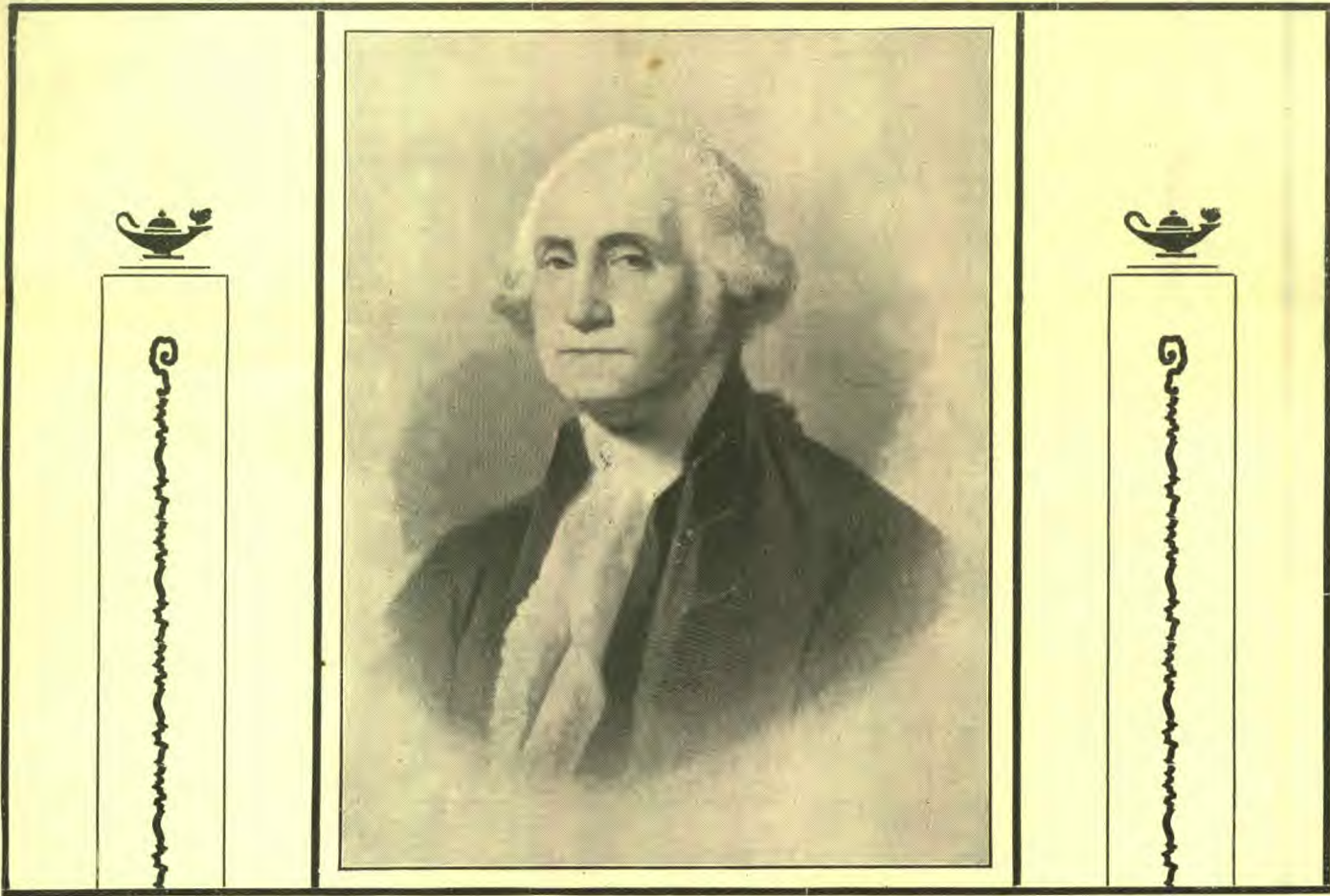


WASHINGTON AND LIBERTY

Signs of the Times



NOT only nation-wide but world-wide is the fame of George Washington, the "Father of his Country," who was born in Westmoreland County, Virginia, February 22, 1732. He served as soldier in the Colonial army, was a member of the House of Burgesses of Virginia, was elected to the General Congress at Philadelphia in 1774, and the next year was appointed commander-in-chief of all the forces of the United Colonies in the War of the Revolution. He was President of the United States during the first eight years under the Constitution. He died December 14, 1799. Of him it was truly said he was "first in war, first in peace, and first in the hearts of his countrymen."



George Washington

Strong man, God-given to a feeble band
Of souls oppressed and torn by tyranny,
Who won for them by strong and patient
hand
A glorious land, the land of liberty.
And then he laid victorious arms aside
To rest in peace; but called again, he rose
A statesman great, through perils thick to
guide

The weakened bands he rescued from
their foes;
The chief in honored peace as chief in war,
Unselfish, strong, and true, and pure, and
great,
An uncrowned king, he heralded afar,
That the state least ruled was the best-
ruled state.

M. C. W.

Question Corner

[All proper questions on Bible and history will be answered on this page as soon as possible after receiving them. This will sometimes mean a month or more. We can not promise to reply to the same question often. Let those who ask read other answers; they may find reply to their own. Always enclose stamp if answer is required. Those outside our Bible Band, please enclose ten cents. This does not begin to meet expenses oftentimes. "Foolish . . . questions avoid."]

2732.—Christ's Power to Save.

Is there hope for the fornicator? If he confesses his sins with a godly sorrow and forsakes this sin and all others, will not God forgive for His Son's sake and dwell in that person? J. S.

We have abundant promises in God's word that He will save from every sin for which there is repentance. "Come now, and let us reason together, saith the Lord: tho your sins be as scarlet, they shall be as white as snow; tho they be red like crimson, they shall be as wool." Isa. 1:18. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. Read also 1 Corinthians 6 where the apostle is speaking to the Corinthians whom he calls in the beginning of the epistle, "saints." He tells them that "neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God." 1 Cor. 6:9-11. We do not know where a stronger, clearer assurance could come to any one who had sinned in any of those particulars than in that text. If we go on in our sins there is no hope, but if we turn from our sins, it may be said of us as it was of these Corinthians.

2733.—The Failing of Prophecies. 1 Cor. 13:8. G. C. S.

Note the point which the apostle is making. The "perfect" time is not yet come. All that we have now is "in part." There is one thing now, however, which we may have, and which is eternal, and that is love. "Love never faileth; but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away." When the perfect day shall come that God's children shall stand immortal, there will be no need of tongues; no need of one teaching another knowledge; no need of prophecy. All that will be forever past, but love will abide. And that love may be full and complete, the one thing which shall not be lost. But until that time, God's church needs the true word of prophecy, needs knowledge of His word.

2734.—Three Days and Three Nights.

How do you harmonize the statement that as Jonah was in the whale's belly three days, so shall the Son of Man be in the heart of the earth? How can one prove that Christ was in the grave that length of time, when He was crucified Friday, and arose Sunday? F. H.

In the first place, how do we know that "the heart of the earth" means the grave? The whole question turns on that. How do we know but what the heart of the earth means the powers of the earth which control all the kingdoms of earth? The powers of earth in the time of our Lord were all centered in Rome. Rome ruled the earth. Yet Jesus came as an ambassador from God, and was free, absolutely free, to do His work, and God kept Him free in that way until His work was done. When the time came He was delivered into the hands of the powers of earth, and you will notice again and again where He declares that this will be the case. His arrest and persecution are included with His death. Note Mark 9:31 for instance.

"For He taught His disciples, and said unto them, The Son of Man is delivered up into the hands of men, and they shall kill Him; . . . after three days He shall rise again." You will notice that the delivering up into the hands of men is the beginning of this. See the same beginning stated in Luke 22:53 when they came to apprehend Christ in the garden. "This is your hour, and the power of darkness." Also in John 12:31: "Now is the judgment of this world: now shall the prince of this world be cast out." See also verse 27. "Now is My soul troubled; and what shall I say? Father, save Me from this hour. But for this cause came I unto this hour." That hour was the beginning of the three days in which Jesus was delivered into the hands of the powers of earth, or the heart of the earth, controlled by them, until the Father should release Him. The three days does not necessarily mean three full days, but parts of two days and the whole of one day would fulfil that expression. Therefore from the time that Jesus was arrested until He rose again, was what would be called in common parlance in the Scripture times, three days, as also in our own manner of speaking. And then, too, we do not know just how many hours Jonah was in the sea monster. It may have been only parts of three days in just the same way. Those who try to make it out that Jonah was in the whale's stomach for seventy-two hours have no ground for such argument. As he was there, so Christ was to be in the heart of the earth, and we have just as good ground, and in fact much better, from the other records, of saying that the heart of the earth meant in the control of the powers of earth.

2735.—Babylon.

Why in the Revelation is Babylon described as a city and this is regarded as symbolic language, referring to false religions in the world, but when the New Jerusalem is described it is understood to be literal? F. L. T.

Babylon and Jerusalem are not described together in the Revelation. You do not find them mentioned in the same prophecy. The New Jerusalem comes right in connection with the new heavens and the new earth which God promises, the restoration of the glorious creation of God. Babylon comes in connection with symbolic prophecies in which there can be no question regarding symbolism; the symbols of wild beasts. Sometimes she is represented as a woman, sometimes as a city. The city carries us back to Babylon of old, the very center for centuries of apostasy, of the religion antagonistic to the true. Cities are often represented by women in the Old Testament. The two objects, city and woman, used as symbols were very natural to the people of the Bible, as they are at the present time. Sometimes in the Old Testament where Jerusalem is spoken of, it includes not only the city, but her children, and sometimes where Babylon is spoken of, it includes not only Babylon, but all those who are wedded to Babylon. But you will clearly see after this suggestion that the context and setting of the use of these terms must be considered in the Revelation. Babylon is used in connection with highly figurative and symbolic language; Jerusalem in connection with that which is prophetic yet literal.

2736.—The Type of His Coming.

What did Jesus mean when He said there were some standing there who would not taste of death till they saw the Son of Man coming in His kingdom? Matt. 16:28. G. C. S.

In the accounts given by all the synoptic Gospels of the transfiguration, a similar statement precedes. In Matthew we are told in the 27th verse that the Son of Man is coming. Then follows the statement to which our querist refers. Then after six days Jesus takes three of His disciples up into the mountain where He was transfigured with glory. Moses and Elijah appear and talk with Him, and God owns Him as His beloved Son.

Now, this was a type of the second coming of

Jesus Christ. When He comes the second time He will be glorified. There will be two classes represented by Moses and Elijah,—the one raised from the dead as was Moses (See Jude 9), the other translated without seeing death as was Elijah (See 2 Kings 2:11). Peter referring to this very event declares: "For we did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His majesty. For He received from God the Father honor and glory, when there was borne such a voice to Him by the Majestic Glory, This is My beloved Son, in whom I am well pleased: and this voice we ourselves heard borne out of heaven, when we were with Him in the holy mount." That transfiguration was a miniature representation of Christ's second coming.

2737.—The Seed of Abraham.

According to Question No. 2668, Christ the Seed of Abraham has not as yet come. If so, then we become Abraham's seed before Christ does. Gal. 3:29. How do you harmonize these? C. K.

Our questioner has read the answer to No. 2668 wrong. It does not say that Christ the Seed of Abraham has not as yet come, but that He has not come as the heir to what was given Abraham. Jesus was the Seed of Abraham. Concerning that there is no question, but He did not come as the heir to what God gave Abraham. That is a future event. When He came the first time He had no right to it till He had passed through the trial, but when He comes the second time, as expressed by Ezekiel the prophet: "When He comes whose right it is, I will give it Him." We become the seed of Abraham by faith in the Lord Jesus Christ, but we do not inherit the kingdom until Christ comes the second time; neither does He take the kingdom nor neither did He take the kingdom when He first came, but will at His second coming.

2738.—Be Perfect.

Kindly explain Matt. 5:48: "Ye therefore shall be perfect as your heavenly Father is perfect." W. G. T.

God never sets before His children a low standard. It would be absolute cruelty to us for Him to do this. He sets before us always that which is perfect, and His admonition is, "Ye therefore shall be perfect as your heavenly Father is perfect." That does not mean perfect in wisdom as God is perfect, for we are finite; it does not mean perfect in knowledge as He is perfect; or perfect in power as He is perfect, because His sphere of being is infinitely above us. But it does mean that we should love Him perfectly with all the heart and mind and soul and strength. This is what God desires, "for the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." 2 Chron. 16:9. Therefore we can be perfect in our sphere by His grace, even as God is perfect in His sphere. The one who has perfect love will certainly desire to render perfect service.

2739.—Jezebel.

Who is Jezebel in Rev. 2:20? J. A. H.

The prophecy comes in the Thyatiran church, and the Thyatiran church was the church of the Dark Ages, of the long period of persecution through which God's children passed. The woman Jezebel was the apostate church that was leading astray God's children. It carries us back to the original Jezebel, the wife of Ahab, who led the children of Israel astray, who brought false prophets, and who induced her husband, and through him Israel, to become a persecutor of the true worshipers of God. She became a fitting type of that apostate church which, connected with the kings of the earth, brought persecution in the Christian dispensation upon the true worshipers of God.

Sigms of the Times

"Even as we have been approved of God to be entrusted with the Gospel, so we speak; not as pleasing men, but God, who proveth our hearts."

For Terms, See Page 15
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The Enmity

By Mrs. E. G. White

WHEN Satan swerved from his allegiance, and, with the angels who sympathized with him, was cast out of heaven, he became the avowed enemy of God. He planted his standard on the earth, and established a rival empire, in which all the powers of evil combined to oppose the influence of God. Actuated by intense hatred for the God he had dishonored, he left no means untried to attract men to himself and conform them to his nature.

The long-suffering of God had been waiting the development of Satan's revolt. The Creator would test man to see if he would accept the lie of Satan in place of the truth of God. The restriction placed upon man was one which, if respected,* would not deprive him of a single blessing. All the angels of heaven were prepared to come to the aid of Adam and Eve in this contest with the enemy, if they would call upon God for help. An intense interest prevailed in the heavenly courts in this trial of man's obedience, and sadness reigned when Eve, yielding to the persuasion of the serpent, partook of the forbidden fruit. The golden chain which had hitherto bound the human family to the divine, was broken, to be united again only through the power of One stronger than the destroyer.

By the awful event

of man's fall, it was Satan's purpose to make of the beautiful world God had created, a home of sin and wo. He designed to set the human race in rebellion and hostility against their Maker. But he was not left

free to drag them down without divine interposition. The holy pair had fallen, and henceforth the earth must be marred by the curse of sin; but through the gift of the only-begotten Son of God, earth was to be restored to its Edenic purity and beauty, and man renewed in the image of God.

"I will put enmity between thee and the woman, and between thy seed and her seed;

it shall bruise thy head, and thou shalt bruise his heel." The divine sentence pronounced against Satan after the fall of man, was also a prophecy, embracing all the ages to the close of time, and foreshadowing the great conflict to engage all the races of men who should live on the earth.

Satan tempted man to sin, as he had caused angels to rebel, that he might thus secure cooperation in his warfare against heaven. There was no dissension between himself and the fallen angels as regards their hatred of Christ; while on all other points there was discord, they were firmly united in opposing the authority of the Ruler of the universe. But when Satan heard the declaration that enmity should exist between himself and the woman, and between his seed and her seed, he knew that his efforts to deprave human nature would be interrupted; that by some means man was to be enabled to resist his power.

Satan's enmity against the human race is kindled, because, through Christ, they are the objects of God's love and mercy. He desires to thwart the



One of the Temptations of Jesus.

"And they send unto Him certain of the Pharisees and of the Herodians, to catch Him in His words. And when they were come, they say unto Him, Master, we know that Thou art true, and carest for no man; for Thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not? Shall we give, or shall we not give? But He, knowing their hypocrisy, said unto them, Why tempt ye Me? bring Me a penny, that I may see it. And they brought it. And He saith unto them, Whose is this image and superscription? And they said unto Him, Cæsar's. And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marveled at Him." Mark 12:13-17.

divine plan for man's redemption, to cast dishonor upon God, by defacing and defiling His handiwork; he would cause grief in heaven, and fill the earth with wo and desolation. And he points to all this evil as the result of God's work in creating man.

It is the grace that Christ implants in the soul which creates in man enmity against Satan. Without this converting grace and renewing power, man would continue the captive of Satan, a servant ever ready to do his bidding. But the new principle in the soul creates conflict where hitherto had been peace. The power which Christ imparts enables man to resist the tyrant and usurper. Whoever is seen to abhor sin instead of loving it, whoever resists and conquers those passions that have held sway within, displays the operation of a principle wholly from above.

Satan triumphs in his knowledge and skill and his power to deceive. He does not come to every soul alike. He modulates his arts to those whom he desires to deceive. Often he comes to men clothed in the garments of righteousness. Under some seemingly good and merciful deed he conceals for a time his real character, and thus often gains the allegiance of those who, had they been living in watchful and prayerful communion with heaven, would not have been overcome. The warning comes to all who would successfully meet the power of the enemy, "Watch and pray, lest ye enter into temptation."

After the fall God saw that man had no power within himself to keep from sin, and provision was made whereby he could have help. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." One wonderful in counsel was our Helper. The Son of God left the heavenly courts and gave His life as the propitiation for sin. He came to declare that altho the agencies of evil had created rebellion in heaven, and sin had entered the universe of God, yet Christ and the Father would redeem the fallen race. Laying aside His kingly crown and royal robe, He gave Himself to the human family, to pass through test and trial and thus demonstrate to every son and daughter of Adam that it is possible through faith in Him to resist the devices of Satan. Tempted in all points as man is tempted, Christ overcame through the power of divinity. He seeks to teach men and women that they may overcome through the same power.

Mighty issues for the world were at stake in the conflict between the Prince of Light and the leader of the kingdom of darkness. After tempting man to sin, Satan claimed the earth as his, and styled himself the prince of this world. Having conformed to his own nature the father and mother of our race, he thought to establish here his empire. He declared that men had chosen him as their sovereign. Through his control of men, he held dominion over the world. Christ had come to disprove Satan's claim. As the Son of Man, Christ would stand loyal to God. Thus it would be shown that Satan

had not gained complete control of the human race, and that his claim to the world was false. All who desired deliverance from his power would be set free.

Ever since the time that man aspired to be as God, and fell through Satan's deceiving power, there has been a controversy between man and his Maker — a determination on the part of man to gain an independence wholly opposed to the life and lessons of Christ. Christians are to lay this struggle for independence on God's altar. Until we do this, God can not imbue us with His Spirit. All self-sufficiency is to be given up. The will is to be wholly yielded to God's will. He who is truly seeking for help from on high will welcome the assistance and

counsel that God sends, whatever means He may employ to give His directions.

In giving His only-begotten Son to live in our world and to be subject to temptation, the Father has made ample provision that we should not be taken captive by the enemy. Meeting the foe, Christ overcame in behalf of humanity. By a study of His experience we are to learn to discern the temptations of Satan, and in the strength of God's grace, to overcome. Through the imparted merits of Christ, he who was once a sinful human being may be refined and purified, and stand before his fellow men as a laborer together with God. To the earnest seeker after God the divine nature will surely be imparted. The compassion of Christ will certainly be vouchsafed.

The Word of Prophecy

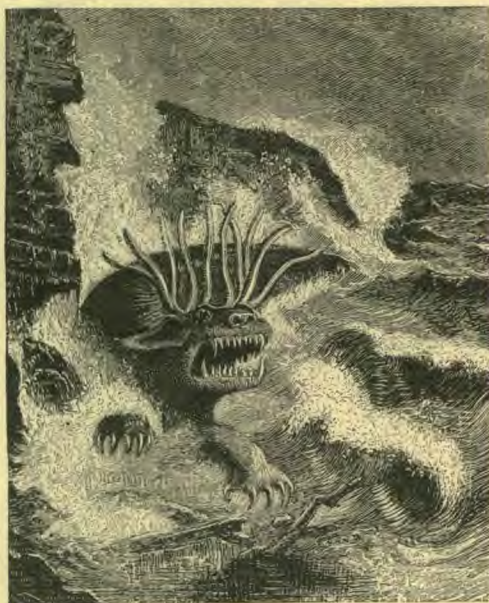
By B. G. Wilkinson, A.M., Ph.D.

The Horn, Little but Mighty.

[The first article in this series upon Daniel 7 was a consideration of the first four symbols, the lion, the bear, the leopard, and the great ten-horned, nondescript beast. This article is a consideration of the ten-horned beast under the domination of the little horn.—EDITOR.]



HE ten horns, which according to our last article, Daniel saw upon the great and terrible beast, were clearly explained by his angel guide. "And the ten horns out of this kingdom are ten kings that shall arise: and



The little horn is not here shown.

another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings." When Rome finally fell in 476 A.D. before the repeated attacks of the Northern barbarians, hitherto little known, the Empire of the West fell to the possession of ten different tribes: The Vandals, the Visigoths, and the Suevi; the Heruli, the Ostrogoths, and Lombards; the Franks, the Burgundians, the Alemanni; and across from the continent, the Anglo-Saxons. From these sprang such kingdoms as England, Germany, France, Switzerland, Italy, Spain, Portugal, etc., etc.

These ten horns, however, did not create that portion of European history so astonishing to the prophet. "I considered the

horns," he relates, "and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." Out from the downfall of the Roman Empire arose a power different from any we have yet beheld. "Out from the chaos of the barbarian migrations," says Dr. Dollinger, "out from the ruins of the Roman Empire, lifted up itself gradually a new state-formation, whose center-point became the throne of the pope."—"Church and Churches," page 33. (Translated from the German).

As for over a dozen centuries this new power was the one most directly coupled with the history of God's people, let us follow its daring career, point by point, as noted by the prophet of God.

I. It Plucked up Three of the First Horns.

The Christ proclaimed that His kingdom was not of this world, and that those who took the sword must perish by the sword, such principles, however, were not followed by this so-called vicegerent in the city of Rome. "The Theodosian Code," says the Hon. Maurice Allard, "comes down to us as a volume of exactions on the part of the (Catholic) Church upon those religions which she sought to destroy by force." The first of three horns, which were plucked up by this aggressive little horn, was the Heruli. The Heruli, led on by Odoacer, had extinguished the Roman Empire in the West 476 A.D., and had taken full possession of the city of Rome. They soon, however, incurred the wrath of the church of Rome, because Odoacer sought to influence the election of a bishop of Rome. Irritated at the interference of a power whose religion was obnoxious to him, the Bishop of Rome appealed to Theodoric, king of the Ostrogoths, to come down from the

"Official Debates of French House of Representatives of 1905," Vol. II, page 1,679.

North and root out the Heruli. Theodoric responded. He descended with his Ostrogoths from the regions of the Danube, and in two or three heavily fought battles he extirpated the Heruli.

This was 493 A.D. The first horn had been rooted up. It was not long before another event revealed the purpose of the Papacy to have its way. The church had called in the Ostrogoths; impartial history declares that for centuries no government more just had directed the affairs of Italy. Yet the Papacy was unsatisfied. The Ostrogoths were not Catholics; they did not manage things as the Bishop of Rome desired. Therefore his ambassadors to Constantinople, the capital of the Eastern Empire, represented the rule of Theodoric as a rule of tyranny. He used the influence and strength of his followers in Constantinople to turn an election in favor of Justinian, as the next Emperor of the East.

The result was advantageous for the Papacy. In full cooperation with the spiritual head at Rome, Justinian laid his plans for the extirpation of the Vandals and Ostrogoths. The Vandals of Northern Africa, like the Ostrogoths of Italy, were professed Christians, but not of the profession of Rome. "According to the testament of the founder," says the historian Gibbon, "the African kingdom had lineally descended to Hilderic, the eldest of the Vandal princes. . . . But the Catholics accepted, with cold and transient gratitude, a favor so inadequate to their pretensions, and the virtues of Hilderic offended the prejudices of his countrymen." ("Decline and Fall," chap. 41.) Circumstances favored the campaign against the Vandals; but Justinian hesitated. "I have seen a vision," cried an artful or fanatic bishop of the East. "It is the will of Heaven, O Emperor! that you should not abandon your holy enterprise for the deliverance of the African church. The god of battles will march before your standard, and disperse your enemies, who are the enemies of His Son." (Gibbon, same chapter). Relying upon the strength of this pretended revelation, the Eastern Emperor launched the campaign which utterly extinguished the Vandal kingdom in northern Africa. The underlying reason of this conquest may be seen in the following quotation from Gibbon: "Impatient to abolish the temporal and spiritual tyranny of the Vandals, he (Justinian) proceeded, without delay, to the full establishment of the Catholic Church."

This occurred in 533 A.D. The second horn was plucked up; there remained still another. The Ostrogothic kingdom in Italy was the last obstacle to the freedom and power of the Papacy. "When Justinian first meditated the conquest of Italy," says Gibbon again, "he sent ambassadors to the kings of the Franks, and adjured them by the common ties of alliance and religion, to join in the holy enterprise against the Arians." Circumstances favored the Emperor in this enterprise as in the campaign against the Vandals. By 538 A.D. the renowned chieftain Belisarius had reduced to submission the Goths of Italy and had rid Rome of their presence.

Thus wonderfully did history fulfil prophecy. Three powers, or three horns,—Heruli, Vandals and Ostrogoths—were uprooted in order to secure the independence and power of the Papacy.

II. It Had Eyes Like the Eyes of Man.

From prosperity to covetousness there exists but one step. The prophet noticed that the extraordinary little horn differed from the other ten horns in that it had eyes like the eyes of man. What, according to the Scriptures, is symbolized by the eyes of man? Prov. 27:20. "Hell and destruction are never full: so the eyes of man are never satisfied." Greediness, insatiable desire, rapacity, were, after the Bible definition, prominent characteristics of the little horn. If we are correct in considering the little horn as God's prophetic description of the Papacy, can it be found as possessing these characteristics? Let history testify. "Innocent III realized more completely than any pope before or after him the Hildebrandine ideal. He was able to bring King John of England to surrender the overlordship of the land to him for his support against the nobles. He compelled Phillip Augustus of France to take back his rejected wife. In the struggle for the German crown he championed Otho the Guelph against Phillip of Hohenstaufen, but when Otho was king, Innocent turned against him at once." ("New International Encyclopedia," Article "Papacy.")

This single quotation shows the little horn interfering in the national affairs of England, France, and Germany. Many other quotations might be produced to fasten upon the Papacy her world-wide ambition which identifies her as the little horn. "The Papacy," said Pope Pius IX, in a consistorial speech, in 1861, "shall never reconcile herself to modern civilization, because she can never accept either religious liberty, or the admission of non-Catholics to public offices." ("French Senate Debate, 1905," page 149.) And as these quotations reveal the Papacy claiming sole control of the nations and of the public offices within a single nation, so other testimonies might be produced to prove her guilt in seeking to control the policy of Heaven. Such presumption must encounter the signal wrath of God. Already the punishment of Heaven has struck, in some measure, this wicked "little horn;" but a more terrible chastisement lies just ahead. We reserve the consideration of these for the next article.

— ★ —

TIME is short, your obligations are infinite. Are your houses regulated, your children instructed, the afflicted relieved, the poor visited, the works of piety accomplished? — *Massillon*.

— ★ —

ALL mental discipline and symmetrical growth are from activity of the mind under the yoke of the will or personal power. — *Mark Hopkins*.

— ★ —

HEAVEN sends us misfortunes as a moral tonic. — *Lady Blessington*.

In Line of Promotion.

IN the service of the army, railroads, and indeed in very many avocations in this life, there is a line of promotion. Faithfulness and efficiency in the discharge of present duty place the individual in this line, and sooner or later, if life and strength hold out long enough, he is promoted.

But remember, if life fails, the promotion fails. And if life holds out till the promotion is received, however remunerative, exalted, or honorable it may be, sooner or later death comes to the receiver; then all is lost and forever lost to him. All promotions that pertain exclusively to this life, are unsatisfying and of short duration.

Not so with the promotion the Lord holds out to all who will enter His service. All who enter the service of the Lord, whether young or old, learned or unlearned, rich or poor, strong or weak, sick or well, are in the same line of promotion. And if the service is continued with all the soul, till the end of life, the promotion is sure; it can not fail. He whom they serve has power over death, He has the keys to the prison-house, the grave, and when the appointed time for promotion comes, He will loose His prisoners from the bonds of death, which will be the first step in their promotion. Then their bodies will be changed in a moment, and fashioned like unto the glorious body of their Lord. They will each receive eternal life, eternal health, eternal wealth, eternal beauty, and eternal glory. 1 Peter 5:4. Then holy angels will take them into the immediate presence of Him whom they have served, and He will behold the travail of His soul, and will be satisfied. Then Jesus will take them to the place He has prepared for them in the Paradise of God. There they will have an eternal home in those heavenly mansions, in that holy city, which is incorruptible, undefiled, and fadeth not away. There they will be exalted and promoted to sit with Jesus on His throne; and no higher promotion is conceivable.

Ofttimes the servants of God are promoted in this world for a time. When it occurs it means greater opportunities, and a wider field of usefulness, because of greater efficiency and greater needs in the Lord's work.

Joseph was promoted from slavery and prison to the throne of Egypt, and thus he was in a situation to be an inestimable blessing to his father's house and all Israel. The three Hebrew children emerged from a fiery furnace, heated seven times hotter than need be, without a hair being singed or the smell of fire upon their garments, and were immediately promoted to positions of usefulness and trust in the province of Babylon. Daniel came out of the lions' den uninjured and was promoted to a long course of prosperity under Darius, and Cyrus, kings of Persia.

Experiences of this character, in greater or less measure, come to all the servants of the living God in this life. Indeed, the very first step in the service of God is a most wonderful promotion. All such persons become at once members of the heav-

only household, sons and daughters of the Almighty. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" Even now we are the children of God.


Reader, have you entered this line of promotion? If not, why not? Under the broad heavens can a valid reason be found for neglecting such a great salvation, such great happiness, joy, peace, and promotion, both here and hereafter? The last call to the worship and service of God is being heard in the land. Soon, very soon, it will be forever too late to enter the service of God. Now is the accepted time, now is the day of salvation.

"Then come to Jesus, come to-day,
The Father, Son, and Spirit say,
The Bride repeats the call.
His blood will cleanse your foulest stains,
His love will soothe your weary pains,
For Christ is all in all."

H. A. ST. JOHN.

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A Message from God.

 MISSIONARY who was working on an "industrial" field in Central Africa, met with a curious experience. Leaving his station for a while that he might push his Gospel work into the interior, he arrived at a native village where he hoped to get a good hearing, but found the tribe exceedingly obstinate. The chief, who was a tall, well-built, powerful man, met the missionary and told him plainly that they did not want any white man's interference there, but he would give him an escort to take him on his way.

The missionary tried to argue that as they believed in a God, they should hear the message he had from the God who made the heavens and the earth. He tried to address the group that had gathered around, but the chief immediately ordered his people to bring out their drums, and they made such a noise that further conversation was impossible.

Still having a strong desire to deliver his message, and being therefore unwilling to proceed on his journey, he quietly walked to a shady tree, trying to think what course he should follow. Partly to relieve his feelings and partly not knowing what else to do, he began to sing one of three hymns he had learned in their language. His eyes were closed, but he noticed that the drums were getting fainter, as, apparently, the tribe was dispersing, leaving him to sing to himself. Without opening his eyes he started his second hymn. All was silent now, but he still sang on till he finished the third hymn, when, on opening his eyes, he was astonished to find that a vast crowd had crept around him and had been intently listening to the hymns.

The chief, whose head was above the rest, then called out, "Tell us your message, we want to hear you." "But I thought you had all gone away, as you said you would not hear me." "Well, we do want to hear you now. Tell us your message."

Thereupon he gave them a Gospel address, pointing out how Jesus came to save sinners, and that all may be saved—the blacks as

well as the whites. They listened with evident attention, but when he had finished, the chief surprised him by saying, "You told us you had a 'message from God,' and we have carefully listened for it. You have only told us what men say. Now, if you really have a message from God, tell us what *He* said; that's what we want to hear."

He tried to think of some passage that gives the words spoken by God. He took his Bible out of his pocket. The only words God had spoken, that he could then call to mind, were the Ten Commandments, and he was sick of learning them as a child. "How stupid," thought he, "there are plenty of other passages."

The chief began to press him, "You said you had a message from *God*, where is it?" So he reluctantly commenced the Commandments, "God spake all these words, saying —"

"Ah!" said the chief, "that's what we want. Go on."

All went smoothly till he came to the fourth, "The seventh day is the Sabbath —"

"Stop," said the chief, "which day is

Come, Lord Jesus, Come Quickly.

By Mrs. L. D. Avery-Stuttle.

We are waiting for Thy coming,
And the weary days seem long;
For the earth is filled with darkness,
With violence and wrong;
And the scoffer's cry grows bolder
As the slow years pass away;
But the saints of God are waiting
For the dawning of the day.

O we're weary, weary longing
For the sign within the sky
That heralds our beloved King,
That tells us He is nigh.
Around the stanch old lighthouse
How the white-lipped breakers roar,
But the old ship's dropped her anchor,
And we know she nears the shore.

We can see the lamps of heaven
Gleaming, gleaming bright afar,
And we know the land is nearing
Where the many mansions are.
And our hearts beat high with longing,
Tho our trembling lips are dumb;
Still we cry with soul and spirit:
"Come, Lord Jesus, quickly come!"

that? You white folk would teach us not to work to-day. Is to-day the seventh day?"

Here the missionary found himself in an awkward fix. He dared not tell a lie, and yet it would be very difficult to make them understand that the first day was the Christian Sabbath, when he had just told them that *God* said the *seventh day* was the Sabbath. However, he tried to explain that the apostles had *changed* the day. "Yesterday was the seventh day, but the first day is the Christian Sabbath."

"But those apostles were *men*," said the chief; "we have had enough of men's words, if we become Christians we must do what God says."

This incident worried the missionary considerably, and he could not help thinking how inconsistent his position appeared. He turned it over and over in his mind, but still thought Sunday-keeping must be right. When he returned to his station, those troublesome commandments came up again, and some eleven or so of his native converts

persisted that as God had said the seventh day was His Sabbath they would keep it. The missionary left them free to follow their consciences, and he decided that he would look into the Sabbath question the first opportunity he had of meeting any Seventh-day Baptists.


When, however, the other natives working on the farm, or plantation, found that the eleven did not work on Saturdays, because they "sang hymns," that is, had divine service on that day, they complained about it, and said they would rather "sing hymns" than work. So it came about that a first-day missionary formed a Sabbath-keeping mission.

Later on, he was visiting the United States and sought out the Seventh-day Baptists. Thus he was soon convinced that Saturday was the true Christian Sabbath, and that Sunday-keeping was dishonoring to God. He therefore followed the example of his native converts and himself became a Seventh-day Baptist, and accepted the "message from God."

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That Blessed Hope.

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.

 HE greatest event to transpire in the history of all the world is the second appearing of our Lord. It has been the hope of the ages past, and is the hope of the present generation. It is the time when the reign of sin and death shall come to an end. Patriarchs, prophets, and holy men of old looked forward to that great day when sin and death would come to an end, and that eternal reign of grace would be ushered in that would span eternity. It is the time when the millions of righteous dead shall be awakened from their dusty beds, and the gift of eternal life bestowed upon them—that life which will measure with the life of God. It is the time when this mortal shall put on immortality. It is the time of the restoration of all things foretold by the prophets of old. It is the time of the meeting of loved ones who have long been parted. It is the glad day of all days to the child of God. "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22:12.

It shall be said in that day, "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:9. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10.

"God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful. And He said unto me, It is done." Rev. 21:4-6.

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." Rev. 22:20.

T. GODFREY.

Simplicity of Faith.

THE simplicity of faith was once illustrated to me in the following manner:

I was preaching my ordinary weekly lecture in the evening, when I was sent for in great haste, to visit a woman who was said to be dying, and who very much desired to see me. I closed the service, as soon as I could, and went immediately to her house. She was a member of my church, whom I had known very well for years; with whom I had been acquainted ever since her first serious impressions, before she became a communicant. As I entered the room where she lay, I found it filled with her friends, who had gathered around her to see her die. Making my way through the midst of them, I reached the side of her bed, and found her apparently in the last agonies of death. She was bolstered up in her bed, gasping for breath, almost suffocated by the asthma; and the whole bed shook, by a palpitation of her heart, which seemed to be shaking her to pieces. It appeared to me, that she could not live a quarter of an hour. I said to her,—

"Mrs. M., you seem to be very sick?"

"Yes," said she, "I am dying."

"And are you ready to die?"

She lifted her eyes upon me with a solemn and fixed gaze, and speaking with great difficulty, she replied,—

"Sir, God knows—I have taken Him—at His word—and—I am not afraid—to die."

It was a new definition of faith. "I have taken Him at His word." It struck me in an instant as a triumph of faith. "God knows I have taken Him at His word and I am not afraid to die." It was just the thing for her to say. I have often tried to think what else she could have said that would have expressed so much in such few words.

I prayed some four minutes by her bedside, recited to her some passages of God's word, and was about to leave her for a moment to her friends, whom she seemed anxious to address. She held me by the hand, and uttering a word at a time, as she gasped for breath, she said to me, "I wanted to tell you—that I can—trust—in God—while—I am dying.—You have—often told me—He would not—forsake me.—And now—I find—it true.—I am—at peace.—I die—willingly—and happy."

In a few minutes I left her, uttering to her such promises of the Saviour as I deemed most appropriate.—However, she did not die. She still lives. But that expression of her faith has been of great benefit to me. It has aided me in preaching and in conversation with inquiring sinners very often. It gave me a more simple idea of faith than ever I had before. It put aside all the mist of metaphysics, speculation, and philosophizing. It made the whole nature of

The Pilot of the Deep.

By Delwin Rees Buckner.

Sometimes the Rudder will not steer aright,
And then my boat doth wander all about
Far from fair Havens on the Sea of Doubt
Surrounded by the mist, and by the night.
The frail boat rolls, as by the tempest tossed;
No lighthouse warns me where the dangers lie;
The sea-bird mocks me with his hoarse, shrill cry;

Hope fails me, and I feel that I am lost.
But lo, when shadows compass me around,
When I am in the very bale of death,
I think to call the Pilot of the Sea,
Who vigil keeps where perils most abound;
Who hears the sinking one's despairing cry,
Just as He heard that one on Galilee.

faith plain. Everybody could understand it:—"God knows I have taken Him at His word."

Many of the published dissertations on the nature and philosophy of the atonement may be deep, but they are dark. We can not afford to travel along such weary distances and through such twilight paths in order to get at the fact—at what it is, that we are to believe and trust in. The Bible puts it directly before us—"slain for us,—the just for the unjust, that He might bring us to God." We are asked to receive it, just on

God's testimony; not by the aid of philosophy, but on the declaration of the fact. We "make God a liar" if we do not "believe the testimony which He hath given us of His Son." We must take it on God's declaration. That is faith. The speculations may be useful to silence skepticism; but they never soften hearts. They may make us scholars; but they never make us children, or lead us home. The atonement satisfies God. He says so. That is enough. Leave it there. Men may try; but they will try in vain when they attempt to convert the weapons for defending against infidelity into bread to feed God's hungry children. We must "take God at His word." The philosophy of religion is just faith; nothing more.—I. S. Spencer, D.D.

I do not say the mind gets informed by action,—bodily action; but it does get earnestness and strength by it, and that nameless something that gives a man the mastery of his faculties.—Wm. Mountford.

CONSIDER and act with reference to the true ends of existence. This world is but the vestibule of an immortal life. Every action of our lives touches on some chord that will vibrate in eternity.—E. H. Chapin.

Our Bible Reading

The Second Advent and the Incurribly Wicked.

1. What is the object of Christ's second coming?

"He cometh to judge the earth;
He will JUDGE THE WORLD with righteousness,

And the people with His truth." Ps. 96:13.

"He shall come to be GLORIFIED IN HIS SAINTS." 2 Thess. 1:10.

"Rendering vengeance to them that know not God, and to them that obey not the Gospel of our Lord Jesus." 2 Thess. 1:8

2. How will each case be decided?

"Behold, I come quickly; and My reward ["wages," margin] is with Me, to render to each man according as his work is." Rev. 22:12.

3. How will the righteous meet Christ at His coming?

"It shall be said in that day, Lo, this is our God; WE HAVE WAITED FOR HIM, AND HE WILL SAVE US: this is Jehovah; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:9.

4. How will the wicked be affected?

"Then shall appear the sign of the Son of Man in heaven: and then shall ALL THE TRIBES OF THE EARTH MOURN, and they shall see the Son of Man coming on the clouds of heaven with power and great glory." Matt. 24:30.

"The kings of the earth, and the princes, and the chief captains, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains; and they say to the mountains and to the rocks, FALL ON US, AND HIDE US FROM THE FACE OF HIM THAT SITTETH ON THE THRONE, AND FROM THE WRATH OF THE LAMB: for the great day of their wrath is come; and who is able to stand?" Rev. 6:15-17.

5. How long will the wicked remain dead?

"The rest of the dead lived not UNTIL THE THOUSAND YEARS should be finished." Rev. 20:5.

NOTE.—Rev. 20:1-3 shows that at the coming of the Lord, Satan, the author of sin, is placed in bonds in the earth, with no power to deceive men—they being all dead—for one thousand years, at the end of which period he will be "loosed for a little time." The wicked dead are also raised at this time. "The sea gave up the dead that were in it; and death and Hades gave up the dead that were in them." Rev. 20:13.

6. What will Satan then do?

"When the thousand years are finished, Satan shall be loosed out of his prison, and shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war: the number of whom is as the sand of the sea. And they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city." Rev. 20:7-9.

7. How is this attack met?

"Fire came down out of heaven, and DEVoured THEM." Rev. 20:9.

8. What is the final disposition of sin and sinners?

"Death and Hades were cast into the lake of fire. This is the second death, even the lake of fire. And if any was not found written in the Book of Life, he was cast into the lake of fire." "And the devil that deceived them was cast into the lake of fire and brimstone." Rev. 20:13-15, 10.

"Behold, the day cometh, it burneth as a furnace; and all the proud, and all that work wickedness, shall be stubble; and the day that cometh shall burn them up, saith Jehovah of hosts, that IT SHALL LEAVE THEM NEITHER ROOT NOR BRANCH." Mal. 4:1.

H.



MOUNTAIN VIEW, CAL., FEBRUARY 17, 1909.

Manuscripts should be addressed to the Editor.
For further particulars, subscription rates, etc., see page 15.

The Law of Love.

GOD'S law presents no arbitrary requirements to show His authority. Infinite Wisdom, Infinite Justice, Infinite Love, could not give any other law. The commandments of God are the expression of His own character, and He can not deny Himself.

Moreover God's law is the law of His life. It is the law of the perpetual life of all humanity. Through that channel eternal life flows. To pervert that law is sin; to pervert that life is death. God could not, therefore, teach or require any change or perversion of His law. He wishes man to live; how could He give him a law of death? God's law is the law of righteousness. Well does the psalmist sing: "All Thy commandments are righteousness." Ps. 119:172. And a complement of that is: "In the way of righteousness is life; and in the pathway thereof there is no death." Prov. 12:28.

The sinner can not get that righteousness and life in the law, but he can secure it by faith in Jesus Christ. But to the righteousness he obtains from Christ, God's law bears witness. Rom. 3:20-22. And Jesus bestows upon us the righteousness of God and within us the life of God, in order "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:4. "Do we then make void the law through faith? God forbid, yea, we establish the law." Rom. 3:31. "For this is the love of God, that we keep His commandments; and His commandments are not grievous." 1 John 5:3.

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"For Lack of Knowledge."

HISTORY repeats itself. Humanity swings in cycles. The same great waves of temptations and iniquity sweep away thousands to destruction as they were swept away centuries ago. The same general conditions which exist now existed in lesser degree ages ago. The same antidote of God for the evil then is practical and effective now. The same solemn warnings then given, the same sad truths then told, are true now. An instance of this is given in the word of the Lord by the son of Beeri to ancient Israel:

"My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to Me: seeing thou hast forgotten the law of thy God, I also will forget thy children. As they were multiplied, so they sinned against Me: I will change their glory into shame." Hosea 4:6, 7.

The words are as true to-day as they were seven centuries before Christ. God's people!—those who profess His name,—God's people "destroyed," when all the powers of the universe are enlisted on their behalf!

Infinitely sad, isn't it? Yet God will not compel salvation nor the conditions requisite. He will do infinite things to save men, but He can not save against the human desire, the human choice, the human will.

God's people are destroyed because they will not know the loving God's will, the wise God's power, the mighty God's love. "My people are destroyed for lack of knowledge." They might have known; for He has "made known" His will. The simple may know it; for the simple have learned it in all the ages of the past. The meek may know it; for "the meek will He teach His way." The wise may know it; for "the wise shall understand;" and "the fear of Jehovah is the beginning of wisdom." How deplorably, infinitely sad, "My people are destroyed for lack of knowledge."

That knowledge pertains to His law. "Thou hast forgotten the law of thy God." His law in Christ Jesus is the law of life. Living from God, yet forgetting His law! He spoke it from heaven. He wrote it on two tables of stone. It has been recorded in the Scriptures, and multiplied millions of times. It was written in His Son Jesus Christ. He has written it in the lives of some of His children. Yet have His people forgotten it. And the more they are multiplied and builded up by blessings from God, the more they sin against Him. They are separating God from them. They are hiding Him from their children, they are turning His blessings to curses. He has made the great Christian church His priest to those who know Him not; and "the priest's lips should keep knowledge; and they should seek the law at his mouth; for he is the messenger of Jehovah of hosts. But ye are turned aside out of the way; ye have caused many to stumble in the law." Mal. 2:7, 8.

How true it is! Take the world-wide agitated Sabbath question. The day is commanded of God. Christ Jesus our perfect Example observed it. A knowledge of His will would lead us to the truth of precept and example. How easy would it be for the great Protestant churches to lead the people.

But the churches have forgotten the law, have refused to receive it at God's mouth, and "have caused many to stumble in His law." If God would preserve His truth, what else can He do than to turn aside from such a priest, and ask others to give His message—His last great threefold message of reform. Rev. 14:6-14.

Yet, brother, sister, Christian soldier, it is so easy if we desire to *do* God's will as well as *know*. The willingness to *do* precedes the *knowing*. "If any man willeth to do His [the Father's] will, he shall know." Salvation, full, complete, glorious, is ours if we choose.

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Not a Question of Days.

THE Sabbath question is not a mere question of days. Behind the Sabbath is God, the great Creator and Redeemer through our Lord Jesus Christ. It is the memorial of His creation, the sign of His redeeming, sanctifying, upholding, keeping power. Behind the Sunday—hidden tho they be by sacred

memories and hallowed traditions of honest hearts—are a hoary pagan sun-worship and an apostate ecclesiasticism, the Papacy, which claims it as its mark or badge of authority. Honest men have passed the base, well-worn counterfeit in the past, but now the true light from God's word shines upon it and reveals the imposture. Will they cherish it longer?

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The Sunday-Rest Bill of California.

The Law of God.

WHILE such papers as the San Jose *Mercury*, and such persons as Dr. G. L. Tufts, declare that the proposed Sunday-rest law is in no sense a religious law, the Rev. James Whitaker, Ph.D., writes in the *California Christian Advocate*, a strong Sunday-law paper, as follows:

"The question of Sabbath observance is of vital importance to the individual, the state, and to the nation. . . . California is in great need of a Sabbath law. . . . A nation that sets aside the Sabbath as a day of worship and uses it as a day of pleasure, recreation, and sport can not expect to hold a place of influence and power among the nations very long. The European Sabbath must be destroyed by the American people and the Christian Sabbath restored if we are to save our nation from corruption and ultimate death. We see with alarm the growth of Sabbath desecration. Picnics, excursions, baseball games, horse racing, automobile racing, and pleasure-seeking on the Sabbath appear to be growing." (Boldface ours.)

Now there can be no doubt as to what Dr. Whitaker wants; he wants a religious Sabbath, and a law to enforce the at-least outward observance of the religious Sabbath, to prevent its "desecration" by "pleasure-seeking," "recreation," "picnics," etc. Some men take their recreation in fishing, some in picnics with a few friends, some in physical labor of various kinds, but all this would "desecrate" the Sunday of Dr. Whitaker, and violate his ideal law. When the San Jose *Mercury* secured its "benevolent," "reasonable" non-religious Sunday-rest law, Dr. Whitaker would see to it that it was made the religious Sabbath he desires.

Not to leave in doubt, Dr. Whitaker further says:

"Some people are not in favor of a Sabbath law, because it will violate the conscience of those who do not believe in the Lord's day. But what is conscience? Is it a sovereign, is it a law, is it that which applies a law to the actions of men? It is not a sovereign, neither is it a law, unless it be in accord with the law of God. God's law is supreme, for He is the Sovereign of the universe. . . . I have a right, and am bound, to restrain men from wrong-doing, no matter how conscientious he may be in it.

"The laws of the state or nation must conform to the law of God, so as to restrain the actions of men whenever they are detrimental to the public good. It is the duty of the state to enact laws for Sabbath observance, and enforce them, because it is in accord with God's law and for the good of the people and the nation. Men may cry bigotry and intolerance, and say that this is contrary to civil liberty; but liberty to sin always involves injury to others. . . . The Christian Sabbath is enshrined in the tenderest memories and holiest associations of our national life."

Surely we can not misunderstand this. It is to make the state God's vicar, the judge

to religious controversy, and the one who speaks for God. It is fearful assumption.

All sin is of the heart and motive. All sin is detrimental to the one who commits it, and injurious many times to one's neighbor. It is sin to hate one's neighbor. It is sin to lust after the other sex. Inspiration says of the one that it is murder, and Jesus says of the other that it is adultery. It is sin to covet. It is sin to take God's name in vain, not alone in profane swearing, but in hypocritical prayers and professions. And so with scores of other things. All those things which affect the individual's life for evil affect the public good, affect the state; but it is utter folly to say the state should correct them, because the state can not, in the nature of the case, correct them. It would renew the Inquisition, and rightly determine nothing.

So with the Sabbath. God commands that the Sabbath shall be kept "holy," "not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words;" but to truly keep the day is to "call the Sabbath a delight, the holy of the Lord, honorable." Ex. 20:8-11; Isa. 58:13. God's "law is spiritual." Rom. 7:14. The Sabbath precept is a part of that law; therefore the Sabbath is spiritual. But no civil law, no state, no coercion, can enforce a spiritual law. Men can only enforce its empty shell and compel men to be hypocrites. They can do no more. When man can assume to act for God in civil law, in matters of conscience, it is not difficult to assume the authority to do, as did Saul of Tarsus, "persecute unto the death," thinking one is doing God service. And the one justification of it all is, "We are enforcing the law of God for the public good." Well did the United States Senate say in 1829 over the very question of Sunday legislation:

"Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for the violation of what government denominated the law of God." ("American State Papers," page 93.)

One party may call it civil or police regulation to deceive itself, and to deceive the people in order to secure it; but when it is secured its religious proponents will exalt it as the law of God, and the state as God's executive. But God's government neither asks nor permits such interference, nor does His Sabbath need such protection or support. He who would thus put his hand to the ark of God would do well to take warning from the rash Uzzah and the entire history of such legislation.

What Does God's Law Teach?

Of that Law Dr. Whitaker says:

"God's law is supreme, for He is the Sovereign of the universe."

Again, concerning that part pertaining to the Sabbath, he declares:

"The manner of its observance has been determined by God, and His directions can not be disannulled nor modified by man. It has been stated by some that Christ has Himself modified the Sabbath law and allowed greater liberty both as to labor and recreation."

Dr. Whitaker does not believe this, and cites in proof of the fact that Christ did

not change the law Matt. 5:17, 18: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

Now God's law of the Sabbath reads as follows:

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that in them is: and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

That is "the supreme law." That is "the supreme law" as regards the particular day as truly as it is regarding the proportion of time. It is the day, the particular day, which is emphasized. Upon it God rested. Sabbath means rest, and Sabbath day, means rest day; and God rested only upon the seventh day of the cycle, the day which came just before the first day of the week. Mark 16:1, 2. That seventh day He blessed; that seventh day He sanctified. Gen. 2:2, 3. That seventh day of the cycle He pointed out by a threefold weekly miracle for forty years. Exodus 16. That same seventh day — rest day — He calls "My holy day." Isa. 58:13. That same seventh day Jesus, our blessed Lord and perfect Example, observed. No other day is named a weekly holy day or Sabbath day in the Scripture. It is an unwarrantable liberty; it is a perversion of truth: it is heaven-daring presumption, to presume to change the law of the Most High. That power which would demand and enforce such substitute under penalty places itself contrary to God's law and God's plan of the Gospel in Jesus Christ.

The Teaching of Christ.

WHOSOEVER goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son." 2 John 9. "I and My Father are one," the Saviour expressly declares,—one in power, in love, in purpose; Their law and will are one. That which is of the Father is also of the Son. The creation of the world was through the Son, the Word. The work of redemption was the work of the Father through the Son; He gave His only-begotten Son. God's will is expressed in His law, the words of which were spoken by the Son, fulfilled by the Son, commanded by the Son for His followers.

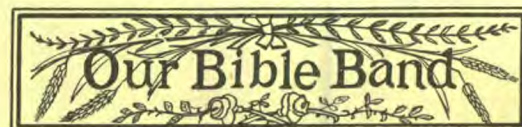
There is only one way by which man may have the Father in his life — by obedience to Him. There is only one standard of obedience — God's law. The "teaching of Christ" brings God into man's life. Therefore, the law of God and the teaching of Christ are identical. "He that abideth in the teaching, the same hath both the Father and the Son."

Here is the testimony of the beloved disciple. He who told only "that which we

have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life,"—makes not so much as a mention of a change in the law of God. Instead, he says: "Whatsoever we ask we receive of Him [of God], because we keep His commandments and do the things that are pleasing in His sight." 1 John 3:22. H.

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THERE ARE SOME DISEASE GERMS which are found almost everywhere in civilized lands, like the bacteria of tuberculosis, for instance. They are quite harmless so long as people where the germs circulate are normally well. But let the people live below a health standard, with life force non-resistant, and they become a prey to the deadly bacteria. The church-and-state disease germ has been prevalent in this world since sin entered. At various times when spiritual life is at low ebb, the disease has become epidemic, thousands have died in consequence, and both church and state have been ruined. There are remedies for prevention and cure of most diseases; there are also for the church-and-state phobia. But the remedy must be applied early, thoroly, repeatedly, emphatically, drastically, let the consequences be what they may. The most effectual remedy in California just now for the Sunday-law fever is to let it and its zealous promoters entirely alone. Let it die of inanition. It does not belong to the sphere of the legislator or statesman. Let him not seek to warm into life such a serpent.



Schedule for Week Ending Feb. 27, 1909.

| | | Morning | Evening |
|-----|---------|--------------|--------------|
| Su. | Feb. 21 | Num. 1, 2 | Mark 3: 1-19 |
| Mo. | " 22 | " 3, 4 | " 3:20-35 |
| Tu. | " 23 | " 5, 6 | " 4: 1-20 |
| We. | " 24 | " 7, 8 | " 4:21-41 |
| Th. | " 25 | " 9, 10, 11 | " 5: 1-20 |
| Fr. | " 26 | " 12, 13, 14 | " 5:21-43 |
| Sa. | " 27 | " 15, 16 | " 6: 1-29 |

Suggestive Notes

We begin a new book in our Old Testament readings, that of Numbers, so named because of the two numberings of Israel; one in the early part of the book and the other near its close. The first four chapters deal exclusively with the numbering of the people, the numbering of the tribe of Levi, and the office of the various families of Levi.

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Chapters 5 and 6 include, among other instructions, the laws concerning jealousy and the Nazarites, closing with the blessing which the priests were instructed to place upon the children of Israel. Chapter 7 is the oblation which the princes brought for the services of the sanctuary. Chapters 8 and 9 give the laws for the purification of the Levites, and instructions concerning the passovers. Chapters 10 to 16 give instructions concerning marching, the murmuring of the children of Israel, the appointment of the seventy elders, the quails and the plague sent, God's approval of Moses, sending out of the spies into Canaan, the rebellion of the people, the wonderful instruction of Moses, showing laws concerning meal offerings, drink offerings, offerings for sins of ignorance, etc., closing the week's lesson with chapter 16, Korah's fearful rebellion and God's punishment upon the rebels.

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Our New Testament lessons begin with Mark 3 and close with the 29th verse of Mark 6. It is needless to recount the many miracles recorded in these chapters, the wonderful teaching of our Lord, choosing of the disciples, the sad account of the death of John the Baptist. All these are told with marvelous simplicity and wonderful interest. They are the revelation of our Lord Jesus Christ and His work for the children of men.



THE OUTLOOK

"Watchman,
what of
the night?"

Triumph of a Modern Invention.

ALMOST blindly groping her way through dense fog in the darkness of early morning of January 23, the floating palace, the steamer "Republic," steamed off the coast of Massachusetts by Nantucket Island, bound for the Mediterranean. More than seven hundred passengers were aboard, all eagerly looking forward to the sunny land of Italy where many of them hoped to find relief from the rigors of northern winter. Besides her passengers, she carried four hundred tons of food and supplies for the home-coming fleet off Gibraltar.

Suddenly, in the darkness, without warning, a ship appeared at the side of the "Republic." So close were they together before they could be seen that the course of neither could be changed, and in a moment there was a frightful crash as the strange ship from the darkness struck the "Republic" amidships, crashing into her engine-rooms, which instantly filled with water, rendering the great vessel helpless by disabling her powerful engines. Then out again into the darkness the strange craft glided.

Wildest confusion followed. Men, women,

Soon the news was picked up at many points, the messages of cheer were flashed back to the helpless ship. Out of the very air came encouragement and cheer, promising speedy assistance from many sources. Every ship within two hundred miles which heard the call hastened to assist.

Then out of the gloom of the misty dawn came unexpected help, a ship appeared. It was the "Florida," with broken and twisted bow and well-nigh helpless machinery. She it was which had rammed the "Republic," coming now to her rescue. Seeing that the "Republic" was doomed, the passengers were transferred to the "Florida," which already carried nine hundred passengers, many of them refugees who had escaped from the Italian earthquake. Two thousand souls were thus crowded on the "Florida."

By noon the liners "Baltic" and "La Lorraine" had, after a weary search in the fog, by the help of wireless signals and submarine bells, located the wreck and stood by ready to give needed assistance, tho the dense fog rendered every movement perilous. By night it was seen that it would be best to transfer the passengers of both injured ves-

this was the result of silent, unseen, little-understood air vibrations set in motion by the cunning power of electricity.

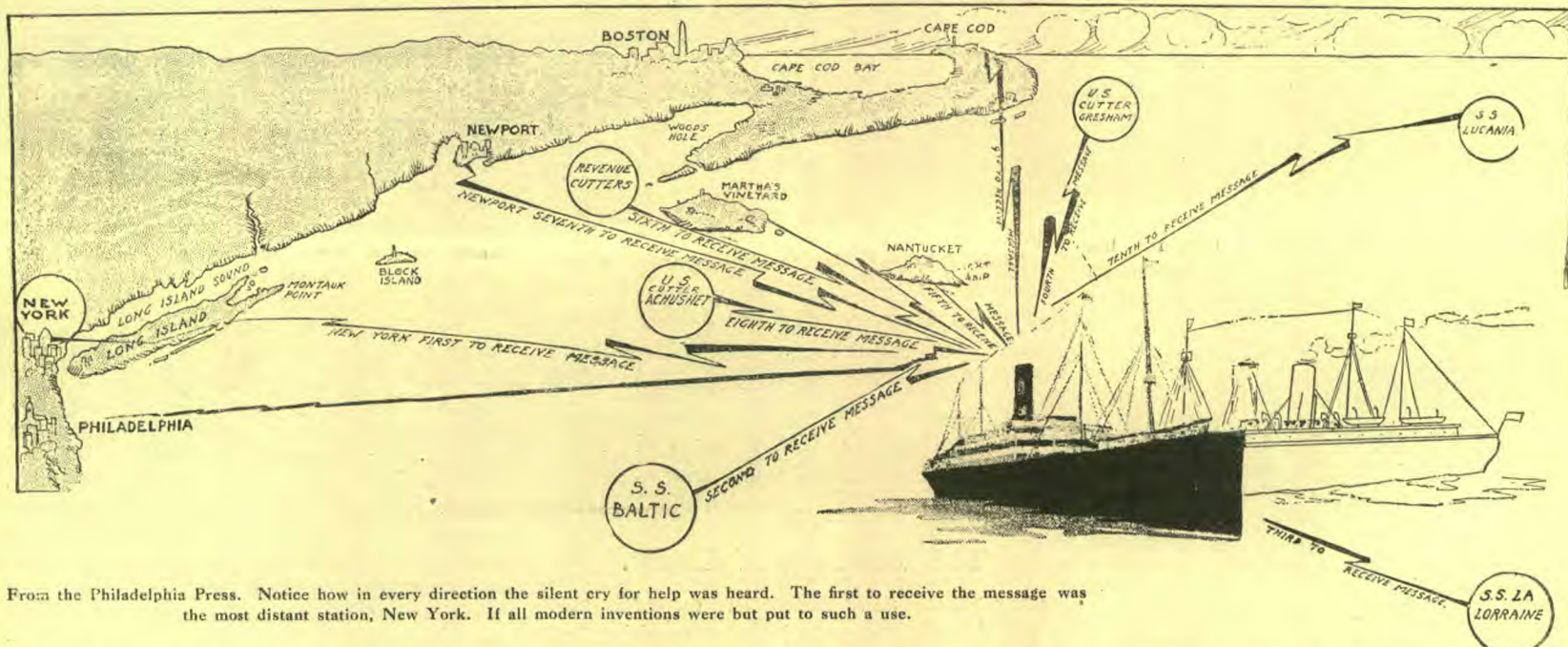
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Roman Catholicism.

A Catholic paper, "The Western Watchman," of Oct. 22, 1908, tells us that in the dedication of the great cathedral of St. Louis, that city stepped to the front rank among the world's great Catholic cities, and established her claim as the greatest on this continent. Of the immense parade which took place, we read:

"There never was such a pageant since the Cross was first planted on this continent. Unanimous outbursts of applause greeted the occasion from all classes and creeds, and made the day forever memorable in the religious annals of the country. Protestants living on the line of march decorated their houses; Protestant churches and Jewish synagogues were decked with garlands and streamers, while thousands from every country in the world marched with head erect and firm step to the stirring strains of Catholic music. Orientals and Celestials were in line and the Cross and the Crescent appeared side by side for the first time in the history of the world."



From the Philadelphia Press. Notice how in every direction the silent cry for help was heard. The first to receive the message was the most distant station, New York. If all modern inventions were but put to such a use.

and children rushed from their berths to the decks. Half-clad, trembling and weeping with fear and pain and cold, the passengers crowded the decks. The electric-lighting system being disabled, orders were given prohibiting their return below, for in the darkness there was greater danger than on deck. Even with some semblance of order restored, hopeless fear was upon every face.

But a means of rescue was at hand. On board ship was the apparatus of the Marconi wireless system. Quickly the operator sent messages for help. Unseen, unheard, the word shot over the waves through the fog, telling of the dire distress of the ill-fated vessel. In every direction the messages sped, seeking the sensitive receivers on ships and at life-saving stations. The "La Lorraine" and the "Baltic" heard, and turned about in their course to help. The Cunarder "Lucania" heard from the open sea to the east, and put on speed to reach the scene quickly. Out of the skies the ticking instruments of the revenue cutter "Gresham," at Provincetown Harbor, near Boston, read the message: "Steamer 'Republic' in distress and sinking. Latitude 40.17, longitude 70, twenty-six miles southwest of Nantucket." And out around Cape Cod she steamed to carry assistance.

sels to the "Baltic," which was done, ten small boats toiling in the darkness of the night until all were safe on the stanch liner, which carried them immediately to New York, there to be greeted by thousands of wildly enthusiastic friends of the passengers and interested spectators.

It is another signal victory for modern science and discovery. Without the aid of the wireless system, the great steamer "Republic" might now be the grave of hundreds. Without those sensitive instruments, the "Baltic" would have steamed on her way, as would the other ships which arrived on the scene of the disaster in time to rescue the passengers, and to-day where there is rejoicing in a thousand homes of America, there would have been deepest mourning.

Through the air the call for help was flashed, caught up by receivers far away, and answered with promises of speedy help from many willing sympathizers. Hope rose in the hearts of erstwhile hopeless and helpless men and women; immediate danger past, they waited the coming rescuers, and welcomed them with inexpressible joy when through the gloom of fog and mist the far-reaching bells were heard and the lights were seen. And all

The same paper tells us that "the civilized world has at last arrived at a verdict upon all questions in dispute between Catholics and Protestants for 400 years, and public opinion approves of that verdict, and will see to its unqualified acceptance by all men making any pretense of education." But the final verdict is not given. That will not be given until all shall stand before the judgment-seat of God; and when that comes, it will not be public opinion which will decide, nor will it be the traditions of the past, nor any man, or body, or council of men. It will be decided by the great Judge, in harmony with the word which He has given. He who is wise will not follow the opinion of the world upon any verdict in religious questions; for that has almost invariably been wrong.

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The Sacramento "Bee" notes that a policeman in Philadelphia complained because he found a piece of a human finger while biting off the end of a plug of chewing tobacco, and the Bee remarks that the finger was probably much cleaner than the tobacco and equally as palatable to a normal stomach, so that the policeman had no justification for his complaint.

A Memorial of Washington Worthy of Preservation.

In 1776, near Philadelphia, lived the Ephrata community of Seventh-day Baptists, the Bible their confession of faith, their code of laws, their church discipline. One of their buildings was used as a hospital after the battle of Brandywine. Upon the old Ephrata press the Declaration of Independence was first printed. Being observers of the seventh day, the community feared that their religious liberties might be endangered under the new government. They therefore addressed a letter to Washington regarding it. Here is his reply, still preserved at Ephrata in the original, and as the author of the "American Communities" says, "worthy to be engraved in letters of gold:"

"If I had had the least idea of any difficulty resulting from the Constitution adopted by the convention of which I had the honor to be President when it was formed, so as



The old Ephrata Seventh-Day Baptist Press on which the Declaration of Independence was first printed.

to endanger the rights of any religious denomination, then I never should have attached my name to that instrument. If I had any idea that the general government was so administered that the liberty of conscience was endangered, I pray you be assured that no man would be more willing than myself to revise and alter that part of it, so as to avoid all religious persecution. You can, without any doubt, remember that I have often expressed as my opinion, that every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshiping God according to the dictates of his conscience."

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The New Theology Prepares the Way for Paganism.

REPEATEDLY, during the past few years, have the readers of the "Signs of the Times" had their attention called to the errors and evils of the modern theology. Warning after warning has been given showing that in essentially every principle this much-vaunted advancement is not more nor less than paganism.

All should have been able to see whither this travesty upon Christian teaching was leading, but if any are still blinded, the following extract taken from the issue of the Rangoon "Gazette" of Nov. 17, 1908, should serve to settle all doubt in their minds concerning the results of such teaching as is heard from many pulpits.

Before giving the excerpt, a brief word of explanation. There are in Burma several Europeans who adopted the yellow robes of Buddhist priesthood. Among these is one, by birth bearing the good old Scotch name of MacGregor, which name has been laid aside for Ananda Metteya, a Pali term of some religious significance. Ananda Metteya bears the official title—I am not sure the exact rank it indicates—of *bhikku*.

Some nine months ago Bhikku Ananda Metteya, accompanied by some prominent Buddhists, went on a mission to England. He has just returned. His account of the work done is instructive to the student of prophecy.

"The local society of Buddhists which the mission formed in England now numbers 150 members, the chairman of which is a Fellow of the Royal Society, and the president is the well-known Pali scholar, Prof. Rhys David. Of these 150 members, the majority of the intellectual class,

several are well known in scientific, literary, and artistic circles. It was to these classes in particular that the mission was directed, representing as they do the brains of the nation.

"In speaking of his reception in London, the Bhikku stated that it was most cordial from the first meeting which he addressed at the rooms of the Royal Asiatic Society. Other meetings met with equal favor, but it was at the meeting of the City Temple Literary and Debating Society, when the members of the Rev. R. J. Campbell's congrega-



A Burmese Buddha.

tion attended, that the assemblage seemed best to understand and appreciate his address, as their intelligent discussion after the discourse showed. His hearers at this meeting were men and women who talk intelligently to others on the Buddhist explanation of life, and would doubtless do much to spread, in the more religious classes in England, those ideals in Buddhism which most appealed to them."

Thus the Buddhist teacher charges a professed minister of the Gospel of Jesus Christ with having prepared his flock for the reception of heathenism. Thus are shown the fruits of the departure from the plain teach-



A Burmese Gentleman.

ings of the word of God. Thus do those "who believed not the truth," those "intellectual classes" who "by wisdom knew not God," or who, "when they knew God, they glorified Him not as God," turn to the world-old deceptions of the devil.

Buddhism as TAUGHT by its apostles in the West and Buddhism as lived in the East, bear little resemblance one to the other.

H. H. VOTAW.

Rangoon, Burma, Nov. 18, 1908.

Socialism.—There is no question but what Socialism is increasing at a tremendous rate in Great Britain. The Socialist regime is criticized; its defects are clearly pointed out, its dreamed-of utopias ridiculed; nevertheless it grows, and the special thing that feeds it is discontent. Not long ago one of our financiers informed us that for the next several years we would see a constant increase in the price of the commodities of life; while wages would not increase. It is upon just such conditions as that, that Socialism feeds. There are always sufficient of those who are willing to test it, on this ground, if no other, that matters can not be made worse, and the hope is that they may be made better. In response to an invitation to become the leader of the Church Socialist league in Great Britain, the Bishop of Manchester replies: "Before a bishop of the church of Christ could put himself at the head of such a movement, he was bound to ascertain the nature of the revelation which had superseded the express words of our Lord: 'My kingdom is not of this world. If My kingdom were of this world, then would My servants fight.' " We wish that other clergymen could see the same principles as clearly.

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Woman's Suffrage.—The California Legislature has turned down the Woman's Suffrage amendment. It required a two-thirds vote in the Assembly; it could only muster a majority of two—39 to 37. February 1, the Assembly of South Dakota defeated a bill granting the right of ballot to women in that state, altho the bill had been passed by the senate. Assemblyman Preston of Ukiah, California, in his speech against the amendment, declared: "I do not believe that they who have appeared here represent the great mass of women; and in the name of my mother who is passed away, in the name of my wife whom I adore, and in the name of my daughter whom I love, I hope you will vote against this amendment."

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One sensible measure. before the California Legislature is to wipe out the laws which were passed several years ago against cartoons, and another law, that made it a misdemeanor to write an article without the signature of the author. They were passed as a mere matter of pique on the part of some legislators that had been criticized by the papers. They have been dead letters ever since they were placed on the statute-books. Immediately after they were passed, the papers lampooned and caricatured the principal proponents of the bill as never before. Tho they have been constantly violated during the ten years they have been upon the statute-books, there has been no prosecution under them.

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Prof. T. J. C., an officer in the United States Navy, located at Mare Island Navy Yard in California, has presented a new idea of the solar system. He takes no stock in the nebular theory. We have not yet seen a sufficient report of his views to undertake to clearly state them. Suffice to say, the astronomers are stirred over the matter.

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Differences between American and British fishermen on the New Foundland banks are to be arbitrated by The Hague Conference. This has been a controversy of many years. It is thought that the submitting of this question by the British and American governments will tend to give The Hague tribunal great prestige.

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The gambling evil has become so strong in Louisiana that a news despatch states that Governor Saunders may use the state troops to stop it in Jefferson parish where races are being run daily.

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It is stated there are about ten thousand men out of work in San Francisco; all are compelled to beg, and when they haven't enough money to pay for a bed, they sleep on the floor.

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The Indiana Legislature, it is said, will repeal the Sunday baseball bill which prohibits the playing of ball Sunday for admission fee. There has been more or less antagonism over it.



Praying Always.

LET not the robe of prayer be hung aside,
A needless garb until the eventide,
But put it on, accounting constant prayer
A warm-lined habit wrought for daily wear;
And if, when day should lengthen out apace,
Ye let your robe hang loose a little space,
Shiv'ring as one who feels the damp and cold,
Look up, and thus the warm garb closer fold.

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Letter from Spain.

The Influence of the Papacy.

DEAR BROTHER: In my letter on Spanish people, their customs, etc., I mentioned the national sport, the bull-fight, and spoke of the depressing influence this barbarous custom exerts upon this people.

Promise was made of dealing in a future letter with another element which has been powerful in producing the decline in Spanish power.

The saying: "Rome never changes" is just as true to-day as the first time it was spoken. But it is also true that Rome knows how to adapt herself to existing conditions, wherever she may chance to meet them. The tactics she employs for the advancement of her work and power, in the enlightened United States of North America, are not in every instance parallel to the methods governing her work in illiterate Spain, and in other lands which have for so many centuries been under her dominion.

Rome in America is well aware that in that land, whose public school system is without an equal anywhere, whose cities and towns and even rural districts are thoroly supplied with splendid educational facilities, the secret of her success lies in the establishing of rival institutions of learning. In those centers polished Romanism is propagated.

In educational matters, Rome in Spain is working on quite a different basis. Here,

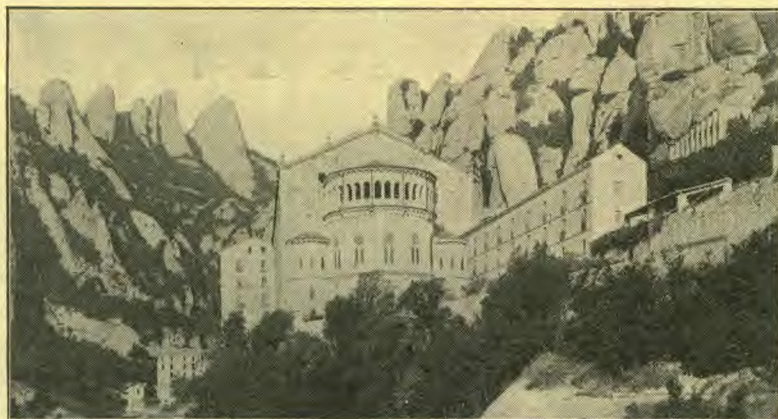
her object is to keep the masses in comparative ignorance. It is true that there are some good schools in Spain, but comparatively speaking, they are few and far between. Spain is in every sense of the word a Roman Catholic country. The rulers of the Vatican wield a mighty influence over this fair peninsula. While the head of the system is at Rome across the sea, these Iberian kingdoms are very vital organs of the great papal body. A large part of the wealthy property holders in Spain is made up of the Roman clergy.

The masses, from the physical point of view, are dependent upon this element for their existence. The whole list of ceremonies carried out in Roman Catholic churches is no more nor less than a great commercial system. For this reason it is much to the advantage of the clergy to keep the people in ignorance.

The Roman Catholic Church is the main-spring of the Spanish government; hence the decline in Spanish power; hence Spain's turning backward in the dial of progress. This union of church and state produced the Spanish Inquisition, and many thou-



Beautiful trails wind up and down the mountainsides, and in many unexpected nooks and corners are seen monuments representing different mysteries. This one is the second, the "Mystery of Joy."



This monastery is situated about half way up the mountainside amidst very wild and interesting scenery. Thousands of the so-called faithful make pilgrimages here each year. Visitors are allowed three days' free lodging in the monastery. Naturally if they feel disposed to make an offering, it will not be refused. Every one has to furnish his own food. It was our privilege to spend two days on that mountain. They were days full of interest.

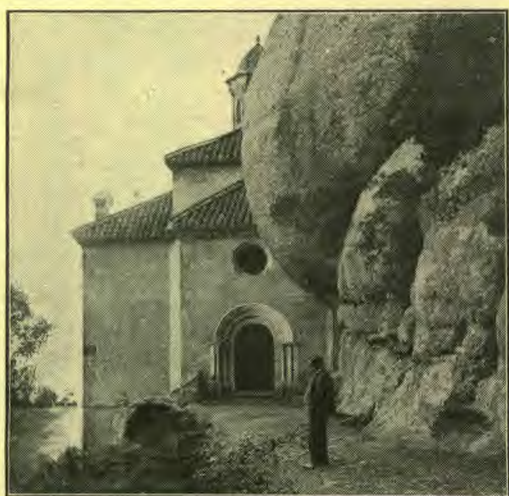
sands of martyrs testify as to the spirit by which it was actuated. That same union of church and state smothered the Reformation in Spain, and from that very time dates this government's decline among the powers of earth. This should be a powerful object-lesson to governments of to-day, such as the United States of America, to keep the church and state forever separate. Jesus says, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." He has never revoked this decision.

The barbarous customs, such as bull-fights, etc., and the numerous vices which are so prevalent here, are encouraged by the priesthood. They frequent the arena to witness the bull-fights, and they indulge freely in the use of cigarets, and other evil and soul-destroying habits. While celibacy is a requirement within the realm of the Roman clergy, the scandalous lives of the priesthood witness to the absence of the power of

the Gospel in the papal institution. This condition is a fulfilment of the prophecy recorded in 1 Tim. 4:1-3. Paul there says, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry," etc.

We might mention many examples to illustrate this point, but shall refrain from doing so. For one living in a land of monasteries, convents, and nunneries, it is not difficult to see on the surface, without searching, sufficient evidence to convince him that the doctrine of "forbidding to marry" proceeds from a seducing spirit.

"Speaking lies in hypocrisy." I will speak of just one instance, which well illustrates this point. Near the city of Carcagente, which is thirty-five kilometers from Valencia, a certain church was rapidly losing its influence, and the parochial priest realized that something special must be accomplished or his church would be entirely abandoned. He conceived the idea of having a new virgin appear in an open field, near the chapel, where she would be seen of many people, and later captured and placed in the church. One thing which greatly facilitated him in carrying forward his plan, was a large corn-field near by. A beautiful virgin image was constructed which shortly after made its debut in the open field. The news of its appearance spread like wild-fire, and throngs of people hastened to see the new virgin, and if possible receive a blessing. One strange occurrence in connection with her appearance was that every time upon



This chapel is situated on the side of a very steep and jagged mountain, in the Province of Barcelona. It is said to have been erected in memory of a virgin saint, who appeared on that very spot many years ago. It is perhaps one half mile distant from the monastery shown in the other picture.

being approached, she would quickly disappear. The poor ignorant people at first did not so much as even dream that there might be some deception connected with this strange performance. It was finally discovered, however, that the virgin image, upon whom so much interest was centered, was no more nor less than a sort of a mask, worn by the church-sexton upon those occasions. Upon being approached by the people, the sexton and all his paraphernalia would flee into the depths of the great cornfield, and there conceal himself until the deceived people were dispersed. When this nefarious scheme of that apparently pious priest was discovered, feeling against him ran so high, that the bishop was compelled to summon him to Valencia for shelter.

This is not merely an isolated case, as some would have us believe. Numerous instances of a similar nature might be cited. Such is the religion by which the Spanish people have been burdened and governed for so many centuries. Such is the religion, which to-day is so instilled in the lives of this people, that the darkness which covers them is so dense that it seems almost impenetrable to the truths of God's word.

It is against the deceptions and worship of this power, in all parts of the world, that the messages of Rev. 14: 6-12 are directed. I am thankful for a part in making known the power of the Gospel, and in directing the attention of the honest in heart, to the Creator of the universe, rather than to the works of men. We trust God's promises as recorded in Isa. 55: 11: "So shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

I shall endeavor to write something soon on Protestantism and the closing work of the Gospel in Spain.

Yours faithfully,

FRANK S. BOND.

Calle Pelayo 11, Valencia, Spain.

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According to the advanced sheets of the 1909 "Wiltz Official Catholic Directory" there are 14,235,451 Roman Catholics in the United States; while the total under the American flag, including the Philippines, Porto Rico, and the Hawaiian Islands, is 22,474,440. This is almost twice as many as under the British flag, which has but 12,053,000. New York City alone has 1,219,920 Catholics; Chicago, 1,150,000; Boston, 850,000; San Francisco, 250,000; other cities proportionately.

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Immorality in Germany.—The Roman Catholic German bishops in a collective letter declare: "Immorality which has invaded our country reminds us of the paganism of which the apostle speaks in his letter to the Romans; it dares to show itself in broad daylight, so to speak, with insolent audacity, breaking down all barriers which oppose it—the law of God, the principles of morality, and the simple rules of society."

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"THE world needs the mission now. A thousand millions of men, sinning, suffering, and struggling, need a Saviour, helpful, tender, sufficient. He came for them, but they have never heard of Him."

Our Work and Workers.

At the academy at Keene, Texas, nine students were baptized by Brother Clarence Santee, Sunday, January 17.

BRETHREN R. P. MONTGOMERY and Ray Hickman recently conducted meetings in the schoolhouse at Squaretop, Okla., where five accepted the truth.

THE Western Canadian Union Conference has a total membership of 817 from a population of 1,120,788. E. L. Stewart is president; Mrs. H. S. Shaw, secretary and treasurer.

At the annual session of the British Columbia Conference, held January 14 to 18, W. M. Adams was chosen president; Bertha Lofstad, secretary-treasurer, with W. M. Adams, T. H. Watson, S. A. Wilband, F. H. Conway, and George Alcock, the conference committee.

BROTHER H. E. CRANE, of Bruno, Minn., reports a company of seventeen believers at that place. In a settlement two miles east, seven adults and six children have accepted of present truth through his labors. Brethren Geo. L. Budd and A. V. Olson have charge of the work.



Taken at the Bookmen's Convention, held in Mountain View, January 23 to February 1. Beginning at the right of the picture the names are as follows: E. S. Horsman, Los Angeles, Cal.; Clyde Raaths; C. E. Weeks, Portland, Ore.; W. H. Covell; A. D. Guthrie, College Place, Wash.; J. F. Beatty, Portland; E. M. Oberg, Portland; Frank Peterson, Portland; C. L. Davis, Seattle; L. T. Curtis, Los Angeles; H. H. Hall; T. G. Johnson, College Place, Wash.; N. Z. Town, Buenos Aires, Arg. Rep.; Harry Carter; H. G. Childs; James Cochran, Kansas City, Mo.; O. K. Butler, College Place; C. F. Jones, W. E. Gillis, Seattle; C. H. Jones; H. G. Thurston, Phoenix, Ariz.; S. G. Huntington, Salt Lake City; B. R. Nordyke. Those whose addresses are not given are from Northern California, and all from Mountain View, save one. There are among them three ministers; namely, numbers 13, 21, 22. Some of these are also periodical men. They form a good strong corps of leaders.

BROTHER and Sister H. A. Weaver report that five substantial adults are obeying the commandments of the Lord at Pt. Huron, Mich., as the result of their labors there.

"EL MENSAJERO DE LA VERDAD," our Spanish paper in Mexico, has a circulation of 4,500 copies each issue. The publishers have increased the size to twenty pages, with a slight increase in the price. This journal has brought the truth to many, and is deserving of hearty support.

WORD from Brother S. A. Wellman, manager of the Caribbean Watchman, states that that paper and the headquarters of conference work formerly located at Kingston, Jamaica, have been removed to Cristobal, Canal Zone, Republic of Panama, where substantial buildings have been erected.

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Wanted for Missionary Work.

THE following persons desire continuous supplies of reading-matter for use in missionary work:

Mrs. S. A. Williams, 15,912 Park Ave., Harvey, Ill.; papers and tracts.

Mrs. James T. Woods, 322 S. Detroit St., Warsaw, Ind.; SIGNS, Watchman, Life Boat, no Reviews.

Miss Mabel Campbell, 523 Third St., Edmonton, Alta., Can.; SIGNS and Instructor.

ARCHER THORNE SHEARER, Ashland, Ore.; any of our denominational papers or tracts.

John Reid, 1311 North Tenth St., Tacoma, Wash.; any of our denominational papers.

E. W. Wolfe, Mason City, Iowa; literature in English, German, Jewish, or Scandinavian languages.

Revised Bibles.

The American Standard Edition.

Northwestern Christian Advocate says: "There can be no doubt that in this version we are nearer the thought and therefore the Spirit of the Master than in any other version now existing in English."

The following have good, large type—Bourgeois—references and maps. The size of the book is 8x5 1/4 inches.

No. 160—Cloth boards, red edges\$1.00

No. 167—Thin leather cover, limp, round corners, gold edges\$1.75

No. 173—Bound in thin leather with overlapping edges, leather-lined, round corners, gold edges\$2.75

Address Pacific Press, Mountain View, Cal.

Steps to Christ.—This little work, by Mrs. E. G. White, presents in a simple and attractive manner the steps by which the sinner may be made complete in Christ. While the book is an excellent guide for inquirers and young converts, it also contains a wealth of counsel and encouragement for those who are laboring with the difficulties that beset a growing experience. Paper covers, 30 cents; cloth, plain edges, 60 cents; cloth, gilt edges, \$1.00. Address this office.

Christian Science in the Light of Reason and Revelation. By R. A. Underwood.

"If the claims of Christian Science are founded on the doctrines of Christianity and the facts of science, then every lover of Christianity and science should hail the teachings of Mrs. Mary Baker G. Eddy with delight, and accept the claims of Christian Science. If it is not founded upon the word of truth, it should be rejected and exposed."

With this fair and impartial statement the writer of the pamphlet named above opens a very interesting and instructive discussion of the doctrines set forth in "Science and Health with Key to the Scriptures," the text-book for all true believers in Christian Science. In parallel columns many full and complete quotations from this book are compared with quotations from God's holy word, the only rule of faith for the followers of Jesus Christ.

Such fundamental truths as "The Creation of Man and the Universe," "The Existence of Sin," "The Atonement for Sin," "The Gospel of Salvation," "The Miracles of Jesus," "The Existence of Material Matter," "Sickness and Suffering," "Death and the Judgment," are candidly considered in a way that will please every lover of truth and fair play.

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As He Eateth, so Is He

By D. H. Kress, M.D., Medical Supt. of Washington Sanitarium, Washington, D. C.

IN the minds of many observing men and women there exists little doubt that a very intimate relation exists between what man eats and drinks and what he is. From my own observations during the past twenty years, I have again and again been forced to recognize that there is truth in the old German adage, "As he eateth, so is he." So thoroly am I convinced of this, that on determining on short acquaintance what a man is, either physically or morally, I rely more on observing what he eats and drinks, than upon a physical examination, or on the way he may speak or deport himself while in my presence.

A friend of mine in answer to the salutation "How are you?" replied, "I am well; don't you think so? Look at me." Altho he looked robust and the picture of health, I replied, "You may feel well and look well, but in order for me to say you are well, I would have to know something of what you eat and drink."

The beer-drinker under the influence of his drink feels well and looks well, but he is not well. Let pneumonia, cholera, typhoid fever, or some other germ disease, fasten upon him, and his case is almost hopeless. He may have a red face and an abundance of tissue, but it is inferior in quality. He may be good-natured, but his good nature is not constant. Let some difficulty arise and his good nature disappears. The beer-drinker is not well, either physically or morally, altho he may appear so.

Food has as great an influence on the health and disposition of an individual as drink. No man can be in health who has a sour stomach, and no one can have a sour stomach and a sweet, amiable disposition at the same time.

Sydney Smith, many years ago in a letter to Arthur Kingslake, said: "Character, talents, and virtues, are powerfully affected by beef, mutton, pie-crust, and rich soup. I have often thought," he added, "I could feed or starve men into many virtues and vices and affect them more powerfully with my instruments of cookery than Timotheus could do formerly with his lyre. Frequently it is that those persons whom God has joined together in matrimony, ill-cooked joints and badly boiled potatoes have put asunder."

The matter of diet is already receiving more attention by the medical profession. Many obscure diseases of the past are now recognized to be due to auto-intoxication or intestinal infection resulting from dietetic errors. The noted Dr. Arthur Blythe, in his authoritative manual on "Health and Diet," wrote: "There are diets by which

diseases may be prevented and diseases cured; there are diets which make the skin glossy, the frame vigorous, and the spirits joyous; others which mar the face with wrinkles, speckle the body with eruptions, and make the form lean, hollow, and prematurely old."

Is it not time for those who are engaged in the work of moral reform to recognize that the same intimate relation which exists between the diet and the health also exists between the diet and the morals? If it is necessary to give attention to diet in order to promote health, it is equally important to give attention to diet in order to elevate the morals.

When this scientific fact is appreciated as it should, and will be, much more will be said from the pulpits in regard to the need of eating and drinking to the glory of God. Undoubtedly many a crime and many a sin has been committed on the impulse of the moment because the brain was at the time under the narcotic influence of poisons generated in the stomach and intestines. Serious errors in judgment are frequently due to indigestion, resulting from the quality and quantity of food eaten. Many a poor man has, no doubt, in the past served double sentence while others have not been sentenced who should have been; simply because the judge was suffering from dyspepsia and auto-intoxication.

The impatience of the mother, the unreasonable disposition of the father, the rebellious nature of the children, may frequently with little difficulty find an explanation in the food served them by a well-meaning but ignorant cook. The humiliating confession on the part of parents was anciently made "this our son is stubborn and rebellious; *he is a glutton* and a drunkard."

Dr. Wiley, our government chemist, evidently realizes that an important relation exists between diet and domestic happiness. In addressing the Bakers' Association at Atlantic City, recently, he said, "Good bread, in my opinion, would help solve the American evil of divorce. If bakers make good bread and then educate the people to buy it, the great destroyer of domestic happiness—dyspepsia—will be removed, and we will hear no more of the divorce problem."

In order to have health and peace in our homes, the preparation of the food must receive consideration; it can not be entrusted to ignorant and illiterate cooks. Cookery will in the near future be regarded as one of the greatest and most important of sciences, worthy of the attention of our most highly educated young women.

Even if the food is well prepared, too

great a variety of such foods will create indigestion. The free use of sugar or butter will also favor fermentation and the production of irritants; the first symptoms apparent after their absorption are impatience, irritable temper, despondency, and in the presence of these, domestic happiness can not exist.

There are certain foods which contain products which, in themselves, tend to develop the most undesirable traits in a man's make-up.

Dr. Baron Liebig says, "The ingestion of flesh produces in carnivorous races a ferocious and quarrelsome disposition, which distinguishes them from non-meat eaters;" while the noted Gauthier, after his prolonged research and study, concludes that "a flesh diet is a more important factor in determining a savage or violent disposition in any individual, than the race to which he belongs."

In conducting experiments in his laboratory on various creatures, he observed that animals when fed upon grains remained gentle, and when given flesh to eat they became quarrelsome, unmanageable and destructive. He found he could change their disposition at will by merely changing the quality of their food.

Byron, the poet, in relating his own experience, said, "Flesh-eating makes me ferocious; the devil always comes with it until I starve him out." While Cannon Home Littleton, head of Hallyburg, one of the greatest British public schools, concludes, "It is well nigh impossible for even the best intentioned man to live physically pure if he eats meat in excess."

A noted preacher, some years ago, observed this intimate relation, and in one of his sermons, said, "I have known men who prayed for the grace of good temper in vain, until their physicians told them to stop eating meat. So long as they ate animal food, they could not control themselves; they were so irritable. But as soon as they began living on a diet of grains and fruits, they were able to keep their temper. They were not unwise in praying, but they were wise when to prayer they added medical advice."

These scientific demonstrations may be explained by the fact, well known to science, that meat has concealed within its fibers poisonous wastes which exert a similar narcotic influence on the brain to that of alcohol. For this reason the meat habit is almost, if not quite, as difficult to give up as is the alcohol habit. But in order to reach the highest ideal in health or in morality it will be found necessary to give up not only the alcohol but the meat habit as well.

It will be necessary, aside from this, to learn to eat of the wholesome foods in such a way as to prevent the formation of alcohol and other narcotic poisons in the alimentary canal.

Food reform lies at the foundation of all moral reform. To elevate men morally as well as physically it is necessary to correct their physical habits. This is a truth that needs to be taught by all who are working for the betterment of man.

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Sanitary Homes.

AFTER the housekeeper has done all in her power to maintain healthful conditions in the home, she must still cope with the immediate outdoor surroundings, and there would be less malaria and other ills if our house surroundings were kept free from impurities. It has been determined that by a proper observance of the laws of sanitation and hygiene, diseases that have in the past claimed their victims unchallenged are now prevented. It is now known that a case of typhoid or diphtheria may be caused by mold, the very lowest form of vegetable life, therefore we can not be too careful about keeping our cellars thoroly cleaned out.

Keep a close watch for decaying vegetable matter and remove it at once. The drain-pipes from the kitchen and bath-room are a prolific source of disease unless they are well cared for, and they can easily be kept in a sanitary condition by flushing them twice a week with a strong solution of borax and hot suds, then this should be followed with a rinsing with borax water without soap. All toilet articles such as tooth mugs, shaving cups, glasses, etc., should be disinfected often with a little borax water, and all sponges should be washed in the borax water and hung in the air to dry.

It has been said that the housekeeper has under her control means of safety or agencies of destruction, according as she performs her duty. Many a home has a garbage barrel at the back gate that is a menace to the health of the community as well as to that of the family, and frequently a long illness of some members of the family may be attributed to carelessness, which, had the proper measures of prevention been adopted, might have been avoided. Sanitation should be made a point of study by those who desire to guard against illness, and in no other part of the house, we are told, is there such absolute necessity for cleanliness as in the sleeping-rooms.

M. A. T.

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What Beer Contains.

THE beer drinker should be interested in the list of articles used in the manufacture of beer, as given by the Chancellor of the Exchequer in the House of Commons. The list runs: "Sulphites of soda, salicylic and boracic acid as preservatives; sulphates and chlorides of calcium and magnesium for hardening brewing water; carbonates of potash and soda as neutralizers; catechu, tannin, optanin and quassia as substitutes for hops; and gelatine, Iceland moss, alginol, liquorice, linseed, caramide, and other 'miscellaneous brewing materials.'" — *Present Truth*.

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He who believes in true religious liberty believes it primarily not for himself, but for the other man.

True Christianity will never seek to entrench itself in civil law; and true democracy will never uphold or support a religion or church which seeks support from the state.

He only knows true liberty, he only works for the permanent conservation of his own liberties, who grants to the other man—be he his most bitter and relentless religious and political opposer—the rights he asks for himself.

The sole object of the founders of this government was the protection of each person in his rights, which God gave to every one equally. In so protecting the individual, incivility and violence on the part of those who disregard others' rights are restrained; and the result is the greatest good to the greatest number.

The President is endeavoring to carry out his threat to prosecute the editor of the New York World for libel. The first subpoenas that were issued for witnesses, however, in New York City, were quashed as illegal by Judge Ward of the United States Circuit Court. New subpoenas were issued and witnesses were examined, but nothing public was elicited. There seems to be a general consensus of opinion among the newspapers of the country that the action of the President is entirely unwarranted.

The Supreme Court in a recent decision upholds the Texas anti-trust laws. The Waters Pierce Oil Company was fined, under the Texas court, \$1,623,900. They appealed to the Supreme Court, and the Supreme Court has affirmed the decision of the Texas court. The decision of the Supreme Court declares that it has no right to interfere with the state laws.

"We deal with principles, not with men," ought to be a motto in every Christian's life. Men are what principles make them; approve or antagonize, as may be needed, the principles. Deal charitably with the men. They may not believe as you do; they may be bitterly, strenuously antagonistic to your belief. Let your heart cherish no bitterness. They may be wrong, but do not condemn them. They are bound by wrong principles. Seek to release them. Show them better principles, a better way, a better spirit, by both word and deed. He who has the truth can afford to be more than fair; he can afford to be generous and kind toward his opponents, however he may regard their principles.

We begin in two weeks a series of eight to ten articles on the great Threefold Message of Rev. 14: 6-12, by one of our oldest and most experienced Bible teachers, R. S. Owen. These articles will prove of great interest, and will furnish much instruction of vital importance at the present time.

Divine Wireless Telegraphy.—In our Outlook Department will be found a graphic account of the benefit and blessing of wireless telegraphy to the people on board a doomed ship. The only souls lost were those at the time the ships struck. From the greater peril all were rescued. The invisible messages sped on the wings of electricity in every direction, and were caught at ten different centers, ashore and afloat, and at one of the most distant first, as the illustration from the Philadelphia Press shows. What a lesson it is to the tempest-tossed, shipwrecked, stranded, befogged, distressed, sinking, human craft on the stormy sea of life. They often think there is no hope, and the spirits of darkness speak blank despair to the discouraged soul. But let him, or her, send up to the Grand Central Office his appeal for help. He need not be uncertain. The "Republic" hoped some ship or port would hear; the fog-bound, storm-tossed soul on "life's unresting sea" may know that God will hear his plea for help. "His ear is open to their cry;" and He possesses infinite sources of relief for the needy. He will summon the angels of light from every quarter, pierce the dense fog with His cheering light, and succor when no man can aid. Marconi's wireless telegraphy is wonderful, tho late. The wireless telegraphy of God has been tested for ages, and proved true.

America and Japan.—If America and Japan can keep their peace pact, notwithstanding antagonistic manifestations in the Legislatures of California and Nevada, if the Federal Government can prevent these states from passing anti-Japanese legislation, and still preserve the doctrine of state rights, and if the Legislatures of these states can yield to the wishes of the Federal Government and still preserve their status with the labor unions, some surprising thing must certainly take place. These are the conditions just at present which exist in state, national, and international affairs. A few weeks ago we were rejoicing over the conditions of amity and good will between Japan and America as expressed by articles which had been drawn up by the two powers, and many were looking forward to a long time of peace, but scarcely was the ink dried before the Legislatures of California and Nevada immediately determined to carry through anti-Japanese legislation; especially prohibiting the Japanese from coming to these states, or owning real estate within their borders. It looks as tho California would yield to the wishes of the Federal Government and let its anti-Japa-

nese bills die, but Nevada seems determined to push her bills through, utterly regardless of the wishes of the President. And so we say again that if peace can be preserved notwithstanding all these conditions, it will be amazing.

Americans, of course, know the relation between the Federal Government and the states, but Japan does not know this; and all treaties between the governments have nothing to do with the states so far as the foreign power is concerned; but to preserve these treaties intact, it would look as tho the American doctrine of state rights must at least bend some. All the talk and misunderstanding of the last few weeks show on what a slender thread hangs the peace of the world. To-day it is peace, to-morrow uncertainty, the next day may be war.

A strange thing occurred in London, January 23. Two foreigners attempted a regular wild-west hold-up right in the very center of the city, near Tottenham Police Station. They seized one of several bags of money carried in an automobile, for the payment of employees of a manufacturing establishment. One of the men resisted the robbers, when he was fired upon by a confederate, and shot through the body. Both robbers fled, but an increasing mob of citizens followed while a member of the robbed firm gave chase in an automobile. The robbers fired repeatedly at their pursuers, and a policeman and a youth were killed. The automobile was disabled. London policemen are not armed. The thieves jumped aboard a street-car, ordered the motorman to go full-speed, but a minute later the tracks were blocked by traffic. The highwaymen took possession of a delivery wagon, one lashing the horse, while the other fired at the pursuers. Not being acquainted with London, they almost immediately turned into an unimproved, marshy ground, where they were forced to abandon the wagon. By this time fully five thousand people were following them. One of the robbers then fell to his knees, took a final shot at his pursuers and blew out his own brains. His companion ran a mile further to a deserted cottage; went to the second-story window, shook his fist at the mob, and shot himself through the heart.

There has come to hand the "1909 Year Book of the Seventh-day Adventist Denomination," containing the official directories of conferences—union and local—publishing houses, sanitariums, educational institutions, etc., etc. There are now 22 union conferences, 102 local conferences, 67 mission fields, 2,569 churches, with a church-membership of 86,094. There was an increase of 65 churches during 1908 and 5,197 in membership. The increase in assets in advanced educational institutions was \$163,912; 83 buildings were added. There are approximately 1,213 different periodicals, books, pamphlets, and tracts, printed in 61 different languages. The value of publications sold in 1908, \$1,035,565. The total assets of the 81 educational institutions, 79 sanitariums, and 26 publishing houses amount to \$4,944,619, an increase in 1908 of \$780,384. The total contributions reported by the entire membership for 1908 were \$1,704,718; per member, \$18.13. This is not for the full year. It will probably reach \$2,000,000. It is a well arranged, excellent helper. The price is only 25 cents.

Mr. Tufts and his coworkers are making all sorts of concessions in their proposed Sunday law for California. If they can but get the thin end of the wedge in, they will drive it home. Amendments, such as are now before the Oregon legislature, and which we will note next week, will follow. The wise statesman will see the evil fruitage in the seed and reject the seed.

San Francisco, which has recently suffered from an earthquake, was the second city in bestowing funds upon the sufferers in Italy. New York donated \$306,067, and California followed with \$140,000.