

SIGNS OF THE TIMES

IMMANUEL

"They shall call His name Immanuel." Matt. 1:23.

By FLORA E. WARREN

Earth's Egypt night has seen a wondrous dawning;
 A glorious light is shining from afar;
 Angelic voices sing glad news from heaven,
 And tell of One who's born—where shepherds are.
 Peace on the earth! good will to men is given!
 "Peace on the earth!" the mighty angels tell;
 Born unto all by sin's wild tempest riven,
 Immanuel! Immanuel!

Tho some slept on, a few knew glad awaking,
 Their lone hearts filled with gladness, peace, and
 rest.

Forevermore, through Him shall ev'ry nation
 And ev'ry family on the earth be blest.
 "Peace unto all!" the chorus now is swelling.
 Hear thou, my soul, the message angels tell;
 Find in my heart a place to make Thy dwelling,
 Immanuel! Immanuel!

He'll fill the saddened heart with songs of gladness;
 He'll loose the captive's iron chains of sin;
 The thirsty soul shall drink of life's pure fountain,
 The weary find Immanuel within.
 Peace on the earth! O, sound the joyful story!
 "Peace unto thee!" the mighty angels tell.
 All and in all—"God with us" now and ever,
 Immanuel! Immanuel!

Peace on the earth! who'er shall hear the story!
 Peace unto all, help me, O Lord, to tell;
 Be Thou our hope, our soul's rejoicing ever,
 Immanuel! Immanuel!



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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3622 — Questions to Seventh-Day Adventists

Where is the proof that man had ever before kept the Sabbath, except by special commandment, anterior to the proclamation of the Ten Commandments on Mount Sinai?

This is one of several questions which a correspondent sends us from Haiti. They are a re-vamping of a number of questions published in a tractlet several years ago, and still in circulation, entitled "Hard Nuts for Seventh-Day Adventists to Crack." The edition in Haiti seems to have been published by a minister there as if they were original with him. Most of them are mere catch phrases. They puzzle no one who understands the Word of God. The one above quoted is a fair sample of several. We have God's law proclaimed from heaven to Israel for the world, in Exodus 20. Exodus is a book of law. Genesis is not a book of law at all; it is simply a record of God's providential dealings with His children, and of the channel through which the promised Seed who would save the world was to come. It gives us records of events, but nowhere does it give us a code of laws. We could as well ask concerning a half dozen other of the commandments: Where is the record that God ever told us to do this or that? Where is the commandment in Genesis that we should honor our father and mother, or that we should have no other gods before the Lord, or that we should not make any graven images, or should not covet? Of course the record shows very clearly that all these laws were in force, and that he who transgressed them committed sin before God. That record just as conclusively, and even more strongly, shows that the Sabbath was in force during all that time. The very record of its making, as Lange points out in his commentary on Gen. 2:2, 3, shows that God must have given a command concerning that day in the sanctifying, or setting apart, of that day to His glory. And when we come to the 16th chapter of Exodus, as soon as Israel was relieved from the slavery in Egypt, one of the first things done is to restore to them the Sabbath, spoken of not as a new institution, but as a well-known institution which was already in vogue. This the commandment also indicates: "Remember the Sabbath day, to keep it holy."

3623 — Meaning of Circumcision

Will you please explain and harmonize Acts 16:1-3 and Gal. 5:2-4?

J. A. P.

There is no inharmony in the texts. The apostle tells us in Gal. 6:15 that in Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creature; and the same elsewhere. Timothy was circumcised simply to relieve the Jews, from prejudice. There was nothing against it; there was nothing in favor of it. It did not help to save Timothy. Timothy knew that; Paul knew that. The only reason it was done was that it took away the prejudice of the Jews. It is one of the things in which it was proper to yield to their prejudice when it cost no principle. Timothy could then go into Jewish synagogues and the Jewish temple and would be listened to.

Gal. 5:2-4 tells us that there is no hope in circumcision. Circumcision stood in its beginning for righteousness. Abraham had accepted God, and his sins had been forgiven, and he stood clean before God, and circumcision was given him as a seal of the righteousness which is by faith. Rom. 4:11. Now, the men that did not look to Christ, but did look to circumcision, by that very fact were bound to stand holy before the law, and to do the whole law; which no man could do. Consequently it condemned them rather than justified them. And therefore the comment of the apostle Paul in Rom. 2:28, 29: "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." But all that can come only through Christ.

3624 — Jew, Gentile, Church

If Israel signifies church, or church Israel, why did Paul himself make a distinction between Jews, Gentiles, and church?

This is another of those "hard" questions. He who has read Paul's epistles will have no trouble in answering it. The text referred to is, "Give no occasion of stumbling, either to Jews, or to Greeks, or to the church of God." By the Jews

Paul meant the unbelieving Jews. He declares in another place, "They are not all Israel, which are of Israel." Rom. 9:6. He makes very clear distinction between the unbelieving Jews and the true Jews. The true Jew is not the one who is a Jew outwardly, but he is a Jew who is one inwardly. Circumcision is that of the heart, in the spirit, not in the law. Now the Jew to which he refers in 1 Cor. 10:32 is the unbelieving Jews: Ye shall give no occasion of stumbling to them, or to Greeks, or Gentiles—the unbelieving Gentiles. We should give no occasion of stumbling to them. And we should bring that still closer home: give no occasion of stumbling to the church of God, composed of believers from both Jews and Gentiles; but having accepted of the Lord Jesus Christ, all of those believers become the true Israel of God. So the apostle declares, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. And so, also, he declares in the 2d chapter of Ephesians, that those who believe in Christ "are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief Corner-stone." They are all then of the true Israel of God.

This is a sample of these questions. They are mere quibbles, efforts to evade duty. There is but one thing, and only one thing, that men may bring which can not be answered, and that is the carnal heart, because "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be," and no scripture can be brought which will satisfy the carnal mind regarding God's law. But when the individual is willing to put away that carnal mind and accept of the everlasting, universal, unlimited authority of God in Jesus Christ, he will have no question or quibble over a single commandment of God. Rather, he will say, with the psalmist, "O how love I Thy law! it is my meditation all the day;" and he will say, with the apostle, "This is the love of God, that we keep His commandments: and His commandments are not grievous."

3625 — Strong Drink

Please explain Deut. 14:25, 26. Does it mean that a man is allowed to drink strong drink, as fermented wine, or something like it, or liquor? F. G.

There were no such strong drinks in the days when that scripture was written as we have at the present time. There were no distilled liquors in that day, and the strongest of all liquors were fermented liquors. And even these could have had no such effect as the drug-doctored wines and fermented liquors of the present time. Our inquirer should take the context also. God is talking to a people who are devoted to Him, who have yielded themselves to Him, who are doing His will, who are coming together to rejoice in Him. And this very feast referred to in Deut. 14:25, 26 is a place where they were to rejoice before God. We can not believe that when His people stood in that relationship to Him, they would be lusting after the things that were evil and wicked. In all such cases, the Christian especially ought to take home to the heart the apostle Paul's rule in 1 Cor. 10:31: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

3626 — Great Sacrifices

Solomon offered 142,000 animals as burnt offerings. Explain how this was possible. 1 Kings 8:63. M. H. W.

Simply by multiplying altars and using more priests. The 64th verse tells us that he halloed the middle of the court which was before the house of Jehovah. It does not tell us that he had any altar there, but it shows that he did have probably many altars there—the burnt offerings, and the meal-offerings, and the fat of the peace-offerings, because the present altar that was before Jehovah was too little to receive the burnt offering and the meal-offering and the fat of the peace-offerings. And this lasted fourteen days. This was about 14,145 offerings a day—about 845 an hour. These doubtless were multiple offerings, that is, many offerings may have been offered upon one altar at once. There are many ways in which this could be done. We do not know just how. We have the fact stated, and we may be sure that in that great assembly and with all the facilities at hand, the thing could have been carried on without any difficulty.

3627 — Jonah's Case

Please explain Jonah 2:5.

J. J. W.

In the song of triumph which he sang after he was delivered from the sea-monster, Jonah 2:5 reads, "The waters compassed me about, even to the soul; the deep was round about me; the weeds were wrapped about my head." He is simply, in a poetical phraseology, telling of his experience in the stomach of the great fish. That is all. "Compassing about even to the soul" means even to the life. Of course he would have died there if it had not been for God's providential care over him. He would have drowned, or smothered, in the stomach of the fish, as truly as he would in the waters themselves, if it had not been for God's goodness in keeping him. We do not know what other point our correspondent may have in mind. He will have to make it plainer, if we do not touch upon it.



Schedule for Last Eight Days of 1911

Sunday	December 24	Psalms 132-138
Monday	" 25	" 139-144
Tuesday	" 26	" 145-150
Wednesday	" 27	Revelation 1-4
Thursday	" 28	" 5-9
Friday	" 29	" 10-14
Sabbath	" 30	" 15-18
Sunday	" 31	" 19-22

This week's reading includes Psalms 132 to 150, filled full of blessed, spiritual instruction and devotion; and the marvelous book of Revelation to chapter 18. As there is but one more day in the year, we may include that in this week's schedule. The last day of the year concludes the book of Revelation. That to which we have been giving so much special study in the "Signs" needs no comment here.

The journey through the Word of God was hastily taken, many things of interest passed very rapidly by our pilgrims, at the very best; yet we are sure it will bring many pleasant remembrances as we glance back over it. Many will recall many places where we have tasted of the heavenly manna, and have dipped refreshing draughts from the springs of life bubbling up along the way. And we have seen, through the whole volume, that there has been one great, central purpose in the Book, one great Leader, one great End—the bringing of all things into unity under God,—and one great, gracious privilege,—giving to every soul a part in this marvelous work of restoration from the power of sin.

Schedule for First Six Days of January, 1912

Monday	January 1	Genesis 1, 2
Tuesday	" 2	" 3, 4
Wednesday	" 3	" 5, 6
Thursday	" 4	" 7, 8
Friday	" 5	" 9, 10
Sabbath	" 6	Psalms 1, 2, 3

We begin a shorter course of reading with the opening year—what might be called a select course. Several books and many chapters are omitted. As a general thing this will please. Those who wish to read the whole Bible, can easily do so. But how many thousands are there who will go with us in this shorter journey? "Come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel."

Our readings cover the first ten chapters of Genesis, and the first three psalms for Sabbath. In the first ten chapters of the book is an epitome of 1,656 years of the world's history, previous to the great universal Deluge. First is given the creation of heaven and earth, "in the beginning," we know not when. Then came the "laying down of a cosmos," the making of this world and fitting it for the abode of man, all by the creative power of God's Word. "He spake, and it was." Note in the bringing forth of various creatures that each is "after its kind," so stated ten times. Evolution has never broken the barrier of the Word. Note the three acts of the Sabbath. Chapter 1 is a general account of creation, chapter 2 a particular account. The whole Bible stands by the record of the creation and fall.

Note God's promise of the coming Seed, the speedy corruption of sinning man, the cause of the Deluge, and God's salvation typical of Christ. Get the lesson of the covenant bow.

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 50

Mountain View, California, December 19, 1911

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

The Obedient and the Disobedient

By Mrs. E. G. White

The Contrast

GOD'S law is His great standard of righteousness. This law is perfect in all its requirements; and God calls upon us to obey it; for by it our cases will be decided in that day when the books of heaven are opened, and the deeds of all come up in review before the Judge of the universe.

But there are, and ever have been, two classes in this world; and the question,

and it will stand forever, the immutable, unalterable standard which all must reach would they be saved. "Till heaven and earth pass," declared Christ, "one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

"The law of the Lord is perfect," writes the psalmist, "converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of

wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man on the earth, and it grieved Him at His heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them." And by a flood the Lord swept the earth of its moral corruption.

But even in that age the Lord had His representatives. These men loved God; they obeyed Him; and He gave them light and truth. Christ walked with them, giving



THE DELUGE

"What constituted the difference between Enoch and Noah, and those who were destroyed by the Flood? Noah and Enoch were obedient to the law of God; the others walked in the imagination of their own hearts."

What constitutes the difference between these two classes? is grave and important. One class love and fear God; the other do not wish to retain Him in their knowledge. One class render obedience to His law; the other disregard and disobey His requirements.

Those who are unwilling to obey God's law, declare that it is done away, that God has abolished it. But if this law is perfect, why should God abolish or change it? That which is perfect can not be improved by any change. An attempt to remodel a perfect enactment only causes imperfection. God has neither abolished nor changed His law. It is the foundation of His government;

the Lord is pure, enlightening the eyes. . . . Moreover by them is Thy servant warned: and in keeping of them there is great reward." How then does the God of heaven look upon those who pour contempt upon His law? Let not the words spoken against the law of God by those who refuse to obey it, be regarded as wise; for God has said, "The wise in heart will receive commandments: but a prating fool shall fall."

After Adam lost Eden by disobedience, and sin entered the world, men became more and more disobedient. The entire world, with a few exceptions, were given up to depravity and corruption. "God saw that the

them moral power to obey Him, and opening before them the future of this earth's history, and the scene of His second coming. "Enoch walked with God: and he was not; for God took him." Of him Jude writes, "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed and of speeches which

against Him
No
of



of Noah: Noah was a just man and perfect in His generations, and Noah walked with God." When God was about to destroy the inhabitants of the earth with a flood, He said to Noah, "Come thou and all thy house into the ark; for thee have I seen righteous before Me in this generation."

What constituted the difference between Enoch and Noah, and those who were destroyed by the Flood? Enoch and Noah were obedient to the law of God; the others walked in the imagination of their own hearts, and corrupted their ways before the Lord, disregarding all His requirements. By their disobedience they separated themselves from Him, and provoked Him to destroy them. Enoch and Noah were found righteous when tested by the law of God. Had the antediluvians kept the way of God, had they obeyed His commandments, they too would have been found righteous, and would have received the Lord's commendation.

In his letter to the Romans Paul writes of the obedient and the disobedient. "I am not ashamed of the Gospel of Christ," he says; "for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." These are the obedient. As faith in God increases, the more distinctly we endure the seeing of Him who is invisible, and we are strengthened to obey Him.

The apostle then presents the great army of the disobedient, those who do not love to retain God in their knowledge, but choose their own disloyal ways, and follow the imagination of their own hearts: "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."

Peter also outlines two classes, one approved of God, because obedient to all His commandments; the other disloyal to Him, sinning against Him because transgressing His law; for "sin is the transgression of the law." "There were false prophets also among the people," he writes, "even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you." But he says, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."

of Noah, so shall
of Man."

less, indifferent, and disobedient, go on and on, neglecting the great salvation so freely offered to them, failing to recognize God, or to offer Him thanksgiving and praise. The Lord has manifested Himself in His works, which the eye can see and the senses discern; in terms too plain to be misunderstood, He has declared His will in His Word. But the disobedient do not see God in the manifold works of creation; they do not hear His voice speaking to them out of His Word. The light of truth is offered to them, but they choose sin. They follow their own imaginations, as did the inhabitants of the Noachic world, placing their desires and ambitions above all else.

It is a marvel to the heavenly host that God bears so long with the transgressors of His law. But God is long-suffering, and abundant in mercy. His sun shines upon the evil and upon the good, upon those who are so blinded by the deceiving power of Satan that they deny the existence of Omnipotence, and upon those who strive earnestly to do His will. He gives men richly "all things to enjoy," and tho all do not acknowledge Him as worthy of their praise or service, yet He bears patiently with them, and His voice of entreaty is still heard: "Turn ye, turn ye from your evil ways; for why will ye die?" He would have "all men to be saved, and to come unto the knowledge of the truth."

God ever commends obedience. For their obedience Enoch was translated to heaven, and Noah was saved from the Flood that deluged the earth. "Behold," writes the psalmist, "the eye of the Lord is upon them that fear Him, upon them that hope in His mercy; to deliver their soul from death, and to keep them alive in famine." "I have seen the wicked in great power, and spreading himself like a green bay-tree. Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found. Mark the perfect man, and behold the upright: for the end of that man is peace. But the transgressors shall be destroyed together: the end of the wicked shall be cut off."

Weakened through sin, we can not of ourselves keep the law of God. But Christ came to our world to restore the moral image of God in men, and to bring them back from the path of disobedience to a path of obedience. His mission to the world was to reveal the character of God by living the law, which is the foundation of His government; and those who will accept Him as their personal Saviour, will grow in grace, and in His strength will be enabled to obey the law of God.

When Christ comes in the clouds of heaven, only two classes, the obedient and the disobedient, will meet Him. And only those who, having had the light upon God's requirements, have been obedient to Him, can meet Him with joy. Those who have persisted in a course of disobedience, will flee in terror, hiding in the dens of the mountains, and saying to the rocks and the mountains, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." But those who have honored God by their obedience, will look up, and say, "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation."

The Goodness of God

By Susan Birdsall Roberts

O that men would praise the Lord for His goodness! Ps. 107:31.

O that our lives were one sweet song,
One anthem of continued praise,
To Him who bought us with His blood,
And crowns with good our passing days.

What earthly potentate e'er gave
His only well-beloved son,
An ignominious death to die
For crimes that he had never done?

Good, do we say? Alas for words!
For fitting words to speak His praise!
We only know, and see, and feel
The love that shines through all His ways.

That love has crowned our every hour
Since first we learned to hush His name,
A tender Father, merciful,
To-day as yesterday the same.

He sends His rain upon the just
And on the unjust just as well;
The evening dews and genial showers
Fall not alone on costly bowers,
But cause each wayside bud to swell.

So does His Spirit come alike
To each receptive, waiting heart;
The lowly and the meek to bless
With largest measure of His grace,
There to abide, nor thence depart.

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What Was the "Old Covenant" That Was Done Away?

By H. F. Courter



MENTION of the old covenant, with a statement of the new covenant, was given by Jeremiah the prophet (Jer. 31:31-34), and reiterated in the New Testament in the following words: "Behold, the days come, saith the Lord, when I will make ["complete entirely."—*Strong*.] a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in My covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know Me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that He saith, A new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Heb. 8:8-13.

The question is, What was the old covenant that was done away? Was it the Scriptures, called "the Old Testament," or old covenant? Was it "His covenant, which He commanded you to perform, even ten commandments; and He wrote them upon two tables of stone"? Deut. 4:13. Remember that wherever we find the word "testament," it might just as properly have been translated "covenant," according to the Greek. There are a number of covenants recorded in the Scriptures. We must therefore with great care search for data by which we can determine what that "old covenant" was.

The above scripture gives us abundance of data:

1. The first or old covenant was faulty. Heb. 8:6.
2. It was given in the wilderness. Heb. 8:9.
3. It was made with Israel, as is the new. Heb. 8:9, 10.
4. When Moses dedicated it, "he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament [covenant] which God hath enjoined unto you." Heb. 9:19, 20.

Was It the Old Testament Scriptures?

First, let us examine the four tokens given above as applied to the Scriptures written before Christ made His appearance in the flesh. Whatever may be thought of the first and third tokens given above as applying to those Scriptures, no one can claim that the second and fourth apply to them; for but very little of the Scripture was written at that time. Again, Christ and the apostles always called them by such titles as "Scriptures," "Holy Scriptures," "the law and the prophets," etc., but never did they call them the old covenant (testament). Therefore it is clear that the Scriptures written before Christ are not the old covenant that was done away. It was very unfortunate that man should have given the two divisions of the Bible the names "Old" and "New" Testaments; for many have thus concluded that all that was written before Christ, including the Ten Commandments, was done away.

The Covenant Commanded

Second, let us examine the data, or tokens, to see if they can all be applied to the law, or covenant, which He commanded them to perform, the Ten Commandments. David says of this law, or covenant, "The law of the Lord is perfect, converting the soul." It could not be "faulty" and still be "perfect." Ezekiel refers to this law thus: "I gave them My statutes, and showed them My judgments, which if a man do, he shall even live in them. Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Eze. 20:11, 12. Paul speaks of God's Ten Commandment law in these terms: "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3:31. "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. . . . The law is holy, and the commandment holy, and just, and good. . . . For we know that the law is spiritual." Rom. 7:7, 12, 14.

We see, therefore, that the first datum, or token, by which we know the old covenant, does not apply to the law of God, the commanded covenant. There is no use of examining further data in regard to this; for if it fails to meet the requirement in one point, it can not be the covenant referred to as the "old covenant" that was done away.

The Definition

But what is a covenant?—A covenant is usually an agreement between two or more parties.

In Ex. 19:3 to 24:8 we have the making and dedication of the old covenant that was done away. All the data given by which we should know the old covenant are found here. Let us notice for a moment the con-

dition of the people. They were ignorant, having always been in slavery. When they saw the wonders wrought in Egypt, the opening of the Red Sea, and the wonderful provision of food in the wilderness, they thought that they could do anything such a God would require of them. Therefore God gave them an opportunity to try, thereby teaching them their utter helplessness without Him.

Notice the conditions God required of the people of Israel, and the promises He made upon the conditions' being fulfilled: "Thus shalt thou say to the house of Jacob, and tell the children of Israel; . . . If ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine; and ye shall be unto Me a kingdom of priests, and an holy nation." Ex. 19:3-6. Here God proposed to make a bargain, or covenant, with Israel to keep His covenant and obey His voice. And after Moses explained the terms of the proposed covenant, "all the people answered together, and said, All that the Lord hath spoken we will do."

The Commandments Reiterated

Now the terms of the agreement having been accepted by the people, God directs the people to prepare to hear His covenant, the Ten Commandments, reiterated from the holy mount. I say "reiterated," for the same law was from the beginning. Cain was guilty of breaking it in killing his brother. The antediluvians broke it and perished. Gen. 6:5-7. But Abraham kept it. "Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Gen. 26:5. God's law then contained the Sabbath, as it did when He spoke it from the mount. "Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in My law, or no." This admonition concerning the law and the Sabbath was more than one month before the law was proclaimed from Sinai. Before the Lord seals the bargain, or old covenant, with the people, He comes down and proclaims in awful grandeur His covenant, which they were ready to covenant to perform. He also gave them other instruction in the twentieth, twenty-first, and twenty-third chapters of Exodus.

No Excuse for Misunderstanding

After Moses had repeated God's covenant, the Ten Commandments, and all the other instruction found in those chapters, the people again said, "All the words which the Lord hath said will we do." Ex. 24:3. Then Moses wrote all that he had repeated to them, in a book, called the "book of the covenant," and read it to them. The people could have no excuse for not understanding it, and now they entered fully into the agreement. "And they said, All that the Lord hath said will we do, and be obedient." Moses prepared to seal, or dedicate the covenant with blood. "And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words." Verse 8. Notice that this old covenant was not those words, the Ten Commandments and other instruction God had given them, but it was a covenant made "concerning all these words."

The Point Illustrated

If it is possible to make this last point plainer, let us suppose that to Charley are given certain chores to do, among which, he is required to milk, feed, and water two cows, attend to a span of horses, feed the chickens, and bring in the wood. But Charley is so full of play that his father frequently has to remind him of some of his chores. Now it is Charley's duty to attend to all those chores; but in order to help him form the habit of attending to his duties without being prompted, the father makes a bargain, or covenant, with his son, that if he will attend to all these duties for six months without having to be told, he, the father, will get him a bicycle. If the boy fails to keep his covenant, it does not release him from attending to those chores. Likewise, when Israel failed to keep their covenant with God, it did not release them from the duty to keep God's commanded covenant and obey His voice.

Notice that in the old covenant there is no promise of help or forgiveness. The new covenant promises help and forgiveness. It is therefore founded on better promises. The new covenant contains God's law, the commanded covenant, written in the heart. It is therefore perfect.

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Obedience

THAT is what God asks—the spirit of unswerving, loyal obedience. If one has not the power,—and no one has in himself,—Christ will furnish it. The worth of that trait of character is forcibly illustrated by the following from the Rev. G. C. Peck in the *Treasury*:

I think there is nothing finer in all history than Keenan's last charge. It was amid the gloomy pines in Chancellorsville. Stonewall Jackson had surprised the Eleventh Corps and was driving it in utter rout. Not a Federal musket was in sight save such as were being borne to the rear as fast as frightened legs could carry them. Six hundred men remained to meet the victorious rush of twenty thousand. Suddenly out in front of the guns rode General Pleasanton and paused where Major Keenan sat with his three hundred cavalry. "Major," he said, "you must charge into the woods with your men and hold the enemy in check until I can get these guns alined and shotted. You must do it at all cost." The reply quick and hard: "It is just the same, general, as saying, 'You must be killed,' but, general, I will do it!"

O, what a scene that was! I wish we had some American Tennyson to immortalize that charge. Three hundred horsemen with deep-set spurs and flashing sabers flying at the throats of twenty thousand. Nobody had blundered; somebody must die for the army, that was all! Then every man died in his stirrups. But they died not in vain. The few minutes gained for the gunners saved the day; for the batteries had meanwhile been double-shotted, and not even Jackson's veterans could stand such raking fire. They quailed. Jackson fell by a shot from his own lines. Sickles's old Third Corps filed behind the guns, and victory was won. What an obedience that was, when Keenan knew he had no more chance for life than a thistle-down in the teeth of the tempest! What an exhibition of devotion for men and angels—three hundred men, obeying when obedience meant certain death!

Studies in Daniel

God the Revealer—Divine Fore-view of the Kingdom of Man

Questioning the Text

Daniel 2:1-36, A.R.V.

1. *What experience did Nebuchadnezzar, king of Babylon, have in his second year?*

And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams; and his spirit was troubled, and his sleep went from him. Verse 1. Note 1.

2. *What steps did the king take to learn the meaning of his dream, and with what result?*

Then the king commanded to call the magicians, and the enchanters, and the sorcerers, and the Chaldeans, to tell the king his dreams. So they came in and stood before the king. And the king said unto them, I have dreamed a dream, and my spirit is troubled to know the dream. Then spake the Chaldeans to the king in the Syrian language, O king, live forever: tell thy servants the dream, and we will show the interpretation. Verses 2-4. Note 2.

3. *What was the result of his negotiations with the wise men?*

The king answered and said to the Chaldeans, The thing is gone from me: if ye make not known unto me the dream and the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. But if ye show the dream and the interpretation thereof, ye shall receive of me gifts and rewards and great honor: therefore show me the dream and the interpretation thereof. They answered the second time and said, Let the king tell his servants the dream, and we will show the interpretation. The king answered and said, I know of a certainty that ye would gain time, because ye see the thing is gone from me. But if ye make not known unto me the dream, there is but one law for you; for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can show me the interpretation thereof. The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter, forasmuch as no king, lord, or ruler, hath asked such a thing of any magician, or enchanter, or Chaldean. And it is a rare thing that the king requireth, and there is no other that can show it before the king, except the gods, whose dwelling is not with flesh. For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. So the decree went forth, and the wise men were to be slain; and they sought Daniel and his companions to be slain. Verses 5-13. Note 3.

4. *What occurred in the case of Daniel?*

Then Daniel returned answer with counsel and prudence to Arioch the captain of the king's guard, who was gone forth to slay the wise men of Babylon; he answered and said to Arioch the king's captain, Wherefore is the decree so urgent from the king? Then Arioch made the thing known to Daniel. And Daniel went in, and desired of the king that he would appoint him a time, and he would show the king the interpretation. Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: that they would desire mercies of the God of heaven concerning this secret; that Daniel and his companions should not perish with the rest of the wise men of Babylon. Then was the secret revealed unto Daniel in a vision of the night. Then Daniel blessed the God of heaven. Daniel answered and said, Blessed be the name of God forever and ever; for wisdom and might are His. And He changeth the times and the seasons; He removeth kings, and setteth up kings; He giveth wisdom unto the wise, and knowledge to them that have understanding; He revealeth the deep and secret things; He knoweth what is in the darkness, and

the light dwelleth with Him. I thank Thee, and praise Thee, O Thou God of my fathers, who hast given me wisdom and might, and hast now made known unto me what we desired of Thee; for Thou hast made known unto us the king's matter. Therefore Daniel went in unto Arioch, whom the king had appointed to destroy the wise men of Babylon; he went and said thus unto him: Destroy not the wise men of Babylon; bring me in before the king, and I will show unto the king the interpretation. Verses 14-24. Note 4.

5. *What was God's purpose in giving the dream?*

Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the children of the captivity of Judah, that will make known unto the king the interpretation. The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? Daniel answered before the king, and said, The secret which the king hath demanded can neither wise men, enchanters, magicians, nor soothsayers, show unto the king; but there is a God in heaven that revealeth secrets, and He hath made known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these: as for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and He that revealeth secrets hath made known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but to the intent that the interpretation may be made known to the king, and that thou mayest know the thoughts of thy heart. Verses 25-30. Note 5.

6. *What did the king dream?*

Thou, O king, sawest, and, behold, a great image. This image, which was mighty, and whose brightness was excellent, stood before thee; and the aspect thereof was terrible. As for this image, its head was of fine gold, its breast and its arms of silver, its belly and its thighs of brass, its legs of iron, its feet part of iron, and part of clay. Thou sawest till that a stone was cut out without

hands, which smote the image upon its feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, so that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king. Verses 31-36. Note 6.

Note and Comment

1. **IN THE SECOND YEAR.** That is, in the second year of Nebuchadnezzar's sole reign. As before noted in these articles, he reigned with his father, Nabopolassar, for two years. On the death of Nabopolassar he succeeded as sole ruler in the kingdom, and it was in his second year as sole ruler that the events related in this chapter occurred. **HE DREAMED A DREAM.** As will hereafter appear, Nebuchadnezzar was no ordinary ruler. He had a thought beyond himself and his present surroundings. He seems himself to have appreciated that he was an empire builder. He thought of posterity as well as himself. He seems to have been a devout worshiper of the gods of Babylon. He had received his crown from great Marduk, or Merodach, the god of Babylon. He must build not only for himself, but for all the future, in honor of the god. He believed in the supernatural; therefore God came to him in a dream, and in such a dream that the king was thoroly aroused by it, so much so that he could not sleep, in thinking upon its meaning.

2. **THE MAGICIANS, THE ENCHANTERS, THE SORCERERS, AND THE CHALDEANS** were four different classes of wise men who pretended to knowledge of the supernatural. The magicians were the practisers of magic. Many of them were doubtless wise, shrewd men. This was especially true in Persia, and it was from the magicians (the term perhaps used in the generic sense) that men came from the East to find the infant Saviour. (Matt. 2:1.) The enchanters, or astrologers perhaps, professed to foretell the future, the good and the evil, by the reading of the stars. As far back as the sixteenth century before Christ there are regular astrological tables, with their meaning of good or evil, made for Sargon the king of Agane. The sorcerers held pretended communication with the dead—mutterers of incantations. The Chaldeans were doubtless the most noted class among them. They were not simply inhabitants of Chaldea, but they were **THE** Chaldeans—the very best, the wisest, the most learned, the spokesmen, seemingly, of all the other parties, for they were the ones who addressed the king.

I HAVE DREAMED. Evidently in the king's experience with the wily, crafty wise men, he had learned some lessons. They professed to be revealers of the will of the gods; he would test them. He asks them not simply to tell the meaning of the dream, but the dream. But the wise men ask for the dream. They had their certain rules, like the foolish dream books of the present time, and they would have made up an equivocal and uncertain answer from the forecasts in their dream book. This did not satisfy Nebuchadnezzar. He really felt that if they could give a right interpretation of the dream, they could tell the dream.

3. **THE THING IS GONE FROM ME.** The word translated "thing" means word, command, decree, and is so translated elsewhere, and given thus in the margin of the A.R.V. The thought, it seems to the writer, is not that the dream had gone from the king, but that he



had given word that the dream itself must be told, as well as the interpretation. But the wise men plead again that he shall tell the dream. It would not be reasonable to suppose that after the king had said he had forgotten the dream, they would ask him to show the dream. That would be tantamount to saying that he had told a falsehood in saying that the dream was forgotten. But they could plead for mercy, and when he said that the word had gone from him that the dream must be told, they plead that he will honor his wise men by telling them the dream. He says to them, "I know . . . ye would gain time," because they saw that the word or command had gone forth. They want him to forget the decree that he has made, and they would fix up some kind of answer. But he then tells them how much that decree of his implies. If they would make known the dream, great honors would be given them; but if they did not make known the dream, they would be cut in pieces and their houses brought to naught. Brought to this crisis, they are forced to confess that they have really no knowledge of the future. First they plead for themselves, in saying that no ruler has ever asked such a thing; and secondly they declare that only the gods, whose dwelling is not with flesh, are able to foretell. This arouses the full wrath of the king, and he commands that they shall be destroyed. As Daniel was counted among the wise men, of course the decree would include him also. And yet it seems very evident indeed that when Nebuchadnezzar summoned the wise men, the wise men were careful that Daniel and his fellows should be left out. But when the decree of extermination was to go into effect, they saw that Daniel and his companions would be among those slain—perhaps the very first.

4. WITH COUNSEL AND PRUDENCE. There was not only honor and integrity with Daniel, as we have learned regarding his education, but there was wisdom and tact, and therefore he returned answer "with counsel and prudence" to the captain of the king's guard, and said, "Why is the decree so hasty"—so urgent? And then Arioch told him the reason. Daniel asks the king to appoint him a time, and the king does so. He shows himself to be a reasonable monarch. Daniel asks a reasonable thing. He does not say, Tell me the dream; but, Give me a time to learn the will of God. Then follows counsel with his companions, and a prayer-meeting, and they plead with God that, for the salvation of His people and the good of His truth, the secret shall be revealed. And God revealed it in a vision of the night. The first thing that Daniel does is to acknowledge God's goodness and wisdom and power as one who changes times and seasons, removes kings and sets up kings, giving wisdom to the wise and knowledge to them that have understanding, and who reveals the deep and secret things, knows what is in the darkness, and with whom the light dwells. O, the marvelous lesson that God not only would have Nebuchadnezzar learn, but all rulers of all time, and He has given this record for that purpose. And therefore Daniel is able to tell the king's captain that he is ready. It was no matter of conjecture, of guesswork, with him; God had revealed it, and he knew that it was true.

5. ARIOCH BROUGHT IN DANIEL. With characteristic human selfishness, he wishes to get honor himself. "I have found a man," said he, when he had had almost nothing to do with it. He seems to be ignorant of the fact that Daniel had already come before the king, and that the king had recognized Daniel as one of the wise men. But this seems to be a thing over which the king himself has questioned: Is Daniel really able to do it? The young prophet frankly tells him that no wise men, enchanters, magicians, or soothsayers can show the thing to the king; there is only One who can do it—**THE GOD THAT REVEALS SECRETS.** He had before shown

and demonstrated in his own life that the true educator of mankind is God, that the education which God gives is worth more than all worldly education. Now he is to demonstrate in the king's own experience that the God of the Hebrews, in His revelations and counsels, was superior to all the wisdom of all the wise men that the king could gather together from all his dominions. It is the God in heaven that reveals secrets.

MADE KNOWN. There was a twofold purpose in the making known of that vision: first, that the king, who was desirous to know what would be in the kingdom of man, should learn the future; and secondly, that God's children of all time to come might understand what should be in the latter days. God honors those who desire to know His will; honors the ruler who longs to build for the welfare of his people, and who is willing to seek that he may learn; and therefore God wished to reveal to Nebuchadnezzar the future. But He reveals the future not simply for Nebuchadnezzar's time and day, but also the generations which are to come. Daniel wishes the king, however, to understand that that secret is not revealed to him for any wisdom that he has more than any living man, but God in His goodness had done it that the king might know.

6. THOU, O KING, SAWEST. The whole history of empire is compressed, by the prophet's description of the king's dream, into six verses—a marvelously comprehensive

view of the history of the world given to Nebuchadnezzar, not simply because he was a worshiper of images—the thought is not that. God would reveal to him His view of the kingdom of man, and so He showed him the image of a man—not simply his own kingdom, but the great, dominant empires which would rule the world.

[The meaning of the dream will be given in our next.]

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Kind Words

By Arthur V. Fox

A word unsaid seems a little thing,
But alas! I may never know
If the coming days to a soul may bring
The truth that I fail to show.

A song unsung seems a little thing,
But the heart that I left to-day
May pine for the songs that I did not sing,
As it goes on its cheerless way.

A deed undone seems a little thing,
But the burden I might have shared
Has left a heart with a bitter sting
Of the thought that "nobody cared."

So the little things that we leave undone
Are the things that men hold dear;
Life's battles are reckoned lost or won
By a smile or a falling tear.

'Tis the little things that the burdened heart
In the time of trial heeds;
Then let us lighten life's ache and smart
With the sunshine of little deeds.

Our Bible Reading

Prophecy; Its Importance

1. What is true prophecy? and is there individual responsibility divinely attached thereto?

The revelation of the foreknowledge of God. I am the Lord: that is My name. . . . Behold, the former things are come to pass, and **NEW THINGS DO I DECLARE:** before they spring forth I TELL YOU OF THEM. Isa. 42: 8, 9.

The Revelation of Jesus Christ, which God gave unto Him, to **SHOW** unto His servants **THINGS** which **MUST** shortly **COME TO PASS.** . . . Blessed is **HE** that readeth, and **THEY** that **HEAR** the words of this **PROPHECY**, and keep those things which are written therein. Rev. 1: 1, 3.

2. Is prophecy more reliable than sight and hearing?

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.

NOTE.—Peter, at the transfiguration of Christ, saw His glory and heard the voice of God, but gave greater credence to prophecy. See 2 Peter 1: 16-19.

3. Did Isaiah prophesy of the birth of the divine Christ?

For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Isa. 9: 6.

4. Was Christ the Lord born of flesh in fulfilment of prophecy?

For unto you is born this day in the city of David a Saviour, which is Christ the Lord. Luke 2: 11.

5. Was He an object of worship? and by what name was He called?

And again, when He bringeth in the first-born into the world, He saith, And let **ALL** THE ANGELS of God **WORSHIP** HIM. . . .

But unto the Son He saith, Thy throne, O God, is forever and ever. Heb. 1: 6, 8.

6. Was the prophecy fulfilled, and was He really the Prince of Peace?

But ye denied the Holy One and the Just, . . . and killed the **PRINCE OF LIFE**, whom God hath raised from the dead; whereof we are witnesses. Acts 3: 14, 15.

Peace I leave with you, My peace I give unto you. John 14: 27.

7. What was prophesied of Christ's garments?

They part My garments among them, and cast lots upon My vesture. Ps. 22: 18.

8. Was this prophecy fulfilled?

Then the **SOLDIERS**, when they had crucified Jesus, took His garments, and made four parts, to every soldier a part; and also His coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture [prophecy] might be fulfilled, which saith, They parted My raiment among them, and for My vesture they did cast lots. These things therefore the **SOLDIERS DID.** John 19: 23, 24.

9. Did God foretell the certainty of the second coming of Christ?

Enoch also, the seventh from Adam, **PROPHESIED** of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all. Jude 14, 15.

Ye men of Galilee, why stand ye gazing up into heaven? 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. Acts 1: 11.

10. Is man the author of Bible prophecy?

But those things, which **GOD BEFORE HAD SHOWED** by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled. Acts 3: 18.

FOR THE PROPHECY came not in old time **BY THE WILL OF MAN:** but holy men of God spake as they were moved by the Holy Ghost. 2 Peter 1: 21.

H. W. C.



Foundations for the "Holy Roman Empire"

IN the article in this department last week we showed that a religious despotism was at the foundation of all the great world-wide despotic powers of the past. The despotism of Babylon, and of Medo-Persia, and of Greece, and of pagan Rome, was essentially a religious despotism. But in the case of those empires of antiquity the religious despotism was essentially pagan. And indeed any religious despotism that could ever arise would in the very nature of things have to be essentially pagan in reality, even tho it might assume some other name.

Following those despotisms in which there was no pretense above the adoration of the gods of their own creation, there arose another despotism that claimed to carry the banner of the Prince of Peace and to be His representative upon this earth. This new despotism under this new form and new name promised to do great things; it would fit men for eternity.

Fitting men for the eternal world finally became such a blind passion that existence in this life was regarded of so little consequence that men would put unseemly and unnatural burdens upon the body in order that they might thus purify the soul, even tho the body was prematurely destroyed by indescribable sufferings. Thus there arose in the early ages of the Christian era what was called a "Christian empire," but which was in reality the same old heathen despotism under a new name. The gods of Babylon, Greece, and Rome were supplanted by other gods that were said to represent the Christ and His divine Father.

You will find many defenders of this régime of "Christian empire" all through the history of the time since it was started. Many men still think that it is necessary for the State to prescribe some form of religion for the rank and file of humanity. We still have State religions in the various nations of the world outside of the United States, and there are many men even here who would like to have a State religion enforced upon us.

And we would not have you get the idea that we have in mind alone the Catholic papal State religion. There have been nations in which the Protestants have placed the forms of their religion in the State, and in their attempts to enforce them they have been just as despotic as have been the papists. It is an easy matter for the professors of the Protestant religion to pass over what they have done when they have got the State to endorse them. It is much more congenial to point the finger away from themselves to the Catholics, and show what they have done with the Inquisition and such like. And in similar manner it is more congenial for the Catholic to point to the Protestant in the bloody persecutions that they have inflicted on themselves and on Catholics as well, than to acknowledge their own shortcomings in this respect. But what we must do if we win out in the end, is to throw away our partizan spirit and look at facts as they actually exist.

In looking at actual facts, it might be well in the outset to inquire, through His Book, of the great Author of Christianity Himself whether or not He has ever designed that there should be a "Christian empire" on this earth in the sense in which men usually regard the subject of empire. Hear some of His words on the subject:

Jesus answered, My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence. John 18:36.

Now he that betrayed Him gave them a sign, saying, Whomsoever I shall kiss, that same is He: hold Him fast. And forthwith he came to Jesus, and said, Hail, Master; and kissed Him. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took Him. And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. *Thinkest thou that I can not now pray to My Father, and He shall presently give Me more than twelve legions of angels?* Matt. 26:48-53.

And one of the company said unto Him, Master, speak to my brother, that he divide the inheritance with me. And He said unto him, Man, who made Me a judge or a divider over you? Luke 12:13, 14.

In this connection the foregoing scriptures deserve more than a mere passing notice. They should be studied faithfully. And as they are studied, it will be readily seen that Christ explicitly says, "My kingdom is not of this world." If His kingdom were of this world, says the Master, "then would My servants fight." And in the quotation from Matthew it will be seen that the Master's servants were not all included in the little handful of disciples that were with Him when He was betrayed and taken. He could have prayed the Father, and "more than twelve legions of angels" would have been at His command. If the Saviour had come to establish a kingdom of force, all the forces of the universe were His. He was not confined to human beings. He gave a suggestion to all His followers in all succeeding ages when He told the warlike disciple that was with Him on the night of betrayal, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword."

The foregoing scriptures are abundantly clear in showing that Christ wholly disavowed having anything to do in the way of having His church or His kingdom become a part of the States or empires of this earth. When the Master says, "My kingdom is not of this world," what right has any mortal to say that it is? What right has any mortal to say that men may be formed into a "Christian empire" or a Christian State, when the great Head of all true Christianity has decreed the exact opposite? It is shown in the study of the prophecy of Daniel, in another department of this paper, that Christ's kingdom will not be one of the kingdoms of this earth, ruled by sinful men, but it will supersede all earthly kingdoms by their everlasting destruction at His coming.

In view of the plain scriptures that tell of the purpose of the Master in regard to the relation His work was to sustain to the

kingdoms of this world, it becomes interesting to inquire how it came about that men became possessed of the idea that Christianity should be united with the State, and finally, in the name of Christianity, persecute those who should differ from this plan.

The source from which this "Christian empire" would come into a world where Christ said He would have no such kingdom as the empires of this world have built up, was clearly foretold before it arose. Some of the scriptures that tell the story are the following:

Let no man beguile you in any wise: for it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know that which restraineth, to the end that he may be revealed in his own season. For the mystery of lawlessness doth already work: only there is One that restraineth now, until He be taken out of the way. And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of His mouth, and bring to naught by the manifestation of His coming. 2 Thess. 2:3-8.

But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron; forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth. 1 Tim. 4:1-3.

And from Miletus he sent to Ephesus, and called to him the elders of the church. And when they were come to him, he said unto them, . . . Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which He purchased with His own blood. I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them. Acts 20:17-30.

The foregoing quotations are all from the same New Testament writer, the apostle Paul. All of the quotations show that he knew, doubtless both from the study of the ancient prophecies and from revelations that had been given to him, that there was to be a great apostasy. The quotation from Thessalonians is an unmistakable reference to the eleventh chapter of Daniel, where the prophet is describing in minute detail the leading characteristics of the great empires that were to arise. And thus do we see that this "falling away" is something that Paul learned from the study of the Old Testament prophets, a deeper and broader meaning being gained, doubtless, through the gift of prophecy that Paul possessed in himself.

The "falling away" could be nothing else than an apostasy in the ranks of professing Christians themselves. And this apostasy, or "falling away," had already commenced in Paul's own time, for he says, "The mystery of lawlessness doth already work."

In his letter to Timothy, the apostle speaks with emphasis of the "falling away." He says the "Spirit saith expressly, that in later times some shall fall away from the

faith," thus showing that a general apostasy would follow.

This "falling away," or general apostasy, is presented in another way still in his exhortation to the elders, or bishops, of Ephesus, as recorded in Acts. "From among your own selves shall men arise, speaking perverse things, to draw away the disciples after them." In other words, leading men, the elders, the bishops, were to become perverse, and seek to lead the disciples to themselves.

Then to sum up the Scripture evidence presented in these paragraphs, we learn that Christ disavows the authorship of any king-

dom that is likened to the kingdoms of this world. His kingdom is not a kingdom of the sword—a kingdom of force. And while this is His plain teaching, He nevertheless inspired both a prophet and an apostle to tell of a great apostasy, a "falling away," a defection among the bishops, or elders; and in this falling away we may look for the despotism that in the name of Christianity took possession of the State and sought to reverse the words of Christ, "My kingdom is not of this world."

It will be our endeavor in the next issue to show the reality that is called for in these predictions.

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ing are not limited to the sun, moon, and stars; there were to be also signs upon the earth, or in other words, phenomena that would cause people to think of the judgment and of the end of the world. How these signs have been fulfilled and are fulfilling can not be told in this brief article; but it is scarcely possible for any careful student of the Scriptures, who is also an observer of the signs of the times, to be ignorant of these things. To those who wilfully close their eyes to these tokens, our Lord says, "Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?"

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Will there Be Signs of His Coming?

By C. P. Bollman

UN this question the Scriptures give full and definite answer, as they do also to every question which directly concerns the salvation of souls.

On one occasion, as Jesus "went out, and departed from the temple," "His disciples came to Him for to show Him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." Matt. 24:1, 2.

This statement greatly surprised the twelve, and a little later, "as He sat upon the Mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Verse 3.

Instead of rebuking His disciples for trying to "pry into the secrets of the Almighty," our Lord answered their question specifically, saying, in part, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26.

Location of First Sign

Not only did our Lord say there would be signs of His coming, and that they would appear "in the sun, and in the moon, and in the stars; and upon the earth," but He told the nature of these signs, and fixed the chronology of the first one, namely, the sign in the sun, so definitely as to leave no reasonable question in the mind of any one as to its literal fulfilment.

The chronology of this sign was upon this wise: In the 7th chapter of the book of Daniel is a prophecy of a persecuting power that was to arise, as we learn from a comparison of other scriptures, in the year A.D. 538, and continue his cruel and blasphemous work for twelve hundred and sixty years, or until A.D. 1798. Of this power the prophet said: "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into His hand until a time and times and the dividing of time." Verse 25.

As before stated, this prophecy covers a period of twelve hundred and sixty years. In answering the question asked by His disciples, "What shall be the sign of Thy coming, and of the end of the world?" our

Lord referred to this long period of oppression of His people, saying: "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matt. 24:21, 22.

This great time of trouble was the period of papal supremacy and persecution between the years A.D. 538 and 1798. Unlike the time of trouble "such as never was since there was a nation even to that same time," foretold in Dan. 12:1, this time of trouble foretold by our Saviour, and also in Dan. 7:25, was a time of trouble to the people of God; and it was for their sakes that the days were to be shortened.

Let the reader remember that our purpose in discussing this time of trouble, or tribulation, is to show how our Lord definitely located the chronology of the sign of His coming which was to be seen in the sun. In Matt. 24:29 Jesus said, "Immediately after the tribulation of those days shall the sun be darkened." Or as recorded by Mark, "In those days, after that tribulation, the sun shall be darkened." Mark 13:24.

In Those Days but After the Persecution

Now it must be evident to every one, that the days themselves could not be shortened, or cut short; but the tribulation could be and actually was shortened, or cut short, to such an extent that so far as putting to death "heretics" was concerned it entirely ceased several years prior to the end of the days in 1798. Perhaps the most potent factor in shortening, not the 1,260 years of papal supremacy, but the days of persecution to the death, was the decree of religious toleration issued by Maria Theresa, the Empress of Austria, in 1776, the same year of the Declaration of Independence in this country. History testifies how literally this sign was fulfilled, not only as to the actual darkening of the sun, but as to the time when that darkening occurred, "in those days, after that tribulation."

Heavenly Bodies for Signs

When the Lord created the heavenly bodies, He said, "And let them be for signs, and for seasons, and for days, and for years." Gen. 1:14. It ought not therefore to be a matter of surprise that the sun, moon, and stars were to be, and that they have actually been, used to warn the world of the approach of the second advent.

But the signs of our Lord's second com-

The Bible

THIS Book contains the mind of God, the state of man, the way of salvation, doom of sinners, and happiness of believers. Its doctrines are holy, its principles are binding, its histories are true, and its decisions are immitigable. Read it to be wise, believe it to be safe, and practise it to be holy. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here Paradise is restored, heaven opened. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, prayerfully, and frequently. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened at the judgment, and be remembered forever. It involves the highest opportunity, rewards the greatest labor, and condemns all who trifle with its holy contents.—Anon.

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Have You Gained This Year—

A BIBLE better loved because better known?

A new experience of communion with God?

A wider outlook over the field of Christian service?

A new conviction and a new interest in missions?

A better notion of your stewardship over your possessions?

A larger knowledge of the truths of your religion?

A truer appreciation of the value of a soul?

A sincere love for the kingdom of God?

A wiser use of your opportunities for personal evangelism?

A greater willingness to be taught in the things of God?

A keener sense of the sinfulness of sin?

An intenser love for Him who has saved you?

A surer hope of heaven?

A more definite acceptance of God's leading in your life?

A warmer love for the church in which you labor?

If not:

Will you not make this day the time when you will begin to seek all these things, and all else which God is seeking to give you?—Selected.

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ALL our afflictions are Christ's refinings, and the purer the gold, the hotter will be the fire; the whiter the garment, the harder the cleansing.—A. Thompson.



THE OUTLOOK

"Watchman,
what of
the night?"

The Chinese Revolution

By Our Own Correspondent

LITTLE did we think a week ago that to-day we would be writing this article under the protection of the rebel government, that rebel soldiers would be pacing the streets in front of our house, and all the shops would be emblazoned with the red and white flags, emblems of the new China, the "PEOPLE'S KINGDOM," as it is now called. Yet such is the case; and during the last few days, momentous events have followed one another in such rapid succession that it is practically impossible to realize to the full extent the meaning and significance of all of them.



General Li, the rebel commander, and his staff on the battle-field at Hankow, directing operations. Note the white band on his sleeve—the revolutionary mark.

The attack on Shanghai was systematically planned and well carried out, and to-day the rebel flag flies from every gate of the native city, and the Chapei constabulary, the Kiangnan dock and arsenal, the Shanghai-Nanking railway station, and the Woosung fort are all in their hands, while soldiers with loaded guns and the customary rebel mark, the white band on the arm, are guarding all the principal street corners.

From the proclamation issued by the "Republic of the Han" the following is selected:

Our aim is not anti-foreign nor even anti-Manchu, and not more than to turn out a tyrannical, cruel, insane, and unconscious Manchu Dynasty, whose reign has been a source of great suffering to the people.

You have our solemn assurances that as far as we can control, every single foreigner will receive our best protection, we will respect all treaties entered into before the proclamation of the republic, undertake payment of indemnities and loans and all

lawful obligations, and any damage done will be sufficiently and reasonably remunerated.

We aim at a reconstruction of the government, to lead China into a strong power, which is the key-note of the world's peace. *Under the new régime foreigners will no longer be limited to treaty ports to carry on business operations.*

The identical program seems to be carried out in every place. Some "unknown" person suddenly fires the yamen; the revolutionary leaders promptly take steps to extinguish the fire as soon as they see that the yamen is in ruins, and thus take credit to themselves for protecting property from damage, and urge the incident as confirmation of their promise that they come not to destroy but to build up. Incidentally, however, the burning of the yamen serves, in the very characteristic Chinese fashion, to emphasize their contempt for the powers that be by destroying the place from whose portals that power was exercised.

Through the courtesy of a Chinese friend, I was permitted to-day to visit the headquarters of Li Ping Shu, the Shanghai rebel leader, at his place in the native city. I was treated very courteously, and while not permitted to enter the private office, we were escorted around the grounds by a guard.

Soldiers were drilling on one side, and on the other side were several hundred raw recruits waiting to be enlisted. Messengers were running here and there with an air of expectancy and tensely which impressed one with the idea of a determination to do or die. Directly in the center of the compound were three large pools of blood, where only a short time before three men had been beheaded. There is no trifling with the new government. They govern at present by military force, and while not favoring bloodshed, yet they do not hesitate to execute summarily all offenders.

Eclipsing all these things in interest is the proclamation from the emperor to the people on October 30, which grants a constitution at once, the resignation of the whole imperial cabinet, and the appointment of Yuan Shi Kai to be prime minister.

The yielding to the assembly in the matter of cashiering Sheng King Pao opened the way for further demands upon the throne, but no one was prepared to hear of such demands as were immediately presented, and much less prepared to hear that they had been granted.

The demand for a constitution came from the officers and troops stationed at Lwangchow, in Chili Province, who drew up a circular addressed to the government, demanding many important reforms, and threatened to march on Peking 25,000 strong if their demands were not granted.

It has been suggested that Yuan Shi Kai is



President Chinese official of Soochow, the capital of Kiang-su Province, about to board a train for Shanghai

back of all these movements, and that now that he is in power once more, he is playing a deep game with the government. Whoever is playing the game is certainly playing to win; because the next day all the extraordinary demands were granted with one exception, and in addition to that the emperor makes the most humbling proclamation that has ever been recorded in Chinese history. Some of the most striking features of the proclamation are the following:

I have reigned for three years, and have always acted conscientiously in the interests of the people. But I have not employed men properly, not having political skill. I have employed too many nobles in political positions, an act which has contravened constitutionalism.

When I urge reform, officials and gentry seize the opportunity to embezzle. When old laws are abolished, high officials serve their own ends. Much of the people's money has been taken, but nothing to benefit the people has been achieved. On several occasions edicts have promulgated laws, but none have been obeyed. The people are grumbling, yet I do not know of it. Disasters loom ahead, but I do not see them.

The whole empire is seething, the minds of the people are perturbed, and the spirits of our nine late emperors are not able properly to enjoy the sacrifices made to them,



Yin Chang, minister of War, as commander-in-chief of government troops



Jui Chung, the viceroy of Wu-chang, who fled to Japan. Both sides have a price upon his head.



Dr. Chang Chu Chun, head of Red Cross volunteers in Shanghai



Back of the foreign concessions in Hankow, fired by the imperialists—blocks and blocks of ruins

while it is feared that the people will suffer grievously.

All these things are my own fault. Hereby I announce to the world that I swear to reform, and with our soldiers and people to carry out the constitution faithfully, modifying legislation, developing the interests of the people, and abolishing their hardships, all in accordance with the wishes and interests of the people.

Being a very small person standing at the head of my subjects, I see that my heritage is nearly falling to the ground.

Now finances and diplomacy have reached bed-rock. Even if all unite, there is still fear of falling. But if the empire's subjects will not regard nor honor the State, and are easily misled by outlaws, then the future of China is unthinkable. I am most anxious by day and night. I only hope my subjects will thoroughly understand.

Immediately following this move, comes the resignation of the whole imperial cabinet, and the appointment of Yuan Shi Kai to be premier, with power to select his own cabinet.

Will these wholesale concessions satisfy the people? A month ago they would have more than satisfied them. Now very likely it is too late. Nothing will satisfy the people now but the downfall of the Manchu Dynasty and the establishment of the new Chinese republic, the kingdom by the people for the people.

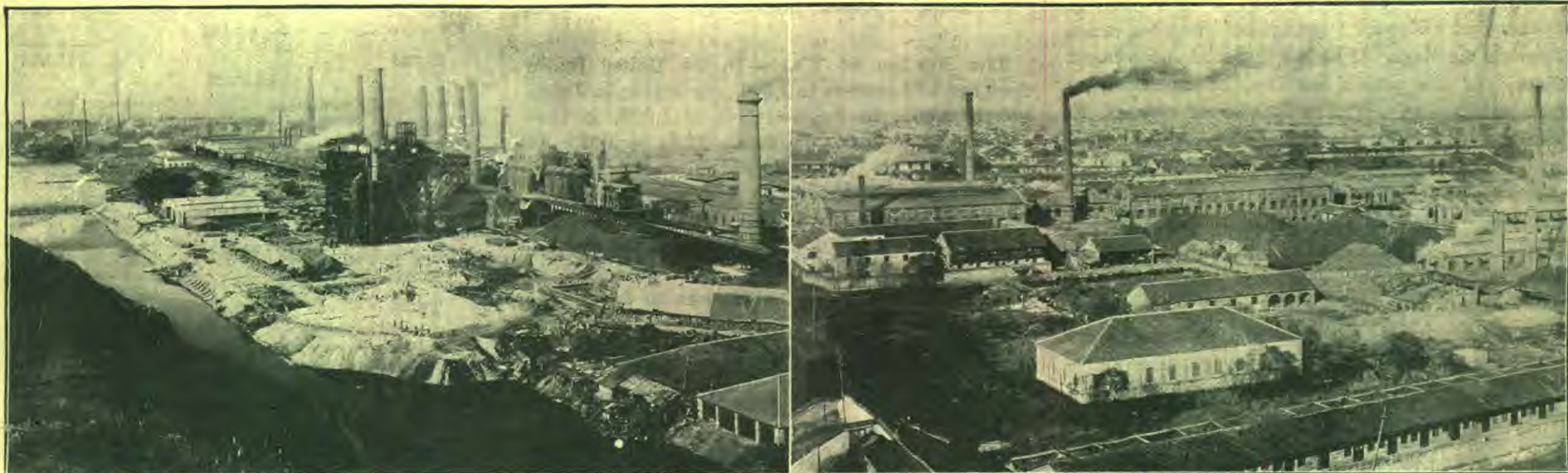
F. E. STAFFORD.

these unexpected confessions, incidentally show some conditions in the country that should cause men to think. It has been proved and also admitted that wholesale bribery has been resorted to in this McNamara case. Money running up into the hundreds of thousands of dollars has been placed at the disposal of those who were making their defense. This shows a shameful condition of corruption. But it must be admitted that the bribes that have marked this case are only a sample of the conditions that are coming to obtain all through the country. Bribery was one of the great features of the notorious cases that so recently attracted the attention of the world to San Francisco, and it crops out in all parts of the nation, and is no worse in this nation than in the other nations of the globe.

Greed for money and for power is cursing the world, and it is getting worse and worse, and will continue still to get worse as the days come and go. Capital has organized and combined so as to squeeze out of the people every dollar that it possibly can. And labor has followed the example of capital and also perfected colossal international combines, and the rank and file of laboring men place hundreds of thousands of dollars in the hands of their leaders with which to wage their wars. The conflict has become tense, and between the leaders of both capital and labor the common people are continuing to be ground as between the stones of the mill, and the end is not yet. There is an abundance in the

America has no more strong, genuine, devoted Christians than some of the 'first presidency,' apostles and leaders of the Mormon Church.' The second thing to remember is that the Mormon Church was born of some of the best blood of England and the Middle West in the early days; and thirdly, that they are not peasants or illiterate. Their leaders are graduates of Harvard, Cornell, Michigan, or German universities, and some of their young men lead the world to-day in scholarship.

Now Mr. Fisher, and every other man who truly understands Christianity, ought to know that mere intellectual education, or mere descent according to the flesh, has absolutely nothing to do in demonstrating the truthfulness or falsity of a religious system. The whole history of the world is proof of the statement. As to whether it is an evangelical Protestant church, the only test of that is the Bible. And measured by that test, certainly Mormonism is not evangelical. It does not know Jesus Christ, Creator and Redeemer. And it has been demonstrated in actual courts of law, contrary to the statement of Mr. Fisher, even tho he lives in Utah, that polygamy is not dead. He does admit, however, that Mormonism is in politics; but the object of world empire, Mr. Fisher says, does not constitute a sin. Yet the root idea of sin is missing the mark; and surely a world-wide Mormon empire, or a world-wide empire of any other religion, is a tremendous missing of the mark. *Current Literature* intimates that the frank utterance of Mr. Fisher may cost



Hanyang iron works, the largest in China, and a great help to the revolutionists, who early captured it

Hanyang arsenal, in possession of the revolutionists, now turning out arms and munitions of war

The McNamaras and the Condition of the Country

JUST now the sensation of the country is the confession of the two McNamara brothers in Los Angeles. The country is scanning the papers eagerly each day for the accounts of the promised arrests of others "higher up" in the labor world.

It is averred that the evidence is in hand to show that a great conspiracy has been formed among labor leaders to intimidate capital by a wholesale use of dynamite. The confessions of the McNamaras clinch the evidence, and the United States Government is to step in to stop "the conspiracy to advance crime."

The McNamaras have confessed to one of the most dastardly wicked crimes that could have been conceived. When they planned the exploding of that bomb in the Times Building, they had no means of knowing how many lives would be sacrificed, and perhaps they did not care. Other bombs were placed to explode at the same time, and it is evident that they were designed to destroy the lives of other men who had been active in the capital and labor controversy.

Now that the McNamaras have confessed their guilt, and, as is stated, "have involved a lot of the higher ups," there seems to be a disposition on the part of capital to push the prosecution hard in order to take advantage of the strong sentiment that has been aroused by the confessions that have been made. But it must be apparent to any one that this will make the controversy only the more bitter and determined.

The discussions that have centered around this case, and the light that has been thrown on it by

world to supply the needs and give comfort to every individual. But greed, greed, greed, is clutching at everything of value, and the scramble grows in intensity.

What is the meaning of it? do you ask? Let a word of Scripture make the reply: "But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money." 2 Tim. 3:1, 2. Love of self and love of money, says Inspiration, are to make grievous times in the last days. And farther on in the same chapter the same apostle says, "Evil men and impostors shall wax worse and worse, deceiving and being deceived."

Things are bad enough now. What will they be as they continue to "wax worse and worse"? The one bright ray of hope is that when crime reaches the point that it seems about to engulf the earth, then the blessed Jesus of Nazareth will come in person to put an everlasting end to it. Nothing could be clearer than the prophecies which show it. Are you studying them?

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A Methodist on Mormons

A STRANGE defender of Mormonism is a Methodist minister who has recently written an article in the *New York Outlook*. According to *Current Literature* for November, Mr. Fisher declares that to understand Mormonism, one must understand first that it is a deeply religious body, "an evangelical Protestant church if the test of the Federal Council of Churches be a true test." He says: "It is to-day a church of half a million praying, Bible-reading, law-abiding, thrifty, God-fearing men and women.

him his pastoral position in the Methodist Church. His bishop declares that he expects his resignation. If this be so, Mr. Fisher will probably find a home in the Mormon Church.

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Labor and Capital.—It is an interesting, illuminating, and well-written story that Henry White, formerly president of the Garment Workers' Union of the American Federation of Labor, gives us in the *World's Work*, closing in the November issue. His theories seem to be borne out by facts, and his statements are abundantly illustrated by events. His last instalment states that the contrast in the character of violence a few years ago and now is significant. Then it was sudden, capricious, spontaneous, emotional; "now this violence has the marks of premeditation and direction. It occurs between strikes as well as during strikes. A systematic terrorism prevails in many organized trades," manifested in explosions, isolated assaults with special weapons, etc. These things are justified on the ground that they are good for the group as against the individual. The open shop is a call to battle. He closes by saying: "It has been found that the labor conflict implies more than a quarreling over pay, to be met by a splitting of differences—that it has to do with underlying human nature. The question still remains open and acute." Its only settlement, we have often pointed out, can be wrought through Jesus Christ upon the individual life.

Any one who has ever eaten imported figs has, upon breaking some of them open, found them full of little worms. The Government is

finding out that these worms produce moths that again produce their kind, and these little worm pests are becoming quite a menace to the dried fruit industry of the country, as well as spreading their depredations to grocery stores by infesting the various grains, such as rice, wheat, etc. International travel not only permits men to go from place to place, but through the exports of various kinds of foods many of these insect pests which previously have been confined to some particular locality are gradually spread over the earth. One of the strongest departments that the national Government has to sustain is the department of entomology. It is interesting to follow the work and development of this department, for we know that according to the prophecy of Joel insect pests are to become more and more numerous until it will become almost impossible to reap any kind of crop. This is one of the striking signs of the times in which we are living, and men should watch it with interest. Sometimes people laugh when this matter is suggested, but if you persist in laughing, do not forget to watch the developments, for the departments of entomology in the various nations of the world will have more and more to do until they are finally overwhelmed with their tasks. If you have never read the short prophecy of Joel with this thought in view, please do so.

A Pitiful, Unchristian Thing.—An Oklahoma paper, the *Boynton Index*, of November 24, tells of a disgraceful occurrence in that little town. It appears that a Baptist "evangelist" began a series of revival meetings. As he is a "special enforcement officer" of the prohibition law, he undertook to clean out saloons. With a number of citizens, he demanded that a certain saloon-keeper should close up. The saloon-keeper cursed the "evangelist," and the evangelist knocked the saloon man down, who seems from another paper to have been a cripple. He cursed again, and the minister of the law struck him again, whereupon the saloon man declared he was going for his gun. The minister borrowed a gun from a man, and shot the saloon man, who fell dead almost instantly. The minister gave himself up, and was released on \$5,000 bail! Think of it! Think of an "evangelist" doing work of that sort! Think of a professed ambassador of the Prince of Peace taking life with carnal weapons! Think of a "Baptist" "evangelist" as an officer of the State executing law and taking life instead of seeking to save it. Hear Jesus: "For the Son of Man is not come to destroy men's lives, but to save them." Luke 9:56. Hear Paul: "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." 2 Cor. 10:4. "Knowing therefore the terror of the Lord [not, we destroy men, but], we persuade men." 2 Cor. 5:11. We do not know the saloon man; but whether black or white, Hindu or Hottentot, Eurasian or Esthonian, Irish or Italian, German or Greek, Norman or Negro, he was a human, with all the potentialities, through Christ, of noble, immortal manhood. No minister of the Gospel has any business to become a minister of law. We are grieved for the cause of Christ. We pity the poor deluded "evangelist" who mistook his calling. We are sorry to see any paper or man defending such a course.

The Christian religion is itself educational, and has been the builder and fosterer of educational institutions. The sad thing is that Christian men have not held and controlled the institutions which Christianity has founded. Yale owes its existence to the Congregationalists; Princeton, to the Presbyterians; Chicago, to the Baptists. The University of California was once a denominational school—California College. Such are instances. These institutions have grown materially and in numbers far beyond the dreams of their founders; but the religious education is in the past. They are great worldly institutions now, with skeptical tendencies, to say the least. The College of California was opened as a religious school in 1880 with an enrolment of eight students. November 1, 1911, it had under systematic instruction in its various subdivisions almost 7,000 persons, nor

does this include a large and increasing number who avail themselves of lecture courses and special instruction.

Shallow Conceptions.—One paper, in reporting the confessions of the McNamara brothers, said:

But out of all the crowded day's developments, that which stands out with compelling distinctness is the sacrifice which each of the McNamaras attempted to make for the other.

Fiction holds no parallel to the extraordinary self-sacrificing devotion evinced by each brother for the other in this the supreme crisis of their lives.

Sentiment of the truest and most tender character shines out in this the last chapter of a tragic story.

But why should they confess? The next sentence tells us:

No hope of escaping the penalty for their crimes actuated the two McNamaras.

We confess that we do not see the noble sentiment exalted by this newspaper. Two criminals come to that place where for weeks their lawyers have no hope, and they are brought by their counsel to see that there is no hope; knowing that they both are guilty, that this guilt will be proved, then they confess, and each wishes to save the other from what he knew was inevitable. We are not judging these men or any others; but on the face of this report, taken at its best, all such sacrifice and love does not reach the primer of Christianity. True brotherly love would have felt for the men working in the *Times* Building.

The Burden of War.—In the United States there are 1.86 soldiers to 1,000 population; in Japan 4.51 to 1,000; in England 8.44 to 1,000; in Germany 11.29 to 1,000; in Russia 11.68 to 1,000; in France 15.13 to 1,000. Russia spends 27 per cent of her total expenditures on her navy; Japan 27 per cent; France 26; United States 32; Germany 37; England 38.5. It is an awful burden for the navy alone. What would we think of a man in private life using from twenty-seven to thirty-eight per cent of his income in purchasing or building deadly weapons of war, and that in a time of profound peace?

One of the races of strong individuality in the world is the Jewish. They have mingled among other nationalities everywhere nearly, and preserved their racial characteristics; but the Jews in China, who twenty centuries ago formed a strong colony, have succumbed to the overpowering influence of the Chinese. William Edgar Geil, in his book "The Eighteen Capitals of China," tells us that there are only seven families remaining. Some had turned Buddhist, some Moslem; but they still eat no pork, nor worship idols, nor burn incense to their ancestors. This poor remnant is found in Kaifong.

It is reported that the tobacco users of the country are asking Dr. Wiley to go after the adulterators of cigars and tobacco, it being generally understood that there is much adulterating matter used in the manufacture of these goods. The genuine are bad enough, and all can be dispensed with in the interest of morals, health, and economy. Hence it would be better to give up the use of tobacco, and if all would do this the adulterations would have to stop.

Practically one hundred million dollars' worth of domestic merchandise from the United States was transported across the isthmuses of Panama and Tehuantepec in the fiscal year 1911 by way of the two railway lines connecting, in the one case, Panama on the Pacific with Colon on the Atlantic, and in the other, Salina Cruz, the Pacific terminal, and Tehuantepec with Puerto Mexico on the Atlantic. Traffic by way of Tehuantepec began January 1, 1907.

The town of Hancock, Michigan, has adopted the plan of having all the names of all her habitual drunkards posted in the various saloons of the city, and has appointed a man whose duty it is to see that the names are sought out and kept in place.

Our Work and Workers

"Blessed Are the Peacemakers"

WHEN men, urged on by selfish interests, are waging warfare, burning homes, slaughtering humanity, how good it is to know that other souls are sacrificing all that life holds dear to carry the blessed message of the Gospel of peace to hearts that are at war with God and hence are not at rest! China in some parts is devastated by war, but notwithstanding this the Gospel of peace is going forward. It may be hindered a little for a time, but God is overruling human ambition, human greed, and human hate, to make things better in China, and give greater freedom to God's Word. Our report of funds is for two months. All are open, and the fields are needy:

CHINA PRESS

Previously reported	\$591.48
Nebraska Conference	1.00
Mrs. B. Montgomery	3.75
A. Friend	33.24
Mrs. J. A. Hardy	3.65
A. Friend	1.46
Fred Hopcroft	5.00
A. Friend	3.41
C. Kommenoh	2.50
A. Friend	8.62
George Benner, Sr.	2.50
Mrs. Nellie Lytle	3.00
Mrs. C. H. Richardson	.40
G. D. Lyons	50.00
"Mobile"	7.50
Lewis Witsten	.50
Mrs. Mary C. White	1.00
Mrs. George L. Arkebauer	1.00
Total	\$720.01

JAPAN

Previously reported	\$33.75
Through "Our Little Friend"	11.00
Total	\$44.75

INDIA MISSION

Previously reported	\$173.80
Eva May Peterson (Hindu widows)	9.00
C. Kommenoh	2.50
George Benner, Sr.	2.50
G. D. Lyons	12.40
"Mobile"	2.50
Total	\$202.70

KOREA

Previously reported	\$60.32
Emma E. Ochs	.65
Total	\$60.97

BURMA

Previously reported	\$16.27
Olive Kearns	1.36
Total	\$17.63

From Pitcairn Island

BROTHER J. R. MCCOY, who is at the head of the little colony in Pitcairn Island, writes under date of October 7 (the letter just reaching us), that "September 25 a heavy gale from southeast and south, then from all around the compass, lasting for two days, with heavy showers of rain, had visited the island, causing the greatest destruction of everything in the island since it was inhabited. Many houses were blown down, among the largest of which was Moses Young's dwelling, 60x30, boys' home at Shady Nook, 80x30, Gates's house at Flatland, 40x20, and others rendered unsafe to stay inside. But few banana trees were left standing, thousands were destroyed, some coconut trees were blown down, and others ruined for ten or twelve years. All field crops were destroyed, such as beans, corn, young sweet potatoes, save a few that were ready for digging." The only thing that they have to depend upon for a living at present, if assistance does not come through a kind Providence, is the few sweet potatoes which are left, and the few remaining coconut tops—that is, the branches themselves. Several goats, he tells us, were killed by falling trees during the storm, and hundreds of chickens. "But," he concludes, "thanks to our loving Father, there is not a human being hurt or killed. The sea was terrible, and went into the boat sheds, and one boat was damaged. The weather is fine now, and much work is being done in cleaning up the island and repairing the houses, and in looking after the fields." Any of our readers who desire to help the islanders in this awful time of need may send offerings direct to the SIGNS OF THE TIMES, and we will gladly forward it.

(Continued on page 15)



A Christmas Basket

By Mrs. M. Smith

HERE! At last I have everything ready. O, what hard work it is to get suitable gifts for all of my friends! The hardest one to suit is Ethel Jordan, but she certainly can not find any fault with this beautiful brooch. It cost so much more than any of the other presents. "I wonder what she is going to give me!"

These words were uttered by Julia Delman, as she stood looking with satisfaction upon the different packages just done up, and tied with pretty ribbons, ready to send away to her friends.

"What a lot of work," she sighed. For several weeks she had gone from one store to the other to find what she wanted, and at last she was satisfied.

As she stood looking upon her work, a shiver went through her when she heard the wind whistle and saw the snowflakes come dancing down on the window-panes. She went to the window and looked out on the street. The sleigh-bells jingled, and the people were hurrying back and forth with their arms full, laden with Christmas packages. They did not feel the cold wind nor care for the snow blowing in their faces. They were too much taken up with the spirit of Christmas to care about the weather.

Julia stood looking at the scene. Her eyes fell upon an old woman who walked with feeble steps on the other side of the street. She looked cold and frozen, and carried an empty basket on her arm. As her form swayed in the wind, her thin clothing hardly covered her limbs. Julia watched her until she turned the corner; and as she gazed after the vanishing figure, she heard a voice saying, "I was an hungred, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not." The voice was so audible that Julia turned around to see if some one was in the room. The door had been left partly open, but no one was there. She was ready to say, "Lord, when saw I Thee an hungred, or —" but ere she finished the sentence, the voice answered, "Inasmuch as ye did it not to one of the least of these, ye did it not to Me."

The old woman's frozen hands and empty basket came up before her eyes. She began to feel a little uneasy. She professed to be a Christian, and these Bible verses were not unfamiliar to her. She turned to the table where the Christmas presents were piled up, but the interest in them was not quite the same.

Again she heard the voice: "For if ye love them which love you, what reward have ye? do not even the publicans the same?"

Now Julia commenced to make excuses: "I can not see that it is a sin to give one's friends a Christmas present. Every one does that. We can not shut ourselves out from everything that we love, and it certainly is not wrong to give those whom we love a present."

While she was thus reasoning, the sound of Martha's rich contralto voice was heard from the kitchen:

I gave, I gave My life for thee;
What hast thou given for Me?

"I wish Martha would do her work and not always be singing!" She felt like putting her fingers in her ears and running away, but she could not move. She sank down in a chair, and, laying her face in her hands, she said to herself, "What have I done for Thee?" Again the old woman stood before her eyes. Could she be one of His little ones? Then she began to examine herself. What had she done for her Saviour all these years during which she had professed to be a Christian? To be sure, she had gone to church and Sabbath-school, but really to sacrifice anything for her Saviour, that she had not thought much about.

Still the melody from the kitchen came pouring in:

I suffered much for thee,
More than thy tongue can tell,
Of bitterest agony,
To rescue thee from hell.

"I suffered much for thee," repeated

Dwell with Us

(One stanza belonging to the poem on our cover page)

Dwell in our homes, most holy One, forever;
Dwell in our hearts, and "God with us" abide.
Be Thou our peace along life's dreary pathway;
When shadows deepen, be our strength and guide.
Peace on the earth! We hear the joyful story.
Peace unto all, help us, O Lord, to tell,
That souls may find "God with us," now and ever,
Immanuel! Immanuel!

Julia. A vision of Jesus began to appear before her, not as a babe in the manger—as one thinks of Him at Christmas time; but she saw Him in Gethsemane in agony of soul, His form prostrated on the ground, sweat falling from His brow as great drops of blood. She followed Him to Calvary, and saw Him stagger under the heavy burden of the cross. She beheld Him hang between two malefactors, suffering the cruel death.

She could endure the sight no longer. Casting herself on her knees, she cried for mercy, and that the blood which was shed on the cross might wash her sins away. As she lay pleading, the same voice whispered, "Thou your sins be as scarlet, they shall be as white as snow; tho they be red like crimson, they shall be as wool."

Martha had entered the dining-room, and was arranging the table for dinner. She was chanting in a soft, subdued tone the anthem:

Glory to God in the highest,
And on earth peace,
Good will toward men.

As the sweet notes poured into the room where Julia was, so the sweet peace and

joy poured into her soul; and before she realized it, she leaped to her feet, singing:

Blessed assurance, Jesus is mine!
O, what a foretaste of glory divine!
Heir of salvation, purchase of God,
Born of the Spirit, washed in His blood!

There were sunshine and joy in her heart and soul now. Wiping the tears from her eyes, she looked around. It seemed as if everything had changed. The storm had ceased, and the sun was peeping out between the clouds. She heard the bells and the merry crowd out on the street, and it seemed to her that even they had changed. But the change was in her own heart.

She turned and looked at her Christmas gifts; and before she knew it, she was saying, "Inasmuch as ye did it not to one of the least of these, ye did it not to Me." She began to open the packages one after another. A knock came at the door, and Martha entered, saying:

"Mis' Reynolds, pres'dent of the Missionary Soci'ty, come to ask would you give sompin' for a Christmas tree for poor childrens."

"For poor children!" repeated Julia with joy. Then added: "Martha, tell Mrs. Reynolds to come right in. I am so glad she has come."

Martha wondered, as she turned to go out, what had come over Miss Julia. But when she heard the story Julia told Mrs. Reynolds, she said, "Praise the Lord," and went into the kitchen.

Julia assured Mrs. Reynolds that the Lord had sent her; and she, with her own deep Christian experience, also saw the wonderful work of the Lord.

Through Mrs. Reynolds Julia learned the old woman's name and address; and after her departure, she took the beautiful brooch down to Mr. Martin, the jeweler. Mr. Martin greeted her with a pleasant smile and nod, thinking that now he had a good sale before him. Julia told him her wonderful experience from beginning to end, and, when finished, handed him the brooch. "I must fill up that woman's basket with this," she said.

Mr. Martin had listened to her story with deep interest, then silently he took the brooch and put it back in the case. Taking from the drawer currency twice the amount Julia had paid, he handed it to her.

"I also must help to fill the basket."

—★—

His Boundless Love

AN old soldier walked up and down the streets of Vienna playing a violin to earn his daily bread. After a time his hand became feeble and tremulous, and he could no more make music. One day the old man sat on the curb weeping. A man came along and said:

"My friend, you are too feeble to play; give me your violin."

He took the instrument and began to discourse most exquisite music. People who were passing stopped. A crowd gathered. While the stranger played the violin, the old man held his hat, and into it fell the coins which the enraptured townspeople willingly gave. When the hat was full the stranger said:

"Now put that coin in your pocket, and hold your hat again."

Then the man played more sweetly than he had before, and the tears ran down the faces of the people who listened. When the hat was filled the second time, the violinist dropped the instrument and passed on.

"Who can it be?" the people exclaimed. "Why," said a man in the crowd, "it is Bucher, the greatest of violinists."

And so it was. He just took the old soldier's place, and assumed his poverty, and shouldered his burden, and played his instrument, and earned for him the coin he needed so much.

That is precisely what Jesus did for us. He found us in poverty and distress, and across the broken strings of His own broken heart He struck a strain of infinite music which called forth the plaudits of earth and heaven. He stood in our place. He assumed our poverty. He carried our burden.

—Christian Herald.

SUNSET LIMITED—GRAN DE LUXE

In accordance with announcement made some weeks ago, the Southern Pacific Company, on Tuesday last, reinaugurated its famous "Sunset Limited" service between San Francisco, Los Angeles, and New Orleans, giving the State of California one more splendid train de luxe to connect it with the East. The "Sunset Limited," which represents the very highest type of latter-day railroad construction, will leave San Francisco every Tuesday and Friday, arriving at the Southern metropolis the following Friday or Monday, as the case may be. Coming westward, the train will leave New Orleans every Monday and Thursday, arriving in San Francisco on Thursdays and Sundays. The running time between the two cities is thus shortened twenty-four hours—or one full day.

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A trip to New York City via "Sunset Limited" offers many delights. Whirling across the continent for three days, the traveler lands in New Orleans, "the Carnival Capital of America," and one of the most interesting and captivating cities in the world. After spending as many days as the traveler pleases in the Creole city, he (or she) may board one of the Southern Pacific liners which ply across the Gulf of Mexico and up the Atlantic coast to New York. In this way a delightful break in the otherwise tedious coast-to-coast trip is accomplished. First-class tickets from San Francisco to New York are good on the Southern Pacific vessels.

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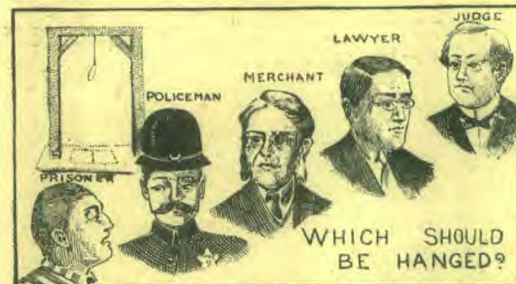
The Emmanuel Children's Home, of Mountain Grove, Missouri, has added a self-supporting department, and will gladly send a beautiful catalog and colored circulars describing and showing over one hundred and eighty Scriptural text wall cards and mottoes retailing at from 5 cents to 25 cents each. Be sure and send your address at once before Christmas. Their line will please every one.

Temperance Brochures

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A brotherly heart-to-heart talk with his tobacco-using friends, by Mr. R. W. Parmele. Some of the questions considered are: Do You Use Tobacco for Moral Benefit? Are You Benefited Mentally? Is Tobacco-Using Beneficial Physically? Does It Pay? Does It Increase Your or Your Neighbor's Happiness?

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The Demons' Council

We quote the following from the first page of this unique document: "And it came to pass that in the process of time Satan called a great council of all his evil angels, and said, 'Who will take the world captive for me, and ensnare the souls and bodies of men? Whoever will do this shall sit next to me in my throne of disgrace, and I alone will be more vile than he.'"

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From "It Doesn't Pay."



From "It Doesn't Pay."



From "It Doesn't Pay."

Our Work and Workers

(Continued from page 12)

Off to the Fields.—Accompanied by Miss Eunice LeMaster, a stenographer and office helper, Elder I. H. Evans and wife sailed from San Francisco Wednesday, November 22, for China, on the Tenyo Maru. Elder Evans is one of the vice-presidents of the General Conference, and in charge of the Asiatic Division. Elder Elbridge Adams and wife, and Mr. Floyd Ashbaugh, under appointment to the Philippines, sailed on the same boat. Elder F. L. Perry, wife, and son sailed from New York Monday, November 20, for South America. He was accompanied by Miss Cassie Wilson, and Elder Henry Meyer, wife, and three children. They are all to engage in mission work in various parts of South America. B. B. Aldrich, wife, and child sailed from New York Wednesday, November 15, for the Canary Islands, off the west coast of North Africa, where they will open a new mission station. They will also provide a place for workers on the Gold Coast, West Africa, for rest and recuperation.

SABBATH, November 4, nineteen souls at Buffalo, New York, were baptized. Over twenty more, who are obeying the Lord, will soon go forward in this ordinance. A German church of fifteen members has been organized at this place. A church was also organized at Troy, on Sabbath, November 18, consisting of thirty-one members.

THE first Norwegian church in the State of Iowa was organized on November 4, at Decorah, with a membership of fifteen. Another new church, consisting of thirteen members, was organized at Shellsburg, on November 18. Two were recently baptized at Davenport.

SIX young persons, all members of one family, were recently baptized at Culbertson, Nebraska. On Sabbath and Sunday, November 4 and 5, a new church building was dedicated at North Platte. This church was dedicated free from debt.

FOUR at Blueford, Illinois, have taken their stand for present truth, and several more are deeply interested. Four persons came over from Orchardville on a recent Sabbath, and received baptism at Blueford.

EIGHTEEN persons were baptized at the close of the camp-meeting at Sanford, Florida, and ten at the close of the meeting for the colored people. A new church was dedicated at Orlando October 14.

SEVENTEEN conversions in Denver, Colorado, are reported, the result of a tent effort conducted at that place. Three have been baptized at Capitol Hill.

FOLLOWING a tent effort at Citronelle, Alabama, eleven took their stand for the message, seven of whom have already united with the church.

ON a recent Sabbath three at Philadelphia, Pennsylvania, were baptized, and united with the First African Church at that place.

THIRTEEN at Melrose, Massachusetts, have recently been baptized, and united with the Sanitarium church at that place.

SEVEN at Wewoka, Oklahoma, have accepted the truth. Baptism was administered to six at Afton, and three at Washington.

DURING the last year and a half about one hundred German persons in Oklahoma were baptized.

THE summer's campaign among the colored people in New York City resulted in seventeen conversions.

TWENTY at Hopewell, Oregon, have been baptized, two at Gravel Ford, and eight more at Portland.

A SABBATH-SCHOOL of forty-five members has been organized at Lufkin, Texas.

FIVE at La Plata, Missouri, have expressed their intention to obey the message.

BAPTISM was recently administered to four souls at Indianapolis, Indiana.

FIVE at Cottage Grove, Oregon, were baptized on a recent Sabbath.

THREE Hollanders at Paterson, New Jersey, have been baptized.

SIX members have been added to the church at Cambridge, Idaho, five by baptism and one on profession of faith.

NINE souls at Ruston, Louisiana, have embraced the truth.

FOUR souls at Butte, Montana, recently received baptism.

TEN at New London, Wisconsin, recently received baptism.

TWELVE at Eureka, California, have accepted the truth.

— ★ ★ —

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PUBLISHED WEEKLY

(Entered Sept. 15, 1904, as second-class matter at the Mountain View, Cal., post-office, under Act of Congress of March 3, 1879.)

Editor Milton C. Wilcox
Associate Editors A. O. Tait
L. A. Reed

Manuscripts should be addressed to the editor. Address all business and make all money-orders, etc., payable to the Signs of the Times, Mountain View, Cal.

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SIGNS OF THE TIMES

MOUNTAIN-VIEW, CAL., DECEMBER 19, 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.

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

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There will be no paper next week.

Our next issue will be dated January 2, 1912.

We call attention to an appeal on page 12 from far-away Pitcairn Island.

We pass Mr. Colcord's article on the Johnston Sunday Bill over till our next issue. It is equally timely then. It deals with principles of eternal import.

We begin in our next issue an interesting and instructive series of articles under the general head, "The Testimony of Jesus," an outgrowth of the study of a portion of Rev. 19:10, "The testimony of Jesus is the spirit of prophecy." It is a much broader theme than the casual reader would suspect. We bespeak for the series a careful reading.

The second chapter of Daniel is so long that the plan of study—"Questioning the Text" compels its division. The interpretation of the dream of the great emperor of Babylon will be given in our next. Some "dreams come from a multitude of business," some from a late supper; but this dream was God-given and divinely interpreted. It is worthy of great study.

As we go to press the news comes of the overwhelming defeat of Socialism in Los Angeles. The women doubtless helped to do it, and the McNamara confessions did their part. Many labor leaders have truly said that the guilt of the McNamaras would be a blow to labor unions, and labor unions and Socialism are in many cases, in the public mind, at least, one. The estimated vote is: Alexander (reformer), 100,000; Harriman (Socialist), 49,000. It is too bad that prohibition was defeated. Where were the women and Christian men?

Attention is called to the beautiful poem on our first page, "Immanuel." We could not use it all there to good advantage. One stanza of it will be found in our Home and Fireside department, where it is used to embellish the story which reached us just in time for this issue.

Talk about the Golden Rule in the settlement of the McNamara case in Los Angeles! The first principles yet have not been touched. The Golden Rule means aggressive unselfishness for the other man, not a barter and trade agreement. The true Christian will carry out the Golden Rule whatever the other fellow does, and it takes a Christian to do it.

The Christmas holiday in its real origin and general use has been of little benefit to humanity. It comes down to us from the idolatrous, gormandizing, licentious Roman Saturnalia, some of the features of which, as the gormandizing and loose merrymaking and gift-giving to those who do not need them, still continue. Some sweet Christian thoughts come into it oftentimes, but they have no easy task to assert themselves. Cut loose from the old customs. Remember the poor, the needy; give to them as Christ gave. In all probability He was not born on that day, but let Him rule in your heart on that day and all others.

Mr. Clarence Darrow says, as reported in the San Francisco Examiner of December 6, "I have for many years given my time and best ability and my life to the cause of labor and the poor." In an adjoining column Frank B. Morrison, secretary of the American Federation of Labor, is cited regarding Darrow's fees as follows: "What was the amount of the fee received by Clarence Darrow?" Morrison was asked. After hesitating over the reply, Morrison said the retainer was \$50,000, with an additional fee for every day spent in court by Darrow. From other reliable sources it was learned that Darrow's agreement with the labor leaders when he accepted the case was that his total fee should not be less than \$100,000."

Please Remember

ACCORDING to our prospectus, we give but fifty papers a year, and this issue is number 50. Our next issue will bear date January 2, 1912. There will be no paper next week.

To the Fathers and Mothers and Teachers and Lovers of the Children: It is not the one spasmodic influence which molds the child; it is not the ephemeral, temporary, irregularly occasional things which shape his character; it is the constant, steady influence day after day, week after week, year after year. He has an individuality. Do not crush it; train it aright. Very early he begins to notice pictures, and wants to hear stories. He should have both, and both should be helpful. There is nothing beyond godly parents which will help more in mind development, in character-building, than a good child's paper, coming to him week by week, year in and year out—his paper, her paper. Our Little Friend is a paper for the children. It is not only safe, but helpful. It has been a blessing to thousands of children every year of its existence, and many who read it when little ones read it still. There is no better paper for the children. Gladden your own child's heart, or the heart of some neglected child or children, by subscribing now for the year to come, and get the beautiful double holiday number. It is only 60 cents a year. Make the child glad fifty-two times in 1912. Do it now. Address, Our Little Friend, Mountain View, California.

We have no greater desire than that our large family of readers, one and all, shall find cheer and joy in this season of the year. But we shall not find it by selfishly seeking it. There is no true, lasting happiness in self-seeking. Would you be happy?—Then speak words of good cheer to the discouraged. Visit the lonely. Help the widow and orphan, not expecting to receive money or gifts. If you will do such things as these the peace and joy of Christ, passing all understanding, will fill your heart full to overflowing. Try it. Decide now.

Revelations in Los Angeles.—We have had in the last few days some striking revelations centering in Los Angeles,—revelations of crime, revelations of low moral standards, revelations of maudlin sympathy with evil-doing, revelations of the cheapness with which human life is held. After spending months to impanel a jury, successful only in part, to pass judgment upon two brothers, each charged with fearful crimes, the two men confess their guilt, each of the crime charged against him. One blew up a building with dynamite and gas, and twenty lives were taken, wives widowed and children orphaned. The other blew up big iron works, and providentially no one was killed. The maximum penalties of the crimes charged are respectively death and twenty years' imprisonment. The leading attorney knew their guilt for months, yet was doing everything to defend the criminals and defeat justice, and induced the criminals to plead guilty only when certainty of conviction was inevitable. Thousands of hard-working union men paid weekly stipends to the extent of \$200,000 to defend these criminals, believing them innocent in the face of overwhelming evidence already revealed. Now they are undeceived. We feel sorry, and it is no wonder they feel bitter. One man kills another in the heat of anger or strength of feud, and is executed for his crime speedily; but here are men who plot destruction of life and property, plot against men who have done them no evil nor would do them any evil; yet we find men defending the worse criminals regardless of the safety of society. Surely such possess a low moral consciousness of sin and crime. One noted Socialist, himself not long ago tried for murder, declares he would not confess that he were guilty. It is predicted that this is only the beginning, that other revelations will involve in the same class of crimes more prominent men. The whole composite moving picture is a fearful one, and it is hard to tell where the unrolling film will end.

God's Watchmen.—In our studies in the prophecy of Daniel, we have found that God had lessons for the king of Babylon to learn, and through the king of Babylon all the other rulers of the earth. Supposing God's watchmen had learned these lessons themselves, had come to understand that it is God who reveals secrets, it is God who lays the foundation of all true education; and suppose these mighty men—priests and bishops and court preachers—had proclaimed to these rulers these mighty truths revealed by Daniel. Would not the history of this world in many cases have been changed? Would not these rulers have listened, and taken to heart the great messages? Would not their kingdoms and States have been molded after different plans if they had but seen the responsibility that rested upon them, and had come to recognize, even as Nebuchadnezzar was brought to recognize—idolater tho he was—that there was One above who was taking account of all their doings? These, reader, are not theories with which we are dealing; they are great eternal facts out of which God would have us learn great and eternal lessons.

Offensive and Repellant.—Judge W. M. Bordwell, who presided in the McNamara trial, has well said that "the notion broached in the Steffens article that the McNamaras, in the commission of the crimes as confessed by them, are 'two heroes,' is offensive to common intelligence and repellant to the conscience of all just men—to say nothing of the abhorrence of the law for such sentiment." No true heroism could plot or plan such a work as the explosion in the Times Building.

We regret to hear that the yacht owned by Dr. W. T. Grenfell in his mission work among the fishermen on the Labrador coast was lost in a storm in the last days of October. We hope some man with overplus of wealth will replace it. He could use his wealth in no better way than to help the good work of Dr. Grenfell. The yacht, Andrew McCosh, was a gift by Princeton University.