

SIGNS OF THE TIMES

Thanksgiving

By T. E. Morgensen

Behold what God hath wrought!
Let's count His blessings, brought
To us, within our reach, from day to day.
Perhaps disguised they came;
They're blessings just the same,
All sent from God in His good time and way.

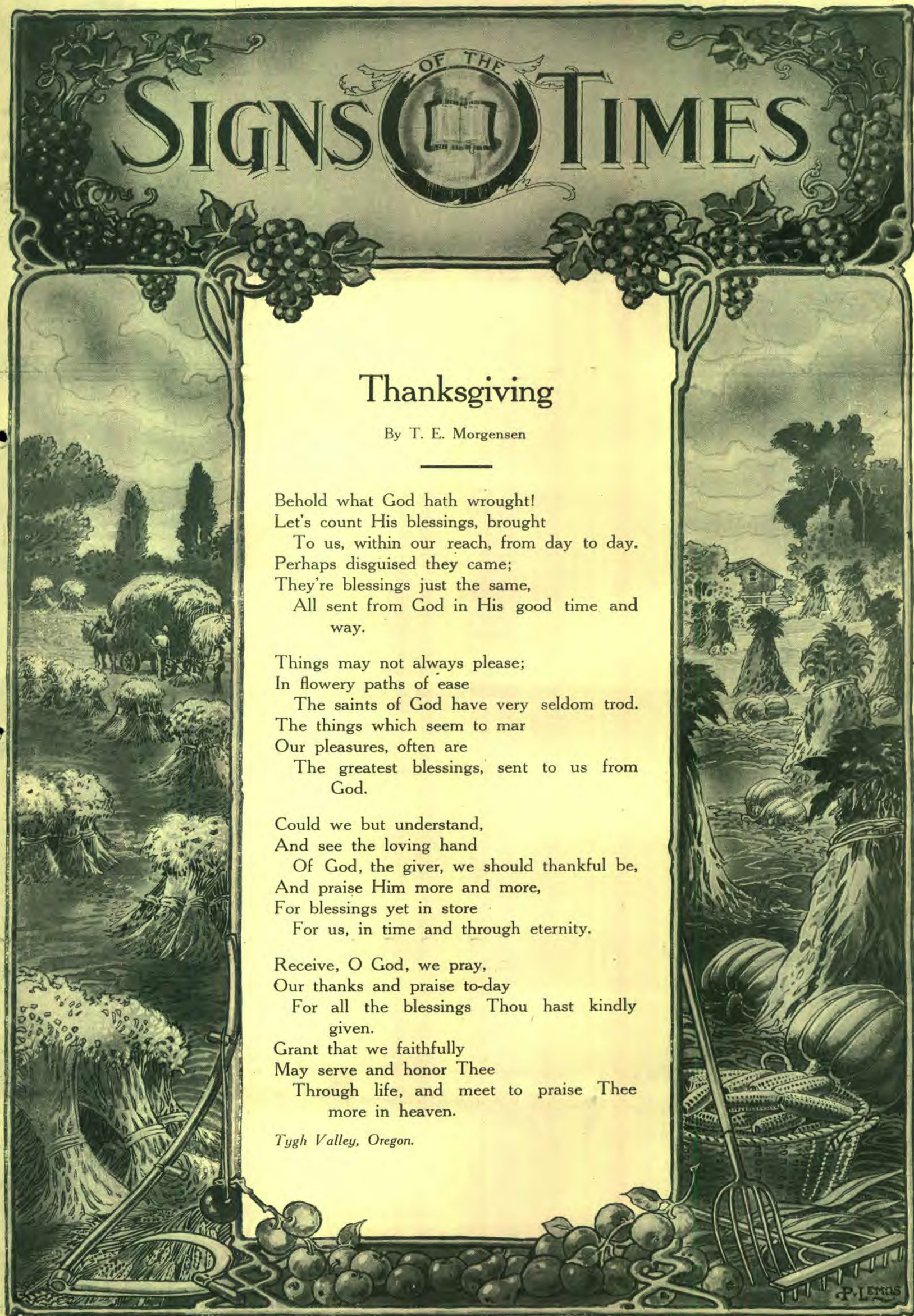
Things may not always please;
In flowery paths of ease
The saints of God have very seldom trod.
The things which seem to mar
Our pleasures, often are
The greatest blessings, sent to us from God.

Could we but understand,
And see the loving hand
Of God, the giver, we should thankful be,
And praise Him more and more,
For blessings yet in store
For us, in time and through eternity.

Receive, O God, we pray,
Our thanks and praise to-day
For all the blessings Thou hast kindly given.

Grant that we faithfully
May serve and honor Thee
Through life, and meet to praise Thee
more in heaven.

Tygh Valley, Oregon.



Question Corner

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3606—Testing the Spirits

Please explain 1 John 4:1-3. What are the spirits spoken of, and what is meant by "testing the spirits"? R. A. B.

The spirits spoken of include every one who may teach anything pertaining to life, moral or immoral. It does not necessarily mean that these spirits are manifest in beings without human bodies. The Bible teaches us that there are two great opposing forces in this world. The center of one is our Lord Jesus Christ; of the other, Satan. Our Lord Jesus Christ works through His own children, His chosen servants, His Word. His Spirit is everywhere, pleading with men to turn to Him, to turn from evil. On the other hand, Satan works through his agents, his angels of evil, wicked men. Sometimes he brings his influences to bear entirely apart from human agency in suggestions to temptation. Against all these John warns us: "Believe not every spirit, but prove" whatever may come to us, and however it may come to us,—and especially if it comes to us as an angel of light. Satan is the great deceiver of the world; he "deceiveth the whole world." And "many false prophets are gone out into the world;" these are moved by the wrong spirit. One of the tests which the apostle gives is right here: "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God." Now one of the false doctrines of Satan is that Jesus Christ is in every man, always, without regard to faith or man's condition, and all that man has to do is to recognize that Christ is there. They call it sometimes "the divine immanence." The apostle tells us that Christ comes in the flesh, and He comes by faith. See Gal. 2:20. Now every spirit that confesses that—Christ comes into the flesh, through faith in God, according to God's own plan of salvation—is of God, of course; but every spirit that confesses not Jesus, is not of God, and that is quite evident. The one great test which God has given us, which includes all other tests, is His holy Word. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

3607—When He Shall Come

Please explain the meaning of 2 Thess. 1:10, "When He shall come to be glorified in His saints, and to be admired in all them that believe." W.

It seems to us that the text is quite clear as it is. Christ will be glorified in His saints when they shall be changed to His own likeness. Just the same as the clear glass prism separates the white light into the marvelous beauty of the prismatic colors, just so the redeemed host will reveal the multiform beauty of the white light of righteousness in our Lord Jesus Christ. Just the same as the perfect body is expressive of the perfect mind, so the beauty and glory of Jesus as the head of the church will be manifest in that church itself. And of course when He comes in all His marvelous glory He will be admired, or better, as the American Revised Version has it, He will "be marveled at in all them that believed." His glory will be beyond all conceptions they have ever had of His glory. It will be noted that there is a parenthetical clause in verse 10. The sentence closes with the verse, "marveled at in all them that believed in that day"—that is, in the day of His coming. Then our Lord will look upon His people—the travail of His soul—and be satisfied, and His people will say, "Lo, this is our God; we have waited for Him, and He will save us."

3608—Kings and Priests

If the saints are to be kings and priests, and reign with Christ one thousand years as kings, over whom will they reign, and as priests for whom shall their ministrations be offered? W.

Pre-eminently, God's children will reign over the greatest tyrant that the universe ever knew—sin, and over the awful consequences that the universe ever knew—death. That will be true of them all. In this world they have been servants to sin, slaves to death, under this awful bondage during all the time that sin has reigned. There they will be free, sons and daughters of the Most High, and He is King of Kings and Lord of Lords. Therefore His children will be kings, because they are His children.

As regards priests, we get an entirely wrong idea of the fulness of the word "priest." We connect with it, always, that of sacrifice. This is the Roman Catholic idea, that a priest must always offer a sacrifice; but that is not the es-

sential meaning of the word, in any way. Our Lord was the great Melchizedek Priest of the universe before sin ever entered; and the head of every unfallen world is a priest to that world. Our Lord has an everlasting priesthood that will continue beyond the reign of sin, throughout eternity. And so all His children will be priests under Him, ministering in whatever way the wisdom of God may direct. A part of that ministry may be the examination of the judgment records in heaven during the thousand years. They are serving God, and in that service to God they are priests of His, it matters not what the service may be. During that very time they may be ministers to the visitors from other realms in God's universe. We do not know how extensive that may be. We can accept the statement which the Lord makes in His Word.

What is said of the thousand years is said of eternity as well, and of this life too; because we read in Rev. 1:6, as in the Revised Version, "And He made us to be a kingdom, to be priests unto His God and Father; to whom be the glory and the dominion forever and ever." See also 1 Peter 2:9, where God's children are called a "royal priesthood." Rev. 5:10 also declares that God has made them to be "a kingdom and priests," and they are to reign upon the earth looking forward to the time when sin shall be utterly banished. Therefore are they kings; first, because they are children of the King of Kings; and secondly, because they reign over sin and death. And therefore are they priests; because they are children of the great High Priest of the universe, Christ Jesus our Lord; and secondly, because they minister for and with Him. And ministry means service.

3609—Bywords

Does it become a Christian to exclaim "Gracious!" "Goodness!" or "Mercy!" when something annoying or surprising is said or done? A. K.

We think it is a great deal better, always, under all circumstances, to eschew bywords of every sort and kind. There are many who are called profane men who do not take the name of God in vain because of anything that they have against God. They simply do it through foolish habit, and nothing else. Really, it is taking what might almost be called God's name in vain in the use of such terms as above given. God is gracious, that is His attribute, pre-eminently. He is the eternal Goodness; that also is pre-eminently His attribute, for only God is good. It does not add force to conversation, nor any particular emphasis to what we are saying, to intersperse it with bywords. "Let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil."

3610—The Sabbath for Israel

If the Sabbath is a law for the Gentiles and the church, why do the Scriptures say, with precision, it is a law and a sign for Israel in the past and in the future? Ex. 31:13-17; Eze. 20:12, 13. If for the church, cite Biblical passages that ordained it. Question to Seventh-dayists.

Let us say to our readers as emphatically as we can, that God has no promise for the Gentiles in His Word at all, only as they become Israel. The Gentile as a Gentile is utterly without hope, and so God's Word repeatedly declares. For to Israel pertain "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom is Christ as concerning the flesh, who is over all." Rom. 9:4, 5.

Our Lord Jesus Christ was of the stock of Israel. So were all the prophets, and all the apostles; and Jesus Himself declares, "Salvation is of the Jews." John 4:22. The very term "Israel" is of spiritual significance. It was given to Jacob because he prevailed with God, and means "prevailer with God." "Thy name shall be called no more Jacob [supplanter], but Israel: for thou hast striven with God and with men, and hast prevailed." Gen. 32:28. Only those who have thus prevailed with God can ever keep God's Sabbath; for the Sabbath is holy, and only holy men can keep a holy thing. God does not declare that the Sabbath shall be sanctified by our keeping it. He has already sanctified it. We are to keep it holy as He has made it holy, and the only way it can be kept holy is by having a holy heart. Our Lord Jesus Christ declared, when the young man came to Him, "Keep the commandments." Matt. 19:17. The apostle Paul declares: "Do we then make void the law through faith? God forbid: yea, we establish the law." And

the writer of Hebrews tells us that under the new covenant, God's law, the law which existed in Jeremiah's day, six hundred years before Christ, is written in the hearts of His children. Heb. 8:8-12. But the Lord does not leave outside the Gentile, called by Him "the stranger." And here is one of the promises which the Gentile may appropriate: "Also the foreigners that join themselves to Jehovah, to minister unto Him, and to love the name of Jehovah, to be His servants, every one that keepeth the Sabbath from profaning it, and holdeth fast My covenant; even then will I bring to My holy mountain, and make them joyful in My house of prayer." Isa. 56:6, 7. Without that covenant relationship with Israel, the apostle Paul declares that men have no hope, and are without God in the world, alienated from the commonwealth of Israel, and strangers to the covenants of promise. Eph. 2:12. It is only Israel that shall be saved. In that glorious city which God shall give to His children, there are twelve gates, and those gates are named after the tribes of Israel; and all who pass through those gates, in God's plan, will pass in as members of one of the tribes. For Israel shall be saved with an everlasting salvation. It is utter folly to ask a man to keep the Sabbath of the Lord who does not know the Lord. Nobody can compel one to keep the Sabbath who does not know God. What folly it is for men to attempt it!



Schedule for Week Ending December 9

Sunday	December	3	Romans 14-16
Monday	"	4	Philippians 1-4
Tuesday	"	5	Ephesians 1-3
Wednesday	"	6	" 4-6
Thursday	"	7	Colossians 1-4
Friday	"	8	Philemon 1;
Sabbath	"	9	1 Timothy 1-4; 1 Timothy 5, 6; Titus 1-3

This week's reading covers the epistles of Philippians, Ephesians, Colossians, Philemon, 1 Timothy, and Titus. The epistle to the Philippians was written by the apostle Paul while in prison in Rome. Philippi was an important town of Macedonia, on the great highway from east to west, named by Philip II of Macedonia after himself. In Paul's time it was a Roman colony. And here the apostle Paul suffered; but he found a devoted church, who sent him means again and again. It seems more like a letter from the heart than any of the other epistles of Paul.

Ephesians is one of the deepest of all the epistles of the apostle, opening to us the great things of God. From the lack of the personal greetings to the church itself, where the apostle stayed so long, it seems to have been a general epistle to various churches. It sets forth Christ as the great Head of the church.

Colossians, some think, was written before Ephesians; some place it after. It deals with the same general subject, altho not so fully, as does the Ephesian epistle. It was written to the Christians in the city of Colosse, situated in Southwest Phrygia, on the great trade route to the sea. It seems to have been founded by the apostle Paul's fellow worker, Epaphras perhaps. It seems to have been known to the apostle only by report. It points out the wickedness of the philosophy which some sought to ingraft upon the church.

Philemon seems to have been a friend of the apostle Paul, and the occasion of this epistle was that a slave of Philemon's had run away and had been converted, and Paul returns him again to his master, not as a slave alone then, but as a brother. Seemingly he gives him a new name, or at least brings into prominence the name which he bore, Onesimus, "profitable."

The epistles of Timothy were written to an assistant and companion of Paul's, who had been trained by a faithful mother and grandmother. Both epistles contain most important instruction to the minister and servant of God, the first written about the year 64 or 65, and the second about the year 67, the last of the apostle's writings.

Titus also was a fellow laborer of the apostle Paul, and accompanied that great soldier of the cross in many of his journeys. He was a Gentile Christian, and he was one upon whom the apostle placed various responsibilities in the organizing of churches and setting things in order; and the epistle pertains to such instruction, containing some very precious passages indeed.

Signs of the Times

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

For Terms, See Page 15
Volume 38, Number 47

Mountain View, California, November 28, 1911

Weekly, \$1.75 per year
Single Copies, Five Cents

"Your Reasonable Service"

By Mrs. E. G. White



BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renew-

Him. He has made men the stewards of His goods. To some He has entrusted special talent; to others worldly possessions. All have some capacity of usefulness. These talents are given that they may be used to honor and glorify God. He claims our time, for it is His. Our strength should be

precious endowments, decides their destiny for eternity.

Of all the gifts that God has bestowed upon men, none is capable of being a greater blessing than the gift of speech. With the tongue we convince and persuade; with it we offer prayer and praise to God; and with it we tell others of the Redeemer's love. God would have us consecrate this gift to His service, speaking only such words as will help those around us. And if Christ rules in our hearts, our words will reveal



Jesus and the rich young man, one of Hofmann's masterpieces. Note the earnest, searching look in the face of the Master, the doubt and hesitation on the part of the young man. See the earnest, longing woman who is hoping for relief for her sick husband. There is a mighty sermon in the picture. Is the Master speaking to you?

ing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." We are not our own. By creation and by redemption we belong to God. The clay out of which we are formed is His production; and "hath not the potter power over the clay?" Not only this, but we have been bought with a price, even "with the precious blood of Christ." The great Master Artist alone is the rightful owner of the work of His hands; and He has a claim on our willing service; "for in Him we live, and move, and have our being."

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." The cattle upon a thousand hills are His; all the gold and silver belong to

used in His service; our intellect and our means should be given willingly to Him.

Talent Not Given Indiscriminately

God has not given men talents capriciously. He who knows all things, who is acquainted with each one, has given to every man his work. Those to whom He has entrusted much are not to boast, for what they possess is not their own; it is lent them on trial; and the greater the endowment, the greater the returns required. Day by day God is testing men, to see whether they will acknowledge Him as the giver of all that they have. He watches to see whether they will prove themselves worthy of eternal riches. The use they make of their

the purity, beauty, and fragrance of a character molded and fashioned by Him. But if we are under the guidance of the enemy of all good, our words will echo his sentiments. Watch well your words. Consecrate your gift of speech to the Lord's service; for He will one day require it at your hands.

Responsibility of Influence

Every one of us exerts an influence on those with whom we come in contact. This influence we have from God, and we are responsible for the way it is used. God designs that it shall tell on the side of right; but it rests with each one of us to decide whether our influence shall be pure and

elevating, or whether it shall act as a poisonous malaria. Those who are partakers of the divine nature exert an influence that is Christlike. Holy angels attend them on their way, and all with whom they come in contact are helped and blessed. But those who do not receive Christ as their personal Saviour can not influence others for good. Whatever their station in life, they carry with them an influence that Satan uses in his service. Such lose all hope of eternal life themselves, and by their example lead others astray. Guard well your influence; it is "your reasonable service" to place it on the Lord's side.

God also entrusts men with means, not to be used selfishly. He desires that His gifts be used to help those who need assistance. He gives men power to get wealth. He waters the earth with the dew of heaven and with the showers of refreshing rain. He gives the sunlight, which warms the earth, awakening to life the things of nature, and causing them to flourish and bear fruit. Is it too much for Him to ask for a return of His own?

The Test of Misfortune

God permits misfortune to come to men, adversity to try them, in order that He may test those whom He has placed in more favorable circumstances. If His stewards are faithful, He declares them worthy to walk with Him in white. But if they use His gifts solely for their own benefit, it will be said to them, "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"

Many, instead of consecrating their means to God's service, look upon their money as their own, and say that they have a right to use it as they please. Like the inhabitants of the Noachic world, they use God's gifts in their own service. Even some who profess to know and love the Lord do this. God has revealed His will to them. He has called upon them to surrender all that they have to Him; but the love of the world has perverted their will, and hardened their heart. They refuse to obey Him to whom they owe all that they have. Regardless of His call, they clasp their treasures in their arms, forgetting that the Giver has any claim upon them. Thus the blessings given by God are turned into a curse, because a wrong use is made of them.

Christ understood the danger of the love of money; for He said, "How hard is it for them that trust in riches to enter into the kingdom of God!" He looked with sorrow upon the enthusiasm shown for the things that perish, and, lifting the curtain that veiled eternity from view, He declared, "Seek ye first the kingdom of God, and His righteousness." "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." To-day He calls upon us to give close attention to our eternal interests. He would have us subordinate every earthly interest to His service. "For what shall it profit a man," He asks, "if he shall gain the whole world, and lose his own soul?" God's right to our service is measured by the infinite sacrifice He has made for our salvation. "Behold, what manner of love the Father hath bestowed upon us, that we

should be called the sons of God." For our sake Christ lived a life of sorrow and privation. He was pure and holy, yet on Him was laid the iniquity of us all. He gave relief to the afflicted; yet He Himself was "a man of sorrows, and acquainted with grief." With a touch of His hand He healed the sick; yet He suffered grievous bodily pain. He cast out demons with a word, and delivered those bound by Satan's temptations; yet temptations such as have never beset any man assailed Him. He raised the dead by His power; yet He suffered the agony of a most horrible death.

All this Christ suffered for us. What are we giving Him in return? He, the Majesty of Heaven, submitted patiently to scorn and insult. Can we complain if the service of God requires patience and self-denial? He who laid the foundations of the world consented to become a servant for our sake, and with His own footsteps smoothed the rough path for our feet. Should we look upon any sacrifice as too great? Should we hesitate to render to God our reasonable service?

Trade upon Our Talents

There is no religion in the enthronement of self. God asks us to be true to Him, to trade upon the talents He has given us, that we may gain others. His will must be made our will in all things. Any departure from this standard degrades our moral nature. It may result in lifting us up, in enriching us, and in seating us beside

His Boundless Love

I know not where His islands lift
Their fronded palms in air;
I only know I can not drift
Beyond His love and care.

— Whittier.

princes; but in the eyes of God we are unclean and unholy. We have sold our birth-right for selfish interest and gain, and in the books of heaven it is written of us, "Weighed in the balances of the sanctuary, and found wanting."

But if we regard our talents as the Lord's gifts, and use them in His service by showing compassion and love toward our fellow men, we are channels through which God's blessings flow to the world; and at the last great day we shall be greeted with the words, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Time, laden with precious, golden opportunities for serving the Lord, is fast pressing into eternity. Dear reader, are you improving these opportunities as they pass? You can not afford to slight them; for you must stand before the judgment-seat of God, to answer for the deeds done in the body. Do your words cheer and encourage those who come to you for help and comfort? Does your influence strengthen those with whom you associate? Are your possessions faithfully given to the Lord?

Consecrate yourself to-day to the Lord's service. Remember how brief is the period of life allotted to you. Say not presumptuously, "To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain." God may have different plans for you. You have no lease of life in which to carry out your own purposes. Life is but a vapor that "appear-

eth for a little time, and then vanisheth away." You know not how soon your hand may lose its cunning, your step its firmness. Cast your care upon the Lord, and on no account allow the things of the world to separate you from Him. Consecrate all you have and are to Him. This is but "your reasonable service." Do not delay; for there is peril in a moment's delay. A few more years at the longest will be yours to work for the Master, and then the voice which you can not refuse to answer will be heard, saying, "Give an account of thy stewardship."

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A Physician's Tribute to Bible Reading

I WISH my voice could reach every doctor in the land when I urge them to take the Bible and study it. Don't be afraid of the "higher criticisms." I used to have theories in regard to the Bible, but I have none now. I simply know, as I know that food nourishes my body, that the Bible is meat and drink for the spirit.

Great as have been the marvelous advances in medicine and science, greater during our lifetime than in thousands of years before, we are on the eve of still greater things. I firmly believe we are soon to learn the cure for that awful disease—cancer. Don't let the intoxication of the wonderful progress in material things and the hustle and hurry of this age lead you into forgetting the things of the Spirit and the example and religion of Jesus Christ. True religion and the Bible is the only philosophy of life that always works. The really successful physician is the one who recognizes the spiritual element as the one vitally necessary thing in his life and profession.

After an active experience and practise of thirty years, I unhesitatingly declare to you that the example and religion of Jesus Christ is the one thing that ennobles and purifies; that gives a man a broad outlook and a broad love for his fellow men.—Dr. Howard A. Kelly, of Johns Hopkins University.

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The Burmese Elder's Tithe

I, ELDER LOONG NAN MANO, beg to show my gratitude for a certain matter. Last year I agreed with a man to work my land, he to receive one half and I one half of the produce. Some two weeks after the rice had been planted, two kinds of disease appeared on it. After these had gone on for a considerable time, Ai Noi, the man who was working the land, came and told me, "We shall not be able to eat any rice from that field this year; the neighbors' rice is also the same way."

Then I, Elder Nan Mano, set myself to pray and to beg of the Lord Jesus that He would be pleased to help according to His power; and I begged that I might offer a tithe of the produce to the Lord. Thus I prayed every day. After some time, the man Ai Noi came again and told me, "Your rice crop has already become beautiful." The people talked about it, wondered how it came about, and were astonished.

When the rice had been reaped and thrashed, Ai Noi and myself got from that field, which took three baskets of seed, one hundred baskets each, besides what was given to hired helpers. I therefore dedicate to the Lord five rupees.—Selected.

Christian Science

By Walter Clair Thompson

III—Its Philosophy in the Light of Reason and Revelation

I will praise Thee; for I am fearfully and wonderfully made: marvelous are Thy works; and that my soul knoweth right well. My substance was not hid from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.—*David.*

Matter or body is but a false concept of mortal mind. This so-called mind builds its own superstructure, of which the mortal body is the grosser portion; but from first to last the body is a sensuous human concept.—*Mrs. Eddy.*

Of the uninitiated, the greatest difficulty that presents itself in Christian Science is its antagonism to demonstrable science and the intelligence communicated through the instrumentality of the senses. It is essential, in accepting Christian Science, that the history of all material progress be repudiated, and that all the accredited experiences of man be stamped as false. To accept its philosophy is to admit that all knowledge which has been accredited in the past, is proved to be only an *ignis fatuus*, luring the world on into swamps of direct deception and fraud, from which entanglement the only emancipation is to disavow all the materialistic evidences of reality, and to accept the dogmatic theories of Christian Science.

Arbitrary Assumptions

The premises of Christian Science philosophy are based on the following hypotheses:

God is all in all.
God is good. Good is Mind.
God, Spirit, being all, nothing is matter.
Life, God, omnipotent Good, deny death, evil, sin, disease.—“*Science and Health*,” page 113.

These propositions Mrs. Eddy styles as the fundamentals of divine metaphysics. A little farther on she adds:

The divine metaphysics of Christian Science, like the method in mathematics, proves the rule by inversion. For example: There is no pain in Truth and no truth in pain; no nerve in Mind and no mind in nerve; no matter in Mind and no mind in matter; no matter in Life and no life in matter; no matter in Good and no good in matter.

Conclusions

From these arbitrary assumptions, are drawn the following conclusions:

Matter is made up of suppositious mind force.—*Id.*, page 310.

The objects cognized by the physical senses have not the reality of substance.—*Id.*, page 310.

The science of Mind deals with disease as error and heals with Truth.—*Id.*, page 318.

The science of Mind disposes of sin.—*Id.*, page 473.

A sick body is devolved from sick thoughts believed.—*Id.*, page 260.

Disease and death proceed from fear and false beliefs.—*Id.*, page 260.

The senses are deceptive. Evidences received through these are not to be accepted. See pages 274, 275.

Concerning the enmity between such deductions and the senses, the following explanation is offered:

Divine Science reverses the false testimony of the material senses and thus tears away the foundations of error. Hence the enmity between Science and the senses, and the impossibility of attaining per-

fect understanding until the errors of sense are eliminated.—*Id.*, page 273.

In carrying out these propositions to their logical conclusion, note the following:

One disease is no more real than another. All disease is the result of education, and carries its effects no farther than mortal mind maps out the way.—*Id.*, page 176.

Heredity is not a law.—*Id.*, page 178.

If a dose of poison is swallowed through a mistake, and the patient dies, . . . does human belief, you ask, cause the death? Even so; and as directly as if the poison had been intentionally taken.—*Id.*, page 277.

It would appear, from this admission, that Mrs. Eddy's accepted adage, “Where ignorance is bliss it is folly to be wise,” will not apply to instances of taking poison unawares. But as Marsten observes, “No dilemma can be awkward to a Christian Scientist or in any way unsettle his equipoise;” for she explains in the next sentence, that it is the general evil reputation

The Best and Dearest Book

Parents, I urge you to make the Bible the sweetest, the dearest book to your children; not by compelling them to read so many chapters each day, which will have the effect of making them hate the Bible, but by reading its pages with them, and by your tender parental love so showing them the beauty of its wondrous incidents, from the story of Adam and Eve to the story of Bethlehem and Calvary, that no book in the home will be so dear to your children as the Bible; and thus you will be strengthening their minds with the sublimest truths, storing their hearts with the purest love, and sinking deep in their souls solid principles of righteousness, whose divine stones no waves of temptation can ever move.—*A. E. Kittredge.*

that poison has gained, or the preponderance of evil opinions prevailing concerning it, that causes the death.

Arbitrary Glossary

A very important adjunct to the book “*Science and Health*” is its glossary. It is undoubtedly furnished in anticipation of the needs of the uninitiated. As the words Mrs. Eddy is obliged to use do not, on account of the unconventionality of her vague and elusive philosophy, convey the thought she would express, the author of the book has been obliged to construct, or more correctly stated, conjure up a dictionary furnishing the “scientific” definition of many terms as used by her. And as she has the utmost contempt for reason, she also has very little regard for rules of etymology, and therefore uses the freest license in giving the meaning of many of these words. Here are a few samples of definitions as found in her book “*Science and Health*,” chosen from the glossary and other chapters:

Matter;—sensation in the sensationless.

Man;—an illusion.

Death;—an illusion.

Education;—a cause of disease.

Knowledge;—the origin of sin, sickness and death.

Hygiene;—ignorance of bliss.

But notwithstanding the material aid of this glossary and the resourcefulness of Mrs. Eddy, she is frequently hampered for the want of words which will both express her ideas in harmony with her philosophy and still be sufficiently intelligent to be grasped

by the senses, which senses, she affirms, do not exist in reality. But far from despairing, the situation does not seem to perturb her, nor is she disconcerted by the many palpable contradictions occasioned by the conflict of her philosophy with the stern reality of things. Where the situation demands it, she simply “plays fast and loose” with language. At this she is an adept; for as Mark Twain observes, “Why should a prophetess take pains to be accurate?”

Her Use of Words

The following explanation concerning the use she makes of words is very interesting:

Usage classes both evil and good together as mind, therefore, to be understood, the author calls sick and sinful humanity “mortal mind,”—meaning by this term, the flesh opposed to spirit,—the human mind and evil in contradistinction to divine Mind, or Truth and good. The spiritually unscientific definition of mind is based on evidences of the physical senses, which makes minds many; and calls mind both human and divine. Mortal mind is a solecism in language and involves an improper use of the word mind. As mind is immortal the phrase, mortal mind, implies something untrue and therefore unreal; and as the phrase is used in teaching Christian Science it is meant to designate something which has no real existence.—“*Science and Health*,” page 114.

It is apparent that “mortal mind” is a much used and a very handy term in the vernacular of Christian Science. Sin and sickness, according to this philosophy, do not exist, therefore it will not do to call sin and sickness by such terms; but as sin and sickness must be dealt with, “mortal mind” is the term to use in designating them. It would seem that a very pertinent question that might be asked right here is, If sin and sickness do not exist, why use any term to designate them?

Christian Science Logic

Perhaps as good an illustration as can be furnished of Christian Science logic is found in the following anomalous reasoning:

Because the muscles of the blacksmith's arm are strongly developed, it does not follow that exercise did it, or that an arm less used must be fragile. If matter were the cause of action, and muscles, without the coöperation of mortal mind, could lift the hammer and smite the nail, it might be thought true that the hammering enlarged the muscles. But the trip-hammer is not increased in size by exercising. Why not, since muscles are as material as wood and iron?

Another:

Gustatory pleasure is a sensuous illusion, an illusion that diminishes as we understand our spiritual being and ascend the ladder of life. This woman learned that food neither strengthens or weakens the body—that mind alone does this. . . . Teach them that their bodies are nourished more by Truth than by food.

Such reason is certainly climbing the heights of absurdity; and this philosophy Mrs. Eddy and her coreligionists are pleased to call science. “Metaphysics” is another term she employs to designate her philosophy. This latter term I would suggest as more fitting. If the author of such a burlesque on common sense as “*Science and Health*” presents had been content to employ the term “metaphysics” in designating her philosophy, many would not feel the provocation sufficient for contention. Metaphysics as a science has never had a very enviable reputation. But to call her reasoning sophistry by the time-honored title of “science,” appears too much of an outrage upon an educated and enlightened world to allow to go unchallenged.

Studies in Daniel

III—Babylon and Her King

Daniel 1:1-7



NE of the first great cities of antiquity was Babylon, founded by Nimrod, the great "lawless warrior" of the family of Ham. The origin of its name was the sin of its founders. Rebelling against God, rejecting His law of beneficence in the peopling of the earth, they sought their own glory, and to perpetuate their own name. They declared that they would escape future deluges, concentrate their efforts, and become themselves the arbiters of men's destiny. They said, as recorded in sacred story, "Go to, let US build US a city and a tower, whose top may reach unto heaven; and let US make US a NAME, lest we be scattered abroad upon the face of the whole earth." Gen. 11:4. And they proceeded to build with their well-burned brick. Gen. 11:3. Upon some of those very bricks scholars have found the name they gave their city. It was "Bab-il," or "Bab-ilu," the "Gate of God," or the "Gate of Heaven."¹ It was man's attempt to improve upon God's plan; to put man's work in the place of God's free grace and Spirit; to exalt the creature to the throne of the Creator; and they called it, as have the children of Babylon their efforts ever since, "the Gate of God."

But the erecting of other standards, which must be universally and forever false, always leads to confusion. And God, who gives no names without purpose, thus called it "Babel," or "Babylon," meaning "confusion." Gen. 11:7-9. Perverse men named the city what they hoped it would be. God named the rebellious efforts of man just what they truly are. From that effort of man, from that false principle, has sprung every false system of religion, and every perversion of the true religion, which has cursed the nations and the world, and put to death millions of the children of God. "Babylon hath . . . made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad." Jer. 51:7.

"In populousness and antiquity, Assyria was far exceeded by the southern kingdom of Babylonia. **HERE WERE THE CENTER AND STARTING POINT OF THE CIVILIZATION** which afterward spread through Western Asia."² "The earliest religious, scientific, and artistic traditions of our present civilization were cradled in Babylon."³

Babylonian perversion of the true, the exaltation of the human to the divine, did not originate in man. It was taught him by the true "king of Babylon,"—"Lucifer," the fallen angel. Isa. 14:4, 12-14. Here are his thoughts, purposes, and principles: "How art thou fallen from heaven, O day-star, son of the morning! how art thou cut down to the ground, that didst lay low the nations! And thou saidst in thy heart, I WILL ascend into HEAVEN, I WILL exalt MY throne above the stars [mighty angels] of God; and I WILL sit upon the mount of congregation [as one reigning], in the uttermost parts of the north; I WILL ascend above the heights of the clouds [of angels]; I WILL make myself LIKE the MOST HIGH." Self-exaltation is the spirit of Babylon. At its least it is the perversion of the truth; at its greatest it is open, active rebellion against God; in all it is confusion,

and its ultimate destruction. And God has given us the origin, history, and end of ancient Babylon, that we may discern the character and see the end of modern Babylon. The former is a prophecy of the latter.

For a time He who ruled over nations suffered the Babylon of Nimrod to remain. As long as God could get glory, even from her perverseness, she was a dominant city of earth. When He could no longer use her, she fell, and Assyria, with the capital city of Nineveh, became the ruling power of the Orient. And yet from the days of Hammurabi (Amraphel, Gen. 14:1), "the city of Babylon, which he had made great, so continued. Its supremacy there was none to question." "No capital in the world has ever been the center of so much power, wealth, and culture for a period so vast."⁴

At the time of our lesson in Daniel 1, a change had again taken place. Babylon, no longer Hamitic, but decidedly Shemitic, had, under a king (Nabopolassar), appointed B.C. 626 by the Assyrian emperor, arisen from its ancient ruins and former vassalage to proud



A map of the site of ancient Babylon and its environs

Nineveh. Babylon was again in the ascendancy.⁵

Assyria had yielded to the united and superior power of Media, Egypt, and Babylonia, her former dependencies, and Nineveh fell, as God had predicted. See Nahum, chapters 2 and 3. The kings of Babylon and Media had strengthened their mutual interests by marriage between the royal families. Egypt soon bowed her back to defeat. Proud and wealthy Tyre was humbled in the dust. Edom and Moab and Philistia had all passed under the rod of the mighty conqueror, Nebuchadnezzar, who in B.C. 607 was associated with his father, Nabopolassar, as joint ruler over the empire.

Babylon was just beginning to crown herself with her greater glory. Ancient public buildings and heathen temples were repairing, and new ones were projected on a much larger scale. Nebuchadnezzar, the son of Nabopolassar, was king. His wife was Amyitis, daughter of Cyaxares, king of the Medes.

Nebuchadnezzar was Babylon's greatest king. He seemed to possess neither the vanity nor the cruelty of some of the ancient Assyrian monarchs. He was progressive and enlightened. The very city in which he ruled had for

centuries been the seat of ancient learning. Even the kings of Assyria, who ruled over Babylon from Nineveh, acknowledged the traditional Babylonian greatness. Shalmaneser tells us, in his history of his expeditions, of his arrival in Babylon: "He entered also into Babylon, the bond of heaven to earth, the seat of life." The original name still held good among the heathen—"the Gate of God." Nebuchadnezzar's religious zeal was shown in repairing the ancient tower of Babel, which had fallen into decay. He himself tells this in one of his inscriptions, which have come down to us in one of the stone volumes.

He gathered around him as counselors those considered the wisest among the nations, and thus added luster to the glory of his reign. Education was fostered under royal patronage; astronomy flourished; universities great and ancient were maintained. Four classes of wise men are named in Daniel,—magicians, astrologers, ("enchanters," R.V.), sorcerers, and Chaldeans.

The astrologers were priests of the star worshipers, and pretended to foretell future events by the stars.

The sorcerers seem to be identical with soothsayers. They assumed to foretell the future by the examination of the entrails of animals, such a belief still prevailing among not a few in Christendom, who predict the winter's severity or mildness by the "melt," or spleen, of the swine.

The magicians, or magi, were a priestly class, highly educated, occupying a position of great influence between the ruler and the people. The originator of their religion was Zoroaster. They performed religious ceremonies, wore a peculiar dress, lived apart by themselves, and constituted a complete hierarchy. They were deeply versed, according to their times, in philosophy, the sciences, and especially in astronomy. They at times accompanied the king as his advisers, even in war. Jer. 39:3, 13. While there were doubtless many impostors among them, and the name through this class, in after-ages, assumed a low significance, there were also among them devout and wise men, who were doubtless worshipers of the true God. From this class came the wise men (magi) to see our Lord. Matt. 2:1. They were learned, influential, and wealthy, and Daniel was by the king placed at their head. Dan. 2:48.

The Chaldeans were the educated class, evidently including in their courses of instruction all the learning of the realm.

The promising royal youths of Judah, of good form and feature, and of royal bearing, were selected by the king as future servants, officers, and ministers of the government in Babylon. That they might be fitted for these responsibilities, the king placed them in his universities for a three-year course of special training. Here is the Bible account:

In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God; and he carried them into the land of Shinar to the house of his god: and he brought the vessels into the treasure-house of his god. And the king spake unto Ashpenaz the master of his eunuchs, that he should bring in certain of the children of Israel, even of the seed royal and of the nobles; youths in whom was no blemish, but well-favored, and skilful in all wisdom, and endued with knowledge, and understanding science, and such as had ability to stand in the king's palace; and that he should teach them the learning and the tongue of the Chaldeans. And the king appointed for them a daily portion of the king's dainties, and of the wine which he drank, and that they should be nourished three years; that

¹ See Lenormant's "Manual of the Ancient History of the East," volume 1, page 24 (Asher & Co., 1879). Shalmaneser, a great Assyrian monarch, calls Babylon "the bond of heaven to earth, the seat of life." "Empires of the Bible," page 273; "Story of Chaldea," by Ragozin, page 225, par. 33.

² "Ancient Empires of the East," by Sayce, page 93.

³ "The Schaff-Herzog Encyclopedia," article "Babylonia."

⁴ "History of Babylonia and Assyria," by Rogers, volume 1, pages 397, 398.

⁵ For the ups and downs, the changes and revolutions, of Babylon and Assyria, the reader is referred to the works above mentioned; Rawlinson's "Seven Ancient Monarchies," and others. The aim of these studies is to deal with Babylon as presented in prophecy.

at the end thereof they should stand before the king. Now among these were, of the children of Judah, Daniel, Hananiah, Mishael, and Azariah. And the prince of the eunuchs gave names unto them: unto Daniel he gave the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego. Dan. 1:1-7, A.R.V.

Notes

1. **THE THIRD YEAR OF JEHOIAKIM.**—From Jer. 25: 1 we learn that the first year of Nebuchadnezzar was the fourth year of Jehoiakim. Nebuchadnezzar, as the active force in the field, is spoken of as king two years before the death of his father Nabopolassar. His sole reign, therefore, after the death of Nabopolassar, began in the fourth year of Jehoiakim, as stated by Jeremiah. This captivity was in B.C. 606, the beginning of the seventy years' captivity of the Jews.

2. **PART OF THE VESSELS.**—Not all were taken by Nebuchadnezzar at this time. Jerusalem was taken twice subsequently to this by Nebuchadnezzar, B.C. 599 and 588, at which the last of the treasures were taken. See the last chapter of 2 Chronicles.

3. **HOUSE OF HIS GOD.**—These vessels were carried to Babylon (Shinar, Gen. 10: 10; 11: 2-9), were considered holy, and placed in the temple of his chief god, probably Bel-Merodach, the patron god of Babylon, to whom Nebuchadnezzar's inscriptions were addressed. This temple, says the king, "is the great temple of heaven and earth, the dwelling of Merodach, the master of the gods. I have restored its sanctuary, the place of repose of the deity, plating it with pure gold. I stored up inside silver and gold and precious stones, . . . and placed there the **TREASURE-HOUSE** of my kingdom," the very words which Daniel uses. At the base of the pyramid of this temple was a sanctuary of another noted deity, Nebo, the name of which enters into that of Nebuchadnezzar. This sad captivity of Judah came as the result of their repeated transgressions.

4. **PRINCES.**—Daniel and his fellows were evidently of the royal family, as indicated by Isaiah to Hezekiah a century and a half before. See Isa. 39: 3-8. Nebuchadnezzar's judgment is shown in the character of the young men chosen, physically perfect and handsome, skilled in wisdom, endowed with knowledge, understanding science, and having ability. That there were to be found such youths in Judah, speaks well of the schools of the prophets, founded by Samuel, and the advanced education given therein, notwithstanding Israel's apostasy.

5. **THREE YEARS.**—The university course, the advanced training which the king proposed to give to fit them for positions of usefulness in his government. They were to feed upon the king's dainties, the meats and wine of Babylon. Of this later.

6. **NAMES.**—From names which connected them with the true God they were to pass in their experience to names connecting them with the gods of Babylon or to the king. Daniel ("God is my Judge") was named Belteshazzar ("prince whom Bel favors"); Hananiah ("graciously given of Jehovah," a mother's thanksgiving) became Shadrach (rejoicing in the way, or little friend of the king); Mishael ("who is that which God is," a devoted mother's prayer) was changed to Meshach ("guest of the king"); Azariah ("helped of Jehovah," a prayer and prophecy) became Abednego ("servant of splendor, worshiper of the sun"). But they did not forget their God nor their people.

Of the ability of their instructors, the education Nebuchadnezzar proposed to give these youths, its real worth as compared with divine instruction, and the result of the trial between the two systems, we will consider in following articles.

Equal Rights

By E. F. Johnstone

Believe or doubt, be saved or damned, take or reject the light,
Worship what, when, and where you will, you have a perfect right.
The infidel, my Christian friend, has rights as well as you;
And so has the Mohammedan; so also has the Jew.

Conscience is free in this fair land; and he who lifts a voice
To worship God or God deny, proclaims his right of choice.
This right is sacred, and the Lord Himself declares it so.
Then what is man, that he against the Word of God should go—

To build the thumbscrew and the rack and persecution's fire,
To make a man a hypocrite, a martyr, or a liar—
To make him praise, or claim to praise, against his own conviction?
My friend, this matter is beyond all human jurisdiction.

"Choose ye this day whom ye will serve"—yea, choose the good or evil;
'Tis ever man's God-given right, tho he may serve the devil.
Tho Heaven's love may fail to win a man from sin's dominion,
Jehovah never uses force to change a man's opinion.

The history of the world declares religious legislation,
Wherever found, has been a curse to every tribe and nation;
And yet to-day the bigot would be conscience for his brother,
And by a civil law would force his views upon another.

God's day of rest, His Sabbath day, the seventh from creation,
Some men religiously observe with praise and adoration;
Some men observe another day, if not by God directed.
In either case, men's equal rights should ever be respected.

Render to Cæsar what is his, and to Jehovah render
What He requires at thy hand, with conscience clean and tender.
Thus taught the Master when on earth, the same to-day and ever—
Use the compelling power of love, but use coercion never.

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Islam's Three Centers

In view of the present situation of affairs in the Near East, Dr. S. M. Zwemer's description of the Mohammedan State is interesting. Writing in the *Moslem World*, he says:

The Mohammedan world has three capitals: Mecca, Cairo, and Constantinople. Mecca has been the heart of the Moslem world for many centuries. It is to-day the pulse that throbs with a religious life which finds an outlet to the farthest limits of the Moslem empire. Cairo is the head, where religious thought and education, controversy and Moslem propagandism through the press, have their center. And Constantinople has, since the Ottoman Turks made it their capital, been the hand, the center of Mohammedan political power; and not only of political power, but of grievous political persecution. These three capitals, knit together by the warp and woof of their cosmopolitan influence, weld the great Mohammedan world into a surprising solidarity.

The Heart

From Sierra Leone to Canton, and from Tobolsk to Singapore, the faithful spread their prayer-carpet, build their houses, and bury their dead toward the meridian of Mecca. In Russia, Moslems turn to the south to pray; at Zanzibar they look northward to the holy city; in Shensi and Yunnan, millions of Chinese Moslems pray toward the distant west; and in the wide Sudan, they look eastward to the Beit Allah and the Black Stone; one vast Moslem brotherhood kneeling in concentric circles toward the great religious capital of Islam.

The Hand

Constantinople, by its very location on the Bosphorus, facing two continents and two great civilizations, will always be of political and commercial importance. All other factors which add to the glory of this metropolis are insignificant in comparison with its politico-religious importance in rela-

tion to the Moslem world. The position of Turkey and of the Ottoman Empire is unique among the Moslem countries of the world.

For centuries it has stood before the world as the one great temporal power of Islam, with its laws and usages built upon the tenets and traditions of the prophet. Here is the residence of the calif, the imam el Muslimin, the supreme pontiff of the church-state called Islam. The sultan of Turkey as the calif of the Moslem world is the custodian not only of the sacred cities, but of the sacred relics of Islam. In the hall of the Holy Garment on the Bosphorus are kept the mantle of the prophet Mohammed, his staff, his saber, and his standard; and altho all Moslems pray toward Mecca, the vast majority of the Moslem world pray for the calif who resides at Stamboul.

The Head

No other city in the Moslem world has so many students of Moslem theology and law, or pours out such a flood of Moslem literature, as does Cairo. Millions of pages of the Koran, commentaries by the hundred thousand, and scores of books attacking the Christian faith, defending Islam or propagating its teaching, come ceaselessly year after year from the Moslem presses of this great center of Moslem learning.

Books printed in Cairo are read by the campfires of the Sahara, in the market-place of Timbuctu, under the very shadow of the Kaaba, and are treasured in the mosques of Java and Western China. "There is no speech nor language" in the Moslem world where the voice of the Cairo press "is not heard."

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The One Book.—It is worth while, when so many who profess to be ministers of the Gospel of Jesus Christ, who have taken vows to preach the Word, are cutting and carving that Word to suit their own theories and so-called scientific hypotheses, are discarding and criticizing that great book, to find a noted educator and one who seems to be developing into a great statesman, expressing views of strong and extreme loyalty to the Bible. Here is one paragraph from an address by Professor Woodrow Wilson: "Our present life, ladies and gentlemen, is a very imperfect and disappointing thing. We do not judge our own conduct in the privacy of our own closets by the standard of expediency by which we are daily and hourly governed. We know that there is a standard set for us in the heavens, a standard revealed to us in this Book, which is the fixed and eternal standard by which we judge ourselves; and as we read this Book it seems to us that the pages of our own hearts are laid open before us for our own perusal. This is the people's book of revelation—revelation of themselves not alone, but revelation of life and of peace. . . . He knows the kingdom for which he is bound, he has seen the revelation of himself, and his relations to mankind; he has seen the revelation of his relations to God his Maker; and therefore he has seen his responsibility to the world. This is the revelation of life and of peace."

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Protecting Christians, Forsooth!—A daily paper, seemingly afflicted with hatred of Great Britain, says that the British were not willing, then (1854 to 1856) that Russia should "protect Christians," etc. Talk about Russia's protecting Christians! They do not know protection where Russia rules. A Baptist in Russia to-day can not legally or safely join a Mennonite Church, or vice versa if the government of Russia knows. A member of the orthodox church commits a great crime if he joins any other religious body. Men are sent to Siberia for religious opinion. They are imprisoned—a stronger term is needed to indicate the fearful incarceration in the filth-reeking jails of Russia. Russia does not know religious freedom or religious protection. But some day God will break her strong spirit and humble her in the very dust for the sake of His Gospel.

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Why He Fell Out

WHEN a little boy was asked why he fell out of bed, he replied, "I 'spect, mama, it's 'cause I stay too close to the gettin'-in place." We need to move forward in our Christian life if we want to keep from falling.—*Martha V. Flory.*

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"THE closer you come to God's altar, the more likely you are to be God's missionary."

Meaning of Christ's Coming to His Children

By C. P. Bollman

IO His believing children the second coming of Christ will be the fruition of all their hopes. "Unto them that look for Him," declares the apostle, "shall He appear the second time without sin unto salvation." Heb. 9:28. His coming will be therefore—

The dawn of that glad day so long foretold,
That day of holy inspiration known.
When earth with fervent, glowing heat shall melt,
And works of boastful men shall perish all
As withered flower of the summer field
Into the overheated furnace cast.

Enoch, "the seventh from Adam," spoke of "that day," saying, "Behold, the Lord cometh with ten thousands of His saints." Jude 14. The psalmist also looked forward to that day as the time of rewards. "The mighty God, even the Lord, hath spoken," writes the sweet singer of Israel, "and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a covenant with Me by sacrifice." Ps. 50:1-5.

Isaiah too spoke of the second coming of Christ as the time of the final deliverance of His people, saying: "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth. . . . And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:8, 9.

Speaking to the prophet Daniel, the angel of God said of "that day," "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7:27.

Our Saviour Himself testified of that day, saying: "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:31-34.

Rewards Are Given

That rewards will be given at His second coming is taught also by our Saviour in these words: "When thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they can not recompense thee: for thou shalt be recompensed at the resurrection of the just." Luke 14:13, 14.

It is at His second coming that the dead in Christ "hear the voice of the Son of God: and they that hear shall live." John 5:25. Of this time and of the resurrection of the righteous and of the change to immortality of the living saints, the apostle writes: "Behold, I show you a mystery; We shall not all sleep [or die], but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15:51-55.

Not to Be Ignorant

Again the apostle says in 1 Thess. 4:13-17: "I would not have you to be ignorant, brethren, concerning them which are asleep [or dead], that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him [from the dead]. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [or go before] them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

In this scripture, as in 1 Cor. 15:51-55,

previously quoted, the apostle treats only of that which the second coming of Christ will bring to His own faithful children; namely, immortality, a crown of life, and a home with Jesus in His eternal kingdom.

With the testimony of the apostle Paul agree also other scriptures. To the elders of the churches of "Pontus, Galatia, Cappadocia, Asia, and Bithynia," the apostle Peter wrote: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5:2-4.

Apocalyptic Benediction

Nor is this golden chain of promise which we have found running through both Testaments broken even as we reach the closing chapters of the sacred canon. Looking down the centuries to the last generation of His believing children, our Lord, by whom the Revelation was given to John through His angel, says to His waiting church: "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do His commandments, that [at His coming] they may have right to the Tree of Life, and may enter in through the gates into the city." "He which testifieth these things saith, Surely I come quickly." And again we say, with the beloved John, let every loyal loving heart respond, "Amen. Even so, come, Lord Jesus," bringing to Thy people eternal life, and an everlasting inheritance in the earth made new.

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"THERE are men who are always absolutely on time; they are the men the world trusts and believes in."

Our Bible Reading

The Law and the Gospel

1. What is the wages of sin?

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. Rom. 6:23.

2. How is death destroyed, and the light of eternal life made manifest?

But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel. 2 Tim. 1:10.

3. Since it is the Gospel that brings "life and immortality" to light, what is the Gospel?

For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. Rom. 1:16.

4. Since the wages of sin is death, what is sin?

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

5. What was the only means the apostle Paul had of knowing sin in his life?

What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except

the law had said, Thou shalt not covet. Rom. 7:7.

6. In what manner is sin made to appear exceeding sinful?

Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. Rom. 7:13.

7. What are Paul's conclusions, then, concerning the law?

Wherefore the law is holy, and the commandment holy, and just, and good.

For we know that the law is spiritual: but I am carnal, sold under sin. Rom. 7:12, 14.

8. Should we gather, from any of these texts, that the law of God has been abolished through the Gospel?

Do we then make void the law through faith? God forbid: yea, we establish the law. Rom. 3:31.

9. What was the infinite price that was paid to establish thus God's law?

For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. John 3:16.



The Need of a Message

THAT there is need of a message for this time is demonstrated in so many ways that it would seem the ordinary observer of events would recognize it, and that the earnest, thinking soul who had at heart the good of humanity would long for it, and welcome it. Entirely apart from the great heathen world which must be evangelized before the Lord comes, the Christian world itself demands a great uplifting, converting, unifying message.

Consider the world theologically. The nominal Christian church is divided into three great parts, generally speaking, the Roman Catholic, the Greek, or Orthodox Church, and the Protestant churches. Leaving aside the great traditionary churches—the Roman Catholic and the Greek—the Protestant churches themselves demand such a message.

Think of the vast number of denominations there are which have grown out of the Reformation, some of them divided on church government, some of them on State divisions, some of them separated for other reasons. It was not God's object that the Reformation should divide the remnants that were called out, but that it should bring them together. Men are endeavoring to force this union by a confederation, but the federation is making very slow progress, and at the very best it is not considered a vital union—that is, a life union.

It was the prayer of our Lord that His people should be one, "as Thou, Father, art in Me, and I in Thee, that they also may be one in Us;" and this unity would of itself be a demonstration to the world of the power and divinity of the religion of Christ, because this unity would prove to the world that God had sent Christ, "that the world may believe that Thou hast sent Me." The apostle Paul prayed, in his letter to the Corinthian church, that they all might "speak the same thing, and . . . be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10. And yet we know, every one knows, that this is not the case at the present time. So manifestly has this been true for centuries that we are finding apologists for the divisions, who are endeavoring to induce people to believe that the very divisions of themselves are of God, when everything in Christianity speaks against it.

Take the differences between the denominations theologically. Note great, vital Bible doctrines upon which there is division. For instance we have the atonement, the virgin birth of our Lord, the resurrection. These three great, vital doctrines of Christianity are repudiated by many of the Higher Critics, and if nominally accepted, are shorn of their very strength by the quibbles which are raised over them.

Note the great differences regarding God's Word. Is the Bible the Word of God? Is the Bible inspired? And over this men are wrestling, with the tendencies toward the negative.

There is no agreement over the matter of regeneration. Theistic evolution possesses the minds of many at the present time. A prominent lady worker, not long ago, of the

W. C. T. U., belonging to the church, who knew the tremendous influences which God exerted through such men as Wesley and Whitefield, told us that she could not believe that people could be changed in a moment from sin to righteousness, or regenerated at once by the power of God. It took years for such work to take place,—an emphatic denial of the doctrine of regeneration, and the substitution of the hypothesis of evolution.

The churches are divided over the nature of man. Is man immortal? or does his immortality depend upon the power of God at the coming of our Lord Jesus Christ?

There is division over God's law. Is the law of God summarily comprehended in the Ten Commandments of binding force and obligation? Is it immutable, as has been taught for centuries, or is it subject to change? And has it been changed? What is the strength of the fourth commandment, which enjoins the Sabbath day? Is that an ordinary ceremonial—an ordinance subject to change, so that the Sabbath, originated and sanctified by God, may be set aside and another day substituted in its place? Has man a right to do this? and is it right, and ought it to be right, to compel acquiescence to the substitute?

Is our Lord Jesus Christ coming to this earth again—materially, visibly? There is great diversity of opinion upon this.

Where shall the saints be rewarded? Will it be in some sphere "beyond the bounds of time and space"? or will it be, as has been averred again and again, upon this earth?

There is great division over the matter of church government—a minor thing as compared with these great doctrines. There are other great doctrines taught in the Scripture which we have not mentioned in this list. Not only are churches as denominations themselves divided, but members of the different denominations are divided; ministers of the same denomination are divided over some of these great fundamentals.

Is there not need of a message that will rend these walls which divide at the present time the various branches of the church of Christ? Surely if our Lord's prayer is to be fulfilled, His own people will stand united when He shall come. There will be the one Head and the one church, believing in all the fundamentals of God's truth alike.

Take the spiritual condition of the churches. Is this condition satisfactory? Every devout soul in Zion knows that it is not. We have it told us again and again by press and pulpit of various denominations that spirituality is at a low ebb. It is so easy for members of the church of Christ to attend parties of pleasure, to frequent the theater, to attend dances, to hold frequent card parties, to indulge in games of chance, to use every loose and questionable means for the raising of money for religious purposes. It is sad, indeed, that this is so, but these are facts recognized by all. There seems to be a moral obtuseness taking possession of professed Christians—a lack of moral sensitiveness. The Word of God is neglected, but there is time found for reading romances, novels, exciting and very questionable stories. Great ignorance of the

Bible prevails. It is rare, indeed, that any of the members of Christian families read it regularly. A few belong to prayer bands, and the obligations of the prayer bands hold some of the members, but as a general thing there is very little reading of the Word of God.

Prayer is neglected in secret and by the family, and as prayer is neglected in the family it is neglected in the church. Many prayer-meetings have been discontinued, and others are sparsely attended. The fashionable circle claims the time, and so little things furnish excuses for absence from the devotional and prayer-meetings of the church of God.

The spirit of self-sacrifice has almost wholly departed. As a general thing men and women give what they can—what it is easy to give, what comes convenient; but how little is known of real sacrifice for the cause of Christ!

With this departure from God and His Word there has come a spirit of distrust, lack of confidence in each other, expressed in words and deeds; and this lack of confidence is not only extending out through all the various branches of trade and commerce, but it takes hold upon the national councils of the world. Treaties are made, confederations are formed, and yet it is again and again remarked that these are, in times of test and crisis, worth no more than the paper they are written upon. Surely is there not need of a message from the throne of God which will take hold upon the hearts of men, which will change hearts, which will mold lives, which will bring them, humble and prostrate, before God, which will lead them to reach out strong, yearning hands and hearts for the divine blessing, which will break down the walls that tradition has erected, the barriers which humanity has formed between the soul and God, and bring them together in the bonds of the Gospel of Christ, bound by the life of His Spirit? We believe that there are longing souls who see this, feel this, yearn for it. But, friends, God has the message which contains all the need—a remedy which meets all the ills. It is found in the everlasting Gospel of our Lord and Saviour Jesus Christ, and we appeal to you to read again the message which was printed last week.

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The King's Example

Once Sultan Nushirvan the just, hunting,
Stopped in an open field to take a lunch.
He wanted salt, and to a servant said,
"Go, get some at the nearest house, but pay
The price the peasant asks." "Great king," exclaimed
The servant, "thou art lord o'er all this realm;
Why take the pains to buy a little salt?"
"It is a little thing," said Nushirvan,
"And so, at first, was all the evil whose
Most monstrous load now presses so the world.
Were there no little wrongs, no great could be.
If I from off a poor man's tree should pluck
A single apple, straight my slaves would rob
The whole tree to its roots; if I should seize
Five eggs, my ministers at once would snatch
A hundred hens. Therefore strict justice must
I, even in unimportant acts, observe.
Bring salt, but pay the peasant what he asks."

—W. R. Alger.



THE OUTLOOK

"Watchman,
what of
the night?"

The Johnston Sunday Bill I—Why We Oppose Its Passage

By W. A. Colcord

IN his "Farewell Address," dated September 19, 1796, Washington expressed the hope that the principles upon which the Government of the United States is founded might be so developed and maintained here as to result in their adoption by every other nation on the earth. Under the choicest tokens of Heaven, and the gracious "auspices of liberty," he said he hoped that the happiness of the people of these States might be made complete, "by so careful a preservation and so prudent a use of this blessing as will acquire to them the glory of recommending it to the applause, the affection, and adoption of every nation which is yet a stranger to it." Until changed by an authentic act of the whole people, the Constitution, he said, is "sacredly obligatory upon all;" and in the interests of the preservation of the Government and a happy State, he gave the following warning:

Toward the preservation of your Government and the permanency of your present happy State, it is requisite not only that you steadily discountenance irregular oppositions to its acknowledged authority, but also that you resist with care the spirit of innovation upon its principles, however specious the pretents.

Attempted Change

Three years after writing this address Washington died; and only twelve years after his death, began what may be considered the first open and concerted manifestation of the "spirit of innovation" upon the principles of this Government. In 1811, or just one hundred years ago this year, the first attempt was made to induce the national Government to commit itself to religious legislation through the enactment of a Sunday law regarding the postal service. The effort, however, failed, and was not taken up again until after the close of the war of 1812-14, when another attempt was made, but with like results.

The Famous Mail Reports

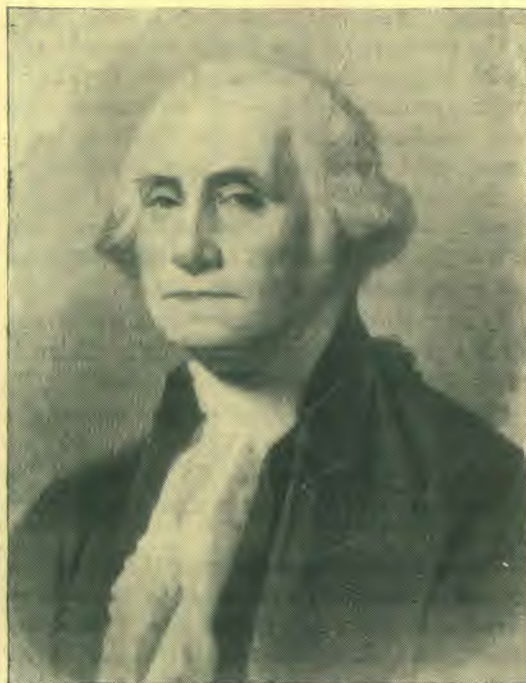
In 1828 another movement, with more thoro organization and more formidable proportions, was set on foot to accomplish this purpose. Through the plans and activities of "a most respectable committee, composed of gentlemen of different religious denominations," the religious element throughout the country, it seems, was aroused to demand such legislation, and to attempt to secure it by flooding Congress with petitions. From twenty different States, petitions aggregating 467 in number, and representing 420 different cities, towns, and localities throughout the country, rolled in upon the national legislature. It was these petitions, and others following a little later, which called forth those famous and masterly "Sunday Mail Reports" of 1829 and 1830, presented by Col. Richard M. Johnson, and adopted by Congress. By these masterly, superb, and unanswerable reports, this spirit of innovation upon the principles of this Government received such a setback that it did not manifest itself again to any appreciable extent for many long years.

The National Reform Movement

In 1863, during the Civil War, representatives of eleven different denominations met in Ohio, and laid the foundation for a national organization, the chief object of which is to secure such an amendment to the national Constitution as will make this a truly "Christian nation." This organization, known as

the National Reform Association, has been steadily growing and persistently disseminating its teachings and anti-American principles; but it has not as yet, during the forty-eight years of its existence, accomplished its object.

With the introduction of the famous Blair National Sunday Rest Bill into Congress in 1888, began another era in the history of this spirit of innovation upon the principles of this Government, against which Washington gave warning. Since the introduction of this bill, over seventy like measures have been introduced in Congress. Nearly sixty of these have been direct demands for Sunday legislation, and forty of the sixty have been measures calling for a Sunday law for the District of Columbia. The latest and most prominent bill of this latter class is what is known as the Johnston Sunday Bill. Senator Johnston, its



Washington, the father of his country, who said: "Every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshipping God according to the dictates of his own conscience."

author, or at least its champion and sponsor, introduced this measure in the two preceding Congresses; but in both of these it failed of passage, tho it twice passed the Senate. On April 6, 1911, he introduced it again into the last Congress, and he has been working assiduously ever since to secure its passage.

Inasmuch as this bill has been kept so prominently before Congress and the people of the whole country, and will in all probability come up at the next session, we purpose to examine it, and to present some reasons why we are opposed to its passage. The bill and some comments on it will appear in our next article.

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Not an Optimistic View

THE *World's Work* is putting forth splendid, strong effort to help its readers and to help the country. It made certain inquiries of representative men a few months ago regarding conditions in the world, and the remedies for these conditions. It asked several questions to this effect:

First, what effect did the congressional investigations into corporations and their business have on the business and financial outlook and situation?

What effect tariff discussions are having.

What effect the Supreme Court decisions on the oil and tobacco cases, and the effect on business of the anti-trust law.

Is credit too much concentrated in the great financial centers, to the detriment of legitimate business men and business uses?

But the greatest and strongest question of all was: "What would you suggest as the best help now toward permanent, stable, and good business conditions? What constructive policy, or plan?"

There were various opinions and questions. Men were found on all sides of these questions; but the editor tells us that "the deepest impression left on the mind, after reading in detail these hundred or more letters, many of them written at considerable length and with great earnestness, is the profound distrust that they express of men in public life." "Jaw-smiths," "demagogues," "disturbers," "miserable office-seekers," "fools in Congress," "self-seeking men," "men of no business experience,"—such terms of reproach recur again and again. This distrust is profound. So far as these letters reveal the mind of the business world, it is disgusted with the lawmakers, and some are disgusted even with the judges, and some also, the editor tells us, express similar distrust of the newspapers.

These are not partizan replies. It is difficult for any letter to show to what party a man belongs. But almost none of them offer any adequate remedy, or any constructive policy for the future. Yet in all these letters there is little of discouragement. But business conditions are not satisfactory. The journal itself feels that there should be legislation which would help business, and that this is needed in the matter of monetary reform more than anywhere else. One paragraph speaks volumes. It says:

The business world of the United States is utterly discouraged. Not only is it beset by all the difficulties inherent in business pursuits; it is wholly without what the coastwise mariner calls "sailing lights." Worse even than that, it is trying to navigate in a legal fog, and in addition, instead of having the aid and comfort of an efficient banking and currency system, it has to get along as best it may with the crudest monetary contrivance now existent among civilized nations.

These are strong words; but will they, can they, be corrected by any political party which may be formed? We have nothing to advocate politically. We know of no human remedy which will meet all these ills and all this distrust. We know the great fact that our Lord tells us that just such conditions as these will prevail before His second coming. There will be "distress of nations, with perplexity." There is distress in some nations, a tremendous amount of it; there is perplexity, and that is universal. The divine Word tells us that when this and other things which are equally prevalent are seen, then is Christ's coming near—the setting up of that kingdom which shall know none of the inequalities that ever exist here, but in which peace and justice shall reign forever. We entreat our readers to seek God's remedy. It is personal, individual, applicable, potent, and if fully received and applied, everlasting.

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Growing Worse.—Says an editorial in the *Christian Statesman* for November: "More than forty years ago, at one of the earliest National Reform meetings, Dr. J. H. McIlvaine, professor of political science at Princeton, declared in his own most impressive style, 'I will not cease while I live to warn my countrymen that no nation and no government can long exist amid such general political corruption as now prevails.' However serious at that time were the conditions of which he spoke, they have grown far more serious since."

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The "Wall Street Journal," through its leading financial correspondent, states that reports from various parts of the country when taken together show a "decided increase in the volume of business," and for the present the commercial and financial outlook is encouraging.



From the latest photograph of the five-year-old baby emperor, PU-YI, of China, whose dynasty seems irretrievably doomed

The Chinese Revolution

HIGH authorities in the Chinese revolutionary government, such as Wu Ting Fang, who was at one time Chinese minister to the United States, affirm that the only hope of permanent peace in China is a properly organized republic. It is claimed that the repeated massacres of the imperialists and their continued failure to keep their promises have aroused such a feeling that the only thing that will be accepted will be their complete overthrow.

It is stated that ten provinces have already severed themselves from the throne of the Manchus,

and that with but very little effort. This shows that the sentiment of revolt was deep-seated, and that it will be a practical impossibility for the throne to win back these rebels to its tyrannizing and brutally incompetent rule. Thirteen vessels of the imperial fleet went over to the revolutionists on the morning of November 14, and this is another one of the evidences that show how rapidly and strongly the revolution is spreading.

Yuan Shi Kai is looked upon by the imperialists as their last hope, and he is making strong efforts to save the throne. It looks now as if he were trying to bring in complications that will lead the foreign powers to intervene. The November Boxer indemnity has not been paid, and the December indemnity will soon be defaulted. This is causing some uneasiness among the powers; and it is believed that if the imperialists should succeed in recovering the five provinces immediately surrounding the capital, they would still not be able to reorganize their financial administration until other debts will be in arrears. These and other considerations are already causing the powers interested to discuss the idea of intervention.

China is certainly in the midst of a mighty and a phenomenal struggle, and it is impossible to predict what will take place within her borders during the next two or three weeks. But whatever may be the outcome, we believe that when the difficulty is settled China will be freer and more open to the advancements of civilization than ever before. If the Manchus succeed in holding the throne, they will certainly have to be more liberal and free in their administration of government.

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The steamer Washington which dragged anchors with a disabled engine for over thirty hours on Peacock Spit, off the Oregon coast, with a cargo of lumber and fifty persons on board, was bravely rescued by the tug Tatoosh, November 14, when certain destruction seemed to await her. It was a great and wonderful surprise to the people on the disabled vessel as well as to those on shore, and the captain of the Tatoosh was cheered again and again.



General YUAN SHI KAI, commander of the new imperial Chinese army, who was recalled from banishment, and who is largely responsible for concessions made by the government to the revolutionists. Great pressure is now made upon him to become premier of China, but he has not yet accepted.

Even so, only more mighty and effective is our Lord, who is able to save every soul stranded on the shoals of sin.

Through scientific research, men are coming to believe that it is not the existence of plant food in soils that makes them grow sterile, or unfertile, but that it is toxin, or plant poison, present in the soils, and that the use of manure, or fertilizers, is not so much to supply nutrients for the plants as it is to throw out of action some of the poisons. Fineness of the soil is a very important consideration also. Sour soils, it is thought, may be due to toxin substances. The investigations that are going on have certainly upset some of the old theories, but we are not given a new one yet that is satisfactory.



A map of China, showing the various provinces and many of the leading cities and centers of revolution. The Yang-tse River divides China into two parts, north and south. It was in the vicinity of Hankow, in the province of Hupeh, in the center of the great Yang-tse Valley, that the revolution first assumed formidable proportions. Peking, it will be seen, is in the far north; Canton, another large city, 1,200 miles directly south.

The Lack of Justice

JUSTICE ALBERT G. BURNETT of the Appellate Court of California recently made an address before the California Bar Association in which he delivered the following sentences:

"There is something radically wrong with our administration of the law when it takes several months to impanel a jury." "The amount of time we consume in the actual trial of cases, especially criminal cases, is really scandalous."

The foregoing sentences are but the voicing of what many eminent jurists as well as a host of others are saying everywhere. The lack of justice through the influence of money and political wire-pulling is seen and deplored on all sides. In connection with these facts and utterances consider the following words of one of the worthy ancients:

We roar all like bears, and mourn sore like doves: we look for judgment, but there is none; for salvation, but it is far off from us. For our transgressions are multiplied before Thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them; in transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity can not enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased Him that there was no judgment. And He saw that there was no man, and wondered that there was no intercessor: therefore His arm brought salvation unto Him: and His righteousness, it sustained Him. For He put on righteousness as a breastplate, and an helmet of salvation upon His head; and He put on the garments of vengeance for clothing, and was clad with zeal as a cloak. According to their deeds, accordingly He will repay, fury to His adversaries, recompense to His enemies; to the islands He will repay recompense. So shall they fear the name of the Lord from the west, and His glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. Isa. 59:11-19.

It will be observed that the foregoing scripture applies at a time when there is a general lack of justice. "Truth is fallen in the street, and equity can not enter." The Lord sees it, "and it displeased Him that there was no judgment." He wonders that there is no intercessor to take the part of the ones who are oppressed, or to plead for justice to be meted out to those who are trailing equity in the dust of the street. Then the Lord arises in His strength to execute the justice that men have refused.

The Lord, on more than one occasion, has meted out justice in the form of righteous destructive judgments, and the times in which we live are calling for Him to act again. Sneer at this if you must; but watch the course of events, and think.

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The Roman Catholic Church and the Law

PROTESTANTS and others who are loath to admit that there is no command in the Bible for observing Sunday, will be forcibly reminded by a recent *motu proprio*, or encyclical, of Pope Pius X, that the pope and the Catholic Church are the only authority for Sunday observance. This encyclical bears date of July 2, and is printed in full in the *Rome*, a semi-official Catholic paper published in the city whose name it bears. The new law provides for the Catholics of the world eight "days of obligation," when all who recognize the Roman see as the head of the church must cease from labor and hear mass. These days are in addition to Sunday, which the encyclical especially provides shall remain a day of rest and the hearing of mass. It is as follows:

DE DIEBUS FESTIS
PIUS PP. X.
"Motu Proprio"

The Roman Pontiffs, supreme custodians and moderators of ecclesiastical discipline, have always been accustomed to benignantly relax the laws of the Sacred Canons as often as the good of the Christian people counselled it. We also, as we have before now considered it wise that other matters should be changed, on account of the changed conditions of the times and of civil society, so likewise at the present time we think it our duty, considering the special circumstances of our age, to introduce some opportune modifications in the Ecclesiastical Law as to the observance of Feast days of precept. For men to-day traverse with marvellous rapidity the greatest

distances by land and sea, and through wider facilities for travelling find readier access to those nations where the number of Feast days of precept is less. Also increased commerce and the additional demands of business seem to suffer loss from the delays caused by frequent Feast days. Finally the daily increasing cost of the necessities of life makes it additionally desirable that the servile work of those who gain their living by labour may not be too often interrupted.

For such reasons repeated petitions, particularly in these later times, have been made to the Holy See that the number of Feast days of precept be diminished.

Having all these things present in Our mind, it has seemed to Us, who have at heart the well-being of the Christian people, a counsel in the highest degree opportune to diminish the number of Feast days declared by the Church to be of precept.

Wherefore by *Motu Proprio* and after mature deliberation, having heard the counsel of Our Venerable Brothers the Cardinals of Holy Roman Church who are charged with the codification of Ecclesiastical law, we prescribe with regard to Feast days as follows:

I. The ecclesiastical precept of hearing Holy Mass and of abstaining from servile work remains in force only for the following days: All and every Sunday, the Feast of the Nativity, of the Circumcision, of the Epiphany and of the Ascension of Our Lord Jesus Christ; of the Immaculate Conception and of the Assumption of Blessed Mary Mother of God; of the Holy Apostles Peter and Paul; and finally of All Saints. [Boldface ours throughout.]

II. The Feasts of Saint Joseph, Spouse of the Blessed Virgin Mary, and of the Nativity of Saint John Baptist, both with Octave, shall be celebrated as in their proper place; the first, on the Sunday following the nineteenth day of March, the Feast remaining fixed on the nineteenth day of March if that day falls on a Sunday; the other on the Sunday preceding the Feast of the Holy Apostles Peter and Paul. The Feast, too, of Corpus Christi, equally with privileged Octave, shall be celebrated, as in its proper place, on the Sunday after the Most Holy Trinity, the Feast of the Sacred Heart of Jesus remaining attached to the Friday within the Octave.

III. To the ecclesiastical precept spoken of above the Feasts of Patrons shall not be subject. Ordinaries, however, may transfer the solemn celebration of them to the Sunday immediately following.

IV. If in any place any one of the Feasts indicated has been legitimately abolished or transferred, let nothing be done without consultation with the Apostolic See. But if in any nation or region the Bishops deem it right to preserve any one of the Feasts abrogated, let them refer it to the Holy See.

V. If, however, with any one of the Feasts which we wish preserved there should coincide a day consecrated to abstinence or fasting, we dispense in both, and we grant the same dispensation also for Feasts of Patrons abolished by this law of Ours, should it happen that they be celebrated solemnly and with a large attendance of the people.

In giving this new proof of Apostolic solicitude we nourish the certain hope that all the faithful, even on these days which we now remove from the number of those of strict precept, will no less than before show testimony of their piety towards God and of their veneration for the Saints, and that on the other Feasts which are preserved by the Church they will care with greater diligence than before for the observance of the precept.

All things whatsoever even such as require special mention to the contrary notwithstanding. Given at Rome at Saint Peter's on the second day of July, 1911, in the eighth year of our Pontificate.

PIUS PP. X.

NOTE.—This translation of the papal decree was published in "Rome," a weekly paper published at Rome, Italy, issue of July 15, 1911.

Catholics of the United States now observe six "days of obligation" every year in addition to Sundays. The two new ones imposed by Pope Pius X are the feast of St. Peter and St. Paul, and the feast of Epiphany. In some European countries loyal Catholics have been required to observe as many as twenty-five days a year in addition to every first day, which means, of course, one day every two weeks. Working people have found this burdensome. The pope declares it to be his object to ease the burden, as he says repeated petitions that he do so have been made to him.

This is a step on the part of the pope toward the unification of Catholic law for the world. He says he has taken it after mature deliberation, and after having consulted with the cardinals charged with the codification of ecclesiastical law.

Truly, it is difficult for man to improve upon God's law, which requires that he rest only upon the seventh day of the week, Saturday. This day God set apart in Eden as the Sabbath for man; and God's law, never having been changed or abrogated, still requires men to keep it sacred.

The new ecclesiastical law becomes operative in America by being transmitted by the pope to Archbishop Falconio, the apostolic delegate at Washington, D. C. He in turn communicates it to the archbishops of the country, they send it to the bishops, the bishops to the priests, and the priests announce it from the pulpits.

The phrase providing that the precept of "abstaining from servile work" remains in force only for the days named by the pope, not only commands the observance of the feast-days, but teaches that God's holy law, commanding the observance of

the Sabbath, need not be obeyed. Not only this, but in placing upon men the obligation to keep Sunday and the other feast-days, the Papacy requires that they abstain only from "servile work," while God's law requires that on His Sabbath men cease from all their work, whether of hand or mind.

This latest law of the pope is another evidence, added to that already at hand, that the Catholic system, with the Roman see at its head, has thought, "to change times and laws," as the prophet Daniel was shown in vision 2,500 years ago it would do. Dan. 7:25.

Jehovah's Sabbath Law, as Written on Two Stone Tablets at Sinai, After Having Been Given to Man in Eden

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

The Apostle Paul's Comment upon the Law

Do we then make void the law through faith? God forbid: yea, we establish the law. Rom. 3:31.

Christ's Comment on the Law

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. Matt. 5:17.

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. . . . I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture. John 10:1, 9.

Latest Encyclical of Pope Pius X, Commanding the World to Rest on Sundays, and on Eight Feast-Days a Year. This Encyclical Bears Date of July 2, 1911.

The ecclesiastical precept of hearing Holy Mass and of abstaining from servile work remains in force only for the following days:

All and every Sunday, the Feast of the Nativity, of the Circumcision, of the Epiphany and of the Ascension of Our Lord Jesus Christ; of the Immaculate Conception and of the Assumption of Blessed Mary Mother of God; of the Holy Apostles Peter and Paul; and finally of All Saints.

The Feasts of Saint Joseph, Spouse of the Blessed Virgin Mary, and of the Nativity of Saint John Baptist, both with Octave, shall be celebrated as in their proper place; the first, on the Sunday following the nineteenth day of March, the Feast remaining fixed on the nineteenth day of March if that day falls on a Sunday; the other on the Sunday preceding the Feast of the Holy Apostles Peter and Paul. The Feast, too, of Corpus Christi, equally with privileged Octave, shall be celebrated, as in its proper place, on the Sunday after the Most Holy Trinity, the Feast of the Sacred Heart of Jesus remaining attached to the Friday within the Octave.

FRANCISCO.

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The Vatican maintains a small army of several hundred men, and they have been armed with the oldest type of guns, Cardinal Merry Del Val denominating them "flintlocks" and "halberds of the time of Michelangelo." A despatch says that "a large consignment of rifles, automatic pistols, and ammunition of the modern type has just reached the Vatican after some trouble at the frontier." These modern implements, according to the cardinal secretary of State, are to replace the obsolete guns with which the Swiss gendarmes have hitherto been armed. How will those professing the name of Christ harmonize such actions with the following Scripture verses, from the writings of one of the greatest of the apostles of Christ?—"For tho we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.)" 2 Cor. 10:3, 4. And again the words of the Master?—"Put up again thy sword into his place: for all they that take the sword shall perish with the sword." Matt. 26:52.

— ★ —

Archbishop Farley of New York, and Monsignor Falconio, sailed from New York City for Rome on November 14 to receive from the pope their commissions as cardinals. Mr. Farley is said to be taking with him one of the finest cardinal's rings in the world. It is a present from one of his intimate friends. The blue sapphire is always used for the ring of a cardinal, altho his robes are red. Mr. Farley will return a cardinal to this country, but Falconio will remain in Italy. Monsignor Canali, under-secretary of State at the Vatican, has been appointed to succeed Monsignor Falconio as apostolic delegate to the United States. Items of this sort, showing as they do the activities of the Papacy, are of particular interest to all those who are studying the prophecies that show that the Papacy is to be fully restored as a great oppressive world power in the days that lie just before us.

HOME AND FIRESIDE

Wash-Day

By Clara Edna Rosencrans



T was wash-day at the "Home." Or rather it was a succession of wash-days; for when our family is very large we divide our washing, doing the white clothes on one day and the colored ones the next.

All day, since early morning, the boiler had steamed on the stove. The soiled clothes lay in windrows on the laundry floor, while the big basket slowly filled with those that had been cleansed, as the boys turned the washer and wrung them out.

My back began to ache, as I leaned over the tub scrubbing the dirty little petticoats and overalls; for we had had a wet spell, and our little folks show a remarkable fondness for sitting down in mud puddles and generally demoralizing their wardrobes.

And as I worked, I began as usual to moralize on the spiritual significance of wash-day.

These precious children—how we love them! and yet what a care they are! How often, when they have been bathed, and dressed throughout in pure white garments, they come to me with dirty hands and faces, the immaculate little garments soiled and stained, and say with bitter tears, "I got my clean clothes all dirty"! Over and over the tiny rosy faces and hands must be washed, over and over the dresses must go through the cleansing process.

And I thought, How like the work of our High Priest in the heavenly sanctuary! Our Lord gives us, when we come to Him, cleansing from sin, and a robe of spotless purity. He tells us, just as we tell the children, not to go near the miry spots, which will defile our white garments, and take away that personal purity without which no man shall see God.

And we say "Yes," just as the children do; "I'll keep clean. I got dirty before, but I'll be more careful this time."

And we think about it all the time for a while. "The Lord Jesus has given me a clean dress," we keep repeating, "and I must keep out of the dirt."

But again, like the children, we forget!

A little way beyond us lies a path where flowers bloom, and where light and shadow alternate in pleasing contrast. It is beautiful there, and we long to pluck the bright flowers, and to breathe their rich perfume.

But between us and the beautiful vision lies a slimy pool. Its dark, fetid waters exhale a foul odor; but we do not even see it, so intent are we upon the flowers, so fair is that pathway that lies beyond.

And like the children, we rush forward to gain the prize, when, alas! before we are aware, our feet sink in the mire, and it is only by painful effort that we drag ourselves out, to find that the purity and whiteness of our robes is gone. And we have to return to our sin-bearing, sin-pardoning Saviour, with bitter tears of repentance, and a knowledge of our own unworthiness, our weakness and failure, that we never had before.

Then we say: "Lord, I didn't mean to get dirty. I was reaching for the flowers, and didn't see the mud."

And as He lifts us and wipes our falling

tears, His kind voice trembles as it murmurs: "Ah, child, you do not realize what it cost Me to wash your clothes. But come and get clean ones, and be more careful next time." Then He takes away our filthy garments, and gives us change of raiment, and we come forth from the presence-chamber of this Mighty One dressed in a robe of spotless purity, clothed, too, with an experience that will go far toward helping us not to fall again.

We often wonder why our Lord lets us fall. I wonder would we ever know our own inability to stand alone, if we did *not* fall.

What a world of hard work it would save us, if, having washed our clothes, they would stay clean! What a world of sorrow it would save our Lord, if, having washed us, we would sin no more! And as each soiled and discolored piece of clothing that

or insignificant to be given into His hands, and so we lose the blessing.

O, we must be pure, clean and white in our inmost thought, if we would see God. No superficial cleansing, to be done over and over every week, like the family washing, will answer; for the account may be closed up at any time, and our hearts be left attainted and uncleansed.

Sad would it be for us if our gentle, long-suffering Master should come to the end of that wondrous patience which has been the marvel of men and angels, and should proclaim, "He that is filthy, let him be filthy still."

O, can we afford to risk the inevitable doom?

—★—

Never Read a Bad Book

NEVER, under any circumstances, read a bad book; and never spend a serious hour in reading a second-rate book. No words can overstate the mischief of bad reading.

A bad book will often haunt a man his whole life long. It is often remembered when much that is better is forgotten; it intrudes itself at the most solemn moments, and contaminates the best feelings and emotions. Reading trashy, second-rate books is a grievous waste of time also.

In the first place, there are a great many more first-rate books than ever you can master; and in the second place, you can not read an inferior book without giving up an opportunity of reading a good one.

Books, remember, are friends; books affect character; and you can as little neglect your duty in respect of this as you can safely neglect any other moral duty that is cast upon you.—*Selected.*

—★—

Loyalty to Home

A YOUNG girl attending a school some distance from her home was one day in her room surrounded by companions who were busy with embroidery and bits of fancy work. Some one asked for a needle, and the young hostess brought a needle-case. As she offered it, the one who had made the request glanced at it with a slight laugh and a perceptible lifting of eyebrows. It was an inartistic, old-fashioned, homely little needle-case; but its owner drew it back almost as if the look had been a blow, and smoothed it over with caressing fingers as she said, "My mother made it."

Love, loyalty, and a touch of defiance were in the words. What did these gay girls know of the plain little home and the dear, old-fashioned mother whose toil-worn fingers had sewed the bits of ribbon together and shaped them into a gift for her girl? The daughter saw it all as in a vision. These stylish young friends were good enough, but the old home and those it held were her dearest treasures on earth, and no sneer should touch them or their ways in her presence. Word and action showed the fiber of the girl. Had she been weaker or less loving, she would have been ashamed of her little possession and the home conditions it represented; and if she did not disown or apologize for it, she would at least have kept it carefully out of sight thereafter.—*The Christian Herald.*

God Bless the Human Sunbeams

God bless the human sunbeams,
The men both strong and true,
Who daily sing or whistle
At all they have to do.
Their eyes are clear and merry,
Their step is firm but light,
Their laugh's a benediction,
And life once more seems bright.

God bless the human sunbeams,
The women who, tho sad,
Can still be self-forgetful,
And other hearts make glad.
Theirs is a blessed mission;
Their smile can make night day;
Their cheery words of comfort
Soon drive all clouds away.

God bless the human sunbeams,
Men, women, children, too,
Who add to life much sweetness,
And leave us less to rue.
God bless them all! God bless them!
They do His work so well,
Reward will follow after,
And heaven the story tell.
—*Leslie's Weekly.*

is thrown into the closet adds to the labor of wash-day, and takes a longer time to finish, so each sin laid at Jesus' feet will delay yet longer that glorious consummation which has been the hope of the ages.

If our sins keep on piling up, how can the sanctuary ever be cleansed? If the washing kept on coming, when would it ever be done?

Brethren and sisters, we must put away from us this constant sinning and repenting. We must find a consecration that lasts. That reminds me of a conversation I once held with a good old minister, now fallen asleep. He was talking to me about personal holiness. "But, Brother W—," I said, "how am I going to get a consecration that lasts? I give myself to the Lord, and lay all on the altar, and I leave it there for a week or a month. Then I go back and take the gift away."

"O, my!" he said. "You must leave it there. You haven't made a full surrender, my sister. The altar sanctifies the gift. After you place it on the altar, it is yours no longer. You must pile yourself and all you have on the altar—and leave it there."

The homely phraseology of my good old friend stuck in my mind.

We give ourselves to the Lord, but we don't "pile everything on the altar." We go to Jesus for cleansing; but we keep back some little thing which we think too small

Our Work and Workers

THREE persons have been baptized at Stanley, North Dakota.

THREE believers at Modesty Cove, Nova Scotia, have received baptism.

SEVEN additions to the church at Lenoir City, Tennessee, are reported.

ON Sabbath, October 21, three at Wausau, Wisconsin, received baptism.

A SABBATH-SCHOOL of sixteen members has been organized at Odon, Indiana.

FROM Samoa comes news of four natives who have accepted the truth there.

ON Sunday, October 22, five souls at Colman, South Dakota, received baptism.

SABBATH, October 21, four members were added to the church at Sioux City, Iowa.

FOUR adults recently united with the First African Church of Philadelphia, Pennsylvania.

FIFTEEN converts are reported at Cordele, Georgia, as a result of the recent tent effort there.

THREE at Stillwater, Nevada, have received baptism and a number of others are considering it.

SEVEN or eight persons at Jackson, Mississippi, are obeying the truth, as the result of tent meetings held there recently.

A CHURCH of twenty members was organized at Colton, California, on a recent Sabbath. Two have been baptized at Chico.

THREE hundred persons in the Atlantic Union Conference have accepted the truths of the third angel's message during the past summer.

FIVE at Grove, Kentucky, have taken their stand for the truth and have been added to the church at that place, while three others are obeying who have not yet united.

ON a recent Sabbath eight souls at St. Louis, Missouri, were baptized, and five or six more will be baptized in a short time. Five new converts are reported at La Plata.

SEVERAL persons are obeying the message as the result of the tent effort conducted at Thornville, Ohio, recently. Seven adults at Wooster have signified their determination to obey.

EIGHT or ten at Eagle Cove, Texas, have identified themselves with those that "keep the commandments of God and the faith of Jesus." Twenty are obeying the truth as a result of meetings held at Hale.

FROM Georgetown, British Guiana, South America, comes report of the baptism of ten earnest souls, and several others desire baptism in the near future. A tent has been pitched, and meetings commenced October 4.

ON a recent Sabbath, baptism was administered to six young persons at the Hastings Intermediate School, Hastings, Nebraska. Twelve additions to the Mitchell church are reported. Between twenty and twenty-five persons at Omaha have taken a stand for the truth.

ON Sabbath, October 21, thirteen more candidates in Portland, Oregon, were baptized, making forty-six in the past few weeks. Several others will be baptized later. Two were baptized at Toledo, and others are interested. A Sabbath-school of seventeen members was recently organized at Yoncalla.

ON October 1 four persons at Enfield, Minnesota, went forward in the ordinance of baptism. Eleven at Park Rapids have been baptized, and two at Hutchinson. A new church was dedicated on October 28 and 29 at Gilchrist, this church being the gift of Brother Ole Larson, one of the members of that place.

FOUR new converts united with the church at Campville, New York, on October 14. A church of fifteen members was organized at Oneida on

Sabbath, October 14. Five others, it is hoped, will soon unite with this church. Seven persons were baptized in the German church of New York, on the 14th, and two in the Hungarian. Four have been baptized at Elmira.

THE town of Calgary, in Alberta, Canada, where one of our branch offices is located, is having a tremendous growth. In 1880 a few Indians camped there. In 1890 it had a population of 2,500; in 1900, of 5,000; in 1910, of 45,000; and in 1920 a population of 200,000 is predicted. The *Calgary Herald* of October 2 tells a great story of progress.

THE Nevada (Iowa) *Evening Journal* of October 20, 1911, has the following item which will be of interest to many of our readers: "Prof. J. G. Lamson, principal of Oak Park Academy, is now entitled to practise law in the courts of Iowa, having been admitted to the supreme court upon motion of the attorney-general yesterday morning at Des Moines. Professor Lamson was admitted to the bar in Michigan in 1890, and to the federal Supreme Court in 1909."

— ★ ★ —

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MOUNTAIN VIEW, CALIFORNIA, NOVEMBER 28, 1911

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Faith is not belief. Belief is often founded on opinion, sometimes on tradition, or some other uncertain basis. Faith is founded in God's Word. It means absolute submission to God, complete acquiescence in all God's will, an open channel between the soul and God, having all the potency of divine power. And this faith with all its plenitude of blessing is for all.

A Lady's Suit Case.—There has been left at the office of the SIGNS OF THE TIMES a wicker or straw suit case filled with ladies' wearing apparel. It was probably left about two months ago. There is no clue in the suit case to the owner. The owner will please prove property by mentioning some of its contents, and it will be sent as requested.

The new premier of Russia is Vladimir Nikolaievitch Kokofftseff. He has long been famed as one of the great financiers of the world, a pupil of Count Witte, and devoted rather to the czar than to the Russian people. This very position places him in personal peril, and the world would not be surprised to hear of another assassination of a Russian prime minister.

Worse than Pugilism.—So Dr. Charles W. Eliot, president emeritus of Harvard University, declares of football. He said: “I don't take much interest in football. It's too dangerous for professional players, and college men can't play it more than a year. They are liable to too many serious injuries—injuries for life. It's different from baseball, and it's worse than prize-fighting. The man in the ring doesn't run such a chance of being maimed as the man on the gridiron.” “Is there anything to your mind worse than football?” he was asked. He replied: “Yes, aviation. That's de-

moralizing to the spectators. They don't go to see the aeronaut in flight, but with the expectation of seeing him fall and perhaps be killed.”

The estimate of “Current Literature,” gathered from all quarters, is that Mr. Robert Laird Borden, the new premier of Canada who defeated Sir Wilfrid Laurier, is the incarnation of the average and ordinary. The only reason, seemingly, for his position, is that he is considered “safe.”

Disastrous conditions exist in India. Bombay is said to have terrible plague troubles, and these are conditions which will greet King George and his queen when they arrive in India. During the first week in November the reports show that 6,667 died of the plague throughout India, and 4,700 of these in the presidency of Bombay alone.

The science of Christianity can not be measured by the science of earth. It can not be mathematically demonstrated; it can not be weighed by avoirdupois, nor measured in its length, breadth, and thickness by any measure which men may possess. It is first of all life—life in Christ Jesus, and all the fruits which it truly bears are the outgrowths of that life. Men imitate it, imitate its fruits, its professions; but in time of test the imitation withers. The genuine lives and bears its finest fruit in time of severest test.

Italy and Turkey

THERE are some things which indicate that the trouble between Italy and Turkey was not unexpected in Turkish quarters. According to *Current Literature* for November, quoting from the London *Telegraph*, the Arab sheiks representing the tribes of North Africa are always well received at the palace of the sultan, and lately they have certainly wanted something done regarding Tripoli. Some have thought that Turkey's aid has been sought to secure a coalition of the Arab tribes to use pan-Islamism as a force to foment discord among the European powers interested in North Africa. But these, in fact, are only guesses. At any rate, the bonds between the Arabs and the sultan seem to be so strong that we are told the importance which the Young Turks attach to Tripoli is so great that “they would spend the last cartridge which they possess to retain it,” and therefore their strong fighting to recover it from the Italians. The Turkish army, it is said, will be placed on a war footing of not less than 1,500,000 combatants. The Turkish soldiers at the present time number about 300,000 men; but these, it is said, are well equipped with uniforms, rifles, and guns, and amply supplied with ammunition.

Current Literature remarks that the Turks love fighting, and therefore Turkey maintains her army in a high state of efficiency; but they have no affection for the sea.

The French are looking on with considerable indifference, not objecting at all to Italy's seizing Tripoli, and not particularly anxious to have the sultan conqueror. Germany seems to be the most interested in this holy war, because of her interests in Turkey. At any rate, Italy has met an opposition that she did not expect when she undertook to seize the slice that she had marked off from African territory, and the war may be indeed a long one. In the meantime, the Hague Tribunal seems to be utterly powerless.

Men and Religion Forward Movement

THE new evangelism is creating more or less discussion, but it is not regarded very enthusiastically. The “Men and Religion Forward Movement,” the latest embodiment, is backed by nine church brotherhoods, the International Sunday School Association, and the International Committee of Young Men's Christian Associations. Some of its great supporters are such men as William Jennings Bryan and J. Pierpont Morgan, and its representatives are visiting most of the towns and cities of the United States and Canada. Fred B. Smith, its “inspirational leader,” as he is called, states that its object is to win men and boys to Jesus Christ, and to vital life in the church; while Fayette L. Thomp-

son, another leader, declares that its object is to give the world “an adequate interpretation and representation of Jesus Christ.” The principal strength of the movement, it is thought, lies in its “team work,” the fact that it sends out its workers in groups, basing its appeal on six specific interests—evangelism, Bible study, missions, work for boys, social service, and community extension. And the grouping of the men together is so that there shall be an exhibition of all-around Christianity; or, as one writer has expressed it, “The kingdom can't win until they all play together,” and there is where the “team” idea came into view.

We wish every movement that has the salvation of souls in mind success; and yet that movement which does not emphasize, as the first and end of all, the salvation of the individual man, by connecting the individual man with Christ Jesus in life, will sooner or later fail. In this hoped-to-be great movement, the danger will be of depending too much on the scheme, the plan, the forces, the team, upon the great men connected with it, upon the influence which the mass will have upon a city or a town, or upon the individual. But this has not proved to be what it was thought it would prove in the Chapman movement, nor will it in this. The more these other forces are emphasized, of the less importance will be considered the individual connection with Jesus Christ, the Word of God, repentance, and faith. Let men be saved, and all good things will flow from that; but to endeavor to bring about the fruits of Christianity without its life in the individual soul, there will be failure.

Poor China.—Torn by revolution, ravaged by famine and plague, China's case is direful indeed. It would seem that the revolution is both justified and successful. But before there is general, equable, permanent government organized, what will occur? Will jealousies between enthusiastic and ambitious yet inexperienced leaders precipitate crises in the provinces? Will the half-starved people patiently wait till time adjusts conditions and equilibrium is established? These are serious, vital questions. And one waits in agony almost for their answer. In the meantime let Christians pray that God may overrule and protect His people.

War Imminent and Expected.—The London *Daily News* of October 11 truly says: “The last ten years, which have been a decade without parallel for magnitude of naval expenditure, have also been a decade almost without parallel for international strain and anxiety. They have been one prolonged period of crisis, now latent, now threatening to explode, and the nations have sat in hourly expectation that the dogs of war would be let loose.” Jesus said of this time, “Distress of nations, with perplexity.”

The fourteenth national convention of the Anti-Saloon League of America is to be held in the city of Washington December 11-14, 1911. A strong provisional program has been printed, too long for us to publish. It may be obtained from Mr. P. P. Baker, general superintendent, Westerville, Ohio. Special consideration will be given to the interstate liquor traffic, and the liquor question in all its phases will be thoroly discussed by able speakers.

Our correspondent in Portland, Oregon, informs us that the Rev. Henry Minton, one time moderator of the Presbyterian Assembly, president of the National Reform Bureau, left his home in Trenton, New Jersey, for the West to arouse interest for the “Christian citizenship” convention to be held in Portland June 29 to July 6, 1913. The purpose of this convention is to establish Christianity by law—an utter impossibility.

Recent experiments in bomb dropping from aeroplanes indicate very clearly that in case of future war the aeroplane will be a decided factor. By that time, of course, guns may have been perfected so as to bring down the aeroplane, or new aeroplanes may meet those in the air; but certainly some decided advances have been made in the dropping of bombs, making of maps, and photography.