well-equipped hospital costing \$12,000. Its net profits amounted to more than \$38,500. In two more prosperous years the institution will be free of all indebtedness. May God bless it abundantly in its constantly enlarging plans.

Biblically Baseless.—This is what a well-known writer declares: "I know I am an immortal soul. I know I have always lived, and will always live, passing on from sphere to sphere, from cycle to cycle—passing at great periods of time to 'contemplate' God in Nirvana—and yet again going forth as His expression. But this faith, this knowledge, fills me full of joy." All this is superlative nonsense. The writer does not know she is immortal. "Who only hath immortality" is Inspiration's declaration concerning God. Strange isn't it? that so many of these who have lived for ages know nothing about their experience in former cycles, and profit nothing from it either! Sometime the false claim of immortality will pale before the revealed presence of the Christ of God; then will those who are clothed with His righteousness and incorruptibility of character be made immortal and glorified forever; while those who have trusted in themselves shall perish.

Settle this, and settle it forever, that no man on earth can permanently injure our character. He may for a time destroy our reputation, but our character rests with us and God. We ourselves in order to form right character may have to do as did the Son of God, make ourselves "of no reputation;" but let us see to it that the foundations of character are laid in the eternal verities of God, and that the materials which are entering into the superstructure are gathered from the storehouse of the riches of His grace, from the gold and silver and precious stones of His living word. Then we shall not worry as regards ourselves or our work; our burden will be for the salvation of other souls.

A Beautiful and Suggestive Book-Mark.—Mr. and Mrs. W. N. Hartshorn, 85 Broad Street, Boston, Mass., secretaries of the International Sunday-School Association, send out a beautiful book-mark. On one side of the golden ribbon are the lesson subjects for the year with the scripture reference to the lesson text and the Golden Text. On the other are splendid historical events and present statistics relative to Sunday-school work worth remembering. We have not much to do with Sunday-schools. We do not look upon Sunday as a holy day; but we are glad that the Bible is studied on that day, and we bid Godspeed to all true Bible study on whatever day it is conducted.

"The Collegian," of Healdsburg, has a special issue for March, a "Memorial Number." It contains reports of the revival recently held in the Pacific Union College by Elder Luther Warren. Its aim has been to gather out thru every student the good, helpful, inspiring gems of that refreshing season and pass them on to others. It will contain forty pages; the price, mailed to any address, is six cents. Address "The Collegian," Pacific Union College, Healdsburg, Cal.