

SIGNS OF THE TIMES

Important Articles in This Number



In God Alone Is Our Strength . . .	3
Revolution and Riots in Europe . . .	9
The World's Christian Citizenship Conference	11
Are There Signs of Christ's Coming? .	4
Christ and the Sabbath (Bible Reading)	8
The Sure Word of Prophecy . . .	5
Our Bible Band	2

(For full Table of Contents see last page)



"IF YE WILL INQUIRE, INQUIRE YE."

This Inquirers' Department is conducted for the purpose of helping those who are studying the Bible. The answers are oftentimes only suggestive. They are never to be considered infallible, only as they agree with the infallible Word. The writer who may answer them does not consider that his opinion is infallible. He will simply give the best that he has, and plead with the inquirer to search the Word. Such questions only will be answered as, to the editors, seem to minister to the good of the readers and to the mission of the paper. We can not answer repeatedly in the same volume questions upon the same scripture. The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable. No letters are answered which do not contain the name of the writer. It is well always to enclose stamp for reply.

3309.—The Destruction of the Wicked

Will you please explain Eze. 28:18; Rev. 20:9; Amos 3:6; and Isa. 45:7? I do not see as they are in harmony with each other.
G. N.

It will help our inquirer if he will but consider that these are but different phases of the same question. Eze. 28:18 simply shows us the destruction of Satan, here called the king of Tyrus, on account of his own sin and iniquity. Sin has within it the potency of its own destruction. "Sin, when it is finished, bringeth forth death." James 1:15. That brings the death of Satan. In that great judgment-day Satan and all his branches, responsible moral creatures who have utterly rejected God and His righteousness, and have identified themselves with sin, have by that very course placed themselves among the inflammable things ready for the burning. The fire from the glorious presence of God (Isa. 30:27, 28; Heb. 12:29) shall serve to devour sin, and then burn everything and every one identified with sin, so that it will literally be true that "therefore have I brought forth a fire from the midst of thee; it hath devoured thee, and I have turned thee to ashes upon the earth in the sight of all them that behold thee." Rev. 20:9 teaches nothing else but that the burning glory of God will devour the wicked, for the wicked themselves are inflammable in the presence of that glory. Amos 3:6 and Isa. 45:7 do not refer to evil in the sense of sin, but in the sense of judgment; and yet in all the judgments which come upon the wicked, they come not from some arbitrary act of God, but as the just and logical result of transgression, in harmony with that profound truth expressed in 1 Cor. 15:56, "The sting of death is sin; and the power of sin is the law." It is the perverted law of God that slays after all.

3310.—Cain's Son Enoch

Gen. 4:17 says that Cain had a child by the name of Enoch. Is this the same as that spoken of in Gen. 5:24?
B.

No, it is not. The Enoch of Gen. 4:17 lived before the one of Gen. 5:24. Enoch, Cain's son, had a son named Irad, and a grandson named Methuselah, and other descendants. But Enoch of the fifth chapter was the son of Jared, and his son was Methuselah. Reading the context it will be seen they could not be the same. The Enoch of the fifth chapter is the one referred to in Jude. It will be seen that he is the seventh generation from Adam,—Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch.

3311.—Gentile and Heathen

Do "Gentile" and "heathen" and "stranger" mean the same? Please give Scriptural proof.
W. B.

Not always the same, but generally. Almost invariably the term is applied to the nations outside of Israel. Comparison between the Common Version and the Revised Version will help us very materially in this. In nearly all cases where our Common Version reads "Gentile" in the Old Testament, the American Revised Version reads "nations." Take, for instance, "I will lift up Mine hand to the Gentiles." Isa. 49:22; 54:3; and many other places. The Hebrew word is *gōee*, and is defined by Strong, "a foreign nation; hence, a Gentile." It is also translated in our Common Version "Gentile," "heathen," "nation," "people." Take, for instance, Lev. 25:44; 26:33, where the Revised Version gives "nations," and in nearly all the other cases in the Old Testament. It is "nations" in the American Revised Version where it is "heathen" in the Common Version. All are rendered from the same word *gōee*; that is, peoples outside of Israel. There are a few cases where the American Revised Version renders "heathen." Of course, these were *strangers* outside of the fold of Israel.



Schedule for Week Ending December 31

Sunday	December 25	Psalms	139-144
Monday	" 26	"	145-150
Tuesday	" 27	Revelation	1-4
Wednesday	" 28	"	5-9
Thursday	" 29	"	10-14
Friday	" 30	"	15-18
Sabbath	" 31	"	19-22

—★—

THE first two days of the week conclude the book of Psalms, Psalms 139 to 150. Very full and beautiful are these psalms. Very searching is Psalm 139. How full of hope and cheer are Psalms 145 and 147.

The last five days—altogether too little time—cover the closing book of the Bible, the Revelation, written by John about the year 98 A.D., revealing the wonderful visions of God given him. It is addressed to the seven churches, a figure representing the church of God in all its various phases to the end.

Its prophecies cover the entire Christian era in a sevenfold way; and each of these lines of prophecy is itself sevenfold. It is a wonderful drama of earth's history, especially during the Christian era, closing ever and always with the triumph of God's children in the everlasting kingdom of our Lord. No book in the Bible includes so many other books in its references, unless it be the book of Genesis. Constantly it refers to the lessons of the past, and to the symbolic prophecies which God has given in Ezekiel, Daniel, and Zechariah. It is not a hard book to understand, to the mind that is open on the Godward side. Special blessing is pronounced upon those who will read and do it, and it is placed in its own fitting position at the close of the Scripture canon. The first book of our journey tells us of that sinless Paradise which God made for His children at the beginning of the race. We have followed them down through their fearfully crooked pathway of sin and misery and death and trouble till we have come to the close of the book of Revelation; but that book closes with the everlasting triumph of those who are faithful, and places in prospect before us the glorious kingdom of God, in which "there shall be no more curse."

—★—

Schedule for Week Ending January 7, 1911

Sunday	January 1	Genesis	1-4
Monday	" 2	"	5-8
Tuesday	" 3	"	9-11
Wednesday	" 4	"	12-16
Thursday	" 5	"	17-19
Friday	" 6	"	20-22
Sabbath	" 7	"	23, 24

—★—

A NEW year! A new month! A new week! A new beginning of our Bible journey! Never a traveler passed through an interesting land but that he wished he could see it again, and go once more over the same journey. Never a man who has spent years in and around forest or mountain, that did not again and again, if opportunity offered, go over the old paths. But the Bible is more and better than any or all of these. So in the words of Moses, "Come thou with us, and we will do thee good."

—★—

Suggestions on Chapters 1 to 3

Analysis

- I. The creation of heavens and earth. 1:1, 2.
- II. The creations and formations of the six days. 1:3-31.
- III. The crown of the week—the Sabbath. 2:1-3.
- IV. The earth and man before the fall told in particulars. 2:4-25.
- V. The temptation. 3:1-5.
- VI. The fall and its consequences. 3:6-24.

Brief Notes

1. **Genesis**, the Greek name, meaning "generation." The Hebrew title is *Bereshith*, "in the beginning," the book of all beginnings.

"Genesis is the seed-plot of the whole Bible. It is essential to the true understanding of its every part. It is the foundation on which Divine Revelation rests, and on which it is built up. It is not only the foundation of all truth, but it enters into, and forms part of, all subsequent inspiration, and is at once the warp and woof of Holy Writ."—*Companion Bible*.

2. **"In the beginning."**—A period preceding earth's reckoning of time, when "the foundations of the earth" were laid, and "the morning stars sang together, and all the sons of God shouted for joy." Job 38:4-7. See also John 1:1-3; Prov. 8:22-29.

3. **Without form and void**, better as in A.R.V., "waste and void," nothing growing upon it, empty of life. The Spirit, the mighty invisible power of God, brought cosmos out of the chaos; and the first three days of the week completed "the world that then was." 2 Peter 3:6.

4. **The first day** of that first week of time came when the fiat of God brought light and divided the night and the day. "God said" begins each day. "First day—day one. The word 'day' may refer to a prolonged period when used without any qualifying words. But when qualified with a numeral (cardinal or ordinal), it is defined and limited by it to a day of twenty-four hours. It is further limited here by its boundaries, 'evening and morning,' as well as by the seventh day."—*Companion Bible*.

5. **Firmament**, better "expanse" (See margin), something spread out.

6. **After his kind**, verses 11, 12, 21, 24, 25. The *Companion Bible* well remarks, "Evolution has no answer to this."

7. **Creature** of verse 24 comes from *nephesh*, soul.

8. **In Our likeness**.—"In any case the 'image and the likeness' is physical, not moral. Man fell and is a moral ruin, but some physical likeness to *Elohim* still remains. Compare Gen. 9:6; 1 Cor. 11:7; James 3:9."—*Companion Bible*.

9. **Replenish** means fill, and is so used elsewhere.

10. **Seventh day**.—Samaritan and Septuagint versions read for the first "the seventh," "the sixth." But a part of God's work in the making of that week was the making of the Sabbath memorial day.

11. **A living soul**.—There is absolutely nothing in the record of man's creation which indicates that he is immortal.

12. **Tree**.—These trees are suggested: "Knowledge, man's ruin; the cross, man's redemption (Acts 10:39); the Tree of Life, man's regeneration (Rev. 2:7; 22:2)."

13. **An help meet for him**.—Not a helpmeet, nor help mate, but a help fit for him, his counterpart.

14. **Yea, hath God said**.—Not a question, but a suggestion as to the unreasonableness of God's instruction. Satan tells two falsehoods: (a) "Ye shall not surely die" (See 2:17); and, (b) "Ye shall be as God." On one all idolatry and Spiritualism are based; on the other the immanence of God in man apart from Christ,—both fearful and fatal errors.

15. **The seed of the woman**—Christ, the one Person around whom all the promises revolve.

16. **Keep the way of the Tree of Life** so that sinful man should not live forever. Man's only hope of eternal life is through faith in Jesus Christ.

(Continued on page 13)

Sigms of the Times

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

For Terms, See Page 15
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In God Alone Is Our Strength

By Mrs. E. G. White

WHEN the Christian worker is pressed by the adversaries of God and His truth, and is thus brought into difficult places, he should remember the example of Christ, and learn from it not to be presumptuous. Instead of rashly attempting to make a providence for himself, he should patiently wait for God to deliver him. And none should feel that they have a right to ask for an interposition of divine power in their behalf, simply that they may be saved from personal annoyance, or that they may not suffer humiliation and anxiety. The great inquiry should be, How can God be glorified, and His truth vindicated?

In their encounters with the enemies of the truth, Christians should move in the strength and fear of God, as did David when he met Goliath. There were assembled the armies of Israel and Philistia, and before them stood the giant, his massive form towering high above other men. He was armed with a spear like a weaver's beam; upon his brow was a helmet of brass; his body was inclosed in a coat of mail; greaves of brass were upon his limbs; and a target was between his shoulders. And listen! From this mighty giant, this trained man of war, comes the challenge, ringing out on the still air, "I defy the armies of Israel this day; give me a man, that we may fight together."

The proud boaster struck terror to the hearts of the men of Israel. But David asked, "Who is this uncircumcised Philistine, that he should defy the armies of the living God?" And David said to Saul,

"Let no man's heart fail because of him; thy servant will go and fight with this Philistine."

Was it presumption that led David to

and the bear when he was watching his father's flocks in the wilderness.

In obedience to the royal command, the king's armor was placed upon David, the heavy helmet of brass was set on his head, and the sword of Saul was girded upon his thigh. But David could not go out with these; he had not tried the king's armor, and was unaccustomed to the use of the sword. With a staff in his hand, and a sling for his only weapon, he went to meet the boastful champion of the Philistine host. When the proud giant saw his antagonist, he scornfully and indignantly asked, "Am I a dog, that thou comest to me with staves?" And he cursed David by his gods. After this outburst of passion, he exclaimed with lofty disdain to the youthful shepherd who had accepted his challenge, "Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field."

David's heart was not in the least intimidated; for he knew in whom was his trust. "Thou comest to me," he said, "with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand," "that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord

saveth not with sword and spear: for the battle is the Lord's, and He will give you into our hands."

With what anxious interest do both armies watch the unequal combat! The Philistines and many of the Israelites think David foolhardy; but this is but for a moment. As he runs to meet Goliath, he adjusts a stone in the sling, and presently it has sped to its



(FOR ARTICLE, SEE PAGE 6)

think that he might be a match for Goliath? Was it a spirit of pride and self-sufficiency that made him dare to meet this mighty warrior who was defying the Israel of God? David had none of this spirit. Modest and unassuming, he did not make this declaration trusting in his own wisdom, skill, or power, but in the strength of God, who had delivered him out of the paw of the lion

mark, and is imbedded in the forehead of the giant. A dimness comes over his sight; he reels, and falls heavily to the ground, like some mighty oak overthrown by a lightning stroke. Consternation seizes upon the Philistines, and they make a confused and hasty retreat. The warriors of Israel, with a shout of triumph, follow the flying hosts, and the victory is complete.

Here we have an example of lofty courage, of a humble but living faith. David's trust was not in himself, neither was his motive a selfish one. But he was ready, in the strength of God, to meet Israel's foe, to test Jehovah's might against a heathen giant, that he might "take away the reproach from Israel." This was the divine plan for distinguishing David, Israel's future king, and for humbling the adversaries of the true God.

Those who are loyal to God, keeping all of His commandments, will meet a spirit of opposition similar to that which David encountered. Learned men, proud and boastful in their supposed superiority, will feel, as did Goliath, to despise the little band who are loyal to God. Many of these never graduated from a college; but, with the Bible in their hands, they stand in defense of the truth of God, and vindicate His Sabbath, which has been trodden beneath lawless feet. But the Lord can make His strength perfect in man's weakness. If, like David, men will forget self, and seek to honor God and to vindicate His name and His truth, He will work mightily with them, and crown their efforts with success. But there are many who take the glory to themselves if the work of God is prospered in their hands. They become proud and self-sufficient, and flatter themselves that their success is owing to their own superior abilities. Prosperity would often prove the ruin of the one thus honored of the Lord. Our compassionate Father in heaven pities the weakness of our nature, and bears long with our follies. If this were not the case, He would not have given His Son to come to a fallen world and bear the buffetings and temptations of Satan, that He might show men how to overcome.

When, in the providence of God, we are brought in contact with these revilers, and find ourselves in positions of peculiar trial, we should not allow ourselves to become irritated at their provoking taunts and insulting words, which are calculated to throw us off our guard, and lead us to reply in our own spirit. Neither should we make rash moves to free ourselves from these unpleasant positions, where we must suffer humiliation and defeat.

In the presence of opposers of the truth, and while in conversation with them, Christians should be careful not to exalt self or to utter a word to provoke or irritate. Let them taunt and sneer if they will; but go straight forward as tho you heard them not. Ofttimes the greatest victories are gained through silence. Self may clamor for vindication; but silence gives time for reflection and prayer, and for God to speak to the soul. Silence is an evidence, not of weakness, but of strength, and is often more powerful than the strongest arguments.

The people of Christ are His representatives upon the earth. They are to labor for the salvation of souls. This is the purpose for which our Saviour made His advent into the world, and He was steadfast in carrying out that purpose. He did not allow Himself to be diverted in the least from His great work. He was not swerved from His

course by the opposition of His enemies, or the flattery of His friends. In this, as in all things, Christ is our example. We must be diligent and faithful in the work that has been committed to our hands. We must reach the people, not through the strength of argument merely, but through the mighty power of God working through our efforts.

Signs of His Coming

By Roderick S. Owen

Will There Be Signs?

THE temple built by Zerubbabel, and repaired and beautified by Herod, was indeed a massive and attractive structure, awakening pride and admiration in the breast of every loyal Jew. And why should it not? Was it not built by their fathers? Had it not been the center of the worship of their nation for about five hundred years? Had not God said that the "Desire of all nations should come to it and fill it with His glory?" And was it not to become a house of prayer for all nations? Yet Jesus beheld all its dazzling splendor in sadness, and viewed its throngs of worshipers in pity.

His disciples thought Him unappreciative, and so we read: "And Jesus went out, and departed from the temple: and His disciples came to Him for to show Him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." Matt. 24:1, 2. Startling as this statement was to them, it was not new, for the prophet Micah had said, Zion shall "be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest."

With the words of the Master resting upon their minds, they thought of the temple foundations, settled as they were in the very rocks of the mountain. They viewed its massive walls composed of huge blocks of marble, some of which, according to Josephus, were twenty-five cubits long, twelve cubits in breadth, and eight cubits in height. To them it seemed so solid, so substantial, that its destruction must mean the destruction of the world.

An Important Question

With these confused ideas in their minds they came privately to Jesus afterward, as He sat upon the Mount of Olives, and said: "Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" The Saviour did not reprove them for their inquiry. He did not tell them that there was no possible chance of knowing anything about the time of His second coming or when the world would come to an end. On the contrary, what He had said to them was intended to awaken the spirit of inquiry, to which He was glad to respond.

How much God's people will need instruction concerning this great event, and how carefully they will need to consider what

He has said, is shown in the fact that His first words of reply were a warning. "Take heed," said He, "that no man deceive you. For many shall come in My name, saying, I am Christ; and shall deceive many." Matt. 24:4, 5.

Jesus would not have given this warning had it not been needed. Then how carefully we ought to study the instruction given, so that we may not be deceived. In referring to these deceptions a second time He says, "There shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." But the elect are only those who abide in Christ, or those in whom His words abide. Hence only those will escape deception whose minds are filled with and held by the Word of God.

With the solemn fact before us that all things earthly must be dissolved, that heaven and earth shall pass away, and that nothing will stand excepting that only which has the eternal Word for its foundation, sad indeed will be the bitter wail of the deluded and deceived; but happy will be that people whose God is the Lord, and whose trust is in Him.

There Will Be Signs

The disciples asked, "What shall be the sign of Thy coming?" The reply of the Master as well as many other scriptures, shows that there will be not one sign only, but many; for says the prophet Joel, "I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come." Joel 2:30, 31. And Luke, repeating the words of the Saviour, said, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke 21:25, 26.

Here are presented two great classes of signs divided between heaven and earth; while the latter class, or those in earth, are divided also into two kinds; namely, those in the physical world, or such as affect the elements, and those in the political and social worlds, or such as affect nations and society.

How merciful our heavenly Father has been in thus placing high in the heavens,

among the great luminaries of earth, signs which, like the sun, moon, and stars, will pour their warning rays upon the children of men; while on the earth itself He has set up signs which, like the electric lights and gas-jets erected by men, are flashing forth their fitful rays, manifesting by intermittent but increasing light that the great day is just at hand. Indeed, there are signs of Christ's coming. God has given an abundance of them. Are we watching for them as one would watch for the morning? Are we looking for them when He said He would give them? Are we making it our first business to prepare to meet our God?

[Our next article is "Signs in the Sun and Moon."]

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The Sure Word of Prophecy

By H. C. J. Walleker



ALL Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. This surely also includes prophecy, which is simply history written beforehand. There are many who take the false position that the prophecies can not be understood; but notice what the Lord Himself says about this: "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever." Deut. 29:29. The revealed things are for us to understand. The Lord pronounces a blessing upon him "that readeth," and them "that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Rev. 1:3. It is well also to remember that this statement is found in a book which is called a *Revelation*, meaning something revealed; but many, even ministers, claim that these things can not be understood. But when people deny the prophecies which show so plainly that we are living in the last days, and that the second coming of Christ is near, we see another fulfilment of things foretold in the Word. Read 2 Peter 3:3, 4.

The social and moral condition of the last days is also spoken of in the Word, comparing it with the days of Noah. Matt. 24:37-39. If this simply had reference to those who make no profession of religion, it would not be so bad; but the sad part of it is that these people profess to be Christians, since they have a form of godliness. 2 Tim. 3:1-5. This condition, which the Lord through His servant told us of about 1900 years ago, is very manifest in the so-called Christian world to-day.

The financial condition in the last days is also plainly marked out in prophecy. There has never been a time in this world's history, when wealth was heaped together as at the present time. Fabulous fortunes are accumulated in a short time; and very often this is done by fraud and oppression of the poor, and keeping back the wages of the laboring class. James 5:1-6. This is a sad condition, and it brings strife, hatred,

and violence, between the classes. Murder and bloodshed are no uncommon thing to-day; but of this time our Master says: "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:8.

Our Saviour calls special attention to the prophecies of Daniel, as recorded in Matt. 24:15, and this at a time when He was telling His disciples of the destruction of Jerusalem, and the signs that should be forerunners of His coming and the end of the world.

We will notice that the Lord has spoken

Will He Never Come Again?

By G. W. Scot

To a well-known Scottish air

WHILE our Saviour is on high,
Closing up His work for men,
Many hearts, near breaking, cry:
"Will He never come again?"
Will He never come again?
Will He never come again?
Thousands yearning, near to die;
Will He never come again?

Thou hast redeemed us on the tree;
Our hearts are Thine, dear Jesus!
Whate'er the price of loyalty,
Paying it will please us:
For Thou saidst, "I come again,"
For Thou saidst, "I come again,"
Help us serve Thee faithfully,
For Thou saidst, "I come again."

Worldly gain is not our quest;
The cross, the cross our star shall be.
Satan's lures are naught at best.
We will love and trust in Thee,
Knowing Thou wilt come again,
Knowing Thou wilt come again.
From vain things we would be free,
Knowing Thou wilt come again.

The way of life Thou hast made plain;
Our trials Thou art sharing.
Sometimes we sense Thy sorrow, pain,
Death, disgrace, despairing.
But Thou art to come again,
But Thou art to come again.
We may die at nerve and vein;
But Thou art to come again.

Prophets fair, but false, deny
Thou wilt come to reign as King.
"Search His Word," is our reply,
"See fulfilled near everything."
And He soon will come again,
And He soon will come again;
So we lift our heads and sing,
And He soon will come again."

Whatever here our lot may be,
'Tis but care, or toil, or strife;
But when our Lord's dear face we see,
We shall enter into life.
So we look for Him again,
So we look for Him again;
Living for eternity,
So we look for Him again.

by the prophets, using similitudes and symbols to set forth great truths. Hosea 12:10. He also says that they should be specially plain in the last days. Hab. 2:2, 3; Dan. 12:4, 9, 10. In the prophecies of Daniel there are different lines of symbolic visions, which give us the rise and fall of nations clear down to the time when the everlasting kingdom of God should be set up. In the second chapter is opened before us one of the grandest records in the whole book, giving us the history of the world from the time of great Babylon, in all its pomp and glory, down to our own time, and the final destruction of all earthly powers. Eight short verses of the Inspired

Word tell the whole story. Let us notice it briefly: The king of Babylon, Nebuchadnezzar, had a dream in which he saw a great image, whose "head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. . . . A stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Dan. 2:32-45.

The head of gold represents the Babylonian kingdom. This is clear from the fact that the other parts of the image represent kingdoms, which were to rise one after another. The next kingdom, Medo-Persia, was represented by the breast and arms of silver. Medo-Persia conquered Babylon in the year 538 B.C. They bore universal sway for 207 years, when they were subdued by the Grecians (represented by the brass) under Alexander the Great in 331 B.C. Later the Romans, symbolized by the legs of iron, subdued the world, and ruled with her iron hand, from about 161 B.C. until it was broken and divided. This division took place between the years 350 and 476 A.D. All this has been fulfilled, but there still remains one part unfulfilled, and that is the setting up of the fifth kingdom, the kingdom of Christ. It will surely come, and be as literal as the other kingdoms before it. As the first part of this prophecy has been fulfilled, just as surely will this part be fulfilled. There can be no question but that our Redeemer will soon come and put an end to sin. "The days are at hand, and the effect of every vision." Eze. 12:23. Our eyes may deceive us, and our ears may fail to hear correctly; but the prophetic Word is unfailing, infallible, and will surely be fulfilled.

The sure word of prophecy shines out into the darkness, throwing light upon the future. Let us be awake, and discern the signs of the times.

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No Time

THOSE who have the most time usually have the least. Those who have nothing to do are the longest about it, and are oftenest late and hurried at the end. An early start and a steady pace take the slowest through the race. The tortoise out-traveled the fox, for he kept on, while the fox slept by the roadside. Saved pence make men rich—saved minutes make them wise. Half the time spent in dreading a job is sufficient to do it, and half the time spent in dreading a lesson will be ample to learn it, if we go about it. Never whine, repine, nor grumble. Be up and about your business. You say you have no time; you have all the time there is—sixty minutes in every hour, and twenty-four hours in every day.—Anon.



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"Let the Revelation speak and tell what is truth. . . Uplift Jesus as the center of all hope."

VIII. Sardis

THE ancient city of Sardis was the opulent and luxurious capital of the renowned kingdom of Lydia, proverbial for its riches. Its last king, Croesus, was conquered by Cyrus, who is said to have found treasure of the value of \$600,000,000. Sardis then passed to Alexander and his successors.

Under the Romans it rapidly declined in rank and importance. It was destroyed by an earthquake in the reign of Tiberius, but was rebuilt by that emperor's order. Its inhabitants bore ill repute among the ancients for their voluptuous habits of life, slaves to the abominable goddess Cybele, where the ruins of her magnificent temple existed. We have no mention of a Christian church in this place in the Bible save in the Revelation. It was a fitting symbol of the post-Reformation churches. The ancient, opulent, voluptuous city is now a heap of ruins. A little village close by, called Sart, is composed of a few wandering Turkish tribes.

The Answer of the Text

[The answers to the questions are from the American Revised Version. Omitting questions, and disregarding sometimes the capital at the beginning and the period at the close of an answer, the text may be read continuously. In notes and comments both versions are used without designation.]

1. How does the Master introduce Himself to the congregation at Sardis?

"And to the angel of the church in Sardis write: These things saith He that hath the seven Spirits of God, and the seven stars."

2. What does He assure them that He knows?

"I know thy works, that thou hast a name that thou livest, and thou art dead."

3. What admonitions are given?

"Be thou watchful, and establish the things that remain, which were ready to die: for I have found no works of thine perfected before my God.³ Remember therefore how thou hast received and didst hear; and keep it, and repent."

4. What solemn warning is given?

"If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee."

5. What redeeming feature was found in Sardis?

"But thou hast a few names in Sardis that did not defile their garments: and they shall walk with Me in white; for they are worthy."

6. What promise is made to the overcomer?

"He that overcometh shall thus be arrayed in white garments; and I will in no wise blot

Scripture Lesson

Rev. 3:1-6

Common Version

1. And unto the angel of the church in Sardis write; These things saith He that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

2. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy.

5. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the Book of Life, but I will confess his name before My Father, and before His angels.

6. He that hath an ear, let him hear what the Spirit saith unto the churches.

his name out of the Book of Life,⁷ and I will confess his name before My Father, and before His angels."

7. What final admonition is given?

"He that hath an ear, let him hear what the Spirit saith to the churches."

Note and Comment

1. "Sardis."—The meaning of the name may have significance given by some as "song of joy." If so it would rightly apply to the various Protestant bodies which broke from the thralldom of Romanism and found freedom in Christ; but alas, this condition did not continue. "The seven Spirits of God."—First brought before us in 1:4, but here affirmed as the possession of Christ. Rom. 8:9 shows the Spirit of God and the Spirit of Christ to be synonymous. Jesus declares that the Spirit "shall bear witness of Me." John 15:26. We may therefore know that the Spirit message was Christ's message, and that it will agree with His word and works in all things. He who has the fulness of the Spirit of God endows with His Spirit His messenger whether angel or man.

2. "I know."—He would have us remember the solemn, searching, condemning, comforting fact that He knows. How it affects us depends upon our relation to Him. We may hide from priest or preacher, from father or mother, from wife or husband; but we can not hide from Him whose eyes

are "like a flame of fire." He sees, He knows. How much better it is not to want to hide from Him, but to have a heart open to all His mighty molding life for good. "Thou hast a name that thou livest."—How good it is, when the child of God is converted, his name is written in the Book of Life, he is one of the living ones bound in the "bundle of life." Luke 10:20; Phil. 4:3. There Moses' name was written (Ex. 32:32), there are written the names of the church of the first-born (Heb. 12:23), there many in Sardis had been written, recorded among the living. "Thou art dead."—That too was recorded before the Omniscient One. Nothing could be sadder—to have a name among the living and yet be dead, dead in apathy, coldness, indifference, worldliness, sensuousness, backsliding. Sardis, who sang her song of joy, had defiled her garments by union with the world. Her formal profession or great prestige in the world may mislead others, but not Him of the seven Spirits. How fitting is the application to the great popular churches of the world since the aggressive days of the past. It is not our testimony, it is theirs. Listen to one of a vast number:

"The class books [of the church] are filled with the names of unconverted men and women. Official members may be found in box, dress-circle, and parquet of opera and theater. Communicants take in the races, and give and attend card-parties and dances. The distinction between inside and outside is so obscure that men smile when asked to unite with the church, and sometimes tell us that they find the best men outside. . . . The enforcement of the unmistakable letter of the Discipline for a single year would cut our membership in half, bankrupt our missionary society, close our fashionable churches, paralyze our connectional interests, and leave our pastors and bishops unpaid and in distress. But the fact remains that one of two things must happen—the Discipline must purge the church, or God's Holy Spirit will seek other organized agencies. The ax is laid at the root of the tree. The call is to repentance. God's work must be done. If we are in the way, He will remove us."—From an editorial entitled "To the Church of Methodists Write," in the "Western Christian Advocate" (Cincinnati, May 19, 1893), a Methodist Episcopal paper.

The great Methodist Church we can not believe is worse than many others, or has more worldly members. One mighty evidence of the backsliding in Christendom is the appeal to the state, is the minister in politics, is the union of religion with the state. Union with the world and the state is separation from Christ, and separation from Christ is spiritual death.

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3. "Be watchful."—It is a strong term,—wake up and watch; "Awake thou that sleepest, and arise from the dead." Eph. 5:14. "Become what thou art not." Vincent phrases the thought, "Do what there is every inclination not to do." "Things that remain."—Not all the good had gone from Sardis. There are truths, principles, still. Establish them by letting them into the heart and out in the life. Inactive, they too die out of the heart. "No works . . . perfected."—No works made full, complete. "Ye did run well," Paul says to one church. So did the post-Reformation churches; but worldliness and human wisdom entered, and when new truth pressed for recognition in heart and life, human wisdom's response was a hard and fast human creed. The profession of



THE SEVEN CHURCHES OF REVELATION II AND III							
	EPHESUS ¹ 00	SMYRNA ³ 00	PERGAMOS ⁵ 38	THYATIRA ¹⁷ 60	SARDIS ¹⁸ 30	PHILADELPHIA ¹⁸ 44	LAODICEA
BLENDING OF CONDITIONS							
THE SENDER OF THE LETTER	The Master of Assemblies	The Living One	The Warrior	The Judge The Tried One	The Omniscient One		
APPROVAL OF THE CHURCH	Patient Labor True to God Hating Error	Faithfulness in Poverty and Trial	Loyalty under Trial	Love Faith Patience Ministry	A Few Pure Good Profession		
REPROOF OF THE CHURCH	Departed from First Love	None	False Teaching Tolerated	False Teaching Received	Dead Formality		
EXHORTATION	To Repentance and First Works	Fear Not Be Faithful	Repent	Hold Fast	Repent Watch Establish		
WARNING OF CONSEQUENCES	Removal of Candlestick	More Tribulation	Christ's Antagonism	Reward of Deeds	No Work Perfected		
CALL TO HEAR	All Concerned in Salvation	To All	To All Harken	Victory over Nations Morning Star	White Raiment Acknowledged		
PROMISES TO THE VICTOR	Tree of Life	Life Forever	Hidden Manna New Name	All Harken	All Harken		

Note the division of each of these epistles in the column at the left, and the application of this analysis to Ephesus, Smyrna, Pergamum, Thyatira, and Sardis. Other diagrams will be added till the great prophecy of the church is complete, when we shall be able to look through the whole at once.

The Rainbow of Promise

ALL day long the tempest raged, the waves lashed high, the rain poured in torrents, the dark clouds hung heavy over that sea on which many frail barks were battling with the elements.

Night was approaching, the long, dark night of despair, which would shut away all hope of human assistance.

But look! the storm is breaking! Away on the western horizon there is a rift in the clouds; the sun is peeping through. Now he shines forth in resplendent glory, making the rain-drops sparkle like jewels, and the foam-capped waves atinge with gold.

Far off in the eastern sky the once black clouds are aglow with glory, for they are spanned by a beautiful rainbow—the bow of His promise—reflecting in sevenfold measure His love and care.

Hope is kindled anew in the hearts of the weary mariners; and with brighter hopes, with lighter hearts, and with steadier hands, they bend every nerve to reach the other shore.

Troubled mariner on life's sea, are you discouraged? Do the dark waves of sin beat upon your frail craft? Are you losing hope, and ready to sink in the great sea of doubt and strife?

Lift up your eyes, and behold yonder light-fringed cloud. Amid the rain of trial and temptation and discouragement, the Sun of Righteousness is bursting through the dense clouds, and lo! the dark sky is aglow with the seven-hued rainbow of promise—the covenant bow of our Father's presence.

Take courage, faint heart, and remember that the great Sun of Righteousness is ever sending His bright beams of light toward His trusting children below, and the fiercer the storm, the stronger the blasts, the heavier the rainfall, the brighter and more beautiful to the trusting heart is His rainbow of promise.

KATHRINA BLOSSOM WILCOX.

Protestantism—"the Bible and the Bible alone"—was good; but it could not be said to be full, perfected, complete, till the human creed power was forever broken, and the church was standing upon the Word, believing, living the Word, in its very fullness.

4. "Remember . . . how;" not so much the what as the how. The what rests largely with God; the how with us. In the Christian life and service the heart—the affections—is more important than the mind. The most ignorant loyal soldier in the American Revolution was better than the brilliant Benedict Arnold. Loyalty is better than knowledge. The promise is not that the brilliant, or the intellectual, or the student, or the philosopher, will He guide in judgment and teach His way; but "the meek will He guide in judgment, and the meek will He teach His way." Meekly, humbly, hungry for God and His salvation, Protestants received the great principles of truth in the Reformation. Human greatness and pomp and power were nothing; God and Christ and the Holy Spirit and the Word were everything. But when the storm and stress of battle for God, of persecution for Christ's sake, of trials, of poverty, were over, and the growing cause became popular, worldliness came in, human wisdom became exalted, and the Christ life leaked out of the broken cisterns of men. Sardis should return to the meek, humble attitude of a needy, empty suppliant before God; then she would receive and hear and keep the very fullness of the truth and light and power. The reception of the very fullness of God's truth rests upon the attitude of the human to the divine.

5. "If . . . not."—O Sardis, the dread message must be given, the sure result must be stated. If thou shalt not watch—awake (See note 3), I will come as a thief. Christ's coming is life to His own. That great, dread day when He shall leave His throne of interceding priest for sinful men, when the judgment shall have closed, when He comes in to view the guests, a little while before He appears in the clouds of heaven, is spoken of as coming as a thief. That day will not so overtake His people, for they are watching (1 Thess. 5:3); but it will come as a thief upon all who do not believe, who do not watch, who do not repent of everything un-Christly.

6. "A few names."—Names stand for persons, for characters. These have held fast and do hold fast to Christ; they are the salt in the great Protestant churches. They are the godly among the worldly, the true among the false; they are those true to all they see, opposed to the false and the vile. As they have kept themselves undefiled by the world, Christ will clothe them in the white garments of eternal righteousness; for in Him "they are worthy."

7. "White garments."—The robes of God's righteousness given in Christ Jesus—a result in the overcoming. "The Book of Life" contains God's roll of characters worthy of eternal life. Every soul of earth is called to one of these names and characters. These characters are in the plan of God's eternal purpose concerning this earth, and the names of these characters were written in the scroll of life from the foundation of the world. Rev. 17:8; 13:8. These characters are foreordained. When a soul accepts God's call, his own name is entered into that book as a candidate for the eternal character; if he fails, his name is blotted out; if he overcomes, he receives the eternal name, to him "the new name."

8. "Confess his name."—Confessing Christ is giving one's self to Him in heart, by word, in conduct. "Every one therefore who shall confess Me before men, him will I also confess before My Father who is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father who is in heaven." Matt. 10:33. It is highly honorable for us to confess Christ here, our greatest Benefactor; it will be glory eternal for Him to confess us there as those who have prevailed to bear the new name, wear the crown, and be enrolled in the scroll of eternal character. The confession is public in both cases.

9. "What the Spirit saith."—The Spirit bears the messages of Christ. These messages are not alone for Ephesus and Smyrna and Pergamos and Thyatira and Sardis, but for you, reader, and for me.

Few of us use to the full the resources of happiness that are available. Happiness depends upon the treatment of what we have, and not of what we have not.—E. J. Hardy.

"SCHOPENHAUER said that the invention of playing cards was a striking proof of the emptiness and vacancy of the human mind."

Parables

By F. D. Starr



HE reasons why the Master spoke in parables to the people are clearly given in the Bible. This method of instruction was in use in the days of the Old Testament writers. As will be seen by John 16: 25, 29, a parable is a proverb, and a proverb is a parable. The marginal rendering is "parable," while that in the regular reading is "proverb." The Proverbs of Solomon might, according to the Greek title found in the Septuagint, be called the Parables of Solomon.

There are two Greek words that are rendered either "proverb" or "parable." John uses one of these, while the other three Gospel authors use the other. Both these words are used in the same way in the Old Testament Greek. A proverb seems to be a very short parable. The idea is that of teaching by illustration, a very forcible method. It would seem as if there could be no excuse for any one in whatever vocation in life for not understanding the Saviour's teachings after He has used the occupations in which we are daily engaged as illustrations of His work.

A very common complaint among the people when they are appealed to in regard to Scripture study, is that they are very busy people, that they have to work for a living, and so their minds are diverted from spiritual concerns, and they can not be expected to know much about eternal things. The people who thronged about the Lord to listen to His teachings, were also toilers for bread. To accommodate this class the Saviour likened His work to their work.

About Him were many fishermen whose lot was severe, sometimes to toil all night and catch nothing. To them and to others He said the kingdom of heaven was like the fisherman's net and consequent labor. Whenever the poor fishermen from that time went to their ordinary toil, they would naturally say, The Master said our labor was like His; and their minds would be drawn toward, not away from, the great concerns of eternity.

Shepherds were numerous in that part of the country. The life of this class of toilers is well represented by that ancient shepherd, Jacob: "In the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes." Gen. 31: 40. The next time one of them was called to keep his flock by night, he might beguile the weary hours by remembering what the Good Shepherd who was to lay down His life for the sheep, had told the multitude about the "ninety and nine" and the search for the one lost sheep.

Keepers of vineyards came to listen to the great Teacher. Had any of them had the experience recorded so long ago in prophetic lore: "They made me the keeper of the vineyards; but mine own vineyard have I not kept"? Cant. 1: 6. See also Isaiah 5. Their diligence in connection with the vineyard of the Lord of Hosts would be renewed by the earnest teaching of the Master in His interesting parable concerning their occupation. How could they help

thinking about the kingdom of God the next time they went to prune the vines or gather the grapes?

The festivities of the marriage ceremony were woven into the teaching of the Man of Nazareth to illustrate His work, so even the bewildering preparations for the nuptial occasion should but lead the contractors and friends to thoughts of the marriage of the Lamb.

The merchantman, seeking to increase his

When she sets herself to this task, she can remember that in mingling the leaven in the meal to prepare to make the loaves, her work is likened to that of the kingdom of heaven; so her work need not divert her mind from God and the future life, but rather lead her thought toward heavenly things.

What is esteemed to be more of a drudgery than sweeping the dusty floor? But even this is employed by the heavenly Teacher to illustrate the kingdom of God. What employment then need keep the soul from God?

Perhaps there is no more common occupation than farming, therefore our Lord's parables concerning the sower of the grain and the tares of the field will certainly interest in a personal way a very large number of laboring people. The tiller of the soil may have his mind directed above from the time he prepares the ground for the seed till he reaps and garners the golden grain. With him the important event is the harvest; for it he looks and longs and waits with patience. Without the harvest his well-laid plans of farming would come to naught. What is the harvest in the great Gospel plan? "The harvest is the end of the world." Matt. 13: 39.

How essential, then, is this grand culminating event to which sages and prophets have looked forward with so much glad anticipation. Let us not fail to learn the parable and its meaning.

Our Shelter in Time of Storm— Where?

By Delwin Rees Buckner

THE rushing waters of the angry flood
Against the castle on the cliff were dashed;
And yet the each wave still more furious crashed,
The castle still securely, firmly stood.
The houses built on the treacherous beach—
When scarce the raging tempest had begun,
Their frail, light timbers loosened one by one,
And drifted with the current out from reach.
O Soul, hast thou a care where best to build?
Upon the shifting sand, or lasting Rock?
If on the Rock's foundation, thou wilt stand
When strong Temptation's storm at last is stilled;
But thou must fall before the first hard shock
If thy sole hope is only placed on sand.

riches, and in fact nearly every legitimate calling, were used by our Lord in illustrating His Gospel teachings. Even the busy housewife could not complain that she was left out. What is more important than the making of good bread! Much of a woman's time is spent in this line of work.

Our Bible Reading

Christ and the Sabbath

1. What prophecies were given seven hundred and one thousand years before Christ, concerning Christ's attitude toward the law?

"Then said I, Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart." Ps. 40: 7, 8.

"The Lord is well pleased for His righteousness' sake; He will magnify the law, and make it honorable." Isa. 42: 21.

2. When Jesus came, what testimony did He bear to the truth of these prophecies?

"For I came down from heaven, not to do Mine own will, but the will of Him that sent Me." John 6: 38.

3. What did He say regarding His attitude toward the will of God as expressed in His law?

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

4. What did He say of those who disregarded and those who taught His law?

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5: 19.

5. What was His testimony respecting those who made high profession and yet disregarded the law of God?

"Not every one that saith unto Me, Lord,

Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." Matt. 7: 21-23.

6. What testimony did He give regarding the first day of the week?

Absolutely none. Eight times in the New Testament is the first day of the week mentioned, but in no instance is it said that the day is holy or sacred or should be observed in any other way than as a working-day. Jesus does not say that "ye are My friends if ye will observe some man-made institution;" but He does say, "Ye are My friends, if ye do whatsoever I command you." And He asks the pertinent question, "Why call ye Me, Lord, Lord, and do not the things which I say?"

7. How did the holy women who had been under His teaching for three years regard the Sabbath?

"And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23: 56.

8. What then may we conclude regarding Christ and His attitude toward the day?

That both by His life and by His teaching He confirmed the law of God and taught the immutability of the Sabbath. No stronger proof could possibly be given of the Sabbath itself than God's commandment, Christ's teaching, and Christ's example. All are in favor of the seventh-day Sabbath. None are in favor of any rival.



THE OUTLOOK

"Watchman,
what of
the night?"

European Letter

By Our Own Correspondent

THREE revolutions in one month is a big number for Europe in these days of "armed peace." And yet the statement is true of the past month, in which we have seen the beginning and end of a Berlin terror, a Portuguese revolution, and a French demonstration of anarchy. It almost made one think of 1848, when all European thrones were tottering.

Troubles in Germany

The troubles which have filled, during five successive nights, the working district Moabit in Berlin with bloodshed and devastation, is said by leading papers to have been the gravest event of this kind since the bloody week in Barcelona.

They began by hostile acts exercised toward laboring men who had remained at work, on the part of strikers, or as they are called, by "fox's hunt." The police intervened. Then something strange was witnessed: all the street-lamps and all lights in houses went out; and when darkness was complete, the unseen forces of disorder began to bombard the police with stones and even with revolvers' bullets. Stores were plundered, and kerosene fires were lighted in the streets.

Who could have believed, exclaims the "Post," a conservative paper, that in Prussia, in the capital of the German empire, the masses could exert the same nefarious influence, have the same possibilities of domination, as in Paris or in Barcelona? A mob committing the worst outrages, firing on the police, ruining the prestige and authority of the state—there are sad prospects for a case of war, when such things are possible when the barracks are full of soldiers.

Only the great energy and the well-known severity of the German police saved the Moabit quarter from a prolonged revolution. Of course, the Socialists, who are sure to be on the side of disorder, did not appreciate the success of the Berlin police. They call it intolerable brutality, while they look complacently at the savagery of the mob. At a recent Socialist congress

in Magdeburg, the plans suggested to the government by General von Bissing in a case of street revolution, were bitterly criticized. According to Socialists, a revolutionary party has a right, in their meetings and by means of their innumerable associations, to foment openly armed rebellion; but the threatened society has no right to protect itself,—an assumption which, as some one said, is either childish or hypocritical.

Revolution in Portugal

Hardly was the Berlin rebellion quelled when a West European monarchy eight centuries and a half old suddenly came to an end. And yet Portugal had seen the time when its banners, thanks to the wonderful success of its navigators, wafted over one coast of India,

over Brazil, Egypt, Arabia, Malacca, and the Molucca Islands. At that time, Spain occupied only the West Indies. All this grandeur passed, and now the monarchy itself has just disappeared before popular discontent at the uselessness of the reigning family.

Conspicuously and sadly was the Catholic clergy made equally responsible for the evils of the nation by the triumphant popular party. In their wrath, the people rushed madly against those men who were wont to speak to them about God and the church.

Abbot Lourenco de Mattos, director of the Catholic and royalist paper "Portugal," was one of the first victims of this spirit. His office was broken into by a mob, his printing-office pillaged, himself struck down and killed outright, and his corpse carried along the principal streets amid vociferous crowds.

Little or no harm was done to the secular clergy; but the regular clergy, or monks and nuns, especially the Jesuits, who were literally "hunted," were made to feel that their services

were not appreciated by the common people. One of the first acts of the government was to expel from five to six thousand members of the different religious orders—that is, those belonging to foreign nations—and to send home those native of Portugal.

The Portuguese are not irreligious, but rather superstitious, their principal object of worship being Saint Anthony. What they especially want in religious lines, is to be baptized and buried by a priest, and the privilege of having a few masses said when they feel like it. Besides that, they have little respect for their priests. A royalist, who is also a devout Catholic, recently said to a foreign journalist:

"The Portuguese clergy is a very strange one, in fact the last one on the scale. Here the rule is that a priest is married. In Spain a priest hides from his pews the sight of his wife, and does not own his children. Our Portuguese clergymen do not feel this bashfulness. They nearly *live* with their family, and honestly so. They do not abandon their female partner, and look out for their children as far as they can, using to this end all the privileges granted by the law."

How lamentable the situation of the Portuguese priest! How sad, in order to live according to God and na-



Berlin police in conflict with strikers and their supporters in the Moabit quarter of the city. The police have deemed it necessary to use both swords and revolvers. The strikers and their sympathizers used everything which could be used to hurl at the police—sticks, stones, bottles, chairs. In some cases the strikers extinguished the street lights.

ture, to pass for hypocrite, an impure man, and a perjurer before those to whom he is bound to teach truth and holiness! This is what Rome does for nations and individuals.

Trouble in France

Third revolution: Hardly had Portuguese events ceased from calling the attention of the world, when came the turn of France to pass through a few most critical days. Little did the railroad strike lack of being a regular revolution, and worse even. It has been asserted by responsible political men that a plot had been made between the Socialists and the royalist party, and that this strike was only a handle by which to overthrow the republic. However this may be, the German general Litzmann, commenting upon this event in the Berlin "Taegliche Rundschau," remarks that between the 11th and the 15th of October, France was at the mercy of a foreign aggression, from the fact of its railroads' being paralyzed. The next war, he says, if the war comes, will break out suddenly, and begin with blows given with the rapidity of lightning, which may be decisive, and in which the two adversaries will vie with each other in swiftness.

Knowing this, the French authorities must have felt some sense of the danger in which the country lay. In their plight, they resorted to a measure of which there is no case on record, and which succeeded in bringing the strike to an end as by magic. This consisted in declaring all the railroad men under military duty for a period of twenty-one days, and obliging them as such to wear a badge. This decree applied to upwards of 100,000 railroad men. But, as was remarked by a deputy at the Chamber, this will probably avail only once, and may not be used a second time.

The Paris correspondent of the "Journal de Geneve" writes to this journal under date of October 30:

"Never, since one can remember, has the Chamber seen a meeting interrupted by so many and such violent incidents. In leaving the hall, some said that this was a meeting of the Convention (of 1792). And indeed, one could not help thinking of the Convention. . . . The scene reminded one of the worst times of the Revolution."

The conservative paper "Le Temps" remarked:

"Meetings such as Saturday's (October 29) must inspire us with the gravest reflections. If the Chamber shall express a vote in favor of revolutionary violence, . . . the president of the republic must remember that he has a right to dissolve Parliament, . . . rather than to allow a Chamber enslaved by anarchy to jeopardize France and the republic."

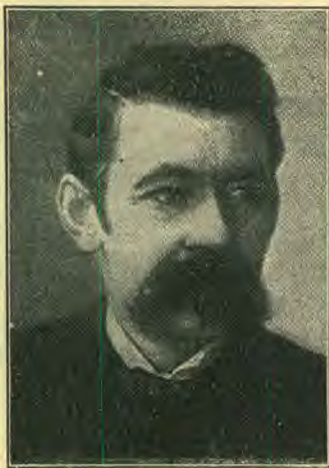
M. Raymond Poincaré, senator, member of the French Academy, speaking at Poitiers, referred to the same events as follows:

"To be or not to be is the question which is facing France to-day. . . . Yea, not France only, but the whole world is worked by ferments unknown up to this day, and not well-defined as yet."

Having happily ceased on the railroads, the trouble was carried into the Palais Bourbon. M. Briand's government was furiously attacked by the Socialist and revolutionist deputies for the manner in which it had brought about peace in the land. For several days, the Chamber looked and sounded more like a gigantic cage of wild beasts than like an assembly of legislators. A spectator thought that he could see the hideous face of the Jacquerie of revolutionary days.

M. Briand courageously and eloquently defended the action of his government. He unveiled the fact that the strikers' movement was "an enterprise of ruin and death against the country, and of which the strikers themselves were the blind instruments." Among other things, he read the following circular:

"Comrade. The comrades who are sending you this paper know you if you don't know them. They ask you in the night from June 1 to 2 [this was



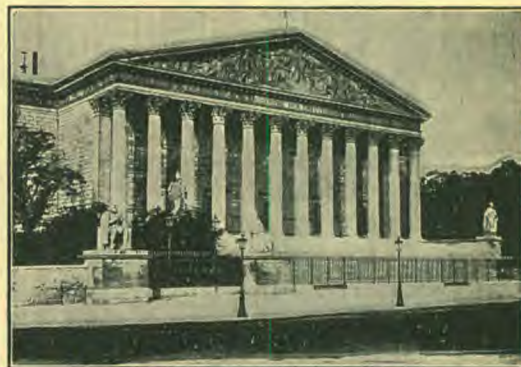
Mr. Briand, Premier of France

the post-office strike] to cut all the telegraphic wires within your reach and to follow up the job as far as you can."

In the frightful parliamentary encounter which has just taken place in France, it must be said that the government and M. Briand were in a rather delicate position, and that self-justification was a rather hard task for them. A few years ago, one of the members of the government declared that a strike on the part of the laboring men in one of the public services was perfectly legitimate. M. Briand himself, formerly a Socialist leader, is known to have advocated the general strike with great ardor. His opposers did not hesitate in recalling this fact. While M. Briand was vigorously condemning the strikers, a deputy shouted, "Don't be too hard on them, they are your scholars!" Another one said to him, "You are the very one who converted me to Socialism!" Yet another: "This odious and repugnant role of provoking agent, Mr. President, you have played it yourself, by having us cowardly arrested after preaching the general strike yourself."

And when, answering from the floor, in the midst of exasperating clamors, M. Briand spoke against the "fox's hunt," Citizen Colly was seen leaving his bench and leaping forward, shouting: "ARISTIDE! ARISTIDE! TOI AUSSI, TU L'AS FAITE, LA CHASSE AUX RENARDS!" (Aristide! Aristide! you took part in it yourself, the chase of foxes!) Going still further, the party of anarchy penetrated into the premier's private life and abused him in the most abominable manner.

As one witnesses such scenes, he is forced to ask himself how long any kind of free government can last in a nation where the spirit of order and decency has sunk so low. Can it be that France is again ready for anarchy? Has she entirely forgotten the lessons of 1793?



Chamber of Deputies, Paris

And is she preparing to renew the experiences of an atheist and Jacobin revolution at a time when all nations are talking of progress?

JEAN VUILLEUMIER.

Gland, Switzerland.

— ★ ★ —

A Dread Children's Disease

THE most alarming danger to the children of this country to-day is the rapid spread of the disease known as infantile paralysis. According to an article in *Hampton's Magazine* for December there are from 20,000 to 25,000 cases of the disease in the United States at present, and authorities place the minimum number of cases since 1905 at 100,000. The article is written by Dr. Jacolyn Manning, who was secretary of the West Wisconsin District Medical Society, and in charge of the work of stamping out the epidemic there. During the past year Dr. Manning has made a specialty of the study of infantile paralysis, and her field has been national in scope. The following extract from her article shows the fearful ravages of the disease:

"This disease, infantile spinal paralysis, has prevailed in epidemic form in the United States during the past four summers. In 1907 it swept the North Atlantic seaboard. In 1908 Wisconsin was visited by an epidemic of five hundred cases reported by me. The Massachusetts epidemic of nine hundred and twenty-three cases in 1909 was reported by Dr. Robert Lovett, of Boston. Pennsylvania has reported eight hundred cases for the summer of 1910. Rhode Island, Minnesota, Iowa, the Dakotas, Nebraska, Kansas, Washington, and Idaho—all have paid fearful toll, while other states have not been exempt."

"Statistics are difficult to get, as the disease has been placed but lately on the reportable list by the boards of health of the most seriously menaced states. A conservative estimate from authoritative sources places the minimum number of cases since 1905 at 100,000. There are from 20,000 to 25,000 cases in the United States at present. Of every hundred cases fifteen resulted in death, ten completely recovered, and sixty or more were left with permanent paralysis of one or more limbs. This means that six or seven children in every ten attacked by the disease, are doomed to go through the years without the complete use of their bodies, a small percentage with both legs useless, some with a leg or an arm withered, some with feet clubbed and misshapen—but all handicapped in some degree for the race of life."

— ★ ★ —

M. Henri Dunant of Geneva, founder of the Red Cross Society, died October 30 at Hilden, Switzerland, aged eighty-two years. His attention was called to the needless suffering in war when he took part in the battle of Solferino in 1859. Soon after, he started a movement which led to the calling of an international conference by the Swiss government in 1863, followed in 1864 by the Geneva Convention. Nine articles were adopted at this convention, which were signed by forty governments, "for the ameliorating of the condition of the wounded in the armies in the field." In order to carry out the provisions adopted by this convention, the Society of the Red Cross was established through the labors of Mr. Dunant.



The coal yards of Kupper & Co., where the Berlin riots originated. The portrait is that of Mr. Nile of the London "Daily Mail," who with three other journalists was severely injured by the police.

The World's Christian Citizenship Conference

Article II

From Our Own Correspondent

LAST week reference was made to the object of this great gathering, and some expressions uttered by its speakers, showing the method by which it is hoped to gain their object. As before stated, they hope to secure an amendment to the Federal Constitution of this country which will permit the courts to decide criminal liability on the basis of Christian requirements.

Wrong Reasoning

The logic by which this demand is reached is unanswerable when one admits the premises assumed. Then, too, their antecedent proposition is so boldly asserted, and with such apparent pious candor, that few stop to question its firmness. The result is that their assertive methods of reasoning win many to their standard. As a sample of their process, I quote some of the opening words of a speech by Rev. W. I. Wishart in the Academy of Music. Said he:

"In the first place, I take it for granted that the nation is a moral personality; that it is a being with an intelligence, a conscience, and a will. I take it for granted, in the second place, that the nation, being a moral personality, is accountable to the moral Governor of the universe. I assume this without argument."

There is the basis of their whole system of reasoning. But any unbiased mind can readily see that a nation is not a personality, except as it is the aggregation of many personalities, and these of an extremely variable nature. To speak of this multiplicity of fluctuating units as a single moral individuality, is to beg the question, and to provide no foundation for the ultimate conclusion. But each succeeding step in their trend of thought rests on this unsustained and questionable elementary proposition.

Unless this can be maintained, their whole structure falls to the ground. To assume to call into unity of action by civil enactment all the minds of a nation, on the ground that they constitute a single moral personality, would be as futile and childish as to chase after the shadows of the rainbow. But these men say



American Academy of Music, Philadelphia, where the great mass-meetings were held

that while personal religion is all right, in the words of Dr. Carson, they feign to believe that

"it is not enough for individuals within the nation to accept and adopt the Gospel spirit. The nation as a moral personality must make the Sermon on the Mount its code."

Let us briefly examine this statement. It admits that individuals **WITHIN** a nation constitute the nation itself. How then can a nation, made up of many single units of individuals, form the Sermon on the Mount into a national **CODE**, except it be by first analyzing the sermon itself, and then specifying the requirements of its parts? But this is not all. Having done all this, the whole thing could then be formed into a code only by legislative enactment, which would give it the authority of civil law. Then pity the poor soul so rash as to assert his right of private judgment regarding the Sermon on the Mount. Who can fail to see that the end of all such manipulation of Bible teaching would place the individuals of a nation in the same plight as were the people of the Dark Ages?

Result of Such Legislation

This would be not only religion and the state intertwined, but it would be sectarianism in secular government, and clearly hostile to the very spirit of Christianity itself. That this would be so, is shown by the statement of one speaker who said:

"The Jew is without a country; and shall we allow the Jews to compel us to run our country according to their views?"

This sentiment can be construed to mean but one thing, and that is that the Jews, constituting but a very small per cent of the people of the nation, instead of being permitted to influence any public utility, must yield to an ideal Christianized (?) form of government, regardless of their religious preferences. And if the Jew is thus forewarned of what he may expect under the anticipated system of government, is it not reasonable to expect that all dissenters, Christian or otherwise, would receive a like treatment?

One speaker at the Christian Citizenship Conference deplored the treatment Jews are receiving in Russia. But there is no assurance, after the words quoted above, that the régime proposed by this movement would treat them a whit more humanely, to say nothing of Christianity. He who advocates the invasion of the sacred rights of the individual conscience, be he Jew or Mohammedan, declares himself hostile to the original doctrine of American citizenship, and also departs from the very first doctrine of Christianity, which requires one to love his neighbor as himself.

After quoting a portion of the old Coronation hymn, "and crown Him Lord of all," as these words proved his point, Mr. Wishart assumed that Christ is even now Lord over the "great political entities which we call nations," and that He is in fact King of "this great American republic." For this reason, he asserted, the name of

Christ, and the code of His government, should find recognition in the fundamental law of the land.

A New Vicegerent of Christ

If it be true that the nation is already Christian, as was constantly stated, then why

(Continued on page 14)



Rev. John Royal Harris, a prominent National Reformer, pastor of Shady Avenue Presbyterian Church, Pittsburg, Pennsylvania



Rev. J. S. Martin, general superintendent National Reform Association, and pastor of College Hill Reformed Presbyterian Church, Beaver Falls, Pennsylvania

Shiloh: the Man of Sorrows

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By Mrs. L. D. Avery-Stuttle

XLIV.—Plotting the Death of Lazarus

IO, Jazer! Whither goest thou at such a pace, man? Art thou pursued by the furies of Gehenna?"

"Is it thou, Demas? Wherefore dost thou mock me?" And the scribe, scarcely slackening his pace, hurried onward.

"Stop, man! for it is thou alone to whom I am sent by my master, even Annas the high priest; and, verily, I had thought to find thee at thine own house, whither I was sent!" exclaimed the servant, breathlessly hastening to overtake the scribe, and placing a rude hand familiarly upon his shoulder.

As if resentful of the fellow's boldness, and trying to avoid him, Jazer shook off the detaining hand almost fiercely; for he was in no mood to converse with any one, least of all an emissary from the palace of Annas. And so he turned hurriedly down an unfrequented street. But the sound of pursuing footsteps at last caused him to halt and turn his head impatiently.

"Look thou, fellow, I care not for speech with thee to-night, for my soul is sore vexed. Leave me, that I may commune with mine own heart!" And Jazer turned his uneasy, fiery eyes upon the man.

"Thou wast not in such hot haste when thou didst accept the bribe of the high priest, my master, to-day," sneered the other. "Wherefore art thou so lofty, as if already thou didst sit in the Sanhedrin? Verily, I know thy hidden secret, and the naughtiness of thine heart, O Jazer!" And Demas laughed boisterously.

The sun had already set on that eventful day, and the streets of the busy city were growing dark.

The scribe turned desperately, like a hunted animal. "What wilt thou? Deliver thine errand, and depart."

"Now thou speakest wisely, O Jazer. Why shouldst thou avoid me? Serve we not one master? Now will we sit here, even under the shadow of the great tower of Antonio, and I will tell thee my business, that no man may know but thee and me." And Demas lowered his voice to a deep whisper, and again grasping an arm of the scribe, forced him to be seated with him, on a piece of limestone rock which lay in the shadow.

"Forget not, O Jazer," admonished Demas, "that thou hast sold thyself to do the work of Annas and Caiaphas, as well as I; and truly the high priest payeth us handsomely. He hath already promised me half a talent of silver for the work I am to do for him, and he will give to thee even more, Jazer, if thou do thy work well."

At mention of the silver, the deep eyes of the scribe gleamed with a greedy light, and the tones of his voice changed to those of fawning cordiality as he made answer:

"Verily, a scribe of the holy temple could not serve the interests of Israel better than by doing the bidding of the high priest."

"Of a truth thou art a man of wisdom, O Jazer. Now I know that thou art also a friend of the man Lazarus, of Bethany—as indeed am I. But thou knowest, O Jazer, that after having walked from his sepulcher at the call of the Nazarene, this man is a constant proof of the power of the Necromancer. Indeed, many already believe on Him on account of this day's work—and that which their own eyes have seen." And Demas waited the reply of the scribe.

"Verily, Demas; but I shall declare unto all men, that this Nazarene worketh miracles through Beelzebub. Will not the common people believe the words of a scribe of the holy temple?"

For reply, Demas, the Sadducee, bent his body until his lips almost touched the ear of the scribe, and hissed:

"The man Lazarus must die! Come thou to-night, at the seventh hour, to the palace of Annas; and behold, Shaphan the rabbi of Nazareth will be there also, and two or three of the Pharisees. There it

shall be told thee what thou shalt do. Behold! the high priest hath bidden thee."

The next instant Demas arose, and without further word, hurried away down the darkening street, leaving the scribe alone.

It was a motley company that gathered at the seventh hour that night in a secret chamber of the palace of the high priest. This was to be a meeting in which every man present was accounted equal. There was to be no formality—no dignity. Annas and Caiaphas, about whose pompous persons to the ordinary Jewish mind, was thrown a sort of sacred halo, on this night had opened the door of the inner chamber of the luxurious palace as cordially to the hired assassin as to priest or scribe. The utmost secrecy was preserved, and the door swung not upon its hinges except by permission of the doorkeeper—a trusted servant of Annas, whom we recognize, even in the dim light, as none other than the man Demas.

At length the stated number had arrived: Jazer the scribe, Shaphan the rabbi, and one other—a burly ruffian of immense size whom Demas called Rufus.

This man, whom these sanctimonious priests would have scorned even to recognize at any other time, upon this occasion was welcomed. We have heard nothing from this man Rufus since the day of the murder of the prophet of the wilderness. We can not forget the part he acted in that horrible tragedy, nor that this is the son of Varro.

Besides these, there were present two or three others of the chief priests and Pharisees. In spite of the seclusion of the chamber, the lateness of the hour, and the improbability that any mortal ear could overhear their words, the conversation was carried on almost entirely in whispers.

"Of a truth," began Annas, "we all know that the peace of Israel is in danger; and if we allow this Nazarene to go unpunished, all men will run after Him, and the Romans will come and take away both our place and our nation." And Annas stroked his white beard nervously.

"What shall we do then?" asked the high priest, coming to the point in question cautiously; for every human heart, however hardened, must tremble at the bare suggestion of robbing another of life,—that wonderful thing which none but the Almighty can give.

"What shall we do?" repeated Caiaphas; "for this Necromancer endangereth the peace of the nation. I am told that this day He hath brought the appearance of a man—even Lazarus of Bethany—from his sepulcher." And Caiaphas raised his bulging eyes uneasily toward the scribe Jazer.

"The miracle was performed in sight of all the people, O Caiaphas!" responded the scribe impulsively.

The high priest raised a warning finger at the speaker, who cowered before him, and added quickly: "The high priests are the messengers of Jehovah, appointed by Him to safeguard the best interests of Israel. Surely we can best serve Him by doing their bidding. And of a truth," he added, rolling his sunken eyes sanctimoniously upward, and nervously adjusting the broad phylactery upon his arm, "it hath been decreed aforetime that the sorcerer must die; for even thus saith Moses in the law."

"The scribe hath well said!" responded Annas; "and since the man Lazarus but showeth forth the power of the Nazarene, is it not for the best interests of the nation that he die also?"

"But how shall we bring about the end of these pestilent fellows—these troublers of Israel?" It was Shaphan, the rabbi of Nazareth, who put the question.

"Is it not to settle this point that we are bidden to-night?" suggested Demas, the doorkeeper; "and see, I have brought Rufus, one of the guards of Herod, who hath lately come down from Tiberias

to Jerusalem, with his master, before the Passover. I have brought him that he may do thy bidding, O Annas; for verily, all men believe that this Jesus of Nazareth will go up to Jerusalem to the feast, that He may be crowned king."

"What do ye require of me?" interrupted Rufus, "and what will ye give me, O ye priests of Israel? Tell me of a certainty, that I may know; for ye be well able to give me my price, and to line my pocket with silver."

"The man Lazarus, of Bethany, must die!" explained Annas, in a hoarse whisper. "What is thy price?"

"But if I be not able!" exclaimed the ruffian mockingly, stretching out his giant arms toward the high priest.

"Thou art able," replied Caiaphas patronizingly.

"But who is this Lazarus?—A pestilent fellow, I have no doubt; but how shall I know him?"

"Jazer the scribe knoweth him well, dost thou not, Jazer? and behold—"

"Will it not be best, O Annas," interrupted Caiaphas, "on account of thine age and thy wisdom, to make known to these men those things which in thy wisdom—and mine—we have determined must be done for the safety of Israel?"

"And make thy words brief, O thou high priest," haughtily demanded Rufus, "for I am minded to return unto Herod, my master, before the rising of the sun."

"Verily, then," declared Annas boldly, stroking his long white beard with his wrinkled fingers, crossed by the straps of the phylactery, "verily it hath been determined that this scribe Jazer shall visit the house of Lazarus at Bethany, to-morrow, as the sun goeth down, and behold, Jazer shall walk with him in the garden. They two shall be alone,—they two. And thou, Rufus, shalt pass by that way, and smite him—the man of Bethany—that he die; for behold, he troubleth Israel. And verily, if he die, we shall declare boldly that he hath been all the time dead. And thou, Shaphan, thy part shall be to follow up this Sorcerer of Nazareth, thou and Demas with thee—for behold, He hath gone down to Ephraim, near the wilderness of Judea—and inform us of His whereabouts, that we may apprehend and bring Him to trial, that He may die. So shall the land rest!" And Annas rolled his fiery eyes sanctimoniously upward.

"What dost thou advise, Rabbi Shaphan?" questioned Caiaphas, well knowing the jealous nature of the rabbi. But this astute teacher had not been consulted soon enough, and he feared that the scribe Jazer was receiving a more important commission than had been accorded to himself; accordingly, he felt minded to disagree with the counsel already given, and even to go so far as to suggest an entirely different mode of procedure.

"Seest thou not, O Caiaphas," replied the rabbi, assuming an air of superior wisdom, while his beady eyes gleamed craftily, "seest thou not, that if there be marks of violence upon the man's body, we can not say that he died of fever, and hath been all the time dead? And now the Passover is at hand; and this Nazarene Sorcerer will come up to Jerusalem. And behold, it hath been told me that Simon the leper maketh a feast for Him, because He hath healed him also by His necromancy; and surely, now, the household of Lazarus will be there, for they be friends—"

"But what wouldest thou, man?" snarled Rufus; "because I be a soldier of Herod Antipas, dost thou think me able to smite all the company which shall be gathered at the feast?"

"Thou shalt smite no man—thou art a heathen dog!" hissed the rabbi, quite forgetting the presence of the high priest in his jealous anger. "I know thee! Aha! Aha! Thy father is a Samaritan dog, and thy mother a Roman. Lazarus of Bethany shall die, but not by thy hand!" Then turning to Caiaphas, half apologetically, Shaphan continued:

"I know that the young man Lazarus loveth

sweet wine; and behold, I be already invited to the feast of Simon. Let me alone, that I, even I, Shaphan the rabbi, may confound the words of this man Lazarus, at the supper; for who understandeth the traditions of the fathers, better than I, a rabbi and a Pharisee? And now, what think ye? Is it not better for an Israelite to die by the poison of the cup, than by the sword of this heathen, as did the Baptizer of the wilderness?"

"Verily, it is best, O rabbi; thou hast well said," assented Caiaphas.

"Thy words are fitly spoken!" echoed Annas; "and if these pestilent fellows but die, we care not by whose hand they perish."

"But, by the gods of Rome—the gods of my mother," snarled Rufus, rising threateningly, and moving toward the door, "unless ye pay me well for my silence, surely ye shall find that Rufus hath a tongue!"

Caiaphas hastily rose, and conducting him to the door, thrust a handful of yellow coin into his hand, whispering:

"Behold, this shall buy thy silence!"

The ruffian nodded his burly head, and was gone.
(To be continued)

Our Bible Band

(Continued from page 2)

Outline Analysis

Chapter 4

I. Vs. 1-8. The first children and the first murder; Cain and Abel types of future characters. 1 John 3:12; Heb. 11:4.

II. Vs. 9-15. Cain and God; God's long-suffering.

III. Vs. 16-24. Descendants of Cain, children of men in contradistinction to the Seed of Seth.

IV. Vs. 25, 26. Seth, the progenitor of the new seed, the channel of the Promised Seed, lost by Cain.

Chapter 5

I. Vs. 1-3. Generations of Adam. There are fourteen generations in this sense in the Bible, eleven of which are in Genesis.

II. V. 32. Noah's family.

Chapter 6

I. Vs. 1-12. Wickedness and degeneracy and God's mercy and justice; Noah an exception.

II. Vs. 13-22. The coming Deluge; instructions as to the ark.

Chapters 7 to 9 deal with the Deluge, the ark, the work and salvation of Noah, the distinction of "the world that then was," and the world that "now is;" God's covenant with the race, and character of Noah's sons.

Chapters 10 and 11 record the peopling of the earth by the sons of Noah, man's early wickedness, and the generations of Shem, the divinely ordained channel for the Promised Seed.

Chapters 12 to 24 reveal the progressive steps of God's dealing with him who has been called "the father of the faithful," from his call to the time when he came fully to trust God and sent his tried servant to obtain a wife for Isaac. The characters of Abram and Lot are clearly revealed, and also the influence of worldly associations upon a good man. God's providential favors are shown to him who chooses unselfishly; His warnings before punishment; His repeated lessons in the school of faith; His providential care and interest among the children of men. As you read, keep ever in mind the Promised Seed.

— ★ ★ —

Our Bible Band Appreciated

THUS one of our band, who recently fell asleep in Jesus, had written, a short time before—and her sentiments are echoed by many others:

"May I take a little of your precious time to tell you how much I enjoy my Bible readings? I have been able to follow them regularly except one week while my eyes were being treated. But I caught up as soon as I was able. The dear old stories I learned at my mother's knee tasted so good, and how precious promises that recall help in times of need, making my heart rejoice. And

now we are reading and following the footsteps of the blessed Master, and I am seeing new beauties all the way.

"I wish I could say to my brothers and sisters who think they have not time for reading: Give God the first time; I mean before the work of the day begins, when the little ones are gone to school, even wash days and ironing days. The work will go easier when the heart is fed. How the great lifting promises would help the weary mother.

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"S. A. LLOYD."

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Christian Citizenship Conference

(Continued from page 11)

the need of putting a notice of that fact on paper? If the nation is really Christian, will not that be readily seen by the spontaneous actions of its individual parts? But they say there are saloon-keepers, and fallen women, and corrupt politics, and a multitude of other iniquitous things which need to be suppressed. But will the suppression of these by force of civil law make Christians of those who are now responsible for this state of things? And that proves that the nation is NOT Christian, despite the declaration of the federal Supreme Court.

But in the event of securing the desired change in the Constitution of the nation, which is to give a "system of morals clearly defined, and definitely established," who is to administer the laws in harmony with that altered Constitution? Will Christ do so in person? O no, the church is to do that,—those who claim to represent Christ on the earth. So then, by this there is to be set up here another,—the **REAL VICEGERENT OF CHRIST**, to administer His government. Yet these people deny that their plan of government would in any sense be a union of church and state.

What Success Means

To look at the true side of this matter, it proves to be but the question of how human beings may seize the power which belongs to God, and so become "like the Most High," by reigning over their fellow men. Let this movement succeed, and the history of the Dark Ages can not fail to be repeated, because men will not have laid off their human nature, and so will advantage themselves by their opportunities as they have ever done. Let the warning be taken up and sounded loud and clear, that all may see the dangers which confront the nation, and that they may prepare themselves for the final conflict, which will terminate in the Lord Jesus appearing to punish the wicked for their temerity, and to reward the righteous for their loyalty to Him.

J. O. CORLISS.

—*—

Death of Mrs. Mary Baker Glover Eddy.—Mrs. Eddy, "discoverer and founder of Christian Science," died of old age, probably hastened by pneumonia, at 10:45 P.M., December 4, in her 90th year. She was born July 16, 1821. She had three husbands, Glover, Patterson, Eddy. From the second she was divorced. The others died. Her first school in Christian Science was called then the "Massachusetts Metaphysical College." She organized her first church in 1879, known as the "Mother Church." Her belief was decidedly spiritistic. As stated by Alfred Farlow:

"Mrs. Eddy is still conscious of individual existence, and will continue to advance until perfection is attained. She is still carrying on her own work. Her passing away has been a mere transition into another state. We do not use the word 'death,' for this reason."

By Mr. Frank W. Gale:

"Mrs. Eddy still lives, and her life-work still continues."

How long will it be ere some person will claim to be inspired or controlled by Mrs. Eddy's spirit? Certainly, the way is left wide open for it. And how long will it be before many able leaders like Mrs. Stetson will break Christian Science into fragments? This is ever the tendency of every movement built around a human personality. Christian Science is now at one of its strong testing points.

The editor of the "Appeal to Reason," Mr. Fred Warren, was sentenced some time ago in the United States Circuit Court of Kansas to six months' imprisonment and a fine of \$1,500 for sending through the United States mails envelopes offering \$1,000 reward to any one who would kidnap Ex-Governor Taylor of Kentucky, and return him to Kentucky authorities. The United States Court of Appeals at St. Paul affirmed the sentence. We can

not see why Mr. Warren should be prosecuted for instigating kidnaping when the Government was guilty of the act itself. This decision of the Court of Appeals will make lots more Socialists. Of course, it will be said that the crime is against the postal laws, but it will be difficult for many to see how it was.

An editorial in an exchange, referring to Professor Cockerell's theory that man has a hundred thousand years of life on this planet, demurs, and says "that we are going down at a rate so rapid that a few centuries at the most will finish us up. . . . We have not one chance in a hundred for race permanency as compared with mammals lower in the scale," and the editor is probably correct; but how does this comport with his theory that God lives in every one of us? Is not God able to overcome this lack of vitality? Somehow the two theories do not seem to hold together.

A pontifical decree to be embodied in a new code of the canon law of the Catholic Church will restrict the fifteen thousand priests and bishops of the United States from engaging in financial enterprises, even in those which have a charitable phase. It is thought the ruling will have marked effect in Southern Europe, where hostility is shown against those of the clergy engaged in manufacturing. It is rumored that early in the new year the Italian government will propose the abolition of the article of the constitution which proclaims Catholicism the religion of the state.

The International Sunday-school Lesson Committee has been severely criticized by a Presbyterian minister at the last session of the Sunday-school conference held by that church. The lessons prepared by "the Sunday-school lesson trust" were criticized "chiefly because they did not teach enough about salvation and slighted the presence of sin in life." A petition will be sent to the committee supplying the lessons, to remedy the defect.

In addressing the abbot and several Roman Catholic dignitaries in the Benedictine Monastery at Beuron recently the German emperor said: "The governments of Christian princes can only be carried on according to the will of the Lord. The altar and throne are closely united and must not be separated." The official organ of the Vatican expresses great delight because of the kaiser's favorable view of church and state union.

Recently the town of Lamro, South Dakota, was moved two miles across the prairie to Winner, nearer the railway. More than fifty substantial buildings, some as large as fifty by ninety feet, and about one hundred private residences, had a transprairie ride, drawn mostly by traction engines. On one building seventy-two horses were employed in its removal, their movements being as uniform as an army.

The Associated Women Students of the University of California have passed resolutions adopting a new code of etiquette which endorses the simple life. Hereafter, the co-eds state, it will be utterly bad form for callers to remain after 10:30 o'clock. It will also be considered impolite for any woman student to go out in the evening without making known her destination.

Peter Lawler, a youth of Brooklyn, New York, an incessant cigaret smoker, has become a raving maniac. For the past three years he has been smoking on an average one hundred cigarets a day. This incident shows to what extent the brain may be affected by the tobacco habit, and that the mental power of even moderate smokers is injured by the indulgence.

The Socialist gains in the United States over 1908 are put by them as 423,877 votes, quite uniform throughout the country. They are splendid missionaries in propagating their faith. No sooner was election over than they began again. Would that Christians were as much awake. The *Independent* remarks that the bee is their fit emblem.

A method of felling trees with no other means than a wire and a motor has been devised by a clever German inventor. The use of a wire

heated by electric current has long been known, but the process has been simplified by causing the wire to become incandescent through the work that it does itself.

Religious papers of various denominations come to our table, some of them with many pages of advertisements, at from \$2.00 to \$3.00 a year. There are but few of any worth which are cheaper. Considering the matter it contains, the instruction it gives, the **SIGNS OF THE TIMES** is one of the cheapest papers in English speaking lands to-day. Now is a good time to subscribe.

It is said that a thousand miles of barbed wire fence is to be erected between this country and Mexico, to prevent the straying of cattle across the border, to keep cattle diseases in the country where they originate, and to make it harder for criminals to pass from one land to the other. For the latter purpose the fence will be patrolled by both Mexican and United States troops.

In consequence of the stubborn nature of the czarina's illness, which is a combination of various complaints, the German emperor has consented to an endeavor to cure the empress by means of hypnotism. She will be hypnotized by a famous German specialist and told she is "the happiest woman alive."

Perley E. Davis, a graduate of the Massachusetts agricultural college at Amherst, has won the world's record for corn growing, and was awarded the \$500 grand prize offered by the Bowker Company at the Worcester Corn Exposition. He grew 103¼ bushels of crib-dry yellow flint corn on one acre.

The corn crop of the United States this year is placed by the Government at 3,121,381,000 bushels, exceeding last year's crop by 350,000,000, and it is also of superior quality. There is a falling off on the wheat crop of 45,000,000 bushels. The yield of most other staple crops was above par.

Frederick Wilhelm, heir to the German throne, has been sent by his father, the kaiser, to make a tour of India and the Far East. The prince is accompanied by a royal suite made up of the smartest men in the German army, and goes loaded with largess to all.

Seventy-five per cent of the population of Portugal can neither read nor write, says an exchange. This, too, in spite of the fact that the Roman Catholic Church dominated the nation for centuries. Ignorance and suppression of the Bible go hand in hand.

A petition signed by 150,000 Spaniards asking for absolute religious freedom instead of mere tolerance now existing for non-Catholic denominations in Spain has recently been presented to Conde de Romananes, president of the legislative chamber.

New Testaments to the amount of 1,490 copies have been presented to the sailors of the Japanese fleet in San Francisco. They were donated by the Golden Gate Christian Endeavor, people of the San Francisco churches, and the American Bible Society.

Three hundred twenty-three cans of contraband opium, valued at fifty dollars each, was burned at El Paso, Texas, by order of the Federal Court. The opium has been seized during the last few months, and several men have been imprisoned.

The whole of Manchuria is officially declared to be infected with bubonic plague, but not with cholera as has been erroneously reported. Stringent action has been taken to prevent the spread of the epidemic.

Dr. John Hurley, of Boston, has announced a new anesthetic which permits operations on the brain, eye, or ear while the patient is conscious. The operation is said to be both bloodless and painless.

Fifteen hundred Roman Catholic priests in France have renounced the priesthood and the Romish Church in the last ten years. A large number have followed their example in Austria.

Our Work and Workers

FIVE persons are awaiting baptism at Princeton, Illinois.

A CHURCH of ten members has been organized at Lansing, Iowa.

FOUR have been received into the church at Merrill, Wisconsin.

THREE more have united with the church at Kenosha, Wisconsin.

FIVE converts celebrated the ordinance of baptism at Keene, New York.

A CHURCH of nineteen members has been organized at Antelope, Montana.

FOUR persons were baptized at Keeler, Michigan, and three others at Detroit.

AT Nevis, Minnesota, six adults have purposed to observe all God's commandments.

SIX have accepted the truth as the result of tent meetings held at Muncie, Indiana.

SEVEN adults at Carterville, Illinois, have taken a firm stand for the principles of this truth.

AT the close of a series of meetings in Chattanooga, Tennessee, four united with the church in that city.

TEN persons were received into the membership of the Artesian, South Dakota, church. Word comes from Alpena that five souls have identified themselves with the truth of this message in that town.

PASTOR L. D. LONGARD, who is laboring at Halifax, Nova Scotia, reports the baptism of three persons and the addition of four others to that church. He says there is also a growing interest at Dartmouth.

AT the close of a series of meetings at Mussoorie, India, where one of our sanitariums is located, an impressive baptismal service was held when six converts were immersed in the beautiful waters of a little mountain stream.

ONE hundred and thirty-five Bibles and Testaments have just been sent the Somabula Mission, South Africa. They report the sale of many other books as well. Five hundred Bible readings in the Zulu language had just arrived.

FROM a field report of a prolonged campaign in the interests of the message at Fort Worth, Texas, we note that fifty new church-members have been enrolled with at least fifteen others observing the commandments and considered as prospective members.

PASTOR W. H. ANDERSON writes from West Rhodesia, South Africa: "Our church here is growing. We had baptism a short time ago, and six more were added to the church. We will more than double our membership for the two years between the union conferences."

ONE of our ministers, while looking for a suitable place in which to hold a series of meetings in a certain locality, called upon a gentleman who, upon learning that he was a Seventh-day Adventist minister, expressed himself as follows: "I know you people have the truth, but have never attended any of your meetings; and if you ever come to this town to hold meetings, I have a hall you are welcome to free of charge, or if you find some other place I am willing to help bear the expense."

The Desire of Ages

We have in our possession a few copies of the original wide-margin edition of that grand book by Mrs. E. G. White, "The Desire of Ages," which we offer while they last, as follows:

Cloth, gilt edge, \$4.25 — our price \$2.25.
Library, marble edge, \$5.00 — our price \$2.75.
These prices are post-paid. A better book gift could not be made than one of these "Desire of Ages." Address, Pacific Press Publishing Assn., 1109 E. 12th Street, Kansas City, Missouri.

ARE you interested in your children? — You ought to be.

You are interested then in their companions. Some of them are not the best. Some of them are expensive. You wish they would not come.

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"No children?" What about grandchildren? or nieces or nephews? or your neighbor's boy or girl? Make it a blessing to some child and get a greater blessing. The first issue for 1911 is a beauty, a double number with colored cover.

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Having read the "Time of the Crucifixion and Resurrection of Christ," we testify that to our minds it contains a clear and interesting statement of the facts in the case, fortified with good evidence for the positions taken.

J. N. Loughborough, J. O. Corliss, E. J. Hibbard.



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MOUNTAIN VIEW, CAL., DECEMBER 20, 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 1910, by Thomas Nelson & Sons.

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

Contained in This Issue

General

In God Alone Is Our Strength	3
Signs of His Coming	4
The Sure Word of Prophecy	5
The Revelation	6, 7
The Rainbow of Promise	7
Parables	8

Question Corner

Questions Nos. 3309-3311	2
Our Bible Band	2

Our Bible Reading

Christ and the Sabbath	8
------------------------	---

The Outlook

Our European Letter	9
The World's Christian Citizenship Conference	11

The Story

Shiloh: the Man of Sorrows.—Chapter XLIV.	
Plotting the Death of Lazarus	12

Poetry

Will He Never Come Again?	5
Our Shelter in Time of Storm—Where?	8

Two Bible Band schedules are given in this issue, as there is no paper next week.

—★—

We are getting out this paper on the eve of the week of prayer, December 10 to 17. May it prove a great blessing to all who take part in the refreshing season, and through them to others. God blesses men that those blessed may be blessings to others.

—★—

It Came at Last.—Long and dry has been the summer, not unusual in California; nevertheless the rains in this section seemed to tarry longer than usual. The dead, dull gray of dust was upon everything. Were it not for the evergreens and the occasionally irrigated patches one could almost imagine at times and in spots that he was looking upon a dead world, and that never again would the fields spring to life, beautified with vegetation. The eventides came, the nights were clear and cold, sometimes frosty, the days generally remarkably pleasant; but the fields were dry, and the herds longed for green pastures. At last it came, unheralded by wind or black clouds or threatening foretokens of any sort. The sky grew softly gray with clouds, and the drops of rain began to fall as gentle as a mist and warm as summer. All through the long night and part of the day fell the rain, and the dry and thirsty land drank it eagerly. How sweet is the air, washed from its dust. How grateful the fragrance of the moistened soil. Already a ghost of green appears in the fields, erstwhile so dry and dead; and in a few days the vernal carpet will everywhere be spread, save where the plowman turns the soil for richer crop than unaided nature affords. Even so God pours out His Spirit upon and into the thirsty, dry, dead, soil of human hearts. "I will pour water upon him that is thirsty, and streams upon the dry ground; I will pour My spirit upon thy seed, and My blessing upon thine offspring." Thank God for the rain and its lessons.

We give, as we advertise, fifty numbers each year. This present issue is our fiftieth; therefore there will be no paper next week.

—★—

Our next issue is dated Jan. 3, 1911. We wish all our readers a HAPPY NEW YEAR, a year in which self shall be forgotten for others' good. Let the blood of Jesus Christ cleanse the past, and let His life fill you for service in the year to come.

The "Signs of the Times" for 1911 WITH "Questions and Answers"

WE do not mean the question department of the paper, valuable as it is regarded by many of our family, but a book, the descriptive title of which is "Questions and Answers."

The SIGNS OF THE TIMES will be the same faithful exponent of Bible truth it has been for more than a third of a century. Its one aim is to be true to the Word of God; its object is to save souls and build up the church of Jesus Christ. In 1911 it will, please God, be brighter and better and more helpful than ever before. It has answered during the last seventeen years an average of two hundred questions a year on Bible and historical themes. Many of these questions have meant long study, much research, great expense. We have been asked again and again to publish these questions in permanent form. This book, now in preparation, is selected from the thousands of answers, to questions which have troubled the hearts and minds of many, those which we believe will be of interest, profit, and spiritual helpfulness. There are questions on hundreds of Scripture passages arranged under more than a score of chapter subdivisions, Biblical, historical, doctrinal, practical, spiritual. Here are some of the chapter headings of the book:

The Bible; Christ; Prophecy and the Coming of the Lord; The Moral and Ceremonial Laws; The Sabbath; The Nature of Man; The Church and Her Ordinances; Religious Liberty; Christian Experiences; The Holy Spirit; Meats and Drinks.

There are as many more. Some of what are called the "hard texts" are made understandable, and seeming contradictions are seen to be harmonious.

The book will be well printed and substantially bound in cloth.

It will have topical and textual indexes. It will contain 250 or more pages.

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Subscriptions will be accepted when the paper is sent to one address and the book to another.

Address, SIGNS OF THE TIMES, Mountain View, California.

About "Christmas."—The word "Christmas"—Christ's mass—is neither sacred nor Biblical. A much better term is "the Nativity;" but this is a misnomer as applied to December 25. The birth of the Son of God into the human family does not pertain to a day. It had nothing to do with a day,

only that it was sometime during a day that Christ was born; but that event is for every day, every life, every land. "The Word was made flesh, and tabernacled among us." God showed that it was possible for poor, weak, sinful human flesh to live above sin. It was that which our Lord took upon Himself; He became a brother to all humanity, and lived victor over sin in that humanity, in order that He might encourage every other human in the hope of victory. For as Jesus Christ perfectly overcame in the flesh, so is He able, if admitted into our life, to overcome in us. This is the great lesson which the truth of Christ ought to bring home to all human hearts. But to think that we have fittingly celebrated that marvelous event by observing a pagan festival day is to hide from us its mighty, life-giving import.

—★—

An article in our last week's issue clearly showed that December 25 was not the day of our Lord's birth. Still further, while the shepherds greeted Him on the night He came into the world, "the wise men from the East"—the Magi—did not see Him till several weeks later. Jesus was born in a stable; but the wise men found Him in a house. The events of Luke 2:21-24 were probably performed before the wise men came; for immediately after their visit Joseph took the young Child and His mother to Egypt. Disregard for the facts of Scripture inevitably leads to a minimizing of the lessons.

—★—

The gifts connected with the season—the selfish sending and giving of gifts one to another—come down to us from the old heathen Saturnalia, as do also the feasting and revels. They do not in any wise belong to the Biblical event. The only gifts directly connected with the birth of our Lord were the emphasis of God's eternal Gift to man, and the adoration and worship of the shepherds. The gifts of the wise men came sometime in the following month. All these are facts, dear readers. Why not meet them as such? The SIGNS OF THE TIMES would be an unworthy expositor of truth did it hide these facts.

—★—

"But is it not well to give?"—Yes, it is always well to give to the poor, the needy; it is well to cheer the sick, the weary, the lonely ones; to remember the unremembered. We believe that it is better to remember our friends and acquaintances on their birthdays with appropriate gifts, when there can be no rivalry, and far less opportunity for invidious comparison. Let the giving of festal occasions be for the poor, the needy, the great dark heathen world. Hearts that so give will be doubly blessed.

—★—

The Liquor Question.—One of the paramount political issues of some parts of this country, one of the unsettling things, is the liquor question. This is what I. M. Gilmore, in *Bonfort's Wine and Spirit Circular*, says:

"The situation is a grave one, and it demands the attention of the men who have hundreds of millions interested in breweries, distilleries, wineries, and in stocks of liquors. . . . It raises the question as to whether our cause as a trade is incompetent or in incompetent hands, or whether it can be possible that the liquor trade is so disreputable that it can not be successfully defended before the bar of public sentiment."

It seems to us that the latter question ought to have been settled long years ago. A cause which ruins men, wrecks homes, fills our jails with criminals and our politics with corruption, and damns forever the souls of millions, can not be anything else but disreputable.

—★—

In another column we print an original song by a Scotchman to be sung to an old Scotch air, "Will He Ne'er Come Back Again?" The tune provides for the irregularities of the verse. Some of our Scotch friends may remember the tune and so be able to sing it.

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This is our last issue in 1910. There will be no paper next week.