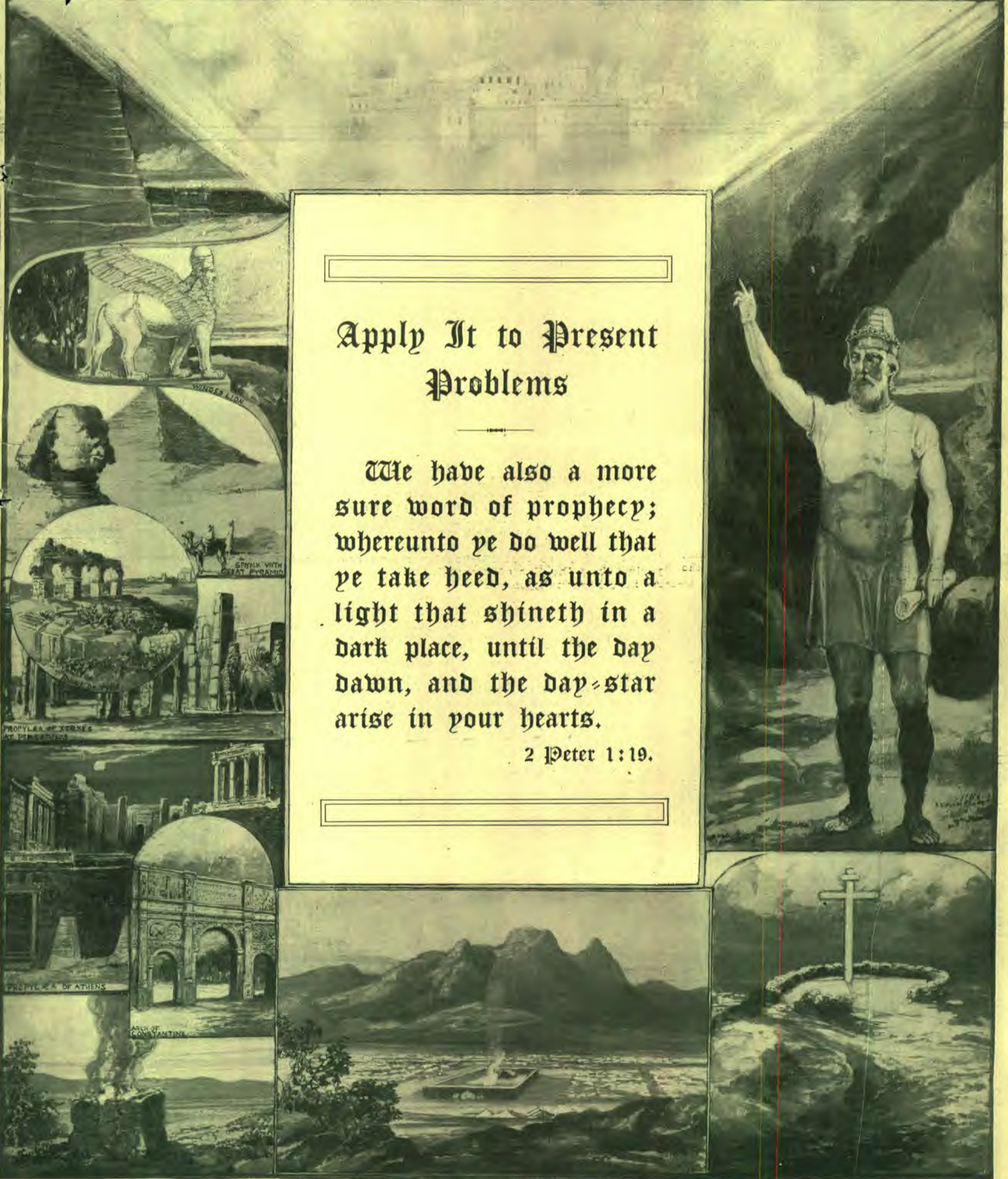


SIGNS OF THE TIMES

Apply It to Present Problems

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.

2 Peter 1:19.



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 The name and address *must* accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3616—The Heathen and the Law, Rom. 2:14, 15

If the heathen have received the law in their hearts, why is the Sabbath not found, as well as other precepts? Rom. 2:14, 15. M. H. W.

The scripture itself reads, "For when Gentiles that have not the law do by nature the things of the law, these, not having the law, are the law unto themselves; in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them." The great principles of the law summed up in the Old Testament, and by our Saviour approved, are, supreme love to God and equal love to our fellow men. The heathen that has that to the fullest sense of his capacity certainly will be excused by his own conscience. Yet during that very time he might have a multitude of wives. During that very time he might be doing other things that conventionalities of this age would not permit, that greater light from the Word of God would condemn, just as did Abraham, just as did Jacob. The law written in their hearts is primarily not complete knowledge, but complete principle of doing right. God has expressed this in 2 Chron. 16:9: "For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." That is what God asks—the perfect affection, the perfect heart. The one dominant thing that moves the man, is his affections, his love. He may know scarcely anything; he may have seen but one ray of light from the throne of God, but that ray of light dominates his life, and the man who yields himself to that ray of light is accepted of God. But the man who may have a knowledge of all the Ten Commandments of God's law, and yet yields himself to one sin, however small it may seem, turns away from the light, and will be rejected. It is not knowledge that saves us—that is, mental knowledge, intellectual knowledge; it is the life of God in the soul which comes by yielding ourselves absolutely to all that we see. The heathen who has that in his heart, will yield to all the light that comes to him, to the sixth commandment, the seventh commandment, the eighth commandment, the fourth commandment. It is to him then only a matter of revelation as testing the love that is in his heart, and that love is held by the Master for obedience to God's law.

3617—The Bread and the Wine

If the bread and wine of the Lord's Supper are not changed into the actual body and blood of Christ, why did He say, "This is My body," and "This is My blood"? If we are not to value tradition, please explain what Paul meant in 2 Thess. 3:6; 1 Cor. 11:2; 2 Thess. 2:15. W. P. M. L.

The Greek did not use the term "signify," or "symbolize," or "represent," as we would in such a case as that. They simply used the direct declarative word itself. "This is My body;" that is, this represents My body. "This is My blood"—this represents My blood. We have the same form of expression in John 15: "I am the true Vine." "I am the Vine, ye are the branches." It would be more elaborate, and more verbally correct, to say, "I am represented by the vine," or, "The vine represents Me; the husbandman represents My Father; the branches represent you." We would say, "The field represents the world; the good seed represents the children of the kingdom; the tares, the children of the wicked one;" but Jesus said, "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one." See the apostle Paul's directions in 1 Cor. 11:26: "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." It is Jesus Himself who says, "The flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." John 6:63. The Lord's Supper was an occasional emblem of a continual feast. The emblem was the bread and the wine; the feast is the feeding on the word of Christ, the drinking in of His Spirit.

The term "tradition" simply means that which has been received. It seems to us that the apostle's words clearly indicate just what was meant—not only his own teaching which God gave to him, but that which had been delivered to him,—that which had come down from the past, which might be either oral or written. Says Vincent in his "Word Studies" on 2 Thess.

2:15: "Not emphasizing a distinction between written and oral tradition. 'Tradition' in the Scriptural sense may be either written or oral. It implies on the part of the teacher that he is not expressing his own ideas, but that he is delivering, or handing over, a message received from some one else." It is therefore of an authority external to the teacher. It may have been taught by the Word of God, and it may have been of the teaching of Christ or His apostles. But it was not like the traditions which men emphasize nowadays, simply that which has been handed down through the ages from one man to another, having the authority of the human; but that which was truly authoritative in the beginning, and comes down to us unchanged.

3618—The United States Not a Christian Nation

Can you give me an authoritative statement in regard to the United States not being a Christian nation? M. E. M.

Treaties in the United States Government have the force of fundamental law. According to Article 6 of the Constitution of the United States, "All treaties made, or which shall be made, under the authority of the United States, shall be the supreme law of the land, and the judges in every State shall be bound thereby, anything in the Constitution or laws of any State to the contrary notwithstanding." Article 11 of that treaty made between the United States of America and the bey and subjects of Tripoli, Barbary, communicated to the Senate May 26, 1797, reads as follows:

As the Government of the United States of America is not in any sense founded on the Christian religion, as it has itself no character of enmity against the laws, religion, or tranquility of Musselmans, and as the said States never entered into any war or act of hostility against any Mohammedan nation, it is declared by the parties that no pretext arising from religious opinions shall ever produce an interruption of the harmony existing between the two countries.

Now this was in perfect harmony with the opinions of the fathers of the Republic. In the act for establishing religious freedom in Virginia, Jefferson says that "when the preamble declares that coercion is a departure from the plan of the Holy Author of our religion," an amendment was proposed by inserting the words "Jesus Christ," so that it should read, "a departure from the plan of 'Jesus Christ,' the Holy Author of our religion." The insertion was rejected by a great majority, in proof that they meant to comprehend within the mantle of its protection the Jew and the Gentile, the Christian and Mohammedan, the Hindu and infidel, of every denomination. (Works of Thomas Jefferson, volume 1, page 45, quoted in "American State Papers.")

Madison touched the crucial point of the thing when he said, in his memorial and remonstrance, "Who does not see that the same authority which can establish Christianity in exclusion of all other religions, may establish with the same ease any particular sect of Christians to the exclusion of all other sects?"

The treaty with Tripoli, it may be well to say, was signed and sealed in Tripoli on the 4th day of November, 1796, and at Algiers January 3, 1797, by Hassan Bashaw, Dey of Algiers, and Joel Barlow, consul-general of the United States.

3619—Cruelty of David, 2 Sam. 12:29-31

Explain why David was so cruel. Has not the Roman Church a right to do likewise? M. H. W.

The mere fact that the record of David's wars and the results of those wars are in the Bible is not an excuse for David's conduct. David may have treated the children of Ammon more cruelly than he ought. He simply followed the customs of those days. Ammonites were enemies of God, and enemies of the children of Israel, enemies when there was no reason why they should be enemies, and God gave him victory over those enemies, and David treated them as he did. The record neither excuses nor accuses him. It is well to remember this,—that David lived under the theocracy. It was God Himself who ruled the people, and David was simply one under God. God uses men the best He can for the time, and the best men He can get, but the men He uses are not perfect. Samson was anything but a perfect man, yet God used him. We must not take the imperfections of men as excusing ourselves. David's greatness consisted in his loyalty to God, and in his

doing all the will of God as he saw it, and when he sinned, in taking the reproof which God sent, instead of trying to justify himself. One other thing in this warfare of David: it was not a matter of religion. He was not warring against people because of religion. He was simply warring against the enemy of God's country. The Lord did not interfere with the religion of the peoples who were outside of Israel's domain. They were allowed to go on with their idolatry and meet all its awful results. David did not make a war against people because they did not believe as he did, and no religious body on the face of the earth has the right to do this. Jesus is our example. He said, "If any man hear My words, and believe not, I judge him not; for I came not to judge the world, but to save the world." No Christian church, Catholic or Protestant, has the right to go beyond the Master.

3620—W. P. M. L.—Bible Games.—There are several card games on the Bible which are helpful in memorizing many, very many of the great events and characters of the Bible. There is one, for instance, that brings out the characteristics of the different books, one that treats of noted characters in the Old and New Testaments. A very pretty pictorial game is published by Mr. Pedro Lemos, 824 Athens Ave., Oakland, California, and others at almost any large religious general bookstore.

3621—Rag-Time Music
Is it right for Christians to play rag-time music?

Replying to this, it would seem as if time could be very much better employed. There may be those who do this, and this kind of music may come into their lessons; but those who think upon it seriously, who take time to consider it, it seems to us would not want to use for any such purpose as that the valuable time which God gives us.

OUR BIBLE BAND

Schedule for Week Ending December 23

Day	December	Scripture
Sunday	17	Hebrews 11-13
Monday	18	James 1-5
Tuesday	19	1 Peter 1-4
Wednesday	20	1 Peter 5; 2 Peter 1-3
Thursday	21	1 John 1-4
Friday	22	1 John 5; 2 John 1; 3 John 1; Jude 1
Sabbath	23	Psalms 120-131

We can not take time to make extended comment on these various epistles. We shall remember Hebrews by its wonderful examples of faith, which are given us in this week's reading; the general epistle of James, written to Christians scattered abroad, by the exceedingly practical tone of the letter. It not only applied in the apostle's own day, but it also looked forward to our time, when the coming of the Lord is near.

The first epistle of Peter is also an intensely practical one of deep spirituality, exalting our Lord Jesus Christ and His Word, and also pointing out the importance of Christ's second coming. The second epistle pertains almost wholly to Christ's second coming and the great day of the Lord, the consummation of all things.

The first epistle of John is also general in its scope, written not to any one church, but to all; filled full of the importance of love in the service of God,—of a love that is manifest not merely in sentiment, but in practical, godly living, and in loving obedience to all the commandments of God. And there are faithful warnings against all specious philosophy which would lead away from this. 2 John seems to have been written to some particular person, symbolical of the church. Some commentators regard the name Cyria, or Kyria, as a term by which the apostle means the church. Its emphasis is laid upon the keeping of God's commandments, and walking in love before Him. His third epistle is written to a friend, Galus, pointing out the dangers of false teachers and warning against their sophistry and error.

The epistle of Jude is quite similar to that of 2 Peter. Its great and important thought is the great day of the Lord, and of judgment which is sure to come, which will reveal and punish sin; and the emphasis laid upon the great truth that we are kept only through Jesus Christ.

We turn again, in this week's reading, to the Psalms, 120 to 131 inclusive.

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 49

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Lowliness and Godly Sorrow

By Mrs. E. G. White

IN Christ's Sermon on the Mount, light and truth are given, and principles laid down, which apply to every condition of life, and to every duty that God requires at our hands. Christ had come to magnify and make honorable the law that He Himself had proclaimed from Mount Sinai to His chosen people during their wilderness wandering. He laid aside the glory which He had with the Father before the world was, and clothed Himself with humanity, that He might minister to the sons of men.

In all His lessons Christ sought to impress upon the minds and hearts of His hearers the principles which underlie His great standard of righteousness. He taught them that if they would keep God's commandments, love for God and for their fellow men must be manifested in their daily life. He sought to instil into their hearts the love He felt for humanity. Thus He sowed the seeds of truth, the fruits of which will produce a rich harvest of holiness and beauty of character. The holy influence of love will not only be far-reaching while time shall last, but its results will be felt and appreciated throughout eternity. It will sanctify the actions, and have a purifying influence wherever it exists.

Seated upon the mount, surrounded by His disciples and a large and promiscuous gathering, Jesus "opened His mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven." These are not murmurers and complainers, but those who are content with their condition and surroundings in life. They do not cherish the feeling that they deserve a better position than that which Providence has assigned them, but manifest a spirit of gratitude for every favor bestowed upon them. Every

proud thought and exalted feeling is banished from the soul.

The True and the False

Just here we might distinguish between genuine and false sanctification. Sanctification does not consist in merely professing

claiming to be rich and increased in goods, and in need of nothing, they know not that they are miserable, and poor, and blind, and naked.

But those who are truly sanctified have a sense of their own weakness. Feeling their need, they will go for light and grace and strength to Jesus, in whom all fulness dwells, and who alone can supply their wants. Conscious of their own imperfections, they seek to become more like Christ, and to live in accordance with the principles of His holy law. This continual sense of inefficiency will lead to such entire dependence upon God, that His Spirit will be exemplified in them. The treasures of heaven will be opened to supply the wants of every hungering, thirsting soul. All of this character have the assurance of one day beholding the glory of that kingdom which as yet the imagination can only faintly grasp.

A Dangerous Error

Those who have felt the sanctifying and transforming power of God, must not fall into the dangerous error of thinking that they are sinless, that they have reached the highest state of perfection, and are beyond the reach of temptation. The standard the Christian is to keep before him is the purity and loveliness of Christ's character. Day by day he may be putting on new beauties, and reflecting to the world more and still more of the divine image.

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." And the apostle Paul, writing to the church at Colosse, says, "And you, that were sometime alienated and enemies in your mind by wicked



"In Christ's Sermon on the Mount, light and truth are given, and principles laid down, which apply to every condition of life, and to every duty that God requires at our hands."

and teaching the Word of God, but in living in conformity to His will. Those who claim to be sinless, and make their boast of sanctification, are self-confident, and do not realize their peril. They anchor their souls upon the supposition that having once experienced the sanctifying power of God, they are in no danger of falling. While

And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." And the apostle Paul, writing to the church at Colosse, says, "And you, that were sometime alienated and enemies in your mind by wicked

works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblamable and unprovable in His sight."

It is a matter of rejoicing that some have subjected their will to the will of God, have cast off the works of darkness, and have consented to walk in the light as Christ is in the light. But even to these the testing of God will continue until probation ceases. He wants to determine whether we will endure hardness as good soldiers of Jesus Christ.

We are opposed by a subtle foe. The world, with its customs, its attractions and corruptions, is to be resisted. The power of Satan will be exercised toward every soul, to overcome and destroy him. The way of safety, for the strong as well as for the weak, is to seek daily for heavenly wisdom, to take hold of divine strength. By this means we may obtain grace to enable us to manifest a Christlike spirit under every difficulty and trial.

"Blessed are they that mourn: for they shall be comforted." By these words Christ would not lead us to think that mourning in itself has any power to remove the guilt of sin. He gives no sanction to bigotry, to pretense, or to voluntary humility. Mourning is not to be manifested in melancholy looks, or expressed by crying and lamentation; nor does He desire that we shall deprive ourselves of social intercourse. While our hearts may be filled with sorrow as we see wickedness defiling the souls of men, we are to cherish a spirit of cheerfulness in keeping with the precious privilege granted us of being sons and daughters of God. We can not hope to draw souls to Christ while we surround ourselves with an atmosphere of gloom.

Cheerful, Yet Sober

There was nothing unsocial in the life and character of Christ. He did not seclude Himself from the world; but at the same time He did not conform to its habits and customs. He was cheerful, yet sober. He sympathized with those who were in sorrow, and rejoiced with those who had cause for rejoicing. Wherever He went, His presence diffused light and blessing.

Much of the sorrow that is felt among men to-day is sorrow that their evil deeds have been brought to light, and that, as a consequence, they themselves have been placed in unpleasant circumstances. But this is not that godly sorrow which works repentance.

Judas did not carry out in his life the faith he professed. He cultivated a spirit of selfishness, which grew into covetousness and dishonesty, and led him to sell his Master for thirty pieces of silver. He did not realize what he was doing until it was too late to undo the fearful work. He mourned for the result of sin, but had no real sense of its grievous character. Pharaoh, too, repented when he saw the result of his hardness of heart, in the plagues that were visited upon his people. But his repentance was not sincere; for when at his request the plagues were removed, his heart was not humble, his proud spirit and determined will were not placed in submission to God. David sinned grievously against God; but he "sorrowed after a godly sort." He prayed that the Lord would remove the cause of His displeasure. "For Thy name's sake, O Lord, pardon mine iniquity;

for it is great." And Peter's sorrow for his apostasy was sincere. He brought to God a broken and contrite heart; and this, God has promised that He will not despise. His repentance was accepted of Heaven, and Jesus entrusted to him the care not only of the sheep of His flock, but also of the tender lambs, the young converts to the faith.

Godly Sorrow

The apostle Paul describes true sorrow when he says: "Godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge!"

This is genuine repentance. It will lead to a transformation in the life. It is the absence of this true sorrow that makes many of the conversions of this time superficial. Reformations are not made in the life. But when sin is viewed in the light of God, and its true character realized, it will be put away from the heart and life.

We who were dead in trespasses and sins, God has quickened and renewed by His own power. He has elevated and ennobled us, not because we were worthy, but because goodness and mercy are the attributes of His character, because of the great love wherewith He hath loved us.

This love, which is without a parallel, brought the Son of God from the courts of heaven, to suffer and die that we might live through Him. The horror of darkness that enshrouded the Saviour in Gethsemane, and forced from His pores great drops of blood, was experienced by Him on account of our sins. Here, indeed, we have reason to mourn, that our sins have caused such inexpressible agony to God's dear Son.

True sorrow for sin brings the penitent soul near to the bleeding side of Jesus. There he may effectually plead for pardon, and obtain grace to conquer; there his darkened understanding may be enlightened, and the stony heart transformed to a heart of flesh. There the rebellious sinner is subdued, and his will brought into conformity to the will of God.

Christian Science

By Walter Clair Thompson

V—As a Therapeutic Agency



ONSISTENT with the theory that matter does not exist, that bone, tissue, and blood are only aberration of mortal mind, Christian Science teaches that disease is only an illusion. Assuming that "nothing is matter," this theory of no disease is a logical conclusion. Deny the reality of matter, and you must deny the existence of disease, which is manifest only in matter.

The following quotations from "Science and Health" set forth its teachings with regard to disease:

Man is never sick.—Page 392.

All disease is the result of education.—Page 69.

The evidences of the senses are not to be accepted in the cure of disease.—Page 384.

Sometime it will be learned that mind constructs the body, and with its own materials. Hence no breakage or dislocation can occur.—Page 400.

This is to say that there are no such things as colds, aches, or pains. Cancer preying upon the vitals exists only in the imagination; consumption, manifested in the hectic glow of the sunken cheek, and emaciated body, is only a delusion. A train, freighted with humanity, is wrecked, mangling some of its victims into unrecognizable fragments, dissevering the limbs of some, and bruising the bodies of others; but it is all only an illusion—no accident has occurred!

If you have friends among these victims, stop your ears to their dying groans, lave not their fevered brows, and shed no tears of sympathy, but pity them only as victims of "mortal mind." Tho some of their limbs may be picked up in baskets, assure them that it is all an illusion; and to every appeal for aid, answer by quoting to the imaginary (?) sufferer the energizing text which teaches: "The mind constructs the body. . . . Hence no breakage or dislocation can occur."

This picture has not been drawn for the purpose of ridicule, but simply to show what such a doctrine demands of its votaries when carried out to its logical conclusion. The picture is consistent with its teachings. How many of our Scientist friends are willing to accept the issue under such circumstances? If unwilling, their first steps to such conclusions should be repudiated as unsafe and inconsistent.

Christian Science Practitioners

Notwithstanding this doctrine of no disease, Christian Science practitioners number into the thousands, and find the treatment of disease a very lucrative profession. The wealth acquired from this source, and from instructing those who covet the "gift" of healing to the extent of paying a large tuition for such knowledge, is such as would excite the predatory lusts of human nature. This commercial advantage of the profession furnishes a potent factor as an attraction, and students are encouraged to purchase at a stipulated price.

If this healing were not done in the name of religion, Christians would make no protest; but when done in the name of Christianity—the religion of inherent aversion to predatory exploits, and a most beautiful record of altruism—it gives rise to a feeling of indignation in the breasts of those who jealously guard the holy virtue of the Christ religion.

Why These Physicians?

But why physicians when disease does not exist? Ah, it is the physician's mission to disabuse the patient's mind of the illusion of disease. They are educators commissioned to disilluminate humanity. Yes, and the lower animals also; for they, too, are victims of "mortal mind," and imagine they have ills. However, man, with his "false education," is perhaps responsible for the error that a dog has mange; but step on

his tail, and he howls, proving this illusion to be purely his own. But if a man's opinion concerning his physical condition is to be discounted one hundred per cent, I suppose we must ignore the dog's convictions altogether. But in "Science and Health" we learn that there is help even for the dog. It is possible for him to attain to a higher plane of mentality, beyond the ken of ills.

In view of the following, however, is not the *genus homo* a little previous in boasting of his superiority over the lower strata of animal life? We quote from "Science and Health," page 489:

The less mind there is manifested in matter the better. When the unthinking lobster loses a claw, the claw grows again. If the science of life were understood . . . it would be found that the senses of mind are never lost, and that matter has no sensation. Then the human limb would be replaced as readily as the lobster claw.

We take it from this that the lobster, innocent of the "crime of thinking," is a fitter subject for the reception of this science than is the ordinary human being.

But let us quote further from "Science and Health":

Physiology is one of the apples from the "tree of knowledge."—Page 165.

Where ignorance is bliss, it is folly to be wise.—Page 176.

Heredity is not a law.—Page 178.

The so-called laws of health are simply laws of mental belief.—Page 184.

We say man suffers from the effect of cold, heat, fatigue. This is human belief, but not the truth of being, for matter can not suffer.—Page 184.

Many would denounce such teachings as the product of the madhouse, undeserving of anything but contempt; but as thousands of men and women of ordinary intelligence are so seriously affected thereby, we are disposed to be more charitable, and find an explanation in the fact that suffering humanity, ever looking for a remedy for earth's ills, is blinded to the observation of causes while under the stimulus of apparently good effects.

The Secret of Its Hold on Humanity

It is to its work as a physician, and not as a religion, that Christian Science owes its hold upon humanity. Take from it its great claims as a healing agency, and as a religion it would not survive a day. It is because the world is groaning under a burden of disease, brought on by its own sins, that this so-called physician is admitted to intelligent society.

To such as are suffering, it seems to hold out a new hope. Teaching the same old falsehood that seduced our first parents—"Ye shall not surely die: . . . ye shall be as God"—it deceives them into believing that in it they will find the elixir of life and the fountain of youth; while at the very moment, the inexorable laws of sin and death are wasting their bodies and leading their reluctant feet to the inevitable pit where dust returns to dust.

In our experience we have met scores of the adherents of this belief who, even while incurable disease was preying upon their vitals, and slowly penciling the picture of death on their features, at the same time, while under the spell of this subtle power, still protested that they were enjoying the blessings and comforts of health. Such scenes certainly furnish a sad picture of the power of deception.

Ignorance always furnishes a most congenial soil for the growth and cultivation of the weeds of false religion and philosophy.

And like weeds, rank and luxuriant in promise, but in harvest yielding no golden grain, false religion gives promise of reward in its season of springtime; but when the summer is past and the harvest ended, there is nothing that can be garnered from it that will feed the soul and sustain the spiritual life.

A Unique Position

With regard to learning, the Christian Scientist's position is unique. In this it stands against the verdict of all the most eminent scholars. Copernicus, Newton, and Pasteur, instead of giving to the world, through scholarly research, a fund of knowledge of inestimable value, are by this philosophy set aside, not only as being in error, but also as guilty of wandering farther into darkness than the most stolid menial, whose intellectual apathy and lack of ambition have wedded him to the position that makes

In those days was Hezekiah sick unto death. . . . And Hezekiah wept sore. . . . And Isaiah said, Take a lump of figs. And they took and laid it on the boil, and he recovered. 2 Kings 20:1-7.

In the last text cited, there are three points to be especially noted: first, Hezekiah was sick unto death; second, the disease is named—a boil; third, medicine was applied and the patient recovered. Isaiah did not tell Hezekiah that he was suffering under an illusion; but he recognized his sickness as a real experience, gave him medicine as a remedy, and it healed him. Certainly Bible history does not sound much like Christian Science theory.

The Evidence of Healing

Having shown this philosophy to rest upon a false hypothesis, and to be diametrically opposed to Bible truth, we could rest our case, feeling confident that we have clearly proved to the satisfaction of any candid mind that Christian Science is one of the grossest errors ever foisted upon humanity by the adversary of souls. However, we wish to notice one more question which is always resorted to as a final plea for justification. It is frequently asked in all sincerity, even in the face of overwhelming evidence against its philosophy, Do not Christian Scientists heal the sick? and is not this a great and good work?

It is true that they seem to have about as good success at healing the sick as a dozen other so-called healers, among which we might name mesmerists, magnetic healers, and heathen enchanters whose names are legion. These all profess to heal the sick, all get results, and each one seems to enjoy about as much success as its rivals. None of them, however, seem to enjoy greater success than did Simon the sorcerer, of whom it is written:

But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. Acts 8:9, 10.

To this great (?) man the apostle Peter said, "Thy heart is not right in the sight of God. . . . For I perceive that thou art in the gall of bitterness, and in the bond of iniquity."

Let us also notice the testimony of Christ upon this point:

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

If, then, the performing of apparent good works furnishes no positive proof of divine sanction, what is to be the test? The answer is:

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.

This standard, dear reader, is to be our test for truth. In this day of great darkness, the Word of God should furnish a lamp to our feet and a light to our path.

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

What Is the Book to You?

By George E. Hollister

To me it is truth,
For its words have been
A friend that is tried and true;
It never has failed
To warn me of sin.
Say, what is the Book to you?

To me it is help,
For it tells of One—
And the story is always new—
Who has pardoned all.
O, that gracious One!
Friend, what is that Book to you?

To me it is strength,
For when I am weak,
It inspires my heart anew
With help that comes
Whenever I seek.
Say, what is the Book to you?

To me it is light,
For its pages tell
Of kingdoms and empires too;
As it said they would,
They rose and fell.
Friend, what is that Book to you?

To those who believe
And its words receive,
It will be a witness true;
But if you scoff
And disbelieve,
O, what will it be to you?
Chino, California.

him a brother to the ox and the ass. Accepting Christian Science, there is no escaping this conclusion. If we are willing to repudiate all history, stamp as false all past experience, ignore all environment, and the verdict of the senses, then and only then can we consistently accept such a doctrine.

Some Scriptural Reasons

To the Christian there are even stronger reasons against this so-called science. These are Scriptural reasons. As has been shown in the previous article, it is in constant conflict, not only with science, but with Bible truth. Here are a few additional proofs:

To the statements that "man is never sick," and "all disease and death are only illusions," the Bible answers, "The soul that sinneth, it shall die." Eze. 18:4, 20.

That the Bible recognizes sickness and death, not as false belief and illusions, but as actual experiences, will be seen by the following texts:

And He healed many that were sick with divers diseases. Mark 1:34.

But Simon's wife's mother lay sick of a fever. Mark 1:30.

Studies in Daniel

The Lesson of Daniel One

The Results of Two Systems of Education

FOR three weeks we have had before us the study of the first chapter of Daniel. What is its lesson to us? For in behalf of us it is WRITTEN.

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4. The facts of the lesson were LIVED in the days of Daniel; they were RECORDED for the benefit of those who should come after—for those who live in "the time of the end." Dan. 2:28, 29; 12:4, 9, 10.

But what is the lesson? It was not written as a mere matter of history, to satisfy the curious regarding Daniel's early life; of the early life of the great Elijah we know nothing. It is not recorded for the mere temperance lesson and a record of a noble purpose. These are instructive. They are, in fact, about all the instruction which the chapter has yet furnished, and the lesson in this respect is precious.

But the lesson is larger than these. IT IS THE CONTRAST BETWEEN THE RESULTS OF TWO GREAT SYSTEMS OF EDUCATION,—the one system, the worldly, the Babylonian, showing at its best in the very height of Babylon's prosperity, with the learning, the opulence, the resources of a mighty empire at its back; the other, God's plan of education, a life rather than a system, manifested in seemingly one of the most discouraging times of earth's history. The people who had upheld that system were apostate, and in captivity to an imperious, haughty nation; the system (if so we may call it) was handicapped by its perversions in backslidden Israel, and hindered by the limitations and barriers of apostate, rebellious, and ubiquitously idolatrous Babylon.

The Babylonian education was manifested under the best conditions. The Biblical education was manifested in what to all human judgment were as low and mean conditions as it would be possible to exist in at all.

But behold the results: Four youths, whose early years were spent in war-ravaged and famine-stricken and utterly defeated Judah, surrounded on every hand by corruption and forbidden idolatry, yet doubtless having godly mothers and hearing the prophet Jeremiah, are placed in competition, so to speak, with the brightest and best young men from Babylon and surrounding countries. The Babylonian youths, many in number, were fed at the king's table, cared for by the king's most trusted servants. The young Hebrews lived in a strange land, were environed by the most untoward circumstances, cared for themselves, subsisted on a simple vegetarian fare of pulse and water ("starvation diet," it would be called by many), yet they surpassed all other students in knowledge and learning, and excelled all the king's counselors in wisdom and understanding. Is there not in this a lesson for the present?

Education To-Day

For what is the worldly educational system of to-day but Babylonian in principle? Let us note some of its most striking defects, recognized by many of the world's best and most earnest educators.

1. It is a one-sided education, in that it aims largely to develop the mental at the expense (not purposely or objectively) of the physical and spiritual. The "cramming" process is in vogue everywhere. Said Mr. Edward Bok, editor of the "Ladies' Home Journal," after careful investigation:

Do American men and women realize that in five cities of our country alone, there were, during the last school term, over sixteen thousand children between the ages of eight and fourteen taken out of the public schools because their nervous systems were wrecked, and their minds were incapable of going any further in the infernal cramming system which exists to-day in our schools? And these sixteen thousand helpless little wrecks are simply the children we know about. Conservative medical men who have given their lives to the study of children, place the number whose health is shattered by overstudy at more than fifty thousand each year. It is putting the truth mildly to state that of all American institutions, that which deals with the public education of our children is at once the most faulty, the most unintelligent, and the most cruel.—"Ladies' Home Journal," January, 1900.

Many others—physicians, teachers, and parents—could be quoted to the same effect. The system has not changed during the last decade.

2. It is, to a great extent, an unwise education from a purely worldly point of view. Of what earthly use, to mention but one item, is the effort to fill a child's mind with the tales of myths? Children labor for years to obtain a knowledge of that which is of no benefit in youth, and which at a later date, if it were ever needed, could be learned in a short time from a cyclopedia or a dictionary.



Babylonian vase and drinking vessels

Frequently the myths themselves are greatly perverted in adapting them to the child-mind and in omitting the salaciousness and obscenity of their characters; and even then the little one gets very deformed ideas of what is left. Fiction falls in the same category, perverting the judgment of the child with distorted and false views of life, unfitting him to discriminate between the false and the true, and fitting him to be one of those who make up the army of the worthless, or to fall among life's pitiful tragedies.

It is conceded that there are many who think that the study of fiction with other things of use will assist in developing imagination and discriminating judgment on the part of the child, but the conception is false. The same ones would not, in educating their children in art, continually keep before them a mixture or blending of the beautiful and ugly. They would not, in their musical education, continually have sounded into their ears a jargon of concord and discord. Eye and ear in such an education would lose the power to discriminate. Even so the child-mind, with its fertile imagination (which needs no feeder), needs to be educated in absolute truthfulness, as far as its parents or guardians can conceive. Let the standards of judgment, of taste, and of morals, be of the highest. The man who knows the ring and the features of the genuine, can discern the counterfeit.

3. The education of the day is wrong in that it does not develop the INDIVIDUAL. As Harold E. Gorst expresses it in the "Nineteenth Century and After":

Thousands of young men and women are turned out every year by our schools and universities upon an exact pattern, like sausages from a Chicago factory. Each is provided with precisely the same stock of knowledge, and consequently the market becomes overcrowded with an enormous number of workers all trained to perform the same set of functions.

Mr. Gorst speaks truly; and the effects of the education are seen in the multitude of graduates from one school or another who are utter failures. But in God's method of education there will be developed in the individual all the possibilities of his received talents and ability. The boy will not be considered as a fraction of a class, but an individual soul, having before himself alone in this sphere the complex problem of life to solve—not alone for the present, but for eternity. And the educational effort will be, not to pass "courses," not to obtain certain meaningless letters to attach to one's name, but to develop men and women, sons and daughters of the Most High, here and hereafter.

4. The worldly system of education leaves the moral and religious side of the child's nature untrained. We presume that the great majority of the readers of this article believe in a hereafter. This life is temporal. Beyond it lies eternity. What that eternity is to be to us depends on the characters we form here. The majority of those who will read this are doubtless believers in the Bible as containing the revealed will of God, the Guide-book to the better world. And yet the sad fact is that almost no attention is given in present-day education to the training for that life that measures with the life of God; and ignorance of the Bible is well-nigh universal. The child's body is fed and clothed. His mind is crammed with every dish of the mental menu of our wonderful school system; but the spiritual faculties, which equally need and demand instruction, are left to starve and die; and the result is the present conscienceless immorality of commercialism and the wide-spread skepticism of the day.

Defects in Education

The remedy for these deplorable results is a properly balanced education—a religious education which shall take into account the self-evident fact that a religion, to be of worth, must possess the whole man and be a motive power in every act of his life.

All this, in a dim sort of way, is recognized by many. In an editorial on the "Sources of Corruption," the "Independent" of January 17, 1901, declares that "the wickedness and bribery and wholesale stealing from taxpayers for the benefit of the few lies almost wholly at the doors of men who move in what are called the 'well-to-do' or 'exclusive' circles. It lies at their doors to-day, and it has lain there from the beginning of human government."

These men are those who have received education in the schools of their country—an education lacking in what the "Independent" calls "the training of the satisfactions." It further says:

Who will show us how to make children learn from actual experience that duty, truth, and honor yield the only satisfactions that stay with us? His will be an educational philosophy worth talking about. When its clear, dry light arises in the moral firmament, the paths of wisdom will be easier to follow than they are at present, under the dancing will-o'-the-wisps of "free election," and the moonshine of "pedagogy," both of which too often make worldly success look like the only thing worth living for.

In its issue of May 30, 1901, the same journal, under the heading of "Gospel of Wealth," refers to the address of Mr. Charles M. Schwab, president of the United States Steel Corporation, before two hundred boys in a trade school in New York City, and who sets forth himself as "an example of the rewards of right living;" to the address of John D. Rockefeller, the Standard Oil magnate, to a Bible class of young men, in which he lauded his pleasure of doing good in employing seventy thousand men; to Mr. Andrew Carnegie's book, "The Gospel of Wealth," and asks:

What is the effect on the public of this "Gospel of Wealth"? What is the influence of these men of vast fortunes, who, on several occasions, have stood forth as examples of right living?

Apart from the means of getting this wealth, assuming them to be entirely legitimate, the "Independent" answers:

This influence tends strongly to degrade the common morals. Let them amass their wealth; let them enjoy all the material good this earth permits; let them exert their power for weal or for woe in the markets of the world; but in the name of that which is good and precious to the human heart and imagination, let them not be set up before our young men as the great models of conduct to be imitated. . . . There has been wealth in the land before now; but the riches of these men is so colossal as to obtain an entirely new force. It acts with hypnotic influence on the imagination; it benumbs the senses; and in its vast glitter the eyes are blinded to all the simpler and purer attainments of life. . . . We are stricken down by these men with a delirium of material drunkenness, and they allow us no escape from its fascination.

It is all true, and its spirit dominates popular education everywhere. The education of the world has not protected us from wealth's engulfing tide; and now that it has assumed the throne, it will not save us from slavery to its imperial demands.

A Sense of Need

The remedy, the only remedy, is right education and training in religious lines from infancy. As one has expressed it, "The whole man must be educated; the whole man must be trained." This training must be from the Bible. And men feel this. Professor Huxley, skeptic tho he was, felt it. This is what he says:

I have always been strongly in favor of secular education, in the sense of education without theology, but I must confess I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up, in the present utterly chaotic state of opinion on these matters, without the use of the Bible. The pagan moralists lack life and color, and even the noble stoic Marcus Antonius is too high and refined for an ordinary child. . . . By the study of what other book could the children be so much humanized and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between two eternities, and earns the blessings or the curses of all time, according to its effort to do good and hate evil, even as they also are earning their payment for their work?

Dr. Lyman Abbott has voiced the same thing in the "Outlook," and declares that the State should teach the Bible as the history of a people and a religion. But this will not do. It must be taught as it was taught to Daniel and his fellows — as the eternal living truth. Taught in this way, souls will see its glorious beauty. They will see God's hand in history, molding and shaping the nations of earth, despite sin. They will see God working in nature despite the curse. They will long for His creative and regenerative power in them. They will learn how to obtain it. They will see true worth to be more than wealth, faithfulness more than fame, ingenuousness more than ingenuity, purity more than mere power,

character more than coin, the service of God and to mankind more than to be served of Him and to rule His creatures. And O, how minds wide open on the Godward side will expand! In every branch of true science, in every useful occupation, they will excel; and this world will see again, in modern Babylon, as in Babylon of old, that those taught of God in "every matter of wisdom and understanding," are "ten times better" than mere secular teaching can produce. Men are needed. This is the education which will make men. It made one man THEN that served grandly as prime minister under Babylon's greatest monarch, and was called to the same post and as effectually served under the succeeding Medo-Persia dynasty, because he served his God; and if parents will return to God's method of education, trusting in that alone, unwarped, unpermeated by heathen or medieval tradition, or by an infidel science, it will again make men more precious than the golden wedge of Ophir, or the combined wealth of the world.

The first chapter of Daniel is God's object-lesson in education, with the world's education at its best and His education at the worst, with the comparative results. Who will heed the instruction and be taught of God?

— * * —

Christian Patriotism

PATRIOTISM, according to the common use of the word, is a species of selfishness. If I should hold myself or my possessions up to be lauded above any other person or any other person's possessions, no one would doubt that I had a selfish motive in view. So when I hold my country up as the one to be always sustained, right or wrong, there is in such action the element of selfishness.

According to the common idea of patriotism, it was just as much the duty of the Spaniard to uphold Spain in the war with the United States as it was the duty of the American to uphold the cause of this Government. But there were Christians, professedly at least, on both sides, and this

common idea of patriotism made them enemies, seeking to kill each other.

Therefore the theory of patriotism as taught in our public schools, and even in Sunday-schools, would teach Christians of different nationalities to take one another's lives, if their governments should go to war. This may be patriotism; but any one who has the most rudimentary knowledge of Christianity, knows that such patriotism is not Christian. Sowing discord among brethren is one of the things the Lord hates. Prov. 6:16-19.

Christian patriotism acknowledges allegiance to the kingdom of Christ. Christians are debtors to men of all nations. They are subject to "the powers that be" in all nations, with the exception that they are "to obey God rather than men." They are not to set governments against governments, nor to take sides in the conflicts of the world.

The Spirit enjoins us: "Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier." This is *Christian* patriotism. "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully"—according to the law of God: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "thou shalt love thy neighbor as thyself." The Christian is a warrior for God, against the common enemy of God and man; but, like his Master, he is to labor to save men. This is Christian patriotism.—William Newton Glenn.

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"As YE have done it unto heathen men and women who would walk five, fifteen, and thirty miles to secure a copy of the Bible but can not get it, so have ye done it unto Me, shall the Master say."

Our Bible Reading

His Coming Literal, Personal, Visible

1. How literal was Christ's going away from this earth after His first advent?

And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. Acts 1:9.

2. How closely did the disciples watch Him while He was going away?

And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? Verses 10, 11.

3. What promise was given to the disciples as they were thus gazing so intently at their ascending Lord?

This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven. Verse 11.

4. What other text shows that "this same Jesus" will come literally and personally?

For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen 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 that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so

shall we ever be with the Lord. Wherefore comfort one another with these words. 1 Thess. 4:15-18.

5. How bright will the glory of the coming of Christ be?

For the Son of Man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works. Matt. 16:27.

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. Matt. 25:31.

Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be. Matt. 24:26, 27.

6. What are some of the texts that speak definitely of the people seeing the Lord when He comes?

And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. Matt. 24:30.

Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen. Rev. 1:7.

What Christ's Coming Means to the Earth

By C. P. Bollman

For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else. Isa. 45:18.

WHAT God's original purpose concerning this earth will be carried out, and that it will finally become the home of the redeemed race, holy in character and loyal to their Creator, none can doubt who believes the testimony of divine inspiration. But this side of the time when the earth shall be filled with the glory of the Lord, it must pass through the purging fires of the day of God.

The curse of sin rests heavily not only upon man, the actual sinner, but upon the earth itself, the home of man. To Adam the Lord said, "Because thou hast . . . eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field." Gen. 3:17, 18.

The apostle tells us that not only man but "the whole creation groaneth and travaileth in pain together until now," awaiting "the redemption of the purchased possession." Rom. 8:22; Eph. 1:14.

As our characters must be transformed, and our vile bodies be changed and fashioned after His glorious body (see Phil. 3:21), so must this earth be renovated and made new before it can be "filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. 2:14.

Two Burning Days

There are two burning days, or times, spoken of in the Scriptures, each of which contributes something toward the cleansing of the earth from the human guilt which now rests so heavily upon it; one of these is at the beginning of the day of the Lord, and the other at its close. In the first of these times of burning, the surface of the earth is broken up, and the world is depopulated, leaving it a dreary waste without human inhabitant. The second burning day visits with the second death all the wicked, they having been raised from the dead, and melts the earth with "fervent heat," thus purifying it alike from the last trace of sin and from the presence of sinners.

We learn from Rev. 20:4-6 that the day of the Lord covers approximately a thousand years, for there is an interval of one thousand years between the resurrection of the righteous and the resurrection of the wicked. (See Rev. 20:5.) There is the same interval approximately between the first and the second burning day. Of that which befalls the earth at the beginning of the thousand years that separates the two resurrections, the prophet Isaiah says: "It is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch." Isa. 34:8-10.

The Earth Depopulated

Of the same time another prophet says: "I beheld the earth, and, lo, it was without

form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." Jer. 4:23-27.

In Dan. 2:34, 35 we are told that in the end of this world all earthly kingdoms become "like the chaff of the summer threshing-floors," and the wind carries them away, that no place is found for them. This probably refers more to the governments and people than to the territory which these kingdoms occupy. We know, however, from other texts, that at this time the earth itself will be more or less broken and burned.

The prophet Joel tells us that "the earth shall quake; . . . the heavens shall tremble:

The Kingdom of Heaven Within

By H. A. St. John

The kingdom of heaven within me lies
If Jesus in me has His abode;
And He will bring in the grace I prize,
And reign in this mortal kingdom of God.

And then I'll willingly open my hand
And share with my fellows the gifts I prize;
With love and delight will my heart expand
When the kingdom of heaven within me lies.

It is in my heart, by Christ made fair,
That I first crown Jesus the Lord of all;
And if I do not thus crown Him there,
I never will crown Him Lord at all.

If the kingdom of heaven in me abide,
In the law of the Lord will I delight;
And then nevermore will my footsteps slide,
For Jehovah will order them all aright.
Sanitarium, California.

the sun and the moon shall be dark, and the stars shall withdraw their shining." Joel 2:10.

The Heavens Pass Away

The apostle Peter says that "the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3:10. But the same apostle adds, "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." Verse 13.

These texts reveal the fact that the coming of the Lord, or in other words, the day of the Lord, not only brings utter destruction to the earth, but at its close it likewise brings complete restoration to its Eden glory and perfection. When the earth came fresh from the hand of the Creator, He "saw everything that He had made, and, behold, it was very good." Gen. 1:31. "Whatever God doeth, it shall be forever," says the preacher; "nothing can be put to it, nor anything taken from it." Eccl. 3:14.

The Earth Not to Be Destroyed

God formed the earth not for destruction, but that it might be the abode of a race of beings loyal to Him and to the principles of His government. Satan attempted to defeat the divine plan by compassing the fall of man. But Christ redeemed not only man but the earth also, and will finally restore it to its original purity and beauty, and make it the eternal home of the redeemed race. As it was once given to the first Adam, so it will again be given to the second Adam. "And Thou, O Tower of the flock, the stronghold of the daughter of Zion, unto Thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah 4:8.

We have read the assurance given us through the apostle Peter that "according to His promise" this will certainly be even so. Our Saviour, quoting from the 37th Psalm, said, "Blessed are the meek: for they shall inherit the earth." The psalmist adds this assurance,—that they shall "dwell therein forever."

A Vision of the New Earth

In the vision given him upon the isle of Patmos, the beloved John saw the earth as it will appear when purged from sin and sinners, and given again to man redeemed from the curse. Relating his vision, the seer of Patmos says:

I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. . . . And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal. . . . And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. . . . And there shall in no wise enter into it anything that defleth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's Book of Life.

Human language is impotent to add to this God-given description of the glory and beauty of the renewed earth and of its capital city. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

We speak of the realms of the blest,
That city so bright and so fair,
And oft are its glories confessed;
But what must it be to be there!

But let it be borne in mind that it is prepared only "for them that love Him;" all others perish in the purging fires of the great day.

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THE Word of God is solid; it will stand a thousand readings; and the man who has gone over it the most frequently and the most carefully is the surest of finding new wonders there.—James Hamilton.



The Hunger and Thirst for World Empire

By A. O. Tait

BABYLON reached the height of her glory and strength in world dominion and grandeur in the days of her greatest king, Nebuchadnezzar. This king believed that the gods of his empire had rendered him invincible, and he would not rest content till every petty kingdom on earth had acknowledged him as the great king over all.

When the king of Babylon had laid all the world in tribute at his feet, he strolled forth amid the costly and glittering palaces of his great capital to meditate upon his own majesty and power. On all sides of him were the massive works of his empire. His capital city was one of the greatest that earth had ever seen. Her walls, her gates of brass, her world-famed hanging gardens, were the pride of his heart. He had built, in honor of his favorite god, one of the most majestic buildings that had ever enshrined the breathless image of any heathen deity. And while surveying all these imposing works, and feeling secure in his overweening power, he found a vent for his high-tension feelings in the words, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?"

Babylon gave to the world a mighty and brilliant example of universal dominion. She left her impress upon the world so strongly that each of the three nations that immediately succeeded her would not rest content until they like Babylon of old had obtained world dominion. The most celebrated of the Grecian kings is said to have even wept, when he had conquered the world, because there were not more worlds to conquer.

The influence of Babylon has been permanent, otherwise the vision given to John would not have shown her as a symbol of the power that would reign in the very closing moments of time. Over and over again in the book of Revelation is Babylon mentioned as a symbol of the great active power of the very last days. The old nation of Babylon as such had long passed away when John wrote the Apocalypse, and he knew that it was so. But there had been implanted in the minds of men principles that would endure till the end of time. And hence, as his language clearly shows, John used her as a symbol of the proud-hearted, ambitious powers that would struggle for world dominion among the last generation of men.

Babylon fittingly represented the splendors, the pride, the vanity, and the despotism of the nations of this earth. Satan had said in his heart, "I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." Isa. 14: 13, 14. And in the hearts of Babylon's kings he had implanted his doctrines and principles as he had not, perhaps, been

able to implant them anywhere else. He had determined to be "like the Most High," and this meant to usurp the prerogatives of the Deity and enshrine himself in the minds of men instead of Jehovah.

Babylon, then, had an invisible tutor to inspire her with a determination to rule every individual in all the world. The arch-enemy who had said in his own heart, "I will be like the Most High," was seeking to spread the principles of his kingdom among men by leading them to impersonate his ambitions. When Satan said, "I will be like the Most High," that was equivalent to saying, I will be the object of worship, and will set the God of the universe to one side. The idea seems preposterous, but there is no avoiding the conclusion that to be "like the Most High" is to become an object of worship.

Hence we find the idea of worship, of domination in religious matters, a basic principle in the despotic sway of Babylon. Throwing the three Hebrew children into the fiery furnace, and Daniel into the den of lions, was done to test the relative power of the gods of Babylon and the great Creator that the Hebrews worshiped. World dominion in matters of religion was at the very foundation of spreading the dominion of the State into every part of the world. Many of the bloodiest battles that were fought were for the purpose of showing that the gods that had been adopted by Babylon were more powerful than any gods that could be brought against them.

This idea of the supremacy of the national gods was perpetuated among the nations that arose on the ruins of the old Babylon. In fact the succeeding nations borrowed or inherited their ideas from the Babylon which had gone before and marked out the way. Not that this idea originated with Babylon; but the person who had said, "I will be like the Most High"—I will be an object of worship myself—had brought his ideas of counterfeit worship to a higher degree of endorsement and acceptance than ever before. Time and experience had enabled the great adversary of all true worship to advance toward his demonic perfection as the days advanced.

Medo-Persia succeeded Babylon, and she in turn was succeeded by Greece. And in each of these great kingdoms were these same ideas of world dominion in worship carried out. But it remained for the empire of Rome to succeed Greece and bring the system to its height of perfection. Rome built herself into empire strongly. She remained at the height of power for several centuries, and it took her several other centuries to decay and crumble into ruins.

Rome permitted the peoples in different parts of her great domain to worship the gods that seemed most to their liking, but these must first be placed in the catalog of gods that it was permissible for a Roman citizen to worship. To worship a god that was not endorsed by the Roman State, was one of the most reprehensible crimes.

Coming down the centuries, the idea had been gaining in strength that men who had done mighty deeds, particularly in battle, were gods upon earth. And hence these men would be apotheosized, or placed in the

calendar of the gods. This system of making gods out of human beings was brought to a zenith in the noontime splendors of the power of the empire of Rome. A blazing comet (supposed by modern astronomers to have been Halley's) appeared in the heavens at the time of the death of Julius Caesar, and it was seriously believed to have been a heavenly chariot sent to take the soul of the departed emperor to the abode of the gods.

It was the Roman emperor who stood at the head of the religion of the empire. He was the *pontifex maximus*, the supreme head of religion as well as the supreme head of the State. In his person both of these high offices were blended. And thus do we see that a religious despotism has been the foundation of all the great despotisms of history. Sometimes kings went to war to test the strength of their adopted gods. If they succeeded, their gods were with them, and were very powerful; if they failed, it was because their gods were too weak or too indifferent to save them.

Real tyranny, despotism, has false ideas of religion at the bottom of it. Men to-day will curse the czar of Russia for his tyrannies; but it is not the czar as a civil ruler that is a tyrant. It is the tyranny of the church Russia is under that is the cause of all her sufferings of despotism. And regardless of all the object-lessons of the past and present, men seem to be determined to try over and over again the experiment of compelling uniformity in matters of worship, and to make this a fundamental principle in the State.

Last week a number of prophetic scriptures were given, showing that this idea of a world-wide religious despotism is to be a great feature of the last generation of men. Satan will make his supreme effort to delude men in this respect as one of his last great strokes.

We have seen in the foregoing paragraphs how the nations of antiquity have tried to dominate the minds of men in matters of religion, and that the empire of Rome borrowed the system from Babylon, and perfected it. In a succeeding article or two we will follow this system as it developed into the "Holy Roman Empire," and see how, in harmony with the prophetic texts given in this department of the paper last week, the foundation is already strongly laid for the great religious despotism that will mark the close of time, and call for the second coming of Christ to put an end to it.

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"I Have Never Refused God Anything"

If I could give you information of my life, it would be to show how a woman of very ordinary ability has been led to God in strange and unaccustomed paths to do in His service what He has done in her.

And if I could tell you all, you would see how God has done all, and I nothing. I have worked hard, very hard, that is all; and I have never refused God anything.—*Florence Nightingale.*

—*—

"A VEIN of imperfection runs through all human achievement."



THE OUTLOOK

Watchman,
what of
the night?

Our London Letter

By Our Own Correspondent

NOT since 1848 has Europe been in such a sea of troubles as she has been tossed upon during recent months. It seems quite in keeping with the times that China should be convulsed with two revolutions at once.

Here in England we do not know whether we are on the verge of another great paralysis

unions than it was in August. Since then they have attempted a railway strike in Ireland and been defeated. Further, all the great railways have made substantial increases in the pay of the lower grades of employees. It is believed, therefore, that prudence will counsel the unions not to agitate for another strike at the present time.

Meanwhile the strike fever is still rampant throughout the country. At the present time over 5,000 motor cab drivers are "out" in London, and every week we read of strikes in different parts. The mining industry is in a very unsettled condition, and it is generally expected that before long there will be a strike among the colliery workers throughout the United Kingdom. One result of these labor troubles is to send up prices considerably. Coal is very dear and not always to be had.



The Rt. Hon. H. H. Asquith

of the national business such as we experienced last August, or whether we are to be spared this infliction. The question is now referred to the railway workers for their decision. In the summer disturbances, peace was patched up temporarily by the appointment of a government commission to go into the whole situation, so far as it affected the railway companies and their employees. It was understood that both sides would accept the report of the commission, whatever it was. That report has now been rendered, and some of the union leaders profess to find in it a satisfactory response to their demands, while others contend that it contains nothing of the sort. So the railway workers themselves are to settle the point by ballot, and if they refuse to accept the verdict of the commission, there will be another strike.

The bone of contention is the question whether the railway companies shall "recognize" the trade-union officials as the men's representatives and enter into diplomatic relations with them. Hitherto all but one of the railway companies have positively refused such recognition to the union officials, insisting on dealing only with their employees in all matters of dispute. The government commission has reported in favor of recognition by the railway directors to a limited extent, but not so as to affect the maintenance of discipline or the efficient operating of the railroads. This concession does not satisfy the union officials, who demand full power of collective bargaining with the directors on behalf of the men they represent.

There are certain facts which tend to make the situation a little more difficult for the



Doctor Bourne

Lloyd-George's Insurance Bill

Parliament is busily occupied with Mr. Lloyd-George's insurance bill. If a happier and more prosperous state of affairs for the workers could be brought about by legislation, then the measures which Mr. Lloyd-George is introducing ought to accomplish great things. When the present bill comes into operation, every man who falls out of employment or becomes sick, will receive financial assistance; and if he should be smitten by tuberculosis, a part of the present scheme provides for sanitariums where his health can be built up, while his family at home are looked after. If children are born, the mother receives a subsidy. Participation in this scheme is to be compulsory for all who earn more than fifteen dollars a week, and the funds for operating it are to be provided by contributions from the individual, from his employer, and from the State.

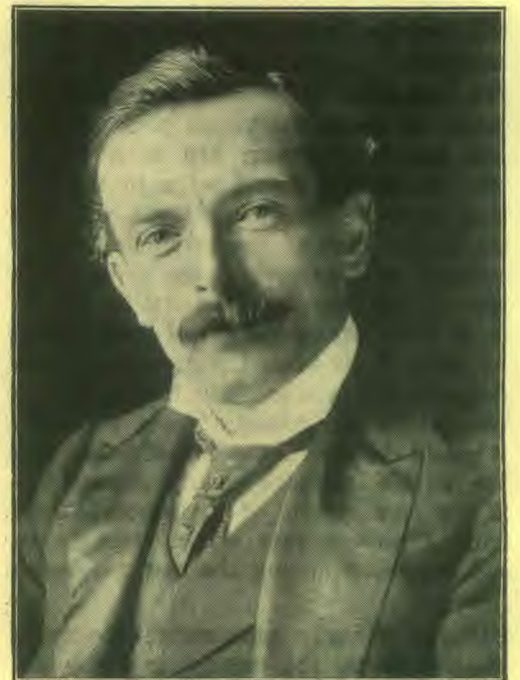
When the insurance bill is enacted, the next great problem for this government is the preparation of a measure for giving home rule to

Ireland. There is sure to be a keen struggle over the details; but the thorniest of the Irish problems, the land question, has already been got out of the way by the land acts which have made it easy for the small farmers to become owners of their farms. There is not likely to be any very violent resistance to the forthcoming home rule scheme, so far as the main question is concerned. The old charges of Romish intolerance have been brought forward, and some are predicting a reign of bigotry and persecution under the new order of things. But so far as the discussion has brought facts to light, up to the present time the Protestants have been found equally guilty in this respect. There is a growing conviction that home rule for Ireland will not prove an unmixed triumph for the priests. Mr. Sydney Brooks, a prominent advocate of home rule, writing in the "Fortnightly Review" for November, says:

There have been not a few signs of late that the emancipation of the Irish mind—the most needed of all revolutions—has already begun; and while there is much that can not be foretold as to the effects of home rule, this at least can be predicted with some confidence,—that the process of intellectual enfranchisement would be greatly quickened, that an anti-clerical party would quickly develop in an Irish parliament, and that home rule, so far from spelling "Rome rule," would eventually spell "Rome ruin."

Canada and Reciprocity

It was a great surprise to England that Canada so flatly rejected the proposition for reciprocity with the United States, altho some portions of our press expressed pleasure at the decision, and announced that Canada was "saved to the empire." The general opinion has been that Canada was actuated partly by prejudice and had not altogether consulted her own interests. Some say that Canada is as yet young, and sensitive about her nationhood, and that she was unnecessarily alarmed at the talk about annexation.



D. Lloyd-George, M. P.

Campbell and the Congregational Union

In the religious world the most interesting event of the last few weeks was the reconciliation between the Rev. R. J. Campbell and the Congregational Union. Mr. Campbell was invited to a recent conference at Nottingham, and there took an opportunity of declaring his personal loyalty to Christ in these words:

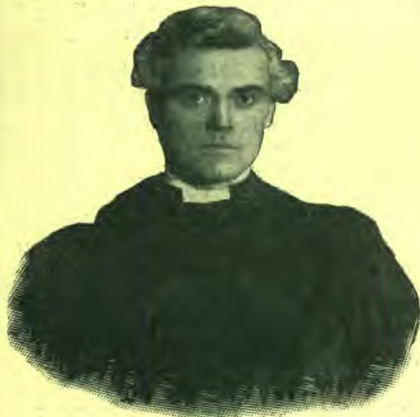
"Jesus of Nazareth in my experience is inseparable from the eternal Christ. I worship Him. I trust my soul to Him for time and eternity." The declaration was received with applause; and Dr. Forsyth, who has been, among the Congregationalists, the principal champion of the orthodox theology and the most vigorous opponent of the new, announced that after the avowal made by Mr. Campbell, the conflict between them was at an end. As Mr. Campbell has taken every opportunity since to declare that there has been no change whatever in his views or teaching during the last five years—namely, that every human being is inseparable from the eternal Christ—it is evident that he thinks the reconciliation has been brought about by an advanced move on the part of the Congregational ministry, and not by any retreat on his part. The "new theology" is certainly making rapid and startling progress in many quarters. Whatever language its exponents may hold about Christ, it is not to His saving power, but to a program of social reform, that they look for the uplifting of mankind.

Papal Advancement

The Roman Catholic hierarchy is being reorganized in a way which indicates that, in their own opinion at least, the Church of Rome is making substantial progress here. The bishoprics of Liverpool and Birmingham are now raised to the rank of archbishoprics; while Archbishop Bourne of Westminster becomes a cardinal. Even the national church will not now be able to make such a display of ecclesiastical titles as will the "Italian mission," the term which some Anglican sections apply in scorn to the Romish church in this country.

No Peace Talk Now

The wars and rumors of wars which have resounded throughout Europe of late have entirely dispelled the talk of peace. It is long since public opinion was so pessimistic about the future. Even those who were protesting most vigorously against the insane expenditure on unnecessary armaments, now confess with a sigh that the force of circumstances is irresistible, that we must bear our heavy burden as best we can and look forward to a heavier rather than a lighter load in the near future. One of the shrewdest observers among English journalists, Dr. E. J. Dillon, sees in the keen contest between France and Germany for predominance in Morocco, and in the fact that Germany gets her compensation, not in a free hand to spoil some weaker State, but in the shape of a large slice out of one of the



The Rev. R. J. Campbell

French colonies, an evidence that the world is now fully divided up among the great powers. Henceforth, if these are to expand, it must be at the expense of one another. Dr. Dillon writes thus in the "Contemporary Review":

Without being gifted with particularly keen insight, one can discern among the contingencies of the near future the outbreak of bitter contests among the great powers for a redistribution of colonies. In other words, war will be more than ever one of the recognized means of carrying on

a struggle for life among the nations. Consequently the one prime necessity for all great powers at the present day, is to prepare for these trials of strength and arm. When formidable armies and navies are become prime necessities of national life, it is suicidal folly to be stingy.

This is the despairing conclusion to which European opinion is drifting. All faith in treaties is disappearing. Men have seen so many torn up lately, and have seen the solemn compacts of the Hague Conference so completely ignored, that they feel it would be folly to put any trust in international honor, and that they must depend upon their own swords for independent existence. Many believe that England and Germany, during the last few weeks, have been within a little of declaring war upon one another. One writer in the "Contemporary Review" says:

The facts are leaking out. In the month of September both sides were prepared to act. Horses were bought. English officers were recalled from leave. In Germany even the reservist got his equipment ready and noted his instructions, the instructions with which every reservist officer is supplied and which he must not divulge even to his wife. In England the secret was well kept; in Germany the rumors were sufficient to produce a panic on the Berlin bourse.

The fact that Mr. Winston Churchill has been transferred from the Home Office to the charge of the Admiralty at this juncture is giving rise to considerable speculation. He is known to favor economy, but it is not believed that he will venture to plead for any retrenchment at this time in naval expenditure.

Italy and Turkey

The course of Italy in her recent dealings with Turkey has been followed with a critical eye from the outset, and disclosures of her ferocious treatment of the Arabs have not lessened the volume or acerbity of the criticism. If the reports that have come to hand are authentic—and they seem to be sufficiently certified—Italy has not made a very promising beginning in her mission of replacing Ottoman misrule with a more civilized régime. There is danger that a "holy war" may be the outcome of the events now taking place in Tripoli. Another possible consequence may be the detachment of Italy from the Triple Alliance in which she is joined with Germany and Austria. There are not wanting, however, apologists for Italy's action in Tripoli, who think that she felt forced to make the move when she did for fear that the opportunity, not seized, would pass permanently out of her reach. The Paris correspondent of the "Times" wrote:

I gather that the chief reasons for Italy's sudden resort to the policy of war were based on the apprehension that the chance of establishing herself in Tripoli was slipping from her grasp. She knew that so long as the Morocco negotiations remained open, France would behave towards her in accordance both with the letter and with the spirit of the secret treaty signed by M. Delcasse in 1901. Once the Morocco question had been settled, it was thought that France, like the rest of the powers, would be sure to counsel delay. "And if we had delayed another ten years," observed one eminent Italian, "the French, by a process of natural expansion of their Tunisian frontier, might gradually have absorbed a great part of Tripoli."

So, judged by the standard in vogue among the great powers, Italy has done nothing out of the way in seizing Tripoli; and if she succeeds finally in her raid, there will be few to condemn the course she has taken.

Likened to 1848

Russia, with its assassinated premier, and Portugal, with its royalist uprising, have each had their difficulties; and Austria and France, like ourselves, have been afflicted with labor troubles of portentous magnitude. No won-

der that the most sober sections of the public press have compared the times to the revolutionary epoch of 1848, and have over and over again given expression to the fear that the volcano on which Europe was precariously standing was about to break out in unprecedented eruption.

W. T. BARTLETT.



The Rt. Hon. Winston Spencer Churchill

Among the interesting testimony that is produced before the Stanley Committee that is investigating the United States Steel Corporation, is the statement of a gentleman from Minnesota, who testified that in three months' time he and his brothers were stripped by that corporation of more than \$6,000,000. Leonidas Merritt was one of the brothers thus defrauded; and he said: "It killed one of my brothers, it ruined other brothers, it left me wrecked in body, and for a time in mind, for I held myself alone to blame. I can not tell how it happened that I went to New York with all these millions and in a few weeks left with nothing." Mr. Merritt accused Mr. John D. Rockefeller of being responsible in the main for the loss of their money, and then when all was gone, the "Rev. Frank T. Gates, chief almoner of Mr. Rockefeller," told him to "walk the ties to Duluth," his place of abode. Not all that appears in the newspapers can be trusted as the veritable truth, but we may know for a surety of enough to establish the fact that this age has placed a lot of men in a position where they are able to use the grinding heel of greed in a most exasperatingly cruel fashion. There is no lack of the pious outward show; but the strength of the Nazarene that was manifested in real kindness and tenderness, and not in the make-believe sort, is most sadly lacking.

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The idea of having a world-wide federation of religions seems to be getting a foothold in Persia, for a prophet there who says he is a "lover of all mankind" is preaching that "our goal is a universal religion, which means first of all a union of the Orient and Occident—between Islamism and Christianity. Universal religion means universal peace. All faiths and people must be made one; rumors of war and fruitless strifes must cease; then man will glory not so much that he loves his country as that he loves his kind." Sentiments become popular and sweep over the world without the thing called for in the sentiment finding real place in the hearts of more than a few. The sentiment in favor of Christianity is quite general; but how few really have the pure and undefiled religion of the Bible! And so these sentiments in favor of universal religion, which all sound very good, will in the end be found to work for tyranny. Christ worked for individuals. We do not find Him in politics laboring for the nations as such.

The Johnston Sunday Bill—No. 3

Why We Oppose Its Passage

By W. A. Colcord

BEING religious, as shown in our last article, the enactment of this measure into law by Congress would be striking a direct blow against religious liberty. No man, no body of men, can properly DEMAND a religious observance from any one. In the words of Washington, we hold that "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." And we agree also with the statement made in the "Sunday Mail Report" adopted by the United States Senate in 1829, that "the proper object of government is to protect all persons in the enjoyment of their religious as well as civil rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy." It is inconsistent to erect great and costly monuments to the illustrious departed, unless we regard the immortal principles they taught as the basic fundamentals of good government.

Not a Police Regulation

Sunday laws are not, as has been held by some, mere police regulations. This fact has been admitted by a no less distinguished jurist than the late Justice Brewer. In his work "The United States a Christian Nation," pages 29, 30, he says:

Indeed, the vast volume of official action, legislative and judicial, recognizes Sunday as a day separate and apart from others, a day devoted not to the ordinary pursuits of life. It is true in many of the decisions this separation of the day is said to be authorized by the police power of the State and exercised for the purpose of health. At the same time, through a large majority of them there runs the thought of its being a religious day, consecrated by the commandment, "Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates."

Sunday Not a Civil Holiday

Nor does this bill, or any Sunday law in existence, treat Sunday as a mere civil holiday, such as the Fourth of July, New Year's Day, and Washington's birthday. These are set apart as public holidays, but their observance is not made compulsory. But this bill not only specifies that Sunday shall be observed "as a SABBATH," but makes its non-observance a penal offense, punishable by fine or imprisonment, or by both fine and imprisonment. It can not therefore be regarded as a mere civil measure.

From a civil basis — the only basis on which Congress has a right to enact law — this bill makes an unwarranted distinction between days, and in doing so erects a false standard for crime. It makes unlawful on Sunday that which is considered perfectly proper and lawful on other days of the week. But crime is not determined by the day of the week when committed. No one would think of enacting a law prohibiting murder, theft, arson, or wife-beating, on Sunday only. Such a law would be a virtual sanctioning of these things upon the other days of the week.

Honest Toil Not a Crime

This bill proceeds upon the assumption that to engage in honest toil or honorable occupation seven days in a week is a crime, and that the observance of a weekly Sabbath is an essential to good citizenship, and thus a proper

test of it. But this is false. While unintermittent daily labor may be incompatible with religion, and an effectual barrier to Sabbath observance, it is not a crime; neither is it proper to make religion or any religious observance a test of citizenship. To do so is directly contrary to the very genius and spirit of our whole national system of government.

The fact that a thing may be beneficial to man, or essential to his well-being or to his existence even, is not necessarily a sufficient reason why civil government should make it compulsory. Eating is essential to life; labor, to the procuring of food; nightly rest, to daily toil; marriage, to the perpetuation of the race; but who would argue from this that eating, labor, rest, or marriage should be made compulsory by law? To see that foods prepared for general consumption are kept pure, that those who labor are remunerated, that those who rest are not unnecessarily disturbed, and



"It is inconsistent to erect great and costly monuments to the illustrious departed, unless we regard the immortal principles they taught as the basic fundamentals of good government."

that those who enter the marriage relation are protected in that relationship, is the duty of the State; but this is the limit of its authority in these matters. So with Sabbath observance. Rightly kept, the Sabbath is a blessing in every way — physically, mentally, and spiritually; but it does not follow that because this is so, the State has a right to enforce its observance. Those who choose to observe it should be protected from unnecessary disturbance; but this is the limit of the State's authority in this matter. It has no right whatever to compel any one to keep the Sabbath.

The Law Not Needed

The proposed law is not needed in the District as a moral measure, for that which is immoral or uncivil on Sunday is equally immoral and uncivil on every other day of the week, and if properly prohibited by law at all, should be prohibited on all days. A law closing saloons and immoral shows and places of amusement on ALL days would certainly close them on SUNDAY.

Neither is it needed, as has been alleged by

some, for the laboring man. No man in the District of Columbia is compelled, in any legal sense of that term, to work on Sunday. In order for one man to rest on a certain day, it is not necessary to have a law compelling every other man to rest on that day. In proof of this, we need but cite the one hundred thousand Christians in this country who observe the seventh day of the week without a law compelling others to rest on that day. There is a vast difference between PROTECTING men in the peaceable enjoyment of a day of rest taken VOLUNTARILY, and COMPELLING them to rest upon a certain day WHETHER THEY WISH TO DO SO OR NOT. One is a DUTY of the State; the other a TYRANNY, and, upon a civil basis only, is on a par with involuntary servitude; when religion is involved, then it becomes a spiritual tyranny.

Violates the Golden Rule

This proposed law is not only unconstitutional, but unchristian. It violates the Golden Rule; for no man would himself wish to be compelled to observe a day regardless of his own views and wishes in the matter. This measure requires the observance of a sabbath regardless of faith — regardless of whether a man BELIEVES in it or not: but "without faith it is impossible to please God," and "whatsoever is not of faith is sin." It requires men to render to Cæsar (civil government) that which belongs to God — Sabbath observance — which is directly contrary to Christ's explicit instruction as recorded in Matt. 22:21 and Mark 12:17.

Sabbath Keeping Not Produced by Law

Civil laws can not produce good Sabbath observance, for the simple reason that religion is the only proper or permanent basis for such observance, and this can not be produced by law. The whole history of the world has demonstrated the truthfulness of this, and the fact has been admitted by some of the most prominent Sunday-law advocates in this country. Thus Dr. Wilbur F. Crafts, at the hearing on the Blair National Sunday Rest Bill, December 13, 1888, said:

A weekly day of rest has never been permanently secured in any land except on the basis of religious obligation. Take the religion out and you take the rest out.

And Dr. Joseph Cook, in one of his celebrated Boston Monday lectures, in 1887, likewise said:

The experience of centuries shows that you will in vain endeavor to preserve Sunday as a day of rest, unless you preserve it as a day of worship.

In our next article we shall show the similarity between the Johnston bill and the old Maryland Sunday law of 1723, and examine the exemption in it for observers of another day.

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Scientists are beginning to claim that they are about to find a cure for leprosy in a certain kind of poisonous fish that is found in some of the Japanese waters. Many of them have been thinking, because of the prevalence of leprosy in quarters where much of the flesh of the fish is used for food, that the eating of fish had something to do with the producing of the leprosy; and following the homeopathic formula, *Similia similibus curantur*, they have been looking to the fish to find a medicine that would destroy the poison of the leprosy, and they claim that they have found it. Some of the wisest of these scientists are also telling us that if we want to avoid many of these loathsome diseases, such as the leprosy, it is well to curtail our appetites for flesh foods in general as well as fish.

— ★ —

Mr. Edison makes the claim, based upon recent successful experiments with his improved storage battery, that the great battle-ships will soon be driven by electricity.

THE HOME AND FIRESIDE

Cords

By Mrs. L. D. Avery-Stuttle

ONE day I heard a loud outcry in the direction of my neighbor's yard. I glanced from the window. There, tied by a stout cord attached to his tiny waist, was a little toddler of about two years, struggling manfully to free himself. Evidently the little fellow had early formed his own ideas of freedom.

Then I turned my head. There, in a chair on the piazza, calmly sat the babe's mother. And still the air was rent with shrill screams of protest from the child. How easily could she have hurried to the rescue! How quickly could she have unbound her child, or cut the restraining cord! Yet I knew she would not — that she *could* not, in reason, give her child his own way; she dared not unbind him. Why? Was she cruel, unreasonable, unjust?

Verily, no; but with her superior wisdom and foresight, she saw the dangers of the street for her little son. There were whirling automobiles, and heedless drivers, and prancing horses, and reckless riders, and a thousand and one kindred dangers which the untrained eye of the infant failed to appreciate.

O, no; mother-love bound the restraining cord, and mother-love refused to loosen it. Aye, more; the stronger the cord, and the more firmly it holds her child, the greater the proof of the mother-love.

Well, while the little one still screamed and tugged at the rope, I tried to learn a lesson. I had been vaguely discontent with life. There seemed to be some restraining hand reaching out to hinder my most laudable efforts toward doing good. O, if I might only accomplish the end I sought — had been seeking for years! But how often, just as I had almost attained my object, some chain, forged with unbreakable fetters of steel, had been riveted about me, and some mountain of difficulty reared its stubborn head right in my pathway, and lo! I was as helpless as the infant before me!

But now I began to wonder if it might not perhaps be just as necessary for the all-wise Father to bind *me*, hand and foot, by the cords of circumstances.

Has it ever seemed that you were prevented by a hard and cruel fate from doing the good you were really capable of doing? Does the path which you are almost forced to tread seem hard and barren and commonplace, and your life bitter and unproductive of good, until sometimes you forget, and murmur against the kind and loving hand which binds us about, only for our own good?

Perhaps we are all apt to reach out after the unattainable, and to aspire to heights which it would not be safe for us to scale. It is infinitely better and safer to be tied with cords which bind us to the solid ground, than to aspire to dizzy heights from which we are sure to fall, unless preserved by a miracle of grace.

Ah, blessed, I say, be the cords of infinite love and wisdom which bind us to the lowly and humble path of duty!

Then there are cords of habit — good and

bad; and, thank God, the good habits hold us quite as firmly as do the bad, if we rely upon the strength of the Mighty One. Even the galling chains of a bad habit may be snapped asunder in the name and strength of the Captain of our salvation.

Once, among the mountains of Virginia, a young lad was flying a large kite. Yards upon yards of string had been unwound, a stiff breeze was blowing, and in his excitement the lad did not notice a deep gully just before him. But one of his companions saw the danger, just in time. It was too late to shout to the boy and warn him of his peril. Quick as thought the young hero sprang

A Debtor

By Flora E. Warren

He walked the street on his homeward way,
A man of sixty, with locks of gray;
He carried himself with an air he prized,
And thus to himself soliloquized:
"They say that the Lord is very near.
I'm glad, for I'll meet Him without fear.

"I send my papers every week,
That others may the true way seek;
I read my Bible, and I pray,
And go to church on Sabbath day.
I've all my years in the good way spent,
And I don't owe any man a cent."

He passed a neighbor on the way,
A very poor man (so the neighbors say),
And said to himself: "If that man knew
How to plan and work, he'd have more to
do.
If I didn't work like the busy bee,
I'd be in as bad a fix as he."

Another neighbor passed his way
(A family of heathens, the neighbors say).
They did not go to church at all,
And lived in an unclean house, and small).
No word gave he to the soul in need;
To his neighbor's wants he gave no heed.

This traveler on his homeward way,
Reached home at last, and I heard him say
To his wife, as she hurried the table to set:
"Take these bundles. Ain't dinner ready
yet?"
You always have something else in view,
And never do as you ought to do."

His angel left him with sorrowing face,
His record to take to the throne of grace,
And there in the book on the golden shelf
Were written the words, "He lives for self;"
And under his name (tho' it may seem odd)
Was written, "A debtor to man and God!"

before his companion, and cut the string of the kite.

The boy tottered and fell — upon the very verge of the chasm.

O, it is dangerous to parley with evil habits or bad temper or impatience or intemperance. They are kites of vanity and sin, and will lead us over the brink into eternal ruin. Let us cut the string, in the name of the Lord, and let the kite go.

Sometimes our feet, which should be swift to run upon errands of mercy, are bound about by foolish cords of vanity. "What will the world say of me if I am kind and helpful toward the outcasts from society — those whose business it is to pander to all that is bad and vile in man? If I make an effort to save such as these, will I not run the risk of bringing criticism upon myself?"

So we forget the infinite value of a human soul, and that "even Christ pleased not Himself," and we sit, like Simon the leper, in the seat of the scorner, and allow our

hands and feet to be bound by the cords of vanity, and whisper to ourselves, as did Simon, "For this woman is a sinner."

O, let us cut the cruel cords of vanity and envy and jealousy, and hasten to bind ourselves to the suffering heart of humanity, even as did our divine Lord, by the cords of a love that is stronger than death, — a love which was offered upon Calvary for the salvation of every suffering son and daughter of Adam.

— ★ ★ —

No Secrets from Mother

THE moment a girl has a secret from her mother, or has received a letter she dare not let her mother read, or has a friend of whom her mother does not know, she is in danger. A secret is not a good thing for a girl to have. The fewer secrets that lie in the hearts of women, the better. It is almost a test of purity. She who has none of her own is best and happiest. In girlhood, hide nothing from your mother, do nothing that, if discovered by your father, would make you blush. Have no mysteries whatever. Tell those about you where you go and what you do — those who have the right to know, we mean, of course. The girl who frankly says to her mother, "I have been there, I met So-and-so, such and such remarks were made, and this and that was done," will be certain of receiving good advice and sympathy. If all was right, no fault will be found. If the mother knows, out of great experience, that something was improper or unsuitable, she will, if she is a good mother, kindly advise against its repetition. It is when mothers discover that their girls are hiding things from them, that they rebuke and scold. Innocent faults are always pardoned by a kind parent. You may not yet know, girls, just what is right and just what is wrong. You can not be blamed for making little mistakes; but you will not be likely to do anything very wrong if, from the first, you have no secrets from your mother. — *Christian Herald*.

— ★ ★ —

The Case of the Caged Bird

It pleases me to be asked to contribute the superfluous "few words" just for the sake of again expressing a lifelong hatred of this commonest form of cruelty practised by man on his feathered fellow creatures. Cruel and stupid; nay, more, an outrage on nature, an acted blasphemy! Here is a being made to exist joyously under the sky, in sun and wind and rain; to inhabit the air by means of its marvelous structure and faculty of flight — come, let's capture and bring it into our close interiors, out of sun and wind, and shut it in a cage so that it may never fly again!

We have in recent years witnessed the suppression of many ancient practises less barbarous than this; but it is still permissible for any person to take a wild bird and shut it up for life. At very short intervals the bird becomes conscious of restraint; the impulse to fly comes suddenly to it almost every minute of its waking life. You see it in the sudden dropping motion and swift upward glance; and the bird does

not spring to flight, because it sees no opening through which it can dart—it knows that it is confined.

And this is all that can be said of the survivors, the "reconciled" and "happy" few that are heard to sing in cages. What of the other, the eighty per cent of birds taken, that pine in captivity and perish miserably! It is shocking, not only to the bird lover, to those who have a sense of kinship with the lower animals, but to any one capable of a thought of compassion and justice, that such things should be done with impunity.—*Humane Press Bureau.*

—★—

Only a Spark

A PARTY of young men were on a mountain trip. With their guide they entered the crater of a semi-active volcano, and descended among the lava rocks to the lowest point that was considered safe. As they stood there, gazing down upon rocks which looked just as secure as those on which they were standing, one adventurous young man decided to go farther down. His companions and the guide urged that it was dangerous, but to no avail. He was not afraid, and insisted on satisfying his curiosity. Everything looked safe enough, so, fastening a rope about him, he lowered himself to the rocks below. Held by the rope, he gazed into the black depths of the earth. He had not seen that where the rope passed over the rocks, a spark, small at first, but soon turned into a tiny blaze, was eating the rope, strand by strand. He could not see it; those above could not see it; but it was surely doing its work. The rope gave way—it parted—and the young man was instantly hurled into the depths.

What a price to pay for disregarding counsel!

We shudder to think of it, but are inclined to say, "He was warned." Let us examine ourselves. Is there a parallel in our lives? Has not our Guide counseled us many times? Do we ever descend into the crater of sin against His will? Is there ever a little spark of selfishness in our hearts that may be fanned into a blaze and hurl us into eternity? Shall we heed the counsel, or pay the price?—*New Zealand Christian Herald.*

—★—

The Path to Success

THE true, plain path is here—well-doing. Not brilliant doing, but well-doing. Doing the work of life with a willing mind, a loving heart, with both hands, earnestly—diligence in getting good, being good, doing good. In this world, all the grand prizes go to a few brilliant people. . . . But what a blessing it is to us, the dim million, to know that God recognizes patient merit, and that the grandest prizes of all are not kept for the brilliant, but for the faithful. Let us be content with our place and work, however coarse and common. . . . But let us feed our souls with high beliefs and hopes. Let us talk to ourselves all the day long about glory, honor, immortality, eternal life; so shall our path of life, however lonely, be a royal pathway, brighter and brighter to a perfect day.—*Anon.*

—★—

"Lost time is never found again."

—★—

"He that is faithful in that which is least is faithful also in much."

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As the Year Closes

And the new year is ushered in, what would be more appropriate than to let the mind dwell for a time on the great world movements, those that affect the nations—what they are and their significance?

People should have the privilege of studying these great events of the day in the light of prophecy as they appear in the January "Signs of the Times" magazine, just out. Some of its articles are:

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"Glimpses of China," by our correspondent F. E. Stafford. The first of a series of unusually interesting and beautifully illustrated articles.

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SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., DECEMBER 12, 1911

Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common ("King James" or "Authorized") Version or the American Standard Revised Version is used, the version will not generally be designated in reference. Any Bible quotation in this paper, therefore, differing from the Common Version, unless otherwise indicated, will be almost invariably from the American Standard edition of the Revised Bible, copyright 1910, by Thomas Nelson & Sons.

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Dimbleby's Books.—We now can supply a limited number of the following books by J. B. Dimbleby: "All Past Time," "The Historical Bible," and "Date of Creation." The price of the last two is \$1.15. "All Past Time" is \$1.00. This includes postage. We are selling them absolutely without profit. The first come will be first served.

The tendency of theology of the present time is to remove from mankind the idea of the Fatherhood of God. God is not a person, but a great indefinite something pervading all nature, everywhere in general and nowhere in particular. A noble friend, a scientist, said to us the other day, "I do not think of God as being anywhere." We asked him this question, "Do you know of any manifestation of energy, or force, or power, which does not proceed from some center, some source?" Of course he could only say that he did not; that there must be a center somewhere. With God is the fountain of life and energy. And the great omnipresent God is somewhere as He is nowhere else. He is the personal God—a loving Father.

China, Chinese, Missionary Work.—Tuesday evening, November 21, Pastor Irwin H. Evans, director of our missionary work in China, Japan, and Korea, spoke in Mountain View, leaving the next day on a steamer for the Far East. He eulogized the Chinese race for their mentality, their respect for learning, their endurance, their industry, their patience and long-suffering under hardship. He outlined the wretched financial system, which brings colossal wealth to the bankers and great hardship to the people. While he did not speak upon the revolution, the logic of his talk clearly demonstrated that some change is needed. He especially dwelt upon the hopeful side of missions and the favorable openings which are now presented. The missionaries have no difficulty in securing an audience, always attentive and respectful. He told of many who had accepted the truth of the Gospel through reading and the example and influence of natives. He gave an account of a revival

among the heathen, in which souls were exhorted to come forward and seek God. And they came tremblingly, broken-hearted. Ten, twenty, forty, sixty, at different times came forward seeking God. They were meetings of great power. As showing the faithfulness of the natives, he cited one young man who received five hundred lashes and was left for dead, but friends nursed him back to life, and he is now an earnest Christian worker. A woman faced death itself rather than disobey God. Chinese Sabbath-keepers are devoted, earnest, self-sacrificing Christians.

The Russian government has recently issued a book of 101 pages which describes and gives a history of Seventh-day Adventists from 1844 to 1911. It contains the following: "The Seventh-day Adventists in Russia show a splendid, live, and active work. The movement continues to take in new districts in the European and Asiatic Russias. They reveal a determinate zeal in their missionary efforts to win souls. The whole organization is primarily a missionary one. Every church-member must help forward the third angel's message, and be a witness for Christ." Then why should such a people be persecuted or prosecuted?

Our Bible Band

We would like to urge upon all our readers who would like to go in company with others in reading the Bible, to join Our Bible Band. We take only about one half of the Bible this year. In most cases it means but one chapter a day. But a few more than one half of the 1,189 chapters of the Bible are included in the schedule for 1912, and among these are the many short psalms.

We have omitted chapters dealing with detailed incidents, not affecting the narrative, genealogical records, many ceremonial laws, duplicate records, and many books beside. Yet the readings cover the whole scope of Bible history practically.

Send five cents for the new schedule. Or if you wish the pamphlet which we issued last year, containing a schedule for the year's reading, and our new schedule for 1912, a new cover and calendar, send us ten cents.

The little pamphlet contains a mine of information on Bible facts.

In our comments in the SIGNS OF THE TIMES we shall endeavor to help our readers to preserve connections and keep their bearings in all variations in the schedule. If you have the pamphlet and wish the shorter course, send only 5 cents for the schedule. If you do not have the pamphlet, we should advise you to send for that and obtain both schedules, calendar, and a compendium of information regarding the Bible. Please act quickly.

"Death Is Dreadful."—A late book seems to be devoted to the teaching that death is a good thing. One of its characters speaks of the passing away of a deacon, and says, "Poor Deacon Everett is dead." Another asks: "Why do you say, 'poor man'?" Do you think he has gone to hell? . . . You surely believe he has gone to heaven, don't you?" And the reply is, "Why, of course I do; but death is dreadful, no matter how you look at it." And then the questioner asks: "Is it religious to think it dreadful? If it is, what is the use of religion?" And so on the conversation goes. The whole idea is carried that the Bible teaches that the one who dies goes to a place of punishment or reward at death—a doctrine which is utterly foreign to the Word of God and the religion of the Lord Jesus Christ. "Death is a dreadful thing, no matter how you look at it." The instinct of one's nature is more than all false theology that has been taught through the centuries. Since the first lie told in Eden, the devil has endeavored to induce man to believe that he (man) is immortal; but the whole history of the world, the instinct of the race, the habiliments of mourning—in fact, all connected with death, except the belief of a few half insane devotees,—are strong confirmation of the truth of the Bible that death is cessation of existence. The Bible makes the devil responsible for death (Heb. 2:14), for death came in consequence of sin. "Sin,

when it is finished, bringeth forth death." James 1:15. And this death the Bible clearly calls an enemy: "The last enemy that shall be destroyed is death." 1 Cor. 15:26. This will be at Christ's second coming. We have no intimation that there should be no mourning in connection with it. Jesus Himself, looking down through the ages, in sympathy with humanity wept at the grave of Lazarus; and the blessed assurance to the Christian is that in that new earth, created by the power of God, which will be filled by beings new created, or changed to immortality, by the same power, "There shall be no more death." See Rev. 21:1-7. It is a great deal better to trust the Bible than to depend on the vagaries of fiction, the utterly false conclusions of human philosophy, the perversions of a false theology, or the unscriptural teachings of "hymnology." Of course if the unscriptural theory of the immortality of the soul is true, persons ought to look on the death of the good as a real joy; but the instincts of humanity and truth are against it.

Who longs to be the czar of all the Russias? His is a veritable demonstration of the truth of the saying, "Uneasy lies the head that wears a crown." The enemies of the Russian autocracy, or oligarchy, have disguised bombs as apples among the fruits on his table; they have placed dynamite under his dining-room to explode as he ate; a gardener was shot by hidden, secret police as he was handing the czar a poisoned flower; his niece was killed by eating a poisoned pie intended for him; poison has been placed in his food between the kitchen and the table where he ate; a bomb exploded on his yacht at sea; germs of typhus fever were placed in the wells of the Livadia palace; and the last attempt made public is the letting loose of rats infected with bubonic plague in the imperial palace. Thus desperate are the "terrorists." Better a thousand times the peasant at peace with mankind, and having food and raiment. Infinitely better is the humblest soul with steadfast hope in Christ.

Turkey and Italy.—The military party in Turkey are threatening revolution against the Young Turk government. They believe the war ought to be prosecuted with more vigor. A Turkish general, in a published article, quoted by the *Literary Digest* of November 25, says: "It is for us Ottomans to choose. If we allow the Young Turks to continue in power, we shall lose Turkey in Europe, Eastern Asia Minor, and all the countries of the Arabs. There can be no escape from this." In the meantime, in Italy the government is not finding much comfort in the strong feeling among the people against the attack on Tripoli.

The latest news from China is that the imperial troops have retaken Hanyang, and that negotiations are in progress between the opposing forces in the Hupeh province. On the other hand the revolutionists have forced the gates of Nanking and entered the city. Yuan Shi Kai is all-powerful in the government, and is greatly feared by the revolutionists, and he may turn the scale. We hope, for the sake of humanity and the cause of Christ, the war will soon be over.

Socialistic Gains.—It is reported that the Socialist deputies in the German Reichstag will be increased at the coming election from 50 in 359 to 150. This will give it a commanding position in that body. And Socialists are losing nowhere so far as we can see.

We are glad that the governor of South Carolina, in his sympathy with lynch law in certain cases, does not represent the Southern States. We prefer to think that the rest of them believe in due course of law and a fair trial whatever be the color of a man.

It is stated that Germany and Austria are seriously considering whether it would not be best to drop Italy from the Triple Alliance and ask Turkey to come in. England, Russia, and France are also studying the situation.