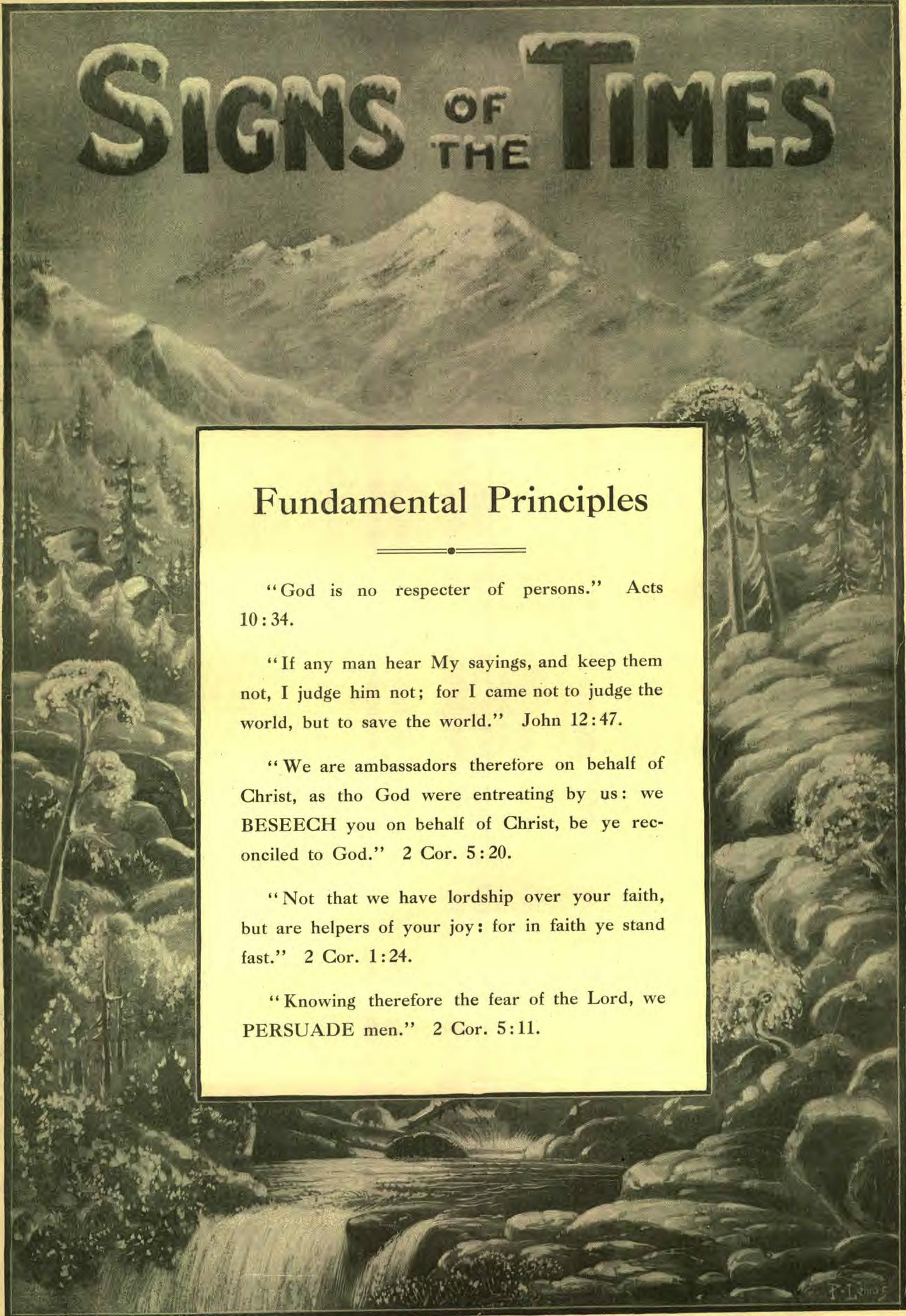


SIGNS OF THE TIMES



Fundamental Principles

“God is no respecter of persons.” Acts 10:34.

“If any man hear My sayings, and keep them not, I judge him not; for I came not to judge the world, but to save the world.” John 12:47.

“We are ambassadors therefore on behalf of Christ, as tho God were entreating by us: we BESEECH you on behalf of Christ, be ye reconciled to God.” 2 Cor. 5:20.

“Not that we have lordship over your faith, but are helpers of your joy: for in faith ye stand fast.” 2 Cor. 1:24.

“Knowing therefore the fear of the Lord, we PERSUADE men.” 2 Cor. 5:11.



Question Corner

Please Be Definite.—For instance, a question comes to us asking us to be so kind as to explain the meaning of the latter part of "the 28th verse of Hebrews." But the question is not definite enough so that we may know what chapter is referred to. There are five chapters in Hebrews which have 28 verses or more: chapter 7, chapter 9, chapter 10, chapter 11, chapter 12. If our correspondent will tell us what chapter is referred to we will be glad to answer the question if we can.

3027.—Why Postage?

One good brother wants to know why you request two cents sent by the Bible Band readers who ask questions and ten cents from those outside. S. M. K.

First of all our Bible Band readers are those who are specially studying the Bible and who are supposed to be really and truly interested in the Word, and we are endeavoring to encourage them in that study. We have asked from each of them ten cents for schedule of readings. This year we are doing more than that for them; we are giving them the full worth of their money in a commercial way.

2. A great many questions come to us which demand the expenditure of a good many dollars in the course of the year for postage. It is but right certainly that at least two cents should be enclosed by a Bible Band member. His question may be answered in the paper. We may think best to answer it by mail; if so, it is but right that he should furnish the postage.

3. A great many questions are asked which require very much time on the part of the editors in looking up. If we could charge simply time on each question, that would be a different matter; we would make the price of course different to each one in proportion to the amount of time required. This we can not do, therefore we have tried to place it at a low minimum rate. If one wishes questions answered by letter, he certainly ought to be willing to pay the expense connected with it. Many times, ten cents does not begin to meet the expense connected with the answering of the question. Most of our readers appreciate this. Once in a while one will send us a dollar for the answering of the questions, and feel that the information is worth the amount. Some have even sent more than this. We are endeavoring to do in our Question Corner and in our Bible Band the best that we possibly can do with the time and limitations considered, for our readers and our Bible Band members. We are willing to spend our own time to the fullest extent in order to help them; but it is not just that the house of publication should be at expense which is almost if not wholly for the benefit of others. Therefore for the sake of the house of publication we are asking our inquirers, as we have done, to enclose postage. We are not demanding it of any; and if any think the price is too high, that will accommodate us just as well, because we have always on hand more questions than we can answer promptly.

3028.—The Seventh-Day Sabbath

Will you give me the reasons for keeping the seventh day of the week for the worship of God by His people, and where I may find the "Thus saith the Lord"?
INQUIRER AFTER TRUTH.

First, the institution of the Sabbath. God rested upon the seventh day, blessed the seventh day, sanctified the seventh day, which means set it apart for a holy service. Gen. 2:2, 3. He did that in the very beginning for man. Mark 2:27. He did it before sin entered. He did it for the head of the race, hence for all his children, all that should come afterward.

Secondly, when He committed to Israel the law and the oracles of God (Rom. 9:4), and made them priests to all the nations, He guarded and enjoined that Sabbath by one commandment in His holy law which 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.

Thirdly, our Lord Jesus Christ declared that it was easier for heaven and earth to pass, than one tittle of the law to fail. Luke 16:17. He kept those commandments in His own blameless life, and died upon the cross in order to save men from their transgression. John 15:10; 1 Peter 2:22. The holy women who had followed Him all through His life, kept the Sabbath after Jesus died, and kept it "according to the commandment." Luke 23:56. His own beloved apostle tells us that "he that saith he abideth in Him [Christ] ought himself also so to walk, even as He walked." See the last few numbers also of the SIGNS.

3029.—Forgiveness of Those Who Pierced Jesus

Those who crucified Jesus believed after He was crucified that He was the Son of God. See Matt. 27:35, 36, 54. And seeing that those things were hid from them, and they perceived not the things that were said (Luke 18:34), did they not do those things through unbelief? See 1 Tim. 1:13. In the light of the above scriptures, would not they be saved through the prayer of Jesus when He said, "Father, forgive them; for they know not what they do"?

There is forgiveness for every soul of man if he will only accept it. The prayer of Jesus shows the divine disposition. "Father, forgive them; for they know not what they do." It does not mean that such would be cleansed of their sins whether they desired it or not. It simply means that the One who suffered all those things had nothing in His heart but forgiveness for them, and that forgiveness of Jesus Christ is purchased for every soul, tho his sins be as scarlet or crimson; but in order that the sinner may avail himself of that wonderful life of God, he must yield the sin, give it all to God, that God may take it away. There must be cooperation on the part of the sinner; and in all probability those who pierced Him will be among those who would not avail themselves of the benefits of His crucifixion. The words of the centurion in Matt. 27:54 do not necessarily mean that he saw in Christ the Messiah, the Saviour of men; only that that idolatrous man saw in Him a divine personage. "Truly this was the Son of God," or as rendered by some, "a Son of God." He saw in Him divinity just as Nebuchadnezzar saw in the form of the Fourth a divine person; but Nebuchadnezzar did not accept of that divine person at that time, nor have we any reason to believe that the Roman soldier did.

To our minds, they who pierced Him, noted in Rev. 1:7, refer more to the very ones that compassed His death, having every evidence in the world to show them that He was indeed the Messiah, the Son of God; namely, the Jewish priests and rulers. The Romans were simply instruments which executed their will. All these things we must leave with the Master, and to the disclosures of the future.

3030.—Thy Mother Like a Vine. Eze. 19:10,11

Please explain the 10th and 11th verses of Ezekiel 19. "Thy mother is like a vine in thy blood." B. B. 392.

Read the margin for the better meaning. "In thy blood" means "of thy kind." See also margin of the Revised Version, "Thy mother was like a vine in thy likeness, planted by the waters: it was fruitful and full of branches by reason of many waters." Jerusalem or Israel is likened to a vine. The degenerate king was the son of that vine. At one time in her better days she was full of vigor, and full of strong branches, and these branches were like rods for scepters used by kings. Then she was exalted among the nations of the

earth. In the days of Solomon all kings of the earth came to hear his wisdom; but she had lost her glory, was plucked up by the Lord and cast down and consumed. The whole chapter is a lamentation, a dirge, for the sorrows that came upon Jerusalem, at one time likened to a lioness, the strongest of all beasts; to a vine, the strongest of plants; but strength and beauty and fruitfulness had departed because of sin.

3031.—The Sanhedrin

What is the reason that the Sanhedrin was composed of both Pharisees and Sadducees at the time of Christ's trial? B. J.

Simply because men of influence were elected to that position. Sometimes those in the priesthood were Pharisees and sometimes Sadducees. Positions of influence had become a matter of barter and traffic in the days of our Lord and previous to that time, just as they are in some circles at the present time. If one had sufficient money or influence or both, he could secure the coveted position; consequently men of both classes, Pharisees and Sadducees, were elected to the office.

For Rom. 14:6 see Question No. 2981, SIGNS of Nov. 24, 1909.

3032.—J. S. D.—Animals in the Desolate Earth.

Will there be animal and bird-life in the desolate earth when the saints are in heaven during the millennium? From Isaiah 34, in which Idumea is used as a type of the earth, it seems clearly evident that there will be wild beasts and birds of prey left in the earth after men are destroyed. The expression, "All the birds of the heavens were fled," in Jer. 4:25, would be no more than what would take place in any time of great commotion. That would not necessarily mean their destruction. Then, too, when the wicked are raised and come upon the new earth, the animal life will furnish them food as they come up around the camp of the saints and the beloved city to destroy it. Later, in the last great conflagration, in which the earth, saturated with sin, will be set on fire by the presence of the Lord, all flesh shall perish together; that is, all those who are not identified with Him.

3033.—J. S. D.—Matt. 24:29.—The shaking of the powers of heaven we understand to be just as literal as the darkening of the sun and the moon and the falling of the stars which are mentioned in the same connection.

The shaking will be a literal shaking. See Heb. 12:25, 26, where the shaking of Mount Sinai is referred to, when the whole mountain quaked greatly. We read further, "Whose voice then shook the earth: but now He hath promised, saying, Yet once more I shake not the earth only, but also heaven: And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which can not be shaken may remain." See also Joel 3:16; Rev. 16:17-21.

3034.—J. S. D.—Isa. 65:23; 11:6.—We do not understand that there will be children born in the earth made new.

We read in Luke 20:35, "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage." The prophet is there speaking of conditions which would have come to be true even in this world if God's children had been faithful to Him; but as they were not, these prophecies will be fulfilled in far more blessed fruition in the world to come.

3035.—J. S. D.—Matt. 24:14.—The passage in question refers to the destruction of Jerusalem,

and it also may be typical of troubles which will occur in the last days; for in the last days, as in that time, God's people will have to flee into the mountains to escape the persecution.

Signs 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 Dragon Voice

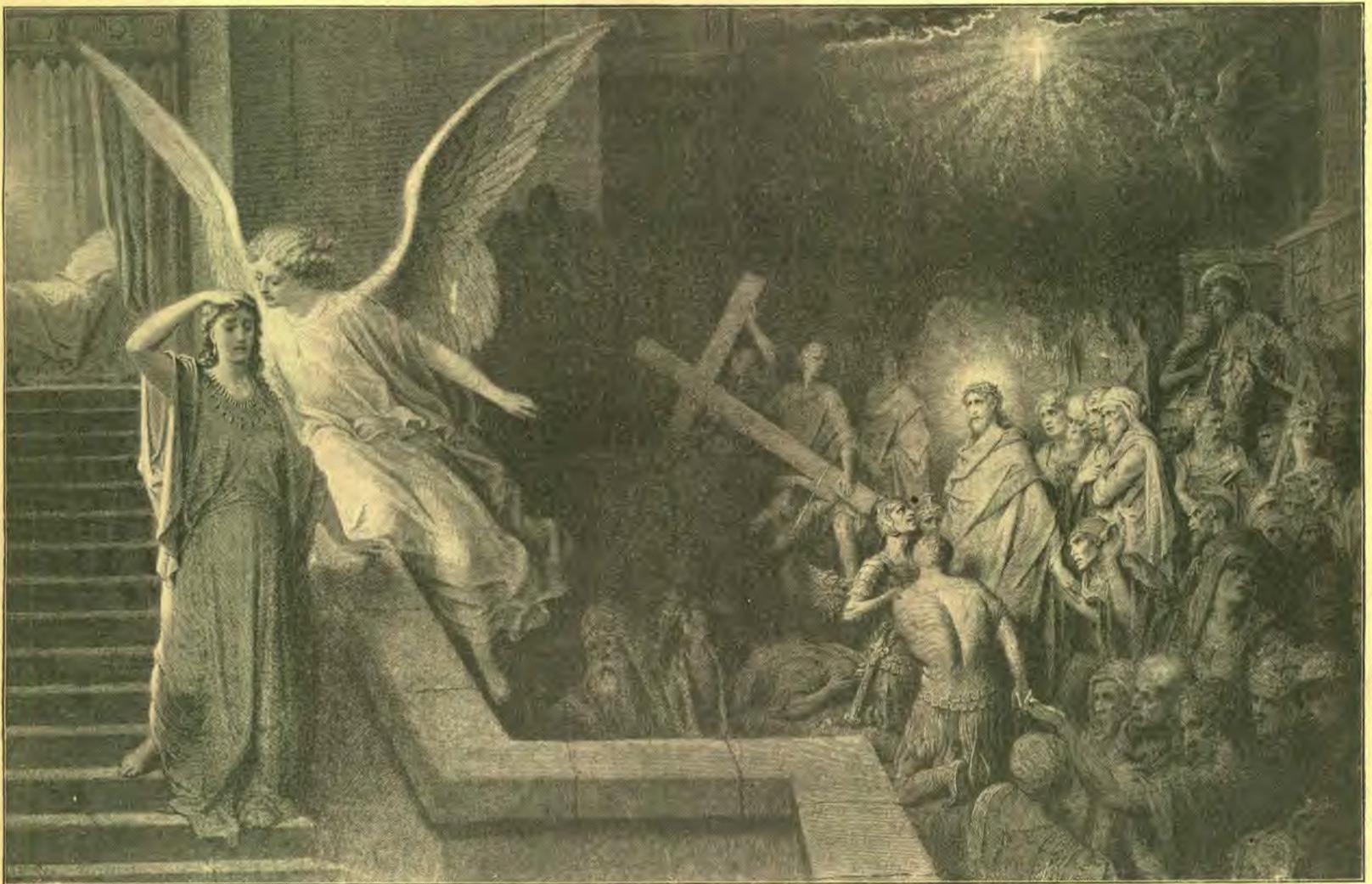
By Mrs. E. G. White

TO the apostle John on the Isle of Patmos, were opened scenes of deep and thrilling interest in the experience of the church. Subjects of vast importance were presented to him in figures and symbols, that those who should turn from error to truth might be-

the heavenly garner, or as fagots for the fires of the last day.

John beheld in vision the redeemed people of God. He saw the triumph of those who had gained the victory over the beast and over his image. He marked the trials which they had endured for the truth's sake.

ments which would be especially engaged in trampling upon God's law and persecuting His people, were presented to John. Their war is to be carried on till the close of time. The people of God, symbolized by a holy woman and her children, are represented as greatly in the minority. In the last days, only a remnant still exists. John speaks of them as those that "keep the commandments of God, and have the testimony of Jesus Christ."



PILATE'S LAST WARNING

In various ways God warns men; in various ways Satan entraps them. When our blessed Lord came before Pilate, it was Pilate's privilege to let Him go free. Nay, more, it was his duty; because he found no fault, no crime in Him. But Pilate was a time-server. It did not seem expedient to him, if he were to hold his place and station, to let that One go against whom there seemed to be the enmity of the people; and so he yielded to the revengeful priests and to the popular clamor, yielded his own convictions, and gave sentence that Christ should be crucified. Not only should principle have held him, but the warning which God gave through his own wife. At the last moment, while sitting on the judgment-seat, his wife sent to him this word: "Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of Him." Matt. 27:19. But the record continues, "But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus." The governments of this earth must meet the same principles which Pilate met. There will be the clamor of religious enthusiasts, blindly led by a wrong principle of fostering religion by state laws; and the government must decide either to reject the mad popular clamor, or adhere to the wrong principle. God may not warn them in the way that He did Pilate; but He does solemnly warn them by His Word, and He appeals to them by the true principles of justice and liberty through all the lessons of the ages.

come intelligent concerning the perils and conflicts before them. The history of the Christian world to the very close of time, was revealed to him. With great clearness he saw the position, dangers, conflicts, and final deliverance of the people of God. He records the closing message which is to ripen the harvest of the earth, either as sheaves for

He saw their unyielding firmness in adhering to the commandments of God against the oppressive powers that sought to force them to disobedience.

Important Symbols

Under the symbols of the great red dragon, a leopard-like beast, and a beast with lamblike horns, the earthly govern-

For many centuries, first through paganism and then through the Papacy, Satan exerted his powers to blot from the earth God's faithful witnesses. Both heathen and papists were actuated by the same dragon spirit. They differed only in that the Romish apostate, making a pretense of serving God, was the more dangerous and cruel foe.

Through the agency of Romanism, Satan took the world captive. The professed church of God was swept into the ranks of this delusion, and for more than a thousand years the true people of God suffered under the dragon's ire.

A New Persecutor

At the time when the Papacy, robbed of its strength, was forced to desist from persecution, John beheld a new power coming up to echo the dragon's voice, and carry forward the same cruel and blasphemous work. This power, the last that is to wage war against the church and the law of God, is represented by a beast with lamblike horns. The beasts preceding it had risen from the sea; but this came up out of the earth, representing the peaceful rise of the nation which it symbolized—the United States.

The "two horns like a lamb" well represent the character of our own Government, as expressed in its two fundamental principles,—Republicanism and Protestantism. These principles are the secret of our power and prosperity as a nation. Those who first found an asylum on the shores of America, rejoiced that they had reached a country free from the arrogant claims of popery and the tyranny of kingly rule. They determined to establish a government upon the broad foundation of civil and religious liberty.

But the stern tracings of the prophetic pencil reveal a change in this peaceful scene. The beast with lamblike horns speaks with the voice of a dragon, and "exerciseth all the power of the first beast before him." Prophecy declares that he will say to them that dwell on the earth, "that they should

make an image to the beast," and that it will cause "all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Thus Protestantism is to follow in the steps of the Papacy.

God's Warning

It is at this time that the third angel is seen flying in the midst of heaven, proclaiming, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation."

In marked contrast with this multitude stands a little company who will not swerve from their allegiance to God. "Here are they that keep the commandments of God, and the faith of Jesus." These are they of whom Isaiah speaks: "They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." The breach was made in the law of God when the Sabbath was changed by the Romish power. But the time has come for that divine institution to be restored. The breach is to be repaired, and the foundation of many generations to be raised up. And this message is the last to be given before the coming of the Lord. Immediately following its proclamation, the Son of Man is seen by the prophet coming in glory to reap the harvest of the earth.

lon, represented as a lion in its civil aspect, as a gorgeously arrayed harlot in its religious aspect. The second head is Medo-Persia, continuing the same Babylonian system in another form. The third is Grecia. The fourth is Pagan Rome, through which the dragon, Satan, wrought to destroy Christ. Rev. 12:4. The fifth, the head dominant during the "forty and two months" of Rev. 13:5 (see also Dan. 7:25; Rev. 11:3; 12:6, 14), is generally known by the designation of the Papacy.

A Symbol of the New World System

Just at the time when the papal head is wounded (Rev. 13:3, 10), beginning with the Reformation and culminating in 1798, John sees another power, symbolized by a beast, rising up out of the earth, having two horns like a lamb, yet speaking like a dragon. Rev. 13:11.

Note therefore that this beast must symbolize a power rising to prominence about 1798; it comes up, not out of the "sea" (denoting peoples, nations, Rev. 13:1; 17:1, 15), but out of the earth, a region hitherto unoccupied by the historic nations. Its growth is rapid, its progress in coming up is visible. It has two horns like a lamb; it speaks as a dragon; and the latter part of the chapter is the development of this dragon spirit.

Two Horns Like a Lamb

It will be noticed that in this beast are combined two prominent apocalyptic symbols. (1) It has two horns like a *lamb*. In type and prophetic symbol a lamb stands for Jesus our Saviour. He is represented in Rev. 5:6 as "a Lamb . . . having seven horns." A horn is an emblem of power, exaltation, strength. Seven would denote perfection in all things which would make the Lamb truly exalted and powerful. A beast with two horns like a lamb would denote a power professing to possess, holding in prominence, two Christian principles or characteristics, principles which, applied to civil government, would make that government characteristic, or distinguished from all other governments, even as they distinguished Christianity from all other religions. (2) A dragon is the symbol of Satan, operating through earthly governments, inducing them to persecute the children of God. "The dragon . . . persecuted the woman." Rev. 12:9, 13.

Here are the prominent characteristics or specifications concerning the power symbolized by the two-horned beast:

1. It must be rising to prominence in the world's affairs about A.D. 1800.
2. Its rise would be rapid and marvelous.
3. It must arise, not among the great nations of history, "the sea;" but in hitherto ungoverned, undeveloped regions, "the earth."
4. It will possess as characteristics of strength and prominence *two principles, characteristic of Christianity alone among religions, and of itself alone among nations.*
5. Nevertheless it would speak as a dragon, or promulgate persecuting laws.

Search through all the centuries and tomes of history, and but one power, one

"Time's Noblest Offspring"

America in the Light of Prophecy

AMONG the learned men who came to America in the eighteenth century was George Berkeley, afterward bishop of Cloyne, Ireland. He went to Newport, Rhode Island, to found a university, subsequently giving his American estate, and several hundred volumes of his library, to Yale College. It was while interested in America that he wrote his poem containing the oft-quoted stanza:

"Westward the course of empire takes its way,
The first four acts already past;
The fifth shall close the drama with the day;
Time's noblest offspring is the last."

The stanza has been quoted as prophetic. As a matter of fact, it is founded on Bible prophecy. The first four acts of the great world-drama are the history and life of the empires of Babylon, Medo-Persia, Grecia, and Rome. Three of these, as world powers, have been for centuries in a divided state. But when Bishop Berkeley wrote his poem a new star had risen in the horizon. A new world was opening before the nations. A new flag was about to be unfurled to the breezes of heaven.

All this God has foretold in prophecy. The great church-and-state system of govern-

ment, which in different forms has cursed the world from Nimrod, the founder of Babylon, and will to the second coming of Christ, earth's lawful King, is represented in Revelation 13 by a composite beast with seven heads and ten horns. It includes in its symbolism the great persecutors of the church for conscience' sake in the sad history of earth's past, and this in a twofold sense, in both body and successive heads.

It possesses the mouth of a lion (Babylon, Dan. 7:4; Jer. 4:7, 13), the feet of a bear (Medo-Persia, Dan. 7:5), the body of a leopard (Grecia, Dan. 7:6), and the ten horns of Rome (Dan. 7:7), and it is inspired and upheld by the dragon (the devil, Rev. 12:9). The heads represent the same powers, being successive (Rev. 17:9, 10), not contemporaneous like the horns. (See article in our last issue.)

The animus comes from the seat of the mind, the head. The head controls the beast, and makes the beast what he is while the head exists.

The beginning of this persecuting regime, this great, abnormal system, was Babylon, that power which has made all the kingdoms of earth drunken. The first head is Baby-

nation, one government, alone, of all earth's governments, can be found in which these specifications are fulfilled, and they are all fulfilled or fulfilling in that one.

That nation is our nation.

That government is these United States of America.

1. In 1798, when the papal beast went into captivity, this nation was just rising to power. July 4, 1776, its independence was declared. Then followed eight long, cruel, depleting years of war, not for conquest, but for liberty, for a principle. In 1788 its glorious Constitution was adopted by eleven of the states; by the last two of the original thirteen in 1789, 1790. And at the time the prophetic vision applied it was *the* one great young power in the world.

2. Its rise since its birth has been rapid and marvelous, a fact familiar to all observers and students and citizens.

3. It came not up in the Old World, the theater of the great drama enacted in its several parts by Babylon, Medo-Persia, Grecia, and Rome, but from a New World, a new continent, amid untrodden solitude and virgin forests.

Two Principles in Christianity

4. It possessed in its making two principles only dreamed of by the most sanguine statesman who may have loved them in the past. In this glorious nation they were crystallized into its charters of existence.

The first of these was the *equality of man*. This is preeminently the teaching of Christianity, but of no other religions which the world has ever known. It was Christ who said: "One is your Master, even Christ; and all ye are brethren." Matt. 23:8. It was Christ's apostle who said: "There is no respect of persons with God." "God that made the world and all things therein, . . . hath made of one blood all nations of men for to dwell on all the face of the earth." Rom. 2:11; Acts 17:24-26.

The second great principle vouchsafed to men by Christian ethics, so far as interference of man is concerned, is the *right and privilege of every man to worship God, or not to worship, how or when he will, providing he does not interfere with the equal rights of his fellow men*.

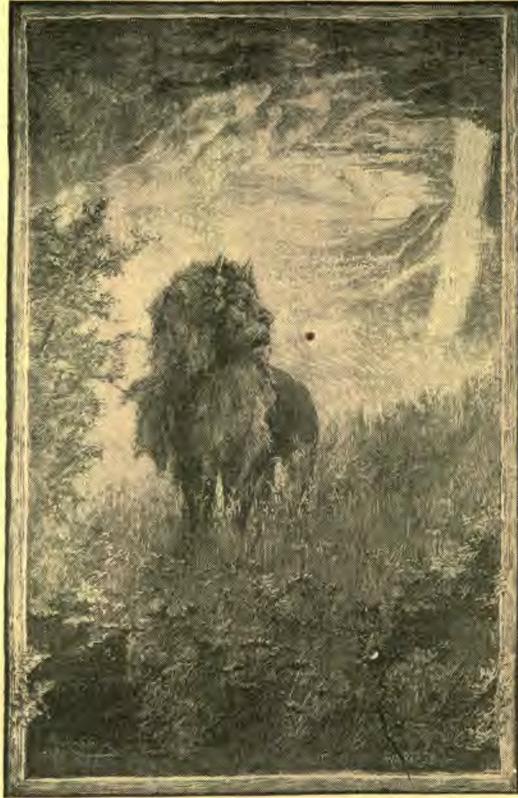
This principle may be termed *religious liberty*. The Gospel of Christ compels no one. It is not "Thou shalt," nor "Thou shalt not." Its language is, "Whosoever will," "let him come." Rev. 22:17. Listen to a chosen servant of the King of heaven: "Now then we are ambassadors for Christ, as tho God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." "Knowing therefore the terror of the Lord, we persuade men." 2 Cor. 5:20, 11.

And Jesus Himself said, "If any man hear My words, and believe not, I judge him not: for I came not to judge the world, but to save the world." John 12:47.

And that resolute apostle who was once so ready to use carnal weapons, writes: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts." "Neither as being lords over God's heritage." 1 Peter 2:11; 5:3. "Not for that we

have dominion [lordship] over your faith," says Paul, "but are helpers of your joy; for by faith ye stand." 2 Cor. 1:24. How different are the words of these apostles from the practise of those "lords spiritual" who now claim to be their direct successors! "If ye were Abraham's children, ye would do the works of Abraham." John 8:39.

Look over all the religions of the past — pagan or perverted Christian — and in not one do we find these two particulars. The curse of caste, the creation of offices and positions, a haughty, imperious, and ambitious hierarchy, religious dogmas enforced by royal edict or legislative enactment, one



"Another beast coming up out of the earth; and he had ten horns like a lamb, and he spake as a dragon." Rev. 13:11.

or all are present in all the religions of earth save that of Christ. They are present in all forms of perverted Christianity.

Christian Principles in This Government

Both of these divine principles of equality and liberty are embodied in the charters of our freedom in this country so far as they can be embodied in earthly government. In other words, the United States Government embodies the Christian idea of civil government, or is in principle what a civil government ought to be. The first principle, equality of all men, is found in that document which sounded the birth-note of freedom, and which made Americans free men:

"We hold these truths to be self-evident, that **ALL MEN ARE CREATED EQUAL**; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."—*Declaration of Independence*.

The second principle — religious liberty — is embodied in this, but is guarded above question in the Constitution, the fundamental law of our Government. The First Amendment reads:

"Congress shall make **NO LAW** respecting an **ESTABLISHMENT OF RELIGION**, or prohibiting the free exercise thereof, or abridging the freedom of speech or of the press."

No other government of any note in the world holds these two principles. There are republics like Switzerland and France, but they have their state religions, supported by many to whom they are intolerable burdens. *The United States Government stands unique in this respect*; and these principles have been the magnetic power which has drawn to our shores from the autocratic and intolerant priest-ridden nations of the Old World the persecuted and oppressed millions. They found here religion "without a pope and a state without a king," and the consequent privilege of worshiping or not worshiping God according to their own consciences and understanding of His will.

Prophecy Fulfilled

The identity of these Christian principles in this Government, and the fulfilment of the divine prophecy, are well set forth by America's great historian, George Bancroft:

"The Constitution establishes nothing that interferes with **EQUALITY OR INDIVIDUALITY**. It knows nothing of differences by descent, or opinions of favored classes, or legalized religion; or the political power of property. It leaves the individual alongside the individual. . . . **VINDICATING THE RIGHT OF INDIVIDUALITY** even in religion, and in **RELIGION ABOVE ALL**, the new nation dared to set the example of accepting **IN ITS RELATIONS TO GOD THE PRINCIPLE FIRST DIVINELY ORDAINED IN JUDEA**."—*History of the Constitution of the United States, book 5, chapter 1*.

More than this: the influence of this Government has ameliorated the Old World conditions, so that dungeon and rack have slunk into night and obscurity, and the martyr's pyre is extinguished.

Later on, the shackles of slavery were broken from the feet of the slave, and the principle of liberty and equality again crystallized into fundamental law the following:

"No state shall make or enforce any law which shall abridge the privileges or immunities of the citizens of the United States; nor shall any state deprive any person of life, liberty, or property, without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws."—*Fourteenth Amendment, Section 1*.

Grand and noble sentiments and principles! Would God they might continue in the government of the nation forever. They made the best civil government upon which the sun ever shone; and if held in the hearts of the people, would continue such a government.

But, alas, the beast with the lamblike horns speaks with a dragon voice; it becomes a persecutor. It makes an image to the ten-horned beast; that is, it unites church and state. It enforces the mark of the Papacy, the sign which she claims of her power, the *Sunday enforced by law*. It enforces under penalties of legal boycott and even under death the image and the mark.

Is this possible? Nay, it is probable. Read in proof of it the departure of this country from her basic principles as set forth in other

articles in this paper. What means the religious legislation of the last few years? What mean the many court-made laws and prosecutions for conscience' sake?

God forewarned us of these things eighteen

centuries ago. Who will heed this warning? Who will place his affections upon the heavenly land, whose inhabitants know no blight, no sorrow, no death, but glorious life forevermore?

of God they go forward, humbly but boldly. They have not trained themselves to look upon the numbers that adhere to a doctrine as having any particular bearing upon either the right or the wrong, the truth or the falsity, of it. They have trained themselves to study the Word of God and to accept and act upon what it says.

The Sunday Movement the Central Theme

By A. O. Tait

THE enforcement of the observance of Sunday is the one object in the federation of the religious bodies upon which they all agree. In the various federation meetings and conventions it is customary for them to mention in their speeches and statements of objects and principles the subjects on which they think they can all unite and work in unison. It is to be noticed that in all these statements there is one subject upon which practically all are agreed, and that is the enforcement of "sabbath laws."

It is not the plan to teach Sabbath observance from the Bible and enforce it by *persuasion* upon the consciences of men; but it is purposed to work the combined force and influence of the various national, state, and municipal federations to the end of securing more stringent Sunday laws where they think they need them, and to compel people by civil law to refrain from labor on Sunday.

We may search the Bible from cover to cover, and we will look in vain for the precept or the admonition from the Lord that suggests the thought of enforcing any religious observance by civil law. "For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we *persuade* men; but we are made manifest unto God; and I trust also are made manifest in your consciences." 2 Cor. 5:10, 11.

Those who know of the coming judgment are to "persuade men." "I Jesus have sent Mine angel to testify unto you these things for the churches. I am the root and the offspring of David, the bright, the morning-star. And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come; he that will, let him take the water of life freely." Rev. 22:16, 17. God's Word urges the invitation, but it compels no one.

A Religio-Civil Sabbath

The plan of the federation is to unite in securing and enforcing so-called "civil" Sunday laws. Thousands of those engaged in the movement are without doubt sincere. They see the evil that is stalking through the land and dragging so many, especially of the young people, to ruin. And this is one of the means by which they hope to remedy it. But they are following a principle that has been proved again and again to be wrong, and to work disaster and persecution in the end.

Regardless of the wrong principles that are followed, it is nevertheless a fact that there is a strong and united determination to make Sunday rest the *central point* in

the federated movement. This Sunday rest will be secured through the influence of great numbers federating together in one body. The strong evidence that they will present will be the multitude that they are able to muster. They will exhibit the fact that they are a host of millions, and for this reason they demand what they desire. And, as they affirm, the lawmakers will grant their desires because of the overwhelming influence of their numbers.

But all the time that these federating

The Choice Is Now

ONCE to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right,
And the choice goes by forever 'twixt that darkness and that light.

Hast thou chosen, O my people, on whose party thou shalt stand,
Ere the Doom from its worn sandals shakes the dust against our land?
Tho the cause of Evil prosper, yet 'tis Truth alone is strong,
And, albeit she wander outeast now, I see around her throng
Troops of beautiful, tall angels, to enshield her from all wrong.
— James Russell Lowell.

forces are gathering, there is another company of men and women, very insignificant in point of numbers, who have the firm conviction that Sunday is not the Sabbath. They see the plain and obvious teaching of the Word of God that the seventh day, or what is commonly called Saturday, is the Sabbath of Jehovah. They believe and teach that God requires the observance of the seventh day now just the same as He has always done since the creation of the world. They believe and teach that the Sunday sabbath is a man-made institution, and that it comes so far from being the Sabbath of the Lord that it is actually a rival of the divine institution.

The Vital Issue

Thus is the issue set forth that is squarely joined between the two forces. On the one hand is the vast army that depends upon its numbers to enable it to win. But on the other hand is the insignificant army in so far as numbers go; this latter company depend wholly upon the power of God's truth to sustain their cause. They take the clear Word of God which says that the "seventh day is the Sabbath" of Jehovah. They take the plain promise of the commission of Christ to His disciples, "Lo, I am with you always, even unto the end of the world." Matt. 28:20. And in the belief and the consciousness of the presence of the Christ

A Matter of Prophecy

That Word has foreshadowed that the Sabbath question would be the *central* point of the last great religious controversy that will be waged in the world before the Lord comes. We can see the forces lining up for the conflict. On the one side is the vast army supported by the civil power, and depending upon the civil law and the iron arm of the civil officer; on the other side is the small company that place no trust in the weapons that are carnal, but depend wholly upon the spiritual power of God for their support. And there is a deeper meaning to all this than a mere religious controversy. It marks the final conflict that will bring the coming of the Lord in person in the clouds of heaven.

Let us stand in that day, trusting in God and His power, and not in the power of men, no matter how good may be the intentions that have misguided them.

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Love's Tenderest Chord is Found in Sorrow

By Clarence Santee

THAT loveth not knoweth not God; for God is love." 1 John 4:8. Love is, and has always been, closely allied to sorrow. God's love for man, after he had fallen, was so great that in the person of His Son, His heart was broken. The Spirit of God, quivering with that depth of sorrow that man, calloused with sin, never has known or can know, one thousand years before it was fulfilled upon the cross, cried out, "Reproach hath broken My heart." Ps. 69:20. That this refers to the death of the Son of God is made certain by the next verse, which reads, "They gave Me also gall for My meat; and in My thirst they gave Me vinegar to drink."

Matt. 27:34 gives the fulfilment of this when Christ was upon the cross. That great heart in which was a place for every son and daughter of Adam's ruined race, was broken under the weight of their sins, as with a "loud voice" He cried out, and so suddenly died. Matt. 27:50.

The depth of love for another, is measured by the depth of sorrow for the misfortunes of that loved one. I have seen a little child lying cold in death. Kind friends had gathered around sympathizing more with the living than for the dead. But there was one who wept with pale face and aching heart, for that dead child, and could not be comforted. Why the difference? — It was her child. She was its mother. In Isa. 49:15, God uses this tender illustration to convey to our hearts something of the love He bears toward us. He says: "Can a woman forget her sucking child, that she should not

have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee."

A mother — impossible as it may seem — "may forget;" yet when human love fails, God's love remains, constant and strong. "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." Jer. 31:3.

Unselfish love hesitates at no sacrifice, measures no difficulty. The path may lie among thorns, and the heart be deeply scarred; but the experience could not be purchased with treasure. It is sacred. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8.

Many to-day stop short of the privileges granted them. They feel but a small portion of that love which makes duty a pleasure, a privilege, and which will cause them to sacrifice joyfully to aid in pushing forward the closing work of God in the earth. Giving for others is the life of the Christian.

Christ multiplied the loaves and the fishes for the five thousand who were faint and hungry; but when near death from hunger and thirst Himself, and urged by Satan to exert His power for Himself, and command stones to be made bread, He refused: He waited God's care, and "angels came and ministered unto Him." Matt. 4:11. Christ's love forgets self in helping others. Have you this witness?

One writer has said: "When left alone, Jesus 'went up into a mountain apart to pray.' For hours He continued pleading with God. Not for Himself but for men were those prayers."—"*Desire of Ages*," pp. 378, 379. "Neither pray I for these alone," said Jesus, "but for them also which shall believe on Me through their word." John 17:20.

Self has no place in the Christian's pathway. "The disciple is not above his master: but every one that is perfect shall be as his master." Luke 6:40. "When He shall appear, we shall be like Him." 1 John 3:2, last part. With these graces woven into the character, God can call all the world to behold Him in His children. "Behold, I and the children whom the Lord hath given Me." Isa. 8:18.

The servant must be as his master. Is the standard too high? When receiving all as a free gift, is it not as well to accept of the whole treasure gladly, as to bargain for a part, and then halt in unbelief? *All* is for you; and accepting of all, does not detract from the fulness held out to every other soul. Instead, God has in you, when you have accepted of the free gift of His righteousness, another light to shine out in this world's moral darkness. Take the love out of a man's religion, and you have only a reproduction of the prophets of Baal who in blind zeal cut themselves until their blood flowed; or of the worshipers of Juggernaut, who, at the instigation of their priests, threw themselves before the wheels of his car, being crushed to death, with the hope that in this way his anger would be ap-

peased. Fear, not love, is the offering thus given.

Christ says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5:48. His bidding gives the power. From other scriptures we learn that the word "perfect" means sincere, true. Deut. 18:13 reads, "Thou shalt be perfect with the Lord thy God." The margin says, "upright or sincere." Gen. 17:1, last part, reads, "Walk before Me, and be thou perfect," margin, "upright or sincere." There is no person who is too weak to be sincere. A man may know but little of the great truths of God's Word, yet be sincere; and being so he is accounted perfect before God.

It is not the amount of truth known, that will acquit a man before the bar of God; but it is the sincerity with which he accepts truth sent him from God, and the sincere desire he has to learn more. The loving heart is the longing heart until all the secrets of the other heart are known and shared. "This is the love of God, that we keep His commandments." 1 John 5:3. There is a blessing pronounced upon those who hunger and thirst for righteousness. Then truly it is best to face honestly the question that means so much to you, "Lovest thou Me?"

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My Father and My Home

I MAY be placed far from my natal shore,
Within a land wherein I was not born;
New faces I may meet each eve and morn,
New ones, that I have never met before.
My father's home may be far, far away,
And mother's face may fade with passing years,
With time grow indistinct, and dim through tears
That fall as I recall the former day.
The past may fade, I say; and yet I still
Have one true Father, present day by day;
And he who loves Him too is my dear friend.
My home on earth is where'er He may will
That I should stay; and there it is I pray
That I may do His bidding to the end.
DELWIN REES BUCKNER.

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"Lay by Him"

[One of the "strongholds" of Biblical first-day arguments is 1 Cor. 16:2. It is contended that the passage teaches that the Christians met together each first day of the week, and that a collection was then taken from the congregation. But it will be seen from the following compilation by Mr. A. L. Manous that no such thing is taught by the scripture itself.—EDITOR.]

THE following are some of the English translations, chronologically arranged, of the expression, "lay by him," found in 1 Cor. 16:2. They show that the laying by was a private and not a public matter:

1380-1388. "Ech of you kepe at hym silf."—*Wyclif and Pervey's Translation*.

1525. "Let every one of you put aside at home."—*Tyndale's Translation*:

1582. "Let every one of you put apart with himself."—*Douay Version*.

1611. "Let every one of you lay by him."—*Authorized Version*.

1824. "Let every one of you lay up something by him, treasuring up."—*Boothroyd*.

1826. "Let each of you lay somewhat by itself."—*Campbell, Macknight, and Doddridge's Translation*.

1846. "Let every one of you lay aside and preserve at home."—*Murdock's Syriac Translation*.

1864. "Let each of you lay something by itself."—*Emphatic Diaglott*.

1878. "Let each one of you put by itself, —treasuring up."—*Rotherham's Translation from Tregelles's Greek Text*.

1883. "Let each of you by himself lay by."—*Fenton's Translation*.

1885. "Let each one of you lay by him in store."—*Revised Version (English)*.

1887. "Let each one of you lay by him, treasuring up."—*Young's Translation*.

1900. "Let each one of you lay by him."—*American Standard Revised Version*.

1902. "Let each of you put on one side and store up at home."—*Weymouth's Translation*.

1903. "Let each one of you put by itself."—*Rotherham, from Wescott and Hort's Greek Text*.

1906. "Literally, 'Put by himself, treasuring. Put by at home.'"—*Vincent's "Word Studies in the New Testament"*.

1906. "Let each of you set apart."—*"Life and Epistles of Paul," Conybeare and Howson, Revised to date by Howson*.

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He Shall Save from Sin

"AND she shall bring forth a Son, and thou shalt call His name Jesus: for He shall save His people from their sins." Matt. 1:21.

1. From what does Jesus save His people?

"From their sins." *Id.* From all "iniquity." Titus 2:14.

2. What does Inspiration define sin to be?

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4.

3. What law is it of which sin is the transgression?

The law which forbids coveting; for Paul says, "I had not known *lust*, except the law had said, Thou shalt not covet." See Rom. 7:7-12.

4. What law is it which says, "Thou shalt not covet"?

God's law of Ten Commandments, one precept of which says, "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's." See Ex. 20:1-17.

5. How many of the precepts of the law shall one violate to become a transgressor?

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10.

NOTE.—"He that offends 'in one point,' manifests contempt for the whole law; his influence and example are on the side of transgression; he becomes 'guilty of all.'"—"*Great Controversy*," page 582.

6. How many of the Ten Commandments are still "holy, and just, and good"?

"And so the law is holy, and EACH commandment is also holy, and just, and good." Rom. 7:12, Twentieth Century New Testament.

NOTE.—"That is, every branch of the law is *holy, just, and good*. It springs from, and partakes of, the holy nature of God: it is every way just and right in itself. It is designed wholly for the good of man."—*Wesley's note on Rom. 7:12*.

7. What does the psalmist say of the nature of the law of God?

"The works of His hands are *verity and judgment*; all His commandments are *sure*. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111:7, 8.

"The law of the Lord is *perfect*, converting the soul: the testimony of the Lord is *sure*, making wise the simple. The statutes of the Lord are *right*, rejoicing the heart: the commandment of the Lord is *pure*, enlightening the eyes." Ps. 19:7, 8.

8. Who may have a right back to the Tree of Life from which Adam was deprived through disobedience?

"Be ye *doers* of the Word, and not hearers only, deceiving your own selves." See James 1:19-25.

"Blessed are they that DO His commandments, that they may have right to the Tree of Life, and

may enter in through the gates into the city." Rev. 22:14.

Reader, does Jesus save or keep you from sin — from transgression of the law? If not, why not? Study Heb. 7:25, and see.

ARTHUR L. MANOUS.

Cartersville, Ga.

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While It Is Hard

OUR worst temptations we usually expect to conquer a little later on in life. It seems too much to expect that we should master them *now*, while their appeal to us is so intense. But if Christ's power is worth anything, it must show its worth in this immediate present. And if our faith in Christ is faith at all, it must work to the uttermost now. There are some temptations that may, through the passing years and the changes in our interests, lose their force and drop away from us without much effort on our part. Small credit to us if we conquer them then! "I want to win *now*, while it is *hard*," said a young Christian business man as he set himself to the conquering of a temptation, in the spirit in which he would go after a business contract that looked hopeless. To-morrow's victory is not of much value to-day; nor has it the value it ought to have even for to-morrow, if it ought to have been won to-day. Let us claim the best that God can give us, now, while it is hard. God postpones many of our blessings, but it is never His will that victory over temptation should be delayed by an instant.—*S. S. Times.*

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The Way of Life

IN both Testaments, human life is represented as walking in a path or way. In harmony with this idea, we are exhorted to walk circumspectly, honestly, and soberly; and, according to the same usage, we are spoken of as walking in love and walking in light. All these various phrases indicate the course of human life. The way of destruction is represented as a broad way, in which many walk careless of their destination, while the way of life is narrow and strait and leads directly to God and eternal life. God's Word is spoken of as a lamp lighting our path. The path of God's people is lighted by the divine grace shining through the pages of the written Word; and so the earthly life, the daily experience, the whole course of a Christian's earthly existence, is marked out for him.—*Robert Stuart MacArthur.*

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When You Have Found Your Place

You will be happy in it — contented, joyous, cheerful, energetic.

The days will be all too short for you. Dinner-time and closing-time will come before you realize it.

All your faculties will give their consent to your work; will say "Amen" to your occupation. But it needs a humble, faithful, unselfish heart to find the place.

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AFFLICTIONS are but as a dark entry into our Father's house.—*Thomas Brooks.*



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Manuscripts should be addressed to the Editor

The Legitimate Spheres of Government

THERE are two legitimate universal spheres of government in this earth in its present condition which are ordained of God; namely, secular and ecclesiastical, or civil and spiritual. The civil power is designed to restrain evil, to prevent incivility, to guard the equal rights of each and all. For this purpose "the powers that be are ordained of God." Whether that government be a monarchy or a republic, an autocracy or a democracy, in the sphere above indicated its existence is necessary.

But with religion civil government has no right to meddle. It may not come in between man and the object of his worship, whether that object be the great and ineffable Jehovah or the idol of wood or clay. In other words, God has not ordained civil government to usurp His place or to assume to exercise His authority. Whether the ruler be Christian or pagan, whatever be the religious belief of ninety-nine hundredths of the people, he or they have no right to crystallize these beliefs into civil law, or to attempt to impose them upon a single soul.

In the spiritual sphere of government every individual soul is answerable alone to God. Those of the one faith form the church of God, organized not to tyrannize or lord it over men's consciences, but to be of better service for fallen humanity and helpful to one another. The officers in that government are not to be "lords over God's heritage," but to be "ensamples to the flock." If a man wishes to consent to be dominated over by a tyrannical hierarchy, he has the privilege, but neither he nor the hierarchy may consent for others. The spiritual, or ecclesiastical sphere of government has no right to meddle with politics, to induce or compel rulers to place in civil statute laws the dogmas or beliefs of the church.

On the above basis these spheres of government could exist indefinitely without trouble. Under such conditions true religion has always flourished, and has ever had indirectly an uplifting influence on the unconverted and the state. But it does not please the perverter of all good to see each sphere of government held to its own purpose. It is his object to pervert and thereby destroy, charging the evil to the government of God. Satan has therefore labored to pervert both by uniting them, and in this he has succeeded remarkably. He is the deceiver of the whole world.

The union of religion with the civil power brings confusion to both church and state, and inevitably proves the ruin of both. It gave rise to the great Babylonian system of church-and-state governments, and has perpetuated the system in various forms ever since. The United States of America, the greatest and last of the nations, for a century

stood aloof from the desolating scourge, and would none of it; but of late she is quaffing the poisonous cup of the Babylonian harlot, and is rapidly succumbing to its deadly influence. The sure symptoms are manifest in the demand for religious legislation on the part of ecclesiastical bodies, and accession to this demand on the part of time-serving politicians. The results have been, are, and will be in increasing ratio, religious persecution and utter ruin of both church and state.

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Christian Science and Pantheism

IN the letter of Mr. Farlow published in the SIGNS last week, exception is taken to our charge that Christian Science is pantheistic. In making the charge, we gave a large amount of evidence that there is close kinship between Christian Science teaching and idealistic pantheism.

In the letter of Mr. Farlow, he says, "[Christian] Science does not deny the tangibility or infinite personality of God, altho it does affirm that God is not person or form in the humanized sense."

This denial of God's having form marks again the kinship between pantheism and Christian Science. The Word is never in hesitancy on this point. It plainly teaches that God has form. Christ is the "brightness of God's glory, the express image of His person." Christian Science makes this entirely a matter of character or principle. But if the word "image" does not present the idea of form or outline, I do not know what word could.

In the beginning "God formed man of the dust of the ground." Gen. 2:7. Nevertheless so formed he was in the "image" and "likeness" of God. Gen. 1:26. Did this apply only to character or principle? The record does not say so. It makes the matter very explicit—"In Our image, after Our likeness."

God prohibited murder as a violence against His own image, the image of God in man. Gen. 9:6.

That man is made in the image of God is good New Testament doctrine also, as will be found by reading the following:

"Therewith bless we the Lord and Father; and therewith curse we men, who are made after the likeness of God." James 3:9.

"For a man indeed ought not to have his head veiled, forasmuch as he is the image and glory of God: but the woman is the glory of the man." 1 Cor. 11:7.

The descriptions of God in the Scriptures present Him as a being of glorious form and terrible in majesty:

"I beheld till thrones were placed, and one that was ancient of days did sit: His raiment was white as snow, and the hair of His head like pure wool; His throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before Him: thousands of thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the book were opened."

"I saw in the night-visions, and, behold, there came with the clouds of heaven one like unto a son of man, and He came even to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Dan. 7:9, 10, 13, 14.

"In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and His train filled the temple. Above Him stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is Jehovah of Hosts: the whole earth is full of His glory. And the foundations of the threshold shook at the voice

of him that cried, and the house was filled with smoke. Then said I, Wo is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of Hosts." Isa. 6:1-5.

Mr. Farlow asks, do we "accept the Scriptural teaching, 'God is everywhere present'?" If such is Scriptural teaching, the quotation ought to be in the Scriptures. It would have helped to make his Science complete, and would have given him a proof text of infinite importance. But such statement is nowhere within the lids of the Bible. It is therefore not Scriptural teaching. Consequently there is no reason why we should believe it.

To bolster up the Christian Science (and it is also the pantheistic) idea that God is everywhere, Mr. Farlow quotes Ps. 139:8-10. But in the verse that introduces this statement of the psalmist, which Mr. Farlow does not quote, we have the expression:

"Whither shall I go from Thy Spirit?
Or whither shall I flee from Thy presence?"

This question the psalmist then answers in the words quoted by Mr. Farlow:

"If I ascend up into heaven, Thou art there:
If I make my bed in Sheol, behold, Thou art there.
If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there shall Thy hand lead me,
And Thy right hand shall hold me."

This shows us at once how we are to understand this scripture. We are to understand that God is omnipresent by His Spirit. This is exactly in accordance with the teaching of Christ over and over again:

"And I will pray the Father, and He shall give you another Comforter, that He may be with you forever. . . . I will not leave you desolate: I come unto you." John 14:16, 18.

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall bear witness of Me." John 15:26.

"For through Him we both have our access in one Spirit unto the Father." Eph. 2:18.

To say that God has form is not to say *per se* that He is finite. I can in a measure project my personality out from beyond my body. For example, these lines I am now writing in the quiet of the editorial rooms, will be read by hundreds far from sight or sound of him who wrote them. With the telephone I have talked across a state. With my voice I have reached hundreds in a room or a pavilion or in the open air. Where I can project my personality feebly and imperfectly, God can project, through His Spirit, His personality fully and perfectly.

And now to close this article, let us say a few things we have said before upon this subject.

"The radical principle of the [pantheistic] theory is that God and the world are one. It denies to God any being distinct from the world, and to the world any being distinct from God. It may assume different forms according to the manner in which the divine nature is conceived. God may be conceived as spirit, . . . in [which] case there results an idealistic form of pantheism."—*Apologetics*, by Alexander Balmain Bruce, D.D., p. 71.

"The quotation given above was written without any reference to Christian Science. It is a plain definition of pantheism in its various forms; and we see at once, if we know anything about Christian Science, how truly the latter is pantheistic. Christian Science is a form of idealistic pantheism; it accounts God and the real world as one, and that spiritual; this is its fundamental doctrine; this is the root from which the whole growth springs. We will find very much in the book 'Science and Health;' but consider this, taken almost at random from its pages: 'God is the divine Principle of all that represents Him and of all that really exists.'

"Put this with the definition of pantheism as already given. 'The radical principle of the [pantheistic] theory is that God and the world are one.' And the radical principle of the Christian Science theory is that God is the divine principle of all that really exists.

"All is mind or God,' says Christian Science. 'All is God,' says pantheism. Both come from the same root; the two grafts may differ in outward form to some extent, but there is such a kinship between the two that they both thrive from the very same root.

"And now according to the teachings both of Christian Science and of pantheism, since all is God, all is eternal; there was no creation. Pantheism teaches, 'All things exist eternally by necessity.' Christian Science teaches that 'harmonious and immortal man has existed forever.' 'Spiritual man is the image or idea of God, an idea which can not be lost nor separated from its divine Principle.' 'Immortal man is coexistent and coeternal with God.'—*Science and Health*, chapter on 'Science of Being.'

"If man is coexistent with God, he has always existed with God, and was never subject to creation; for man there is no creation but coexistence with God. In this, pantheism and Christian Science are irrevocably in accord.

"Again, in tracing the likeness between pantheism and Christian Science, we see that both reject the Christian idea of the personality of God. Pantheists reject the doctrine of God's personality on the ground that it makes God finite. Fichte says, 'You make the divine Being a limited being like yourselves by ascribing to Him that attribute' [personality].—*Fichte's Works*, page 157. Similarly says Christian Science, as might be quoted in many forms from 'Science and Health,' but this from the chapter on 'Science of Being' is sufficient: 'A personal sense of God . . . necessarily limits faith and hinders spiritual understanding.' And in the paragraph preceding this the author shows what she thinks the Christian belief in the personality of God really is in contrast with Christian Science: 'Mortals believe in a *finite* personal God, while God is infinite love, which must be unlimited.'

"And thus again Christian Science can not rid itself of the charge of being pantheistic. It teaches the personality of God exactly as pantheism teaches it. By both pantheism and Christian Science, man's intellectual love of God is simply God's love of Himself; and as God loves Himself only in man, it is on man's part simply the enjoyment of his own existence as a rational being. This last is plainly involved in the first, that real man is part of God.

"And so just to the extent that man ceases, God ceases. That is to say God has no existence save in man. This is pantheism, but, too, it is Christian Science. Taking two sentences from chapter 'Science of Being' in the reverse order we get this idea a trifle more clearly yet, and it is easily seen by any one as the sentences stand: 'Spiritual man is the image or idea of God.' 'God without the image or likeness of Himself would be a nonentity, or mind unexpressed. He would be without a witness or proof of His own nature.' That is to say, putting the two together, 'God without spiritual man as the image or likeness of Himself would be a nonentity, or mind unexpressed. He would be without a witness or proof of His own nature.' "

Mr. Farlow says, "He [man] is not a part of God, but the expression or image of God." This fails to agree with what we have just quoted from Mrs. Eddy. But even admitting his statement, Christian Science still has enough left in kinship with pantheism for us not to mistake it.

It is pantheistic because:

It robs God of personality,

It denies God as having form,

It denies any creation worthy the name,

It makes God out to be an influence, a pervading principle everywhere present.

Its radical principle is that all is mind or God, and man must be included in this "all," and so is part of God.

God is dependent upon man for His representation or expression, and this and all these as mentioned are but forms of pantheism. The radical principles of Christian Science and pantheism are wonderfully alike. Christian Science is pantheistic. R

God's Presence in His Word

God's presence cleanses from sin. When our Lord appeared to Moses in the burning bush and to Joshua as the Captain of the Lord's host, His Presence made the ground holy. Ex. 3:5; Joshua 5:15. Mount Sinai was made holy by the same Presence, and it seemed to sinful Israel as a consuming fire, but it only consumes sin. God's living Presence in His Word gives it power to cleanse whoever receives it. Jesus spoke, and the leper was cleansed. Matt. 8:3. He said to the disciples: "Now ye are clean through the word which I have spoken unto you." John 15:3. He cleanses His church "with the washing of water by the Word." Eph. 5:26. Let God's Word reign in the heart, and it will purify and sanctify the life.



Schedule for Week Ending February 19

Sunday	Feb. 13	Leviticus	8-10
Monday	" 14	"	11, 12
Tuesday	" 15	"	13, 14
Wednesday	" 16	"	15-17
Thursday	" 17	"	18-20
Friday	" 18	"	21-23
Sabbath	" 19	"	24, 25

Notes

OUR readings for this week are still in the book of Leviticus, chapters 18-25 inclusive. We are still reading of the instruction which God gave concerning His worship. There are two or three points we would like to emphasize. First, the various kinds of sacrifices brought out different phases of man's need; the sin-offering, the peace-offering, the whole burnt offering, repentance, forgiveness, consecration to God. The anointing and consecration showed that the whole man was to be given to God's service, in the fact that the right ear, the thumb of the right hand, and the great toe of the right foot were anointed; showing that man's organs of sense, organs of work, and organs of locomotion were consecrated to the service of God.

NOTE secondly the exceeding sinfulness of sin everywhere emphasized; that was one of the great reasons of the mighty object-lessons which God has given us in this book of Leviticus.

THIRDLY, the important feasts of Passover, of Weeks, or Pentecost, of Tabernacles, and the great yearly fast in the Day of Atonement. Every year there was a round of priestly service. Every year that yearly service closed on the tenth day of the seventh month, or the great Day of Atonement. All the sins of the people were remembered in the sanctuary day by day; but on the last great day those sins were brought out, placed upon the head of the scapegoat, and sent away to a land of forgetfulness. It was in that sense a judgment-day, and typical of the great, final judgment-day. Every soul that was not on that day in living connection with God, was cut off from his people. Unless some of these great thoughts are kept in mind as we read the book, the reading will be dry and wearisome; but if we continually remember that all these sacrifices were types of our Lord Jesus Christ, that all the slain beasts pointed forward to the Lamb of God that taketh away the sin of the world, if we see Him in them all, it will invest these otherwise dry details of laws and regulations with new life, and make them a blessing to the reader.

CHAPTER 9 shows how God blessed His people by taking away their sin, and accepting the offering in which their sins were represented. That offering was wholly consumed by the fire which fell from the Lord, showing that their sins were all taken away; but chapter 10 shows us that where men identified themselves with sin so as to become a part of it, and so went into the presence of the Lord, they were devoured with the sin. So it will be when God's presence shall be revealed in the last days. Those who are identified with sin will be consumed with the sin.



THE OUTLOOK

“Watchman,
what of
the night?”

The Drift in Christendom

A Noble Independence

It is well known to our readers that the church federationists are endeavoring to regulate denominations and religion and legislation, not only throughout the country, but in mission fields as well. It proposes to reach that stage of effectiveness where it can tell a small church to leave a certain field to the others. The Baptists protest against it. For instance, *The Baptist Chronicle* of January 13, published in Alexandria, La., under the heading, “The Baptist Program,” declares:

“The time has come when Baptists are amply able to make out their own program. They have pandered long enough to the wishes of others. There is no place in the commission for them to make a division of territory in the world-wide work of evangelism. There is no place for a division of responsibility, and the work is so insistent that there is no time for quibbling. Baptists have received a commission to the whole world. They are responsible to Christ for the giving of the whole Gospel to every creature in the whole creation, and their Master's command is too imperative for them to while away the hours in inter-denominational love-feasts.”

The Chronicle declares that to yield to this means “the loss of what was gained by the Reformation.” Further it says:

“We want no entangling alliances with other denominations. So long as there is a field in the foreign world which we can not enter because of agreement with other denominations, just so long as we bartering our birthright for a mess of inter-denominational pottage.”

And we wish to say that these are our sentiments too.

The contention of *The Word and Way*, another Baptist journal, of Kansas City, Mo., is that the Baptists who are in harmony with the federation idea are not representatives of Baptists, but “misrepresentatives.”

eighty-eight societies, forty-three have no prayer-meeting or other devotional meeting which corresponds to it. On the other hand he says that out of 279 churches or preaching places of all denominations sixty-three are without religious service, and most of them wholly abandoned. This is an era of one such abandoned church to every seven miles square of the district.”

In the same vein take the following from *The Delineator* of the current month. A clergyman who has had many years' experience writes at length on the departure of the church, from which we quote:

“The fundamental doctrine of the kingdom of God and the spiritual life has lost its proper emphasis, and we are living under the belief that the spiritual life is spontaneously generated and develops along with the unfolding of the

All of which emphasizes — and a multitude more of testimonies might be cited — that Christianity is departing in two great things. It has substituted doubt for faith; it has substituted the philosophy of self-salvation for salvation through our Lord Jesus Christ; and by that very thing it has left itself open to every delusion and deception of the devil in these last days.

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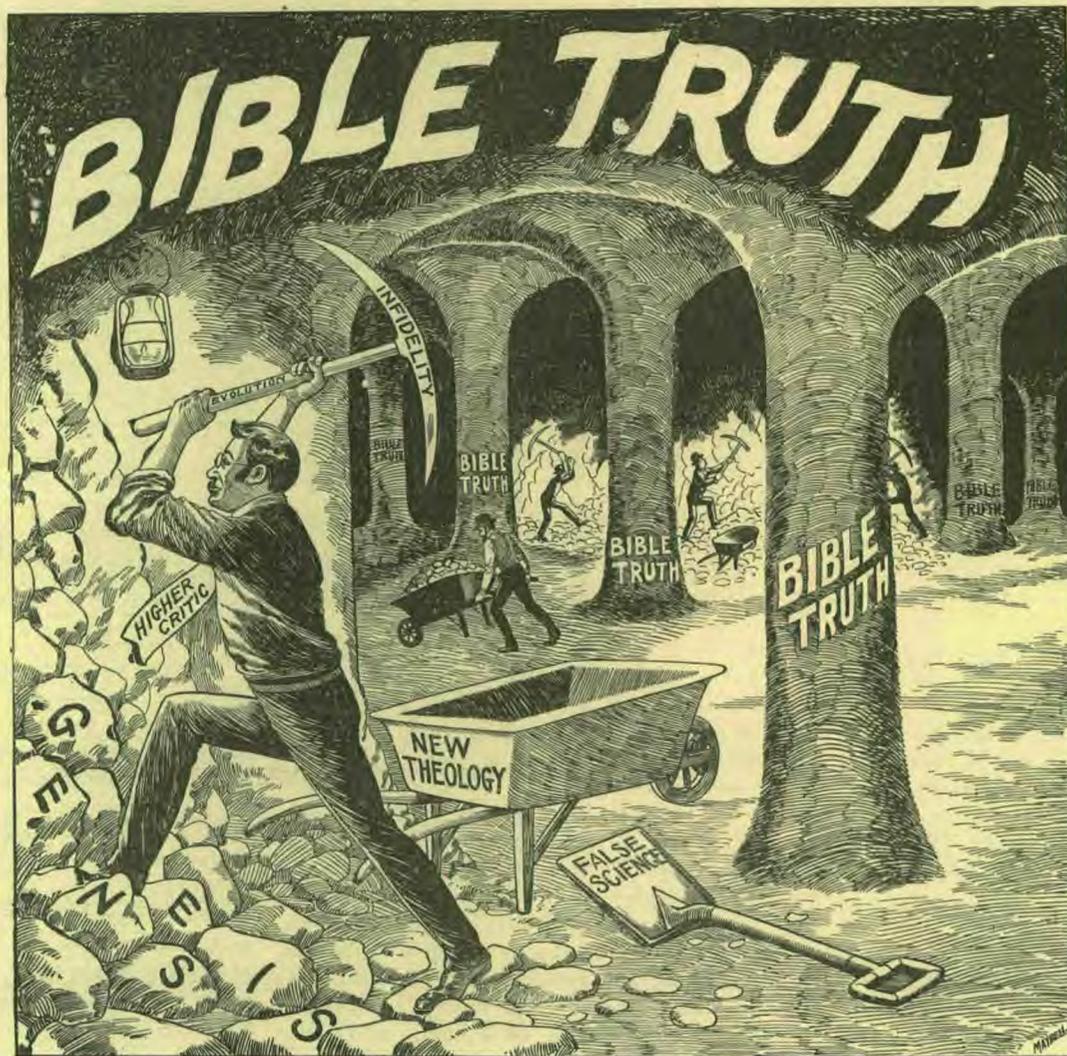
The Education of Our Girls

SOME months ago we referred in this department to the teaching which is ladled out to our young men in the various universities as set forth by Mr. Harold Bolee. Mr. Bolee was ridiculed, but nevertheless his statements have been demonstrated. This is in evidence everywhere. In the February *Cosmopolitan* Mr. Bolee has an article entitled “The Crusade Invisible,” the beginning of a series dealing

with the most remarkable phase of the conflict between college teaching and orthodox authority, and the effect of such instruction upon the minds of the young women now attending our colleges in increasing thousands. The editor declares, “It will shock the conservative to learn that these educated young women are repudiating ancient and even sacred authority, while on the other hand they champion the doctrine that the human race is divine and destined to assert dominion.” The editor further says: “The friends of higher education regard this crusade as the greatest force in the Christian centuries. They believe that it means a new civilization and indeed a new Christianity;” and yet they are told that this teaching declares that “it is absurd for humanity to stake its hope of salvation on much of what the Christian world has accepted as inspired writing.”

“Make your soul worth saving and it will be saved;” and again, to the scientific mind there is no “historic certainty that Jesus ever lived.” “The Genesis of this earth is not explained by a single creative act, but implies a process extending over the immensity of geological ages;” that the

“popular idea of the Exodus around which has clung not only romance but the record of the revelation of God to man, has no foundation in fact.” They are told that all the Gospels have been worked over, Mark like the others. It is said to them, “We possess no real knowledge of Moses, who was not a man, but an idealized epitome thrown back by the latter age upon a superstitious, heroic past.” Of the declaration that the New Jerusalem will descend out of heaven it is said that this would be “only a celestial show with no more spiritual significance than a splendid circus.”



Our cartoonist has given us a striking illustration of what “higher critics” and modern theology are doing for the Word, and for the souls who are resting upon that Word. The figure is that of a mine in which but few pillars are left to support the mass above. Thank God this is only in theory. The higher critics would have the souls who have been resting on the Word believe that their foundation was but a shell, underneath which was a yawning cavern; but the soul who knows God knows that it is rock, solid rock, all the way down. The real need at the present time — and the thought ought to come home to every individual soul — is to “dig deep” through all the rubbish of superstitions, tradition, false philosophy, and error of every kind, and lay his foundation of character on the Rock Christ Jesus.

Two Departures

ALONG the same line with an article in our last issue on “The Alarming Drift in Christendom,” we note an editorial in the great Methodist paper, *The Christian Advocate*, of December 2. That editorial is headed, “Does This Surprise?” It cites the report of a superintendent, or presiding elder, whose district covers three thousand square miles, with one hundred thousand population, thirty-seven churches, thirty-eight additional preaching appointments, and he reports that “the class-meeting in that district is no longer any considerable factor in the life of the people; that of eighty-eight societies in the district, seventy are entirely without the class-meeting, and for the most part even the appointment of elders. He found that of the

moral sense, and that the religious element is simply induced by Christian training, which may or may not be necessary, only as the case requires. We have demanded that the spiritual life shall give itself to the investigations of psychology, which has declared that Christian faith is simply a moral force operating in human life under the direction of the will. That spiritual crisis called conversion is becoming more and more infrequent, and men and women are knowing less and less of that experience in which our fathers claimed that they were ‘born not of blood, nor of the will of the flesh, nor of the will of man, but of God.’”

But all this means of course the repudiation of Jesus Christ as well as the repudiating of Moses. In the words of Christ Himself, "For had ye believed Moses, ye would have believed Me: for He wrote of Me. But if ye believe not his writing, how shall ye believe My words?" There is but one source of divinity, and that is Jesus Christ. Through Him we may become "partakers of the divine nature." Apart from Him we are without God and Christ in the world.

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True Liberty Principles

The "Cumberland Presbyterian Banner," which is endeavoring to hold the church property and perquisites to the loyal in that denomination who refuse to enter the great Presbyterian fold, in its issue of January 14 utters some excellent religious liberty principles. It declares:

"The real effort—the most serious form of the sin—is not against man, but against God. It is that of assuming on the part of some of God's creatures to exercise the office of spiritual and governmental monitor over the judgments and consciences of others of God's creatures. No man with a true conception of his own dependence and limitation, would dare assume to exercise such an office over the conscience of another. To assume to speak for the Most High, or in any way or to any extent that robs the individual conscience of the right to speak as the Holy Spirit may speak, or as it alone is able to discern between that which is good and that which is evil, is one of the most blinding sins that the finite can commit. There is no other sin that so quickly and thoroly converts men into demons.

"Whatever may have been their previous standing or powers, all is lost when once the finite assumes to exercise the offices of light and government that belong to the Most High. There is neither limit nor accounting for what any man or set of men will do when once they set themselves up as lights to other men. It means war between them and those who acknowledge the sole supremacy of the Holy Spirit and the Word of God. Instead of becoming seers and prophets of wisdom, they become the victims of their own delusions. And resistance or defeat converts them into ecclesiastical hyenas."

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Proposal to Raise Postal Rates

THE *North American*, one of the strongest as well as the oldest daily newspaper in America, in its issue of January 13 has a tremendous editorial on the proposal of Postmaster-general Hitchcock to raise the price of postage on the weekly newspapers and monthly magazines of the country. It has been said by some that it would benefit the daily papers to raise the prices on the weeklies, but it would result doubtless in killing many of the weeklies. The *North American* repudiates this. It does not believe that the daily press of the country will sustain such a recommendation as the head of the Post-office Department has suggested. It believes that it would be an utterly wrong thing to do to crowd out some of our best publications, or to place upon them a greater burden in the way of postage. It believes that this could be more than met by the installation of a parcels post, by a little more careful economy in rural free delivery, by limiting to some extent the franking privilege, and by cutting out a class of magazines that are wholly for advertising purposes.

It is a tremendously vigorous article, and, aside from its strictures on Postmaster-general Hitchcock, states some truths which it seems to me the daily papers could well afford to ponder.

Right upon this matter of cheap postage we wish to refer to another staunch Philadelphian in addition to the editor of the *North American*, and that is Mr. Wilmer Atkinson, the editor of the *Farm Journal*. He has done yeoman service in behalf of reasonable postage. His articles are clear, incisive,

instructive, and convincing. He recommends that those who are questioning over the matter would send to the Wilmer Atkinson Company, *Farm Journal*, Philadelphia, for the document which answers the question, "Does the Government Lose Sixty-three Million a Year on Second-class Matter? The Question Answered from Official Documents."

BOOK NOTICES

The Best of the World's Classics. Editor-in-Chief, Henry Cabot Lodge, who also writes the introduction. Ten volumes. Price, cloth, \$7.50; full Levant, \$20.00. Funk & Wagnalls Company, New York.

Mr. Lodge is well known as the able, scholarly gentleman who has for many years represented Massachusetts in the United States Senate. He is also the author and editor of several valuable works. In his compilation of the world's best classics he has been assisted by Francis W. Halsey, the well-known editor, author, and lecturer. These volumes contain over 500 selections of what is considered the best of more than 200 of the world's greatest authors. The object is to give examples from all periods and languages of Western civilization of what is best in their prose literature. Poetry is excluded.

The work is chronologically arranged by countries, beginning with Greece, and so proceeding with Rome, Great Britain, Continental Europe, and America. Biographical sketches are given of each author.

Four rules have guided the editors in their selections: (1) examples of great writings which have influenced the world; (2) examples from writers historically important; (3) examples representative of various literatures and periods; (4) examples from the masters of English in Great Britain and America, showing what can be done in the matter of thought expression by our splendid Anglo-Saxon. One may not always find his favorite author of some particular period; it would be impossible in a work of this kind to give all that all would desire. But the editors have covered a remarkable field, and have done great service to the millions who would like to know somewhat of the literature of the world. Then, too, the volumes are convenient pocket size, easily carried, and permit the reader to obtain a general knowledge of the world's literature in what might otherwise be and often are idle moments. The work could well find a place in the literary curriculum of our schools as well as in private and public libraries.

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"The Trial of Christ.—In Seven Stages."

A Poem. By Brayshaw Kaye. Cloth, price, \$1.00, net. Sherman, French and Co., Boston, Mass.

It is to be expected in a book of this kind that the author must to a large extent draw on his imagination, as well as the Scripture; and so Mr. Kaye has done, and in some of these conceptions he may be criticized for stepping outside of man's conception of truth, or overstraining the Bible thought itself; but all will agree who read the poem—written in blank verse—that we are given a strong, sympathetic, beautiful picture of the unjust trial and awful cruelty which our Lord suffered for the sins of men. The seven stages covered by the poem are: first, the Betrayal, Arrest, and Hearing before Annas. Judas in his sorrow is represented as telling us this part of the story. The second stage, Before Caiaphas; the third, Before the Sanhedrin; the fourth, Before Pilate; the fifth, Before Herod; the sixth, Before Pilate Again; the seventh, The Crucifixion. To quote at random from the scene of Jesus' arrest:

"But Christ turning to Peter calmly saith:
'Put up again thy sword into its place,
For all that take the sword shall thereby perish.'
Now doth He touch the ear of him so smitten,
Saying,

'Suffer thou thus far,
and made him whole.
Thus doth He good still to His enemies.'"

Again, as brought before Herod:

"Unto the court of Herod Antipas,
Many of His accusers, small and great,
Following like hungry hounds to bay Him down
With the wild howls of the untired deriding.
Yet He spake not, but step by step bore up
The heavy burden of His mortal frame,
Staggering along in wearied consciousness,
His lips amove at times as tho in prayer
For strength, and for His ruthless enemies."

Every devout soul will read it again and again with sad pleasure and great profit.

"The Seven Essentials to Life and Health."

By George D'Estin Ballou, Opt. D. Price \$1.50. Modern Hygiene Publishing Co., Los Angeles, Cal.

This book, neatly bound and well printed, is the simplification of health principles, and is designed to be a practical and primary treatise on hygiene, told not in technical medical terms, but in ordinary English that the common layman can understand. The author has been for thirty years a student of hygiene, and lecturer on health and allied topics, and he has here set forth what he believes to be simple and practical principles and methods of retaining health or regaining it if lost. The seven essentials upon which the book is builded are, "sunlight, air, water, food, clothing, exercise, and rest." These seven things the author believes "include everything necessary to the regaining of one's health, except miracles."

"Artificialism, man's disposition to invent," he tells us, "has quite fully hidden from our eyes the great truth that they constitute the complete environment of life and health." The book consists of 15 chapters and an appendix, in which are considered, The Laws of Life; Drugs, Stimulants, Narcotics, and Patent Medicines; Gifts of Healing and Miracles; Disease and Its Causes; Mental Causes and Mental Remedies; Physical Remedies for Disease; Treatment of Diseases; Habits; Life and Labor; Transformations; Reforms and Extremes. It will help the reader to see the hollowness and shallowness of modern "mind" fads. There is a copious index which enhances the usefulness of the book. Address the publishing company, or the author, at Los Angeles.

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"Modern Light on Immortality."

By Henry Frank. Cloth, 8vo, \$1.85; by mail, \$2.00. Sherman, French & Co., 6 Beacon Street, Boston, Mass.

This work is declared to be an original excursion into historical research and scientific discovery pointing to a new solution of the problem of immortality. The author is not unknown. "The Kingdom of Love" and "The Mastery of Mind" are among the books of his pen. He declares that before he began this research he had freed himself from all traditional predilections. One is made to query not the honesty of the averment, but its fact. Yet in all his research the author "does not profess to have advanced an argument which finally proves the immortality of the human soul." Nor does he stand on the other side of the question.

The first half of the book carries with it a negative result; or in other words it presents nothing of value in favor of the soul's immortality, and the author himself feels this and frankly says so. Neither did he find it in his study of the Bible, in which he is not a believer. Yet it is true that the Bible does not teach the immortality of the soul; it does, however, teach the immortality of those who have been transformed in character through Christ; that immortality coming through the second coming of Christ and the resurrection. His next attempt is to learn what modern science and research reveal. But he is forced to admit, when he reaches his last chapter, that with all the light he can draw from the history of the doctrine and the hope of man through the ages, and from modern science and psychic research, the argument is still incomplete and not wholly convincing. We learn that the soul aspires after immortality, hungers for existence, shrinks from death, but the question is still left unsolved, and in the darkness of uncertainty; and every candid human research will result in the same. We wish that the author could have heartily pointed us to the only uncovering of the dark, dismal future, in the Gospel of Jesus Christ. In that we have life and immortality brought to light; but it comes not through the inherent immortality of man, but through the gift of God by Christ Jesus.

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"Our Darlings' A B C Book."

By Isabel C. Byrum. Gospel Trumpet Company, Anderson, Ind.

The aim is to make a little book of A B C's in color in which the letters are in bright red and very large, with rhymes of Bible facts on the one page of the opening, while on the other side is a little story concerning the person or thing brought out in the rhyme. For instance, "B" stands for bears, and on the other side is the story of Elisha and the children. "C" is for Cain, and on the other side is the story of how Cain slew his brother. Illustrations accompany these pictures. It seems to us it would have been worth more if the small form of the letters had been in colors as well as the capital letters.

There is somewhat of the usual exaggeration in the telling of the Bible stories. For instance, David the strong young man who slew the giant Goliath, is represented as "a little boy" who saw a giant trying to scare God's people. But on the whole it will be an interesting, helpful book to the children; one that the little ones will prize for its bright coloring as well as its Bible stories.



Looking Homeward

THE dawning of the great eternal day
That saints and sages have desired to see,
Is lighting up the world with glowing ray,
And faith tells us of greater joys to be.

O time! thy work of sin is nearly done;
The righteous reign of peace, biding its time,
Is almost here; I see the omens come
That tell we're nearing now a better clime.

O can it be that we are nearing home,
Beyond the reach of sin and all its train,
To a bright world where it can never come,
Our conquering Jesus ever more to reign?

I gaze with transport on the blessed scene,
And long to bid farewell to time and sin.
A few more days, perhaps, to come between,
And then I hope to hear the "Enter in."
MRS. PAULINE ALDERMAN.

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Our Island Missions

Java

LETTERS of interest are coming in almost every day from the different islands of our great mission field. Our missionaries in Java are very much encouraged by the additional help given them. We have received some very good letters from them of late. One item of interest is the fact that our missionaries were invited to a conference of the Dutch missionaries in Java. The other day we received a picture of the group of missionaries attending this conference, and could clearly pick out four of our workers. Matters of interest relating to the progress of their work were considered. While our people were invited to the conference, before it was over they were made to understand that our people were invited to *leave* the colony, and work in other fields. But our work has entered Java to stay; and we believe that notwithstanding the opposition of these missionary bodies, progress will be made, and souls will be gathered out to follow the truths of this last great message and be saved in the kingdom.

While our missionaries were attending this conference, a little girl four years of age, a daughter of one of our missionaries who went to the conference, was left at home in the care of one of the young lady workers. This lady writes a very interesting letter about this little girl, Elva. She says:

"To-day at our Sabbath-school, she prayed in Malay a sweet, unconscious prayer; and the little Javanese, Yeen, knelt by her side. It was enough to touch one deeply. The sick Javanese come to be treated, as usual. Sister Thorpe told us the methods they have used. We have had several patients to treat each day. Some come miles and miles. The other day we washed a wound, and I asked little Elva (who speaks Malay well) to tell the man that I could wash and bind up the sore, but I could not heal it, only Jesus could do that. She did so freely, and added of her own accord: 'Jesus is soon coming. If we are good, we may go with Him; if we are not, we can not. We must be good.' 'And a little child shall lead them.' It is a sweet picture to see this little child sitting

down between two brown natives, with 'Ministry of Healing' on her lap, telling them the meaning of the pictures."

This item shows what children can do in the mission field.

Literature for the Islands

We are planning to supply literature as fast as possible for our island fields, to sow these fields with tracts and papers. We have now planned to get out some somewhat pointed tracts in all the different languages spoken in the East Indian field,—in Javanese, Soedanese, Mandoerese, Battak, Dutch Malay, Singapore Malay, in Chinese,—so that when our workers are distributing tracts they will have one on each of the sub-



Javanese Meat Sellers

jects of present truth for every man they meet. We have the manuscript for these tracts already, and are planning to get them translated as quickly as possible. Brother Munson, who has had a long experience in island work, has been for years engaged in translating some books and tracts for the East Indian field. He leaves with his family the last of the year to locate in Java. He will continue his work of translating.

An edition of Bible studies prepared some years ago for Fiji, has been exhausted, and the book is now being revised and enlarged. "Early Writings" also, in the Fijian, is now in manuscript, ready to go to the printer.

A book of Bible readings is about to be prepared in the Raratongan language. Our island papers are scattering the truths in different islands, and are well received. Letters come in frequently from interested readers.

Australia

Our work is onward throughout this island continent. The Lord's blessing has attended the preaching of the Word. During the last few months, a number of people have accepted the message.

The Strike

At the present time the circulation of literature in some parts of our field is greatly hampered by the coal strike. Twenty-five thousand men are out of employment as the

result of this strike, and factories are closing almost daily, and shops are turning off their employees in large numbers. Business in many places has been almost paralyzed. At the time of writing, the conditions are very serious. The mine owners and the strikers all seem very firm in their decisions. It is hard to tell how long this may continue. It is feared that a general strike will take place. These things are prophetic; and we are reminded in God's Word that we are living in the last days, when there will be great conflicts between capital and labor. God calls upon His people at this time to be patient, knowing that the coming of the Lord draws nigh.

J. E. FULTON.

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Miscellaneous Notes

BROTHER D. F. TARR reports from Buffelsfontein, South Africa, seventeen adults who had decided to obey the truth.

A CHURCH of twenty-one active members was organized at Pannonia, Colorado, by Brother W. F. Kennedy recently.

THE *South African Missionary* records the death of Elder William Haupt, a faithful, devoted laborer in that field.

THERE is a bill before the Senate in Peru to grant entire religious liberty. If it passes, this will be a great help to Protestants throughout the country, our own people included.

BROTHER SUTTON, a canvasser in Iowa near Mount Pleasant, organized a Sabbath-school near his home not long ago, and recently six of the members took their stand for Christ. They will unite with the Mount Pleasant church.

A GOOD old sister, Lydia M. Smith, of Loveland, Colorado, seventy-six years of age, writes that she has read the Bible through four times in less than three years. She reads four chapters daily, and feels that she would miss a great deal if she did not read every day.

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The Methodist Episcopal Church sent during the year 1909 \$300,000 to Africa for missions. This is good. Much more doubtless is needed—not only money but men.

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The financial report of our Mountain View church was rendered at a recent meeting; from which we take the following items: Our entire list membership is 239, which includes many non-resident members. The resident membership does not exceed 200. From that 200 was received in tithe, \$5,347.52. Many of these are non-wage-earners, for there is a goodly membership of children and young people who are attending school. The average tithe for the resident membership is \$26.75. In addition to this there were paid for missions—home and foreign—church school, and various needy enterprises, \$5,000 more, making the whole amount over ten thousand dollars. There was paid directly to foreign missions over \$683 in

the three yearly offerings, \$1,200 in all to foreign missions. The last annual offering to missions amounted to \$294, as against \$160 the year before.

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Work To-day.—When Jesus calls men to His service, it is not to work next week, or to-morrow. It is, "Go work to-day in My vineyard." "Behold, now is the acceptable time; behold, now is the day of salvation." Then, brother, sister, go to work now. Leave the selfish pleasure, the selfish pursuit of gain, the selfish dignity, and work for souls to-day, now. Those needing help may be in your own household, may be your own neighbors, your own relatives. Help them to-day. Speak the helpful word, do the helpful deed, now.

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Do You Want an Easy Time?

THAT easy time may cost you your soul. William Hetherington, of England, uses this striking illustration of the necessity of effort on our part:

"A beekeeper told me the story of the hive,—how, when the little bee is in the first stage, it is put into a hexagonal cell, and honey enough is stored there for its use till it reaches maturity. The honey is sealed with a capsule of wax, and when the tiny bee has fed itself on the honey and exhausted the supply, the time has come for it to emerge into the open. But, O, the wrestle, the tussle, the straining to get through that wax! It is the strait gate for the bee, so strait that in the agony of exit the bee rubs off the membrane that hid its wings, and on the other side it is able to fly. Once a moth got into the hive and fed on the wax capsules, and the bees got out without any strain or struggle. But they could not fly, and the other bees stung them to death. Are you congratulating yourself on having an easy time, no hardness, no difficulties, no cross? Beware lest, like the bees, you lose your wing-power and perish miserably in the dust."

—★★—

Sabbath-School Birthday Card

THE Sabbath-school Department of the General Conference has prepared a Sabbath-school birthday card which affords each teacher an easy and delightful way of remembering birthdays. This card is said to be appropriate for all ages, but will be especially appreciated by the youth and children. It has been prepared with Sabbath-school teachers and classes in mind. It is lithographed in seven colors, on a fine grade of bristol-board, with a decorative spray of autumn leaves. The price, post-paid, five cents each. Sabbath-school Department of the General Conference, Takoma Park Station, Washington, D. C.

—★★—

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FOR missionary work, late, clean copies of SIGNS OF THE TIMES, Watchman, Life and Health, Review and Herald, Youth's Instructor, Little Friend, and tracts. Address Miss Sadie Wise, 34 South Pamelton St., Shelbyville, Ind.

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He Careth

WHAT can it mean? Is it aught to Him
That the nights are long and the days are dim?
Can He be touched by the griefs I bear,
Which sadden the heart and whiten the hair?
Around His throne are eternal calms,
And strong, glad music of happy psalms,
And bliss, unruffled by any strife—
How can He care for my little life?

And yet I want Him to care for me,
While I live in this world where the shadows be;
When the lights die down from the path I take,
When the strength is feeble and friends forsake,
When love and music that once did bless
Have left me to silence and loneliness,
And my life song changes to sobbing prayers,
Then my heart cries out for a God who cares!

O wonderful story of deathless love!
Each child is dear to the heart above.
He fights for me when I can not fight;
He comforts me in the gloom of night;
He lifts the burden, for He is strong;
He stills the sigh and awakes the song;
The sorrow that bowed me down, He bears,
And loves and pardons, because He cares!

— Author Unknown.

— ★ ★ —

Harmful Reading Habits

By Mrs. Luella B. Priddy

READING merely to pass the time is worse than useless. Not only is valuable time wasted, but the mind itself is injured by a careless habit of skimming over page after page, without giving thoro attention to the matter perused. The mind becomes lazy. The reader prefers to read some light literature to engaging in vigorous thinking for himself.

This is one of the harmful effects of novel-reading, but it is not the only one. The mind accustomed to that class of reading-matter which excites the emotions, but which does not incite to right action, develops a visionary individual. He may plan great things, but his plans seldom materialize. There are many people endowed with good intellects, and who have had good educational advantages, who never reach the heights of knowledge or usefulness that they might have reached.

The mind as well as the body needs food. We need to use discrimination as to quality and quantity in selecting our mental as well as our physical food.

The claim is sometimes made that novel-reading is a benefit because of giving an insight into human nature. We might ask the question, Which is the more reliable information,—that which we gain by observing men with whom we come in daily contact, or that which is acquired by a study of fictitious characters which may be more or less untrue to life, and are frequently examples of depravity? Undoubtedly the former.

But it is often contended that the reading of such literature develops the imagination. This is probably true; but to develop the imagination in such channels can not benefit the individual. The imagination makes the unseen appear real. If one reads the description of real persons and places, and of the glories that await the redeemed, he will find ample scope for the imagination in legitimate channels.

The reading of fictitious literature is a detriment to the Christian experience of those who would lead the divine life. The reader often has his feelings moved by that which he knows is not true. When the story is finished, the matter drops from his mind. When the heart is stirred by a presentation of its sinfulness, the emotions subside, the sense of reality slips away, and there is no serious amendment of life.

Exciting literature does not lead to a love for the good old Book. A young woman who had become much addicted to the habit of reading novels, desired to become a Christian, to abandon this evil habit, and instead, to read her Bible; but she could not interest herself in the Sacred Volume. Its sublime language had no charm for her. When she attempted to read it, her mind wandered to other things. She felt grieved and condemned, but knew not what to do. A neighbor read to her, and led her to look to the sinner's Friend, who is ever ready to help the helpless back to the safe path.

The world is flooded with evil literature. "Give me the daily that gives the fullest account of the ——— murder case," said a man as he stepped into a news stand. His mind had fed upon exciting and horrible things until he was eager for his mental stimulant, just as the liquor drinker craves his glass when he begins to feel the lassitude and depression that result from his last indulgence.

Parents, be careful what mental food is placed before your children. Tales of ghosts and goblins, murder and rapine, will have their baleful effect. The reading-table may be a stepping-stone to the heights of wisdom; or it may be a weight to drag those who sit beneath its lamp, down to the regions of darkness.

The inexperienced feet of childhood and youth need wise guides to lead them along the path of knowledge. Good literature is one of the most important means of acquiring knowledge. In our reading there should be a definite end in view. It is impossible to read everything. We should select that which will make us wiser and more useful, that which will aid us in the preservation and restoration of health, and that which will point the soul heavenward. Do not neglect the Bible. It is the torch that lights the misty past, the lamp that guides our feet along the slippery paths of life, and the beacon that illuminates the future.

"Give attendance to reading," says the Inspired Volume. 1 Tim. 4:13. Nehemiah tells us how they read in his day: "So they read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading." Neh. 8:8.

To become a good reader requires practise. Gather the family around the evening lamp, and read aloud from some good book or paper. With a dictionary and other helps

at hand, let some one look up every word and statement that is not understood. Discuss the subject that has been read. It will drive out gossip and foolish jesting.

Make the reading hour so pleasant that the children will not care to slip around the corner to read trash with evil companions. It will be a golden chain to bind parents and children together in one common interest. It will make home better, purer, and happier.

— ★ ★ —

Pure Air and Correct Breathing— Their Value

By D. H. Kress, M.D., Director of Washington
(D. C.) Sanitarium

II. How to Ventilate



THE time was when people worked in the field, and slept in rudely constructed homes through which daylight and air were admitted on all sides. Very little thought needed to be given to purity of air. But since this rural life has been exchanged for city life, and work in the field for office work, and the loosely thrown together hut for the modern air-proof dwelling, some plans have to be developed whereby the foul air may be diluted and removed, and pure air admitted. An opening at the top of a window directed toward the ceiling, and an open fireplace, form a splendid ventilating system. If a stove is in the room, by running a pipe containing a damper, from the elbow at the back of the stove to within three or four inches of the floor, the outlet of impure air can be regulated. This is the best ventilating system for the ordinary living-room. The cool air is at the top while the warm, impure air is drawn up the chimney.

To supply the same quality of air in the inside of these dwellings that is found on the outside is impossible, since it would require a complete change of the air four or five times every minute. Therefore house dwellers, even where they have the best known system of ventilation, must be content with air that has in it some impurities not found in out-of-door air. For inside air we are forced to adopt a different standard of purity than for out-of-door air. As far as possible, therefore, it is well to live out-of-doors.

The beneficial effect of light and pure air may be witnessed by exposing to them bedding containing impurities. How sweet the bedding is at night after such exposure during the day. Sunlight and air have the same beneficial influence on the human body. The organic impurities which are constantly forming in the body and oozing through the pores of the skin, in the absence of light and air undergo putrefactive changes, and develop foul and offensive products, which when reabsorbed or inhaled produce disease. The body needs exposure to pure air in order to be kept sweet and clean.

There are those who religiously exclude

the night air from bedrooms, believing it to be harmful. Night air is the only kind of air we have to breathe at night. It is only a question of whether we will open our windows, and breathe the pure night air, or keep them closed, and breathe impure night air.

In order to keep the air in rooms as pure as possible, it is necessary to have more than one opening. There should be an inlet for the pure air, and an outlet for impure air, in every ventilating system. These openings should be as nearly opposite each other as possible. The air must be kept circulating. Unless this is done, the air surrounding the body soon becomes so thoroly impregnated with impurities that it becomes dangerous to health. Sleeping in rooms in which the air stagnates is responsible for the lack of ambition, and the good-for-nothing feeling, frequently experienced early in the morning, and which call for the morning narcotics. Infants are often injured by sleeping in closed rooms with tobacco-using parents. Many an infant's life has been sacrificed in this way.

Impure air not only injures health, but dulls the mind; it makes less acute the judgment and the ability to discriminate between right and wrong. It dampens the vital fires, and decreases energy. No one can be what God designed him to be physically, intellectually, or morally, who is content to dwell in poorly ventilated rooms, and breathe impure air.

— ** —

Not Amputation nor Pneumonia, but Rum

I WAS at a hospital when an ambulance came tearing at the door, with a man whose leg was crushed from mid-thigh down. He was placed upon the operating table, restless and moaning. "O doctor," he said, "will it kill me?" and the good, blunt man of science answered, "No, not the leg; but the beer may do you up." And it did. The limb was removed quickly and skilfully, but the clean aseptic cut had really no chance to heal, because the general physical degradation of beer no surgeon's knife can amputate. When life and death grip one another, beer stabs life in the back.

A friend of mine was taken with pneumonia. He was a splendid specimen of physical manhood, forty-six inches chest measure, and set up like a Greek god. To the amazement of his friends, he died in the first onslaught of the disease. The comment of the doctor, whom I knew very well—his comment in private—was curt, but eloquent: "You can't bank on a fine physique when pneumonia grips a drinker. When life and death meet in a tug of war, drink takes the graveyard end of the rope." The liquor traffic is against the safety of the people, tried by these tests.—*John G. Woolley.*

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Notice

THE next class in the St. Helena Sanitarium and Hospital Training School for medical missionary nurses will be organized Monday, April 4, 1910.

Owing to the large number and great variety of cases that flock to this institution for relief, and the wide experience thus offered the students both in surgical and general hospital nursing, the course is especially strong from a practical missionary standpoint. In addition to the opportunities for missionary work at the sanitarium, the San Francisco Dispensary, which the institution has taken over, affords training in city mission work. The institution has also undertaken to open up mission work in China the present year, thus giving those who desire, a definite foreign mission field for which to prepare and upon which to enter when their course is completed.

Twenty-five consecrated young men and women, whose desire it is to enter the work for the sake of fallen humanity and not for profit, are wanted to join this class.

There are also classes in Bible, history, and music for the regular workers.

Send for the training school catalog by addressing: Dr. H. F. Rand, superintendent, or Mrs. S. J. Whitney, secretary, Sanitarium, Napa County, Cal.

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WE are desirous of securing the services of ten graduated or trained nurses at once. Apply St. Helena Sanitarium, Sanitarium, Cal.

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PUBLISHED WEEKLY

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PACIFIC PRESS
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MOUNTAIN VIEW, CAL., FEBRUARY 8, 1910

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

For further particulars, subscription rates, etc., see page 15.

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This issue is quite thoroly filled with the discussion of the symbol of the two-horned beast of Revelation 13. We hope it will be faithfully studied. If any of our readers see reason against the application we are making of it, we shall be glad to hear from them. There is very much more which might be said upon the subject.

The annual meeting of the Pacific Press Publishing Association was held according to law, January 24, at Mountain View. We have not space in this number to note more than the fact of the meeting and one or two items which will be of interest to our readers. More will be given in our next issue. We were glad to greet so many of our members and friends from different parts of the state, and to mark the interest that was manifest in the meeting. Resolutions were passed, the substance of which we will give later. The Board of Directors elected for the next year are as follows: H. W. Cottrell, C. H. Jones, H. G. Childs, H. H. Hall, E. A. Underwood, E. T. Russell, C. W. Flaiz, E. E. Andross, M. C. Wilcox, W. M. Healey, George A. Snyder, B. R. Nordyke, J. O. Corliss. This gives a Board of thirteen, in harmony with the action

taken last year, instead of seven; scattering it pretty well over the book territory controlled by the Pacific Press.

Our next week's issue will consider the mark of the beast, and its enforcement. One of the most solemn warnings of God's Word is against the worship of the beast, and the reception of his mark. One of the most awful penalties mentioned in the whole Word is against those who are receiving the warning as recorded in the 14th chapter of Revelation. What this means will be told to our readers next week. This will not be all the number will contain, however. There will be many other things of deep importance connected with it.

We were glad to greet at our annual meeting, Elder J. N. Loughborough, one of the aged men connected with this message, and one who has been preaching it for more than fifty years. Altho now nearly 78 years of age, he is in remarkably good health and spirits. About two years ago he began a journey around the world, leaving San Francisco for Australia, and returning by way of Europe and New York, visiting South Africa and other countries en route. He has traveled 47,500 miles, 30,000 of which were by sea. During all this time he has never been seasick. He has attended on his trip 580 meetings, at 358 of which he spoke; and he returns in better health than when he left home. We hope that his life may be spared for many years yet.

The Nature of the Sabbath

It is not for the mere resting upon the seventh day that we contend. It is not to lead men to refrain from physical labor on that day that we labor. This is not the Sabbath-keeping required of God. If this were all, civil laws might suffice, and compulsory observance might be beneficial. But this is not the requirement; it is not the essential idea of the requirement. God says, "Remember the Sabbath day, to keep it holy." He who does not keep it holy does not keep it at all.

He who is not holy can not keep the Sabbath. Man can be made holy only in Jesus Christ, and that by faith. Jesus Christ in the holy Sabbath, and Jesus Christ in the heart wholly given to Him, find sweet concord, and the Sabbath is hailed as "a delight," and "honorable." Isa. 58:13. He who knows Christ, knows the works of Christ in him; and he who knows His works, knows His rest, twice blessed in the Sabbath.

This is the nature of true Sabbath-keeping. It is to call men to the knowledge of this blessing that we labor. "Blessed is the man that doeth this; . . . that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil."

There has just concluded in our home church a series of studies on Religious Liberty conducted by Elders Cottrell, Corliss, and Healey. These have been of great interest and very instructive. Altho the weather has been inexpressibly bad, the attendance has been good. The great principles of the equality of men by right before the civil law, God's regard for the rights of all men, have been set forth very clearly and strongly. We believe that good only can come out of it.

Just as we close the forms of this number the Pacific Union Conference, including in its territory the state conferences of California, Southern California, Utah, and Arizona, is opening in Mountain View, with a good attendance of delegates from all parts of the field. It bids fair to be one of great interest.

Regarding wireless telephony it is said that the record is held by Lieutenant-major Orana of the Italian navy. He has spoken 250 miles.

Help One Another.—The apostle's exhortation to his brethren is, "Edify one another, even as also ye do." The better English of the first phrase is, "Build up one another," or, "Build one another up." It is sad, but human beings many times are engaged, and often professed Christians, in tearing one another down. The Christian way is to build one another up. Here is unbounded room for holy temples in God's kingdom. There is no need of strife or emulation among His children. If He in His wisdom does not want us in one place, if we are truly His, He has a better place for us. But wherever we are placed, let us "edify one another." Thus only can we be truly built into that temple of which Jesus Christ is the corner-stone.

It has been said by some that hypnotism could not suggest criminality unless the one hypnotized was naturally a criminal. A Swiss girl, however, recently brought before a London magistrate, made the plea for her defense that she was hypnotized by another woman. The magistrate took this into account and released the accused on trial. She was a governess by profession, and is said to be of a timid disposition, and one easily influenced by a stronger mind.

The council of the Publishers' Association in England approves of the aim of the Circulating Library's Association in shutting out from circulation as far as possible all indecent publications, or publications that tend to degradation. The Society of Authors of the same country points out that the "circulating libraries" can do more in this way than any other agency, because they are the ones who select the books offered to their readers. England is much more careful in this respect than America, but publications of a base character have been multiplying during the past few years.

"Attenuate and Weaken."—The *Messiah's Advocate*, referring to "conditional immortality," a doctrine held by most Adventists, well says that "the teaching that the spirit of man is an entity and exists as such apart from the body, is a fundamental departure from Adventural and therefore Biblical teaching, and logically fatal to the doctrine of man's present entire mortality, and therefore a compromise with error which will greatly attenuate and weaken the delivery of the advent message."

A Great Newspaper.—The Los Angeles *Times* of January 1 is at hand. It is the annual issue for Southern California, which the *Times* has been one of the chief agents in developing. This issue, of what would be equal to 248 pages, is certainly a great number. It is well written, well arranged, and well illustrated in black and white, with some fine color designs. And after reading it, one must conclude that Southern California is a great country of itself. Why should not Christians be as zealous in advertising the good things of the heavenly land?

The Christmas issue of the *San Francisco News-Letter* contains a large number of special photo-engravings which splendidly illustrate the progress made in the building of that city by the Golden Gate since the earthquake and fire. The city has made astonishing advance. Would that she had advanced morally also. The price of the *News-Letter* number is 25 cents.

Belgium officials declare that there is better rule promised for the Kongo, and they feel sore because criticism of the Kongo State government is still kept up. Surely every one who does not delight in cruelty, will be glad that the fearful regime of the late King Leopold is over in Kongo.

Bread the Cause.—Dr. J. W. Stagg, president of the Alabama Presbyterian College, a noted scholar, declares that bread will be the cause of the next revolution, and that that revolution will be sure to come within the next few years unless there is an exodus from city to country.