

Signs of the Times



A New Creature

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

2 Cor. 5:17.



Out of the mighty unrolling future, big with portent and possibility, a new year bursts upon us. What it shall mean to us in adversity or prosperity, in gain or loss, in trial or ease, in storm or calm, we may not wholly or perhaps at all determine; for we live in a complex and imperfect world beyond our individual control. But what it means to us morally, in character-building, rests with us --- it lies between us and God. He is ever for us --- our Peace, our Life, our Rock of Strength, our Joy. Whatever all these shall avail for us depends upon our choice. May each of our readers so unite with Christ our Lord that every day of the year shall mark progress heavenward, and make them all blessings to those they meet or greet in the upward way.



A New Creation

And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful.

Rev. 21:5.



Question Corner

"IF YE WILL INQUIRE, INQUIRE YE."

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3628—How to Get Religion

Will you please explain how to get religion, and make it plain as can be? I have tried for twenty-five years in all the ways I know. I believe there is a God, and that the Saviour died for our sins, and rose again. I believe He is just, and nothing is impossible with Him. I love Him with all my heart, soul, and mind. What can I do? I am just sick. When I hear His Word I tremble. Yet I am a sinner. It seems to me there is something about it I can not understand.

Inquirer.

It seems to us that "Inquirer" has more real, true religion than she is willing to acknowledge. She declares that she loves the Lord with all her heart and soul and mind. That is all that God asks of us. She declares that she believes that Jesus died for our sins. Well, that "our" includes her, and there is life in that. Then, having faith and having love, why not let faith and love be manifest in willing obedience to all God's precepts? God's law points out our sins, His Spirit impresses upon our heart the force and power and condemnation of that law, not to destroy us, but to show us that we are sinners. (See Rom. 7:7, and other scriptures.) Christ Jesus died to save us from our sins, the sins which the law condemns; and all He asks us to do is to believe, whatever our feelings, whatever the sins of the past, to believe and accept Him as the Saviour from all those sins. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. If we believe that God is "faithful," if we believe that He is "just," we must believe, if we have confessed our sins, that the sins are forgiven, that the unrighteousness is cleansed away. We know the lies which the flesh will tell, and which the devil will seek to have us believe; but God's Word is truer than all our fears, and stronger than all the powers of darkness. Believe, rejoice that it is so, thank God that His Word is true. And now He wants us to go on. He wants the law of "life in Christ Jesus" to make us "free from the law of sin and death" which is in our members. Rom. 8:1-4. And He does this in order that the law might be fulfilled in us who walk not after the flesh but after the Spirit.

The flesh will again clamor for the mastery. It has been master in the past; it wishes to be master again. It will rise up again and again in the endeavor to lord it over us; but by simple faith lay hold of the scripture, "Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus." Rom. 6:11. Take home to your heart by faith this truth: "For sin shall not have dominion over you: for ye are not under law, but under grace." God no longer condemns; He looks upon us with favor. As our members have been yielded to sin in the past, yield them now to righteousness. If our tongue has spoken evil words, let it speak good words. If our eyes have been wont to look upon the things that are evil, turn them, by His grace, to the things that are good and pure and lovely. If our ears have been prone to catch that which is low and base, turn them to Him; let faith attune them to the music of the voice and truth of God; let us listen to Him. If our taste has been perverted so that we love the things which weaken, and destroy, and bring us under bondage to the power of appetite, give these up, and educate our fleshly appetite to love the things that are good.

And so with every sense and every member. We may make blunders in the doing of it; we may make mistakes; we may fail. But the kind Father who has started us in the way, has also told us that, while He writes to us that we sin not, yet "if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." Pray, pray earnestly. Have times when you come before the Father, and tell Him all your needs, all your cares, all your trials, all your sorrows. He has an open, listening ear to all His children, and is never too hurried to hear your prayer.

Read His Word; feed upon it, day by day. Let the Spirit of God transmute it into your life and character. And rejoice in Him. Tell others of His goodness.

You say you tremble when you hear His Word. That is good. Know that that very thing is the evidence of God's love to you, and of your relationship to Him. Here is His own Word for it: "Heaven is My throne, and the earth is My footstool: . . . but to this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at My Word." Isa. 66:1, 2. And

then note the promise that He makes, and that is that joy will come to those that tremble, and those who oppose them shall know shame.

What "Inquirer" seems to need more than all else is to rest in God's promises. There are some people who never lie down to rest. They hold themselves, while they are on their bed; they do not just simply yield themselves to that bed. They seem to feel that the bed itself will not hold them unless they are nerved up and hold themselves tense in some way. What they need to do is to relax. Let "Inquirer" rest right down on the promises of God, just like a child in its mother's arms. Jesus is not afar off; He is near to every one that trusts Him.

3629—Eating Bacon

Is it a sin to eat bacon, in the case of sickness, when the doctor says it is good for tuberculosis?

H. C. B.

By bacon, of course, is meant pork. In the first place God forbade His children's eating swine's flesh. This is shown in Leviticus 11, Deuteronomy 14, and elsewhere. He did not do this arbitrarily. That is, He did not take certain classes of animals that were all equally wholesome food, and set some over on one side as unclean, and the others on the other side as clean. Those that were set aside as unclean were in their very nature unclean. And those that were set aside as clean were much more favorable than the others that were called unclean. It was an abomination to offer the unclean to the Lord. The clean could be offered for sacrifice, and their flesh could be eaten, altho this is not the best food. The Lord showed that by giving His children manna to eat instead of flesh foods, and in the very beginning of man's career upon this earth no flesh was given him.

We can not understand how a doctor could prescribe bacon as good food for tuberculosis. We never heard of any such thing as that before. We have heard of their prescribing meat, or flesh food, in the form of beefsteak, scraped meat, and such foods as that; but the one thing which is usually the first prohibited in case of sickness is pork. It is hard to digest. It does not assimilate readily. The swine has within him potencies of disease, and especially scrofula. It is the testimony of thousands upon thousands who had all sorts of outbreaks humors in their blood, that when they gave up swine's flesh entirely, all those passed away. It is the testimony of many that in the days when they ate swine's flesh a wound would not heal readily; it suppurated. But after giving up swine's flesh, all bruises and wounds healed immediately, "by first intention," as the physicians say; that is, there was no suppuration, no pus, no matter flowed from the wound, or exuded from the sore. Some physicians who have had excellent success in treating tuberculosis cases advise legumes, such as beans, peas, lentils, etc. Others who have had great success advise the use of milk—milk alone, some advise, all that can be eaten, good, fresh cow's milk. And there are remarkable testimonies of its efficacy in the treatment of consumption. These essentials are quite evident in the treatment of the disease: first, that there shall be not too much exercise, only sufficient; secondly, an abundance of fresh air—the same night and day; and thirdly, a superabundance of food, so that the system shall be fed beyond the power of the disease to consume. If we were afflicted as the question indicates, and the doctor told us to eat bacon, we would want to have consultation with another physician.

3630—Praying for the Soul

Please explain 1 Kings 17:21, 22. Elijah seems to have prayed for the breath, or spirit. Eccl. 12:7; 3:19-21.

W. T. K.

The scripture declares that he prayed for the soul. "O Jehovah my God, I pray Thee, let this child's soul come into him again." Verse 17 is a cue to the understanding of it. His sickness was so sore that there was no breath left in him. The breath of life had departed, that which God gave to man in the beginning (Gen. 2:7). Elijah simply prayed that that breath of life, or soul, might be returned again; in other words, that the child might live. He did not pray that an entity—a separate being, one that could exist, and think, and live separate from the body—might come back, but that the life which the child had lost might be restored to that child

again; and God answered. And that is all that the simple narrative teaches; no more, no less. Eccl. 12:7 teaches the same truth, in its reverse,—that when man dies, the spirit goes to God who gave it; in other words, that breath of life which God gave in the beginning (Gen. 2:7) goes back to God when man dies; and when man lives again, that life is returned to him. The whole difficulty lies in treating the soul as an entity in those cases in the Bible where it simply means life.

3631—What God Will Do

What is it that God will do, as given in 1 Thess. 5:24?

D. R. M.

Read the verse previous, in connection with verse 24, as in the American Revised Version: "And the God of peace Himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. Faithful is He that calleth you, who will also do it." The message is to those who live when the Lord shall come. And the Lord is able to save complete at that time all those who trust in Him. See also 1 Cor. 1:7-9: "So that ye come behind in no gift; waiting for the revelation of our Lord Jesus Christ; who shall also confirm you unto the end, that ye be unreprouvable in the day of our Lord Jesus Christ. God is faithful, through whom ye were called into the fellowship of His Son Jesus Christ our Lord." God is faithful to do all that He has promised for His children.

3632—I Will Go to Him, 2 Sam. 12:23

Please explain 2 Sam. 12:23. Does David refer to the resurrection when he says, "I will go to him"?

O. H.

Evidently not. Just as long as the child was alive, David was pleading that he might live; but when the child died and was at rest, he stopped his fasting and weeping. He could not call the child back, but he himself could die and be at rest. Possibly he may have looked forward to the resurrection, when he would be with the child there. But then in that case he would not be going to the child, because the child had not had a resurrection; he would be raised together with the child. He evidently referred to rest, in the sleep of death.

3633—Foreordination

Does Acts 13:48 teach foreordination?

D.

Yes, Bible foreordination. It tells us, "And as the Gentiles heard this, they were glad, and glorified the Word of God; and as many as were ordained to eternal life believed." "The New Testament Critically Emphasized," of Rotherham, renders it, "Now the Gentiles having heard, were rejoicing and glorifying the Word of the Lord, and they believed—as many as had become disposed for age-abiding life." We have not space in the Question Corner to enlarge upon the matter of foreordination, of election. See the tract on Bible Election, "Bible Students' Library," No. 67. Price 2c.



Schedule for Week Ending January 13, 1912

Sunday	January 7	Genesis 11, 12
Monday	" 8	" 13, 14
Tuesday	" 9	" 15, 16, 17
Wednesday	" 10	" 18
Thursday	" 11	" 19
Friday	" 12	" 20, 21
Sabbath	" 13	Psalms 4, 5, 6

Our readings for this week cover a tremendous space, from B.C. 2247, according to Usher's chronology, to B.C. 1872, a period of 19,500 weeks, or 375 years. This period includes men's folly at Babel, perpetuated still; the scattering of humanity; the genealogy of Abraham; God's call to Abram; his sojourn and trials of faith, with constant and remarkable evidences of God's overruling providences. Note the choice by Lot, and the unselfishness of his uncle, and the results. Not to fulness of faith did Abraham at once come. Over and over the lesson came. Are we children of Abraham? Chapter 14, once disputed by the "higher critics," has been abundantly confirmed by archeology.

Sigmas of the Times

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

For Terms, See Page 15
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The Law and the Gospel

By Mrs. E. G. White

THE law and the Gospel can not be separated. In Christ mercy and truth are met together; righteousness and peace have kissed each other. The Gospel has not ignored the obligations due to God by man. The Gospel is the law unfolded, nothing more nor less. It gives no more latitude to sin than does the law. The law points to Christ; Christ points to the law. The Gospel calls men to repentance. Repentance of what?—Of sin. And what is sin?—It is the transgression of the law. Therefore the Gospel calls men from their transgression back to obedience to the law of God. Jesus in His life and death taught the strictest obedience. He died, the just for the unjust, the innocent for the guilty, that the honor of God's law might be preserved, and yet man not utterly perish.

The work of salvation in both the Old and the New Testament dispensation is the same. Christ was the foundation of the whole Jewish economy. The types and shadows under which the Jews worshiped, all pointed forward to the world's Redeemer. It was by faith in a coming Saviour that sinners were saved then. It is through faith in Christ that they are justified to-day.

He Gave Himself in His Son

In giving His Son, God gave Himself, that man might have another trial. If God could have changed His law to meet man in his fallen condition, would He not have done this, and retained His only-begotten Son in heaven?—He certainly would. But because His law was as changeless as His character, He gave His beloved Son, who was above law, and one with Himself, to meet the penalty which His justice demanded.

Satan is working with all his deceptive power to ensnare the world. He would have them believe that this great sacrifice was made in order to abolish God's law. He represents Christ as opposed to the law of God's government in heaven and in earth. But the Sovereign of the world has a law by which to govern His heavenly intelligences and His human family, and the death of His Son fixes the immutability of that law beyond any question. God has no intention of doing away with His great standard of

righteousness. By this standard He can define what a correct character is.

He Did Not Slay the Law

Christ consented to die in the sinner's stead, that man, by a life of obedience, might escape the penalty of the law of God. His death did not make the law of God of none effect; it did not slay the law, lessen its claims, or detract from its sacred dignity. The death of Christ proclaimed the justice of His Father's law in punishing the transgressor, in that He consented to suffer the penalty of the law transgressed Himself, in order to save fallen man from its curse. The

death of God's beloved Son on the cross shows the immutability of the law of God. His death magnifies the law and makes it honorable, and gives evidence to man of its changeless character. From His own divine lips are heard the words, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." The death of Christ justified the claims of the law.

But the doctrine is now largely taught that the Gospel of Christ has made the law of God of no effect; that by "believing" we are released from the necessity of being doers of the Word. But this is the doctrine of the Nicolaitanes, which Christ so unsparingly condemned. To the church of Ephesus He says: "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for My name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate."

The Sinner's Credentials

Those who are teaching this doctrine to-day have much to say in regard to faith and the righteousness of Christ; but they pervert the truth, and make it serve the cause of error. They declare that we have only to believe on Jesus Christ, and that faith is all-sufficient; that the righteousness of Christ is to be the sinner's credentials; that this imputed righteousness fulfils the law for us, and that we are under no obligation to obey the law of God. This class claim that Christ came to save sinners, and that He has saved them. "I am saved," they will repeat over and over again. But are they saved while transgressing the law of Jehovah?—No; for the garments of Christ's righteousness are not a cloak for iniquity. Such teaching is a gross deception, and Christ becomes to these persons a stumbling-block, as He did to the Jews,—to the Jews, because they would not receive Him as their personal Saviour; to these professed believers in Christ, because they separate Christ and the law, and regard faith as a substitute



Van Dyck

"God so loved the world, that He gave His only-begotten Son." That Son so loved the world, that He "gave Himself for us."

for obedience. They separate the Father and the Son, the Saviour of the world. Virtually they teach, both by precept and example, that Christ, by His death, saves men in their transgressions.

It is necessary that every intelligent being shall understand the principles of the law of God. Christ through the apostle James declares, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." These words were spoken this side of the death of Christ; therefore the law was binding upon all at that time.

The Saviour's Voice Protests

The Saviour raised His voice in protest against those who regard the divine commandments with indifference and carelessness. He said, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but who-

soever shall do and teach them, the same shall be called great in the kingdom of heaven." And He also declared, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

Men may talk of freedom, of Gospel liberty. They may assert that they are not in bondage to the law. But the influence of a Gospel hope will not lead the sinner to look upon the salvation of Christ as a matter of free grace, while he continues to live in transgression of the law of God. When the light of truth dawns upon his mind, and he fully understands the requirements of God, and realizes the extent of his transgressions, he will reform his ways, become loyal to God through the strength obtained from his Saviour, and lead a new and purer life. "Whosoever abideth in Him," says John, "sinneth not: whosoever sinneth hath not seen Him, neither known Him."

entials of the plan of salvation is "the testimony of Jesus," which is "the spirit of prophecy." In view of the importance of the theme, may both reader and writer humbly invite the wisdom of that Spirit of which the Master said, "When He, the Spirit of truth, is come, He will guide you into all truth," and "He shall glorify Me: for He shall receive of Mine, and shall show it unto you." John 16:13, 14.

Heaven Chooses the Manner of Witnessing

This world's history has been one continuous court scene, so to speak. All the way down the stream of time, God and His truth have been on trial. As Lowell puts the thought,

Truth forever on the scaffold,
Wrong forever on the throne.

Men have persistently denied the existence of God, and the truthfulness of His Word. Jesus Christ bears the commission of Heaven to prove Jehovah's existence, to verify God's Word, to attest to His truth. He is not only "the faithful and true Witness," but He is the *chief* Witness. "No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, *He hath declared Him.*" John 1:18. And His chosen method of witnessing is by "the spirit of prophecy." How do we know this? Because "He sent and signified it by His angel unto His servant John," that "the testimony of Jesus is the spirit of prophecy."

It is reasonable to suppose that, having all wisdom, and holding the commission of Heaven to take special charge of the unfolding and of the development of the plan of salvation and also of the ultimate complete redemption of the world itself, He chose the best possible medium of giving double assurance for faith in God and in His Word.

It is worthy of our special notice that in the opening paragraphs of the book of Revelation, John informs us that he "bare record of the Word of God, and of the testimony of Jesus Christ" (chapter 1:2), and that he was in the "isle that is called Patmos, for the Word of God, and for the testimony of Jesus Christ," and, while there, he wrote the book of Revelation, which is one of the most wholly prophetic books of the Bible, and is, moreover, "the revelation of Jesus Christ" (verse 1). We again have a corroboration of the fact in our text.

Why Called the "Spirit" of Prophecy?

How do we know that Jesus witnessed through the prophets? We are not left to guess at this fact, nor to assume it. Peter, speaking of the plan of salvation and of the part that the prophets performed in preannouncing it, said, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." 1 Peter 1:10-12.


In the above quotation we are given the reason why "the testimony of Jesus" is

The Testimony of Jesus

By George W. Reaser

I—Jesus Christ as Prophet

The testimony of Jesus is the spirit of prophecy. Rev. 19:10.

OT long ago, the late Arthur T. Pierson, then editor-in-chief of the *Missionary Review of the World*, raised the question in said journal as to the meaning of the inspired words, "The testimony of Jesus is the spirit of prophecy." Doubtless he voiced the mental inquiry of many Bible students. Without reviewing the explanation given by Dr. Pierson, let us undertake to analyze the text, and if the Lord wills, discover its treasured meaning.

To the apostle John, through God's mighty angel, came the words which form the basis of our study.

Analysis of the Text

In analyzing the text, naturally our first inquiry would be, What is the signification of the word "testimony"? The universally accepted definition of the term is, the evidence given by a witness, whether in or out of court. But why is the word employed in connecting the name of Jesus with "the spirit of prophecy"? We discover the answer to this question when we learn that Jehovah says of Jesus, "I have given Him for a witness to the people." Isa. 55:3, 4. From the fact that Jesus is the one, above all others, commissioned of Heaven to bear witness to the people, what titles have been bestowed upon Him? Answer, "The Faithful Witness" and "The Faithful and True Witness." Rev. 1:5 and 3:14. And what did the angel say was His chosen method of witnessing, or bearing "testimony"?—By "the spirit of prophecy."

When Jehovah sent His Son into the world, to "bear witness to the truth," He said in an audible voice, "This is My beloved Son: hear Him." Luke 9:35.

Things Proved by the Testimony of Jesus

What would Jesus be expected to prove and thereby establish in the minds of men, by the spirit of prophecy?

We will find the answer to our query in the character of His mission in coming personally into our world. He said of His

mission, "The Son of Man is come to seek and to save that which was lost." In other words, He came, as a man, into our world to accomplish the plan of salvation. His witnessing by the spirit of prophecy began at the very foundation of the world, and, logically, should prove and establish those things that are absolutely essential to the plan of salvation, and the proof that He supplies must be of such a nature as will appeal to the highest orders of intelligent beings.

Essentials of the Plan of Salvation

Now what are the absolute essentials to a perfect and complete plan of salvation? Doubtless all will concur in the following list as embracing the essentials of the plan of redemption:

First, the eternal existence and universal sovereignty of a Supreme Being, who possesses creative power.

Second, the revelation of a Saviour possessing all power to pay sin's penalty, and to rescue men forever from their fallen condition, and thus from the ravages of death.

Third, a divinely inspired guide, containing a Heaven-sent revelation of the will of the Supreme Being, and a transcript of His perfect character, which guide shall also give faithful warning against all fatal deceptions, and convey a hope of immortality in perfect and ever-secure bliss.

While other details might be mentioned, yet all will agree that no plan of salvation can be complete without these three essentials.

In the plan of salvation which it offers to all members of the human family, the Christian religion boldly claims to possess these essentials. It sets forth Jehovah as the Supreme Being; it announces Jesus of Nazareth as the all-sufficient Saviour of men; it offers the Bible as the revelation of the will of Jehovah, and as the only safe guide-book to an eternal haven of bliss.

The Purpose of the Writer

The definite purpose of these articles is to demonstrate that the strongest evidence Heaven has supplied to establish a firm foundation for intelligent faith in these es-

called "the spirit of prophecy." It was "the Spirit" of Christ which was in the prophets, "which did signify," or testify, "beforehand." Thus it is made clear as to why "the testimony of Jesus" is called "the spirit of prophecy."

Every line, then, of Heaven-sent prophecy, is "the testimony of Jesus," for He was especially commissioned of Heaven to testify, or bear witness, to the world, *through the prophets*.

The Text Made Clear by Paraphrasing

Let us now take a careful mental view of the words of our text, "The testimony of Jesus is the spirit of prophecy." To get their meaning more clearly, we will paraphrase them, and in so doing associate them with the fact that Jesus was "given for a witness to the people," and that He witnesses by foretelling future events through the prophets. We will thus have the whole thought before us in this form: Jesus, who is given as the Witness of Heaven to the children of men, has chosen to bear witness by speaking through the prophets, who were inspired by His Spirit to write the prophecies to which they gave utterance.

The Importance of Prophetic Study

When we consider that when Enoch, Moses, David, Isaiah, and all the holy prophets, opened their lips in prophetic utterances, they spoke "the testimony of Jesus," or were mouthpieces through whom Jesus bore testimony to mankind, how important is the study of prophecy to every Christian, and what weight of interest should attach to such investigation!

Every true minister of the Gospel of Christ will bear witness to the importance of the prophetic portions of God's Word, for without prophecy the plan of salvation can not be established on a basis for intelligent faith. Therefore, the minister who does not preach prophecy, does not give his flock the mightiest evidence of God's existence, nor of the all-important truth that Christ is the true Messiah.

It is to be regretted that many so-called Christians hold that which is really Heaven-sent prophecy in a certain degree of contempt. Some even ridicule the figures and symbols employed in certain of the Bible prophecies. Possibly the degree of prejudice which exists in the minds of many Christians against prophecy, has been occasioned by false interpretations of prophetic statements. Nevertheless, we are assured by Inspiration, in the texts previously quoted, that prophecy, correctly understood, is *the surest and safest possible guide* for the seeker after truth, for it is Jesus' own method of witnessing to the ages.

Heaven Supplies the Basis for Faith

It is written that "without faith it is impossible to please God." But Jehovah does not *exact* faith of any being without *first giving a firm basis for faith*, even such as will stand the closest possible test of the highest order of intelligence, for He is absolutely "just and true" in all of His "ways."

Prophetic Symbols Originate in the Mind of Divinity

It should be remembered that each prophetic symbol originated in the mind of Divinity, and is not the conception of the mind of mortal man.

It is well worth while, in the study and presentation of every prophecy, to note the truths which God designs to have impressed upon the mind by each. One example of this will suffice. In the revealing and interpretation of Nebuchadnezzar's dream, in which the world's history was outlined by a great metallic image, Daniel emphasized the points which God desired to have impressed upon the mind, as follows: "There is a God in heaven that revealeth secrets, and maketh known . . . what shall be in the latter days;" and that all earthly kingdoms will terminate with the setting up of God's everlasting kingdom. Dan. 2:28, 44, 45. Keeping before the mind the fact that each prophecy is designed to substantiate some essential feature of the plan of salvation, and is the "testimony," the witnessing, of Jesus, should effectually undermine all objections to prophecy in the mind of every believer in Christ.

If every minister of the Gospel would preach prophecy as "*the testimony of Je-*

A Prayer for Perfection

By Edson Carpenter

When Thou shalt come in glory, Lord,
And in the clouds of heaven appear,
When o'er earth's wide domain is heard
That trumpet call the dead shall hear,
Waiting and watching may I be;
With joy may I behold Thy face;
With undimmed eyes Thy glory see,
And with Thy people have a place.

O, may I Thy commands obey,
Thy law be treasured in my heart,
And in Thy service spend each day,
Nor from the narrow way depart;
May I retain no cherished sin,
No evil passion rule my will,
But may Thy presence dwell within,
With joy and peace my spirit fill.

O, give me strength my load to bear;
I can not go my way alone.
And may I feel Thy presence near
In night's dark gloom, through ways unknown.
Thou friends may fail, Thou art the same.
To Thee, O Lord, be glory given,
Exalted high be Thy great name,
By all on earth, by all in heaven.

And when that last great day shall come,
And earthly things shall pass away,
And Thou shalt take Thy people home,
To dwell with Thee in fadeless day,
O, grant that I may worthy be,
Robed in Christ's righteousness to stand,
To wear a crown of victory,
And have a place at Thy right hand.

sus," the united effort thus put forth would be a mighty factor in stemming the fearful tide of so-called higher criticism, and consequent infidelity, which threatens to engulf the world in unbelief and final destruction.

Neglect of Prophecy

"While the world in its present condition is aptly described in Scripture as 'this present darkness,' we are not left to grope our way through that darkness." "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.

"Unfortunately for the whole world, this light of prophecy, given for the special purpose of guiding us through the present darkness, is sadly neglected by Christians." "Neglect of the Bible, and particularly of prophecy, directly serves Satan's purposes." "But God's people are waking up to the recognition of this neglect, and are beginning to realize the importance of studying that part of the Word which contains yet unfulfilled prophecy. This awakening is, indeed, one of the many and increasingly numerous signs which indicate the near ap-

proach of that long-expected time of the restitution of all things which God has spoken by the mouth of all His holy prophets since the world began. Dan. 12:4; Acts 3:21."—"The World and Its God," pages 95, 98.

Christ's Chosen Method of Witnessing

Reader, if you were chosen to bear witness to the absolute essentials of the plan of salvation, how would you witness so that all of the combined wisdom and cunning of skepticism could not overthrow your witnessing? Simply telling the story of divine love and of "things unseen" would not suffice. Are you willing to accord to Jesus Christ the right to choose His own medium of witnessing? Prophecy, fulfilled in every minutia, is His pre-eminent method of witnessing,* and it is to-day and forever the most effectual and crushing weapon that Heaven has provided against skepticism, and at the same time the strongest foundation for intelligent faith.

While the gift of prophecy in the church is of priceless value as a guide and in giving instruction, reproof, and warning, and the study of the theme from that view-point is of great importance, yet the special design of these articles is to show the utility of prophecy in foretelling future events: first, that their fulfilment may provide the strongest possible foundation for faith in those things which are essential to the plan of salvation; and second, that God's people may be prepared for the events which decide the eternal destiny of our race.

A Threefold Meaning from the Text

We may get three harmonious thoughts from the expression, "The testimony of Jesus is the spirit of prophecy." First, He witnesses to His church, of God and His truth, and through them to the world, by the spirit of prophecy. Second, the spirit of prophecy witnesses of Him, and proves Him to be the Messiah. Third, the gift of the Holy Spirit, as a divine guide to correct interpretation of prophecy, is a certain manifestation of the spirit of prophecy, as it is written, "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26.

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THE rude, vulgar, and often malicious pictures put forth in the guise of wit and caricature through the daily and Sunday papers, are destroying the artistic sense, if not the kindly instincts, of a whole generation of young people, who are growing to maturity looking upon them as one of the ordinary incidents of life. Carry the abominable things out of the house with the tongs, for the sake of the children.—*Farm Journal*.

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ONE of the simplest and yet one of the mightiest secrets of abiding joy and victory is to never lose sight of Jesus.—*R. A. Torrey*.

*We are not unmindful of the fact that all nature witnesses to the existence of God. Christ, either by His power manifested in creation and in upholding all things, or by His written Word, is the Light "which lighteth every man that cometh into the world," and the Holy Spirit witnesses in the hearts, or minds, of believers. Thus two persons of the Godhead witness to the human family. John 1:9 and Rom. 8:16. The psalmist stated that "the heavens declare the glory of God" (Ps. 19:1); and Paul said that "He left not Himself without witness [even to the heathen], in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." Acts 14:17.

Studies in Daniel

God the Revealer — A Divine Foreview of the Kingdom of Man

(Concluded)



Our last was given the dream of Nebuchadnezzar, its effect upon the king, his efforts to secure its correct interpretation, and the part of God and His prophet in the matter. In this we continue the study, and the numbering as well, and learn the divine explanation.

Questioning the Text

Daniel 2:37-49

7. What did the head represent?

Thou, O king, art king of kings, unto whom the God of heaven hath given the kingdom, the power, and the strength, and the glory; and wheresoever the children of men dwell, the beasts of the field and the birds of the heavens hath He given into thy hand, and hath made thee to rule over them all: thou art the head of gold. Verses 37, 38. Note 7.

8. What power was represented by the breast and arms of silver?

And after thee shall arise another kingdom inferior to thee. Verse 39. Note 8.

9. What did the brass symbolize?

And another third kingdom of brass, which shall bear rule over all the earth. Verse 39. Note 9.

10. What is said of the fourth kingdom?

And the fourth kingdom shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things; and as iron that crusheth all these, shall it break in pieces and crush. Verse 40. Note 10.

11. What change was to take place in the fourth empire, and how was it symbolized?

And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, it shall be a divided kingdom; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest the iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron doth not mingle with clay. Verses 41-43. Note 11.

12. What follows the kingdom of man?

And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that a stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure. Verses 44, 45. Note 12.

13. How did the revelation impress the king?

Then the king Nebuchadnezzar fell upon his face, and worshiped Daniel, and commanded that they should offer an oblation and sweet odors unto him. The king answered unto Daniel, and said, Of a truth your God is the God of gods, and the Lord of kings, and a revealer of secrets, seeing thou hast been able to reveal this secret. Verses 46, 47. Note 13.

14. What was the result to Daniel and his fellows?

Then the king made Daniel great, and gave him many great gifts, and made him to rule over the whole province of Babylon, and to be chief governor over all the wise men of Babylon. And Daniel requested of the king, and he appointed Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel was in the gate of the king. Verses 48, 49. Note 14.

Note and Comment

7. THOU ART THIS HEAD OF GOLD. We need not take time to go into the early history of the Babylonian Empire; in fact there is not space for it in the explanation of this chapter. Suffice to say that the city of Babylon was the center of the oldest world civilization of which we have any account, that is, since the great Noachian Deluge. We read in the 10th chapter of Genesis that Nimrod, the great-grandson of Noah, was the builder of Babylon; and we read in the 11th chapter that the center of that city was a great tower which men called the "Gate of God," but which God called Babel, indicating what all history has demonstrated, that men's ways apart from God inevitably lead to confusion, that altho men may build what seem to them to be gates of God, or openings to futures of felicity and happiness and success, God writes upon them confusion, and inevitable destruction. That early Babylon passed through many vicissitudes. Among the tribal chieftains of those ancient times, and the various kings that ruled over the different cities, there were interminable wars,—Babylon sometimes the great dominant city, and sometimes ruled by others, such as Nineveh. And yet Babylon seems to have been the great center of worship of all the other powers. Even Assyria, in the time of her strength and dominance, seems to have worshiped at Babylon. One historian tells us that the king at Nineveh did not feel that his kingdom was safe until he had laid his crown before great Marduk of Babylon, and received it as from him. There seems good reason to believe that many times the same king that ruled over Nineveh and Assyria, ruled by another name over Babylon. It was but a little while before Nebuchadnezzar's accession to the throne, that Babylon, in conjunction with Media, had thrown off the Assyrian yoke, had swept down through Syria and the provinces on either side, and had even conquered Egypt. Nebuchadnezzar was the greatest king of earth; his empire was

dominant. All others, far and near, bowed to him. Doubtless his thought was, as we shall afterward learn, that Babylon should persist forever, that there would never be any other empire upon the earth. But the prophet tells him that he is but the head of a series of changes which would take place in the kingdom of men.

We would note this, in passing,—that it is not the anatomical parts of the image which represent the various changes which follow; but the changes in government are indicated by changes in metal. The whole image is symbolical. The whole image represents the kingdom of man upon earth. But the different dynasties in the rule of man are represented by the metals. Babylon was the golden kingdom of the Golden Age. Her great temples and palaces were overlaid with gold. Nebuchadnezzar had built more splendidly and with greater elaboration than any ruler before him. He had undertaken the restoration of that ancient tower of Bab-il, the "Gate of God." He had built a wonderful temple to the gods. He had erected for the royal court a magnificent palace, that exceeded in its barbaric splendor anything upon which men had looked. He had brought all the spoils of the various nations which he had conquered to beautify and embellish his capital city. He had built a wall around it fifteen miles on each side, eighty-seven feet thick, with great bronze gates at the end of each of the avenues, or streets; and around this mighty city was a moat filled with water from the Euphrates River, that ran through the city, rendering it almost invulnerable to any enemy which might in those days attack it. Two other great walls separated the interior of the city from the Euphrates River, so that no attack could be made from the river itself. Besides these temples, Nebuchadnezzar built great hanging gardens, one of the seven wonders of the world. Story above story they rose, covered with plants, flowers, and trees from the mountains of Media, to cheer the heart of Nebuchadnezzar's bride, Amyitis, the Median princess. Truly it was "Babylon, the glory of kingdoms, and the beauty of the Chaldees' excellency." And Nebuchadnezzar, as the king, represented that kingdom. Into his hand God had given the empires of earth. (See also Jer. 27:5-8.)

8. "AFTER THEE." Nebuchadnezzar's kingdom was not to last forever. After him there should arise another kingdom, not inferior in strength, because it overthrew the Babylonian kingdom, but inferior in wealth, in magnificence. In B.C. 538 the Babylonian kingdom passed away. Its glorious career under Nebuchadnezzar had been very brief indeed. His descendants that followed him seemed to lack in all the essential characteristics that make great rulers. Nebuchadnezzar reigned forty-two years, six months. He left the crown to his son, Evil-Merodach, who after a short reign of three years was murdered by his brother-in-law, Nergal-sharezer. His son who succeeded him was a mere boy, and was murdered after a brief reign of four months, by name Laborosoarchod. Following him Nabonidus came to the throne, sometimes given as Nabonadius, sometimes Nabu-nahid. His reign lasted seventeen years and five months. There was associated with him the last three years of his reign Belshazzar, or Belsharuzar, the Babylonian kingdom passing away B.C. 538, succeeded by the Medo-Persians under Cyrus. Persia continued to B.C. 331, when it yielded to Grecia.

9. ANOTHER (THIRD) KINGDOM OF BRASS. We call the reader's attention again to the fact that it is not the thighs as anatomical parts, which represent the kingdom



that followed Medo-Persia or Grecia, but the metal — brass — inferior to the Babylonian and Persian kingdoms in glory and unity, magnificence and splendor, but superior in strength. The Grecian Empire came to power under Alexander the Great in B.C. 331, losing its dominion gradually to Rome.

10. THE FOURTH KINGDOM. The great world empire which succeeded Grecia is known to all students of history, and that was Rome, known as "the iron monarchy of Rome," ponderous, cruel, crushing in its might. All the kingdoms of earth known or of worth were subdued by it. It was a saying in the Roman Empire that all roads led to Rome; it became so in the world, and over these roads were brought the kings and rulers of subdued and conquered kingdoms to grace the triumphs of the Roman conqueror. This kingdom is represented by the remaining parts of the great metallic image. It has been stated that the two legs represented Eastern and Western Rome; but if this were the case, Rome ought to have been divided in the beginning, because the leg begins at the knee. And according to the same principles of interpretation, the two arms would represent Media and Persia. The brass part of the image begins as a unit and divides into two, but this does not correspond with Grecia, which began as a unit and divided into four. The whole thing is very simple, if we will bear in mind that the image itself represented the kingdom of man, and the various empires are represented by the metals; and Rome is represented by the iron.

11. PART OF POTTERS' CLAY AND PART OF IRON. Division came into this strong iron kingdom in the latter years of its history. It began as one. Iron can be welded together; and as long as the kingdom was of iron, imperial, it could be held as one. But the prophet sees another element enter into it a little later; clay is intermingled with the iron. Iron and clay can not be united, amalgamated, welded, or mixed. Democracy, the rule of the people, had broken through the imperial idea of absolute crushing unity of the world empire. The Northern barbarians swept down upon the mistress of the world. Phrased in the old poem,

Rome, for an empire far renowned,
Tramples on a thousand States.
Soon her pride shall kiss the ground;
Hark! the Gaul is at her gates.

But note that it is not the toes, as has been stated, which indicate the division of the kingdom. Nowhere are we told that there are TEN toes. Toes are simply mentioned because they are a part of the great image of man, just as the feet are mentioned, just as the other parts are mentioned. The empire proceeds onward from the head to the end, and the toes are at the end. But the division is indicated by the intermingling of the iron and the clay. Note the express language: "And AS the toes of the feet were part of iron, and part of clay, SO the kingdom shall be partly strong, and partly broken. And WHEREAS thou sawest the IRON MIXED with MIRY CLAY, they shall mingle themselves with the seed of men; but they shall NOT CLEAVE one to another, even as iron doth not mingle with clay."

Between the years A.D. 351 and 476 Rome was broken to pieces. At that later period there existed just ten kingdoms, but this division is indicated by the intermingling of the two substances which would not unite. Men have tried to unite them. Charlemagne dreamed of a great empire which would be one; Napoleon dreamed of a great empire which would be united under his sway; but as has been remarked, one line of God's prophetic Word is stronger than all the schemes of men. "He removeth kings, and setteth up kings." "The Most High ruleth in the kingdom of men," and He had said that that should be a divided kingdom even to the end, and a divided kingdom shall it remain.

12. THE DAYS OF THOSE KINGS. But the kingdom does not last forever. The human image had an end, even as it had a beginning. The kingdom which that image symbolized, had a beginning; it will also have an end. But it will be succeeded by no other human kingdom. In the days of that divided kingdom — in the very last days of that divided kingdom — shall the God of heaven set up a kingdom that shall never be destroyed. That is not likened to an image; it is likened to the enduring rock. It shall remain throughout all eternity. It shall not be left to other peoples. The heirs of God's kingdom are immortals; they will not see their highest built hopes swept away by a cruel conqueror; they will not see the city of their kingdom overturned as was Babylon. They will not see fathers, or husbands, or sons, or daughters carried away into ignominious captivity. They will not see those in whom they had hoped, buried forever from sight, or turned to ashes by the funeral pyre. In that kingdom of God there shall be no death, no sickness, no pain, no sorrow. Even as the King shall reign forever and ever, so the subjects of the kingdom shall reign with a life paralleling with His. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom." Dan. 7:27.

That kingdom does not come by the conversion of the nations of the world. It does not come through political means; it does not come through law. Christ is gathering out subjects for His kingdom now. He is taking the fittest from this world to survive death and the grave. And those fittest to survive in His kingdom are those who are in harmony with the law of life. "Thy people shall be all righteous," and because they are righteous and are in harmony with the law of life (for righteousness is life), they shall endure forever. All these other kingdoms passed away because they were living contrary to the law of life, and righteousness perverted is sin, and life perverted is death. But those who are preserved for the kingdom of Christ, when all other earthly

kingdoms are swept away, are those who are in harmony with the great law of His life. They have found the way in Him, and "in the way of righteousness is life; and in the pathway thereof there is no death."

13. THEN THE KING (Nebuchadnezzar) fell upon his face, and worshiped Daniel — offered him honors — yea, divine honors, which, tho we are not so told, we are sure the prophet repudiated, even as he had already done, stating that it was not through his wisdom or might that this came, but because of God's goodness. But the king acknowledges just what God desired that he should acknowledge, — that **GOD IS THE REVEALER**. All the future is open before Him. That is one of the characteristics of Deity; "I am God, and there is none else; I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done." Isa. 46:9, 10. And as Daniel declared before he had told the vision, "There is a God in heaven that revealeth secrets," Nebuchadnezzar after hearing the dream and its interpretation declares, "Of a truth your God is the God of gods, and the Lord of kings, and a revealer of secrets."

14. THEN THE KING, quaintly our scripture declares, made Daniel great — that is, from the world standpoint. He made him no greater than he was by any honor which he paid him. In the eyes of his subjects he did, in the sight of God he did not. God had made Daniel great before this, by placing within him His own Spirit; but Nebuchadnezzar had bestowed upon him great honor, and because of Daniel he honored also his three companions, Shadrach, Meshach, and Abed-nego. There seems to have been a division of the affairs of Babylon, over which these three men were placed; but Daniel stood as the prime minister at the king's court.

This was the second lesson which God gave Nebuchadnezzar, the great king of Babylon, and one of the greatest of earth's rulers. He would have the rulers of earth learn both these lessons now: **THAT THE ONLY TRUE EDUCATION IS THAT OF GOD, THAT THE ONLY TRUE REVEALER OF THE FUTURE IS GOD'S PROPHETIC WORD.**

Our Bible Reading

The Law of God — What It Is

1. What is God's law?

It is the expression of His will — summarily embodied in the Ten Commandments.

2. Does the Lord call the Ten Commandments a law?

And the Lord said unto Moses, Come up to Me into the mount, and be there: and I will give thee tables of stone, and A LAW, and commandments which I HAVE WRITTEN; that thou mayest teach them. Ex. 24:12.

And He wrote on the tables . . . the TEN COMMANDMENTS, which the Lord SPAKE unto you. Deut. 10:4.

3. Was the moral law complete, or did He add thereto?

These words the LORD SPAKE unto all your assembly in the mount . . . with a great voice: and He ADDED NO MORE. And He wrote them in two tables of stone. Deut. 5:22.

Which voice they that heard entreated that the word should not be SPOKEN to them any more. Heb. 12:19.

4. What, then, is the nature of this law?

The law of the Lord is perfect, converting the soul. Ps. 19:7.

5. How does law have to do with one's conversion?

Whosoever committeth sin transgresseth also

the law: for sin is the transgression of the law. 1 John 3:4.

6. What coöperates with the law in convicting the sinner?

And when He [the Holy Spirit] is come, He will REPROVE . . . of SIN. John 16:8.

7. Why is the perfect law of liberty compared to a mirror?

For if any be a hearer of the Word, and not a doer, he is like unto a man BEHOLDING HIS NATURAL FACE IN A GLASS: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But WHOSO LOOKETH INTO THE PERFECT LAW OF LIBERTY, and CONTINUETH THEREIN, he being not a forgetful hearer, but a DOER of the work, THIS MAN SHALL BE BLESSED IN HIS DEED. James 1:23-25.

Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. Rom. 7:7.

NOTE.—As a mirror points out soot on the face, so God's law (mirror) points out sin (soul tarnish). The Holy Spirit convicts, and Christ is the open fountain from which cometh cleansing.

In that day there shall be a FOUNTAIN OPENED . . . for sin and for uncleanness. Zech. 13:1.

If we confess our sins, He is faithful and

just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John 1:9.

8. Will all men finally have to reckon with God's law of liberty?

For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty. James 2:10-12.

H. W. COTTRELL.

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Truth

By H. D. Helgesen

God, the Creator of the universe, is a Spirit, and is everywhere. Heaven is a spiritual place, prepared by God for righteous souls. Its location is not known. A soul is that part of a human being which is immortal and never dies. When the body ceases to exist the righteous soul goes to heaven, the wicked soul goes to hell. Hell is a place prepared for the devil and his angels and all wicked people. Its location is not known. Satan is an evil spirit.

Christ is the Son of God. He was crucified and resurrected, and eventually returned to heaven, whence He will some day come to this earth for the purpose of reuniting the soul and body. He will at this time pass judgment on those who have lived on earth, and reward all according to the deeds done in the body, the righteous inheriting a mansion somewhere in the sky, while the wicked are doomed to everlasting torment somewhere in a fiery pit.



HE foregoing and many other equally contradictory ideas form the basis of the majority of the religious doctrines and teachings advanced in this day of modern ologies and isms.

It is really remarkable how people can live in such error for an indefinite length of time, believing with all their heart, and at the same time not knowing what they believe. How ridiculous to think that a person should receive his reward at the time of death, and then, as is generally supposed, the soul, after it has been in heaven perhaps for thousands of years, be reunited with the resurrected body and judged. It would be just as reasonable to send an accused man to the penitentiary for a term of years before giving him a trial.

Is it any wonder that we have lukewarm Christians and crumbling church organizations having "a form of godliness, but denying the power thereof"?

Incredulous and Doubting

The world of to-day is an incredulous, doubting, and skeptical world at best, and it demands something more sound, reasonable, and simple, based on positive evidence, and within their scope of comprehension.

The world is hungry for the message of truth. People have tired of listening to fanciful theories and pretty fairy tales, and are eagerly grasping at each new ray of light, hoping to find something substantial which will serve to dispel the veil or shroud of mystery which hangs over the question of eternal life.

Living the Christ life is in reality a regeneration and a putting on of the new man, and we are taught that a great change must take place. "Things once loved are now hated," etc. In some inconceivable way, however, but for reasons of which there are not a few, and which are very apparent, Christianity has become hidden or obscured

in the advent of religion — religions of every conceivable description, and which will permit of laxity and looseness of morality beyond belief; religions which act as a cloak or shield for the hypocritical degenerates who are endeavoring to convince themselves that a crown of righteousness is awaiting them, and who feel safe from the reproach of their fellow men, because their names and characters are in the keeping of the church records and influence, for which they grudgingly pay whatever the poorly paid preacher can beg from them.

He Spoke with Authority

Some of Christ's most bitter enemies are quoted as saying He spoke as one having authority; which is to say, "There is no room for doubt or argument." He spoke facts; and facts are truth; and where there is truth, there must be positive, absolute,

The Nativity of Christ

By T. E. Morgensen

Out on the hills near Bethlehem,
The shepherds watched their flocks by night,
When suddenly appeared to them
A strange, a wondrous sight.

The angel of the Lord came down
To tell them of the Saviour's birth,
While glory from the Lord shone round,
Enlightening the earth.

While in a far-off Eastern land
The magi watched the stars by night,
In starry skies appeared a grand,
A strange, a wondrous sight —

A luminary brighter far
Than e'er before appeared to them.
They followed this inviting star,
And came to Bethlehem.

The shepherds hastened to the place,
And found the Babe, as they were told.
The magi, too, increased their pace,
Brought frankincense and gold.

They poured their treasures at His feet,
And worshiped Him, the Son of Man,
The Son of God, who should complete
Salvation's entire plan.

And even all the hosts of heaven
Sang praises to the God above
For this great gift He now had given
Of everlasting love.

On earth be peace, good will to man,
Re-echoed from unnumbered tongues.
Praise God again, and yet again.
Praise Him in holy songs.
Tygh Valley, Oregon.

and unquestionable knowledge. That knowledge Christ possessed, and gave to all who were willing to accept.

Man, with all his God-given advantages, who should be, above all else, the one to remain true to God, and thus retain the positive knowledge, has so far departed from the true teachings of the Almighty, and given ear to the traditions of men, that the churches of to-day are separated from each other and from God by an ever-widening gulf of hypocrisy and unbelief.

Nature Remains True

As if protesting against all the discordant strife of humanity, nature remains true. The seasons follow each other the same year after year through the ages. After the winter's chilling blasts, comes the refreshing springtime; and true to their instincts, the beautiful flowers and grass peep shyly as it were from their place of retreat and slumber; and soon old mother earth, the home of man, is richly festooned with the

grandeurs of the original Garden of Eden. The birds also, inspired by the beauty of the surroundings, sing the songs they were taught to sing ages ago, at the time of creation.

Amid all the resplendent glories in nature's realm, all is peaceful serenity and unity, where everything moves with that symmetry and harmony of spirit which mark the existence of truth, until man, in his dissatisfied condition of unrest and rebellion against order, unity of purpose, and all that serves to bring harmony and good-fellowship into the world, looms on the horizon as a storm or squall is sometimes seen approaching on a quiet body of water, destroying the calm and tranquil order of things, and marring the beauty of the picture.

The Crowds Ready to Follow

There are many religions in the land to-day, and new classes and factions are continually springing up; and no matter how inconsistent or radical the newly introduced ideas may be, there is always a herd of people who are ready and anxious, seemingly, to be deceived and led "as the horse, or as the mule, which have no understanding."

The Master said, however, "Heaven and earth shall pass away, but My words shall not pass away." Truth can not perish. To-day the breach in the wall is being repaired, and God's truth in the form of the great threefold message is being heralded to the uttermost parts of the world by the remnant church, and the way being prepared for the great and final closing events, and the triumphant return of Christ, the Author of truth and life everlasting.

The crying need of the world to-day is for light. God has placed the great and solemn responsibility of satisfying and filling that need, upon His faithful commandment-keeping children. The harvest is great, and the reapers few; but by divine power, the search-light of truth is penetrating the darkened recesses of men's hearts, and illuminating their conception of God's great plan of salvation in all its beautiful simplicity.

Let us work while it is yet day. The night cometh, when no man can work.

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Lincoln's Faith in Prayer

THE faith and power in prayer of Abraham Lincoln were illustrated by a personal reminiscence which Gen. Daniel E. Sickles gave in Plymouth Church, Brooklyn, recently. President Lincoln visited General Sickles in the military hospital in Washington to which the general had been carried with one chance in five hundred to live, after a bullet at Gettysburg had shattered his right leg.

"Sickles, I couldn't help coming to see you as soon as I heard of your arrival," President Lincoln said. "I never prayed so fervently for anything in my life as for success for our arms at Gettysburg. As I prayed, a feeling of peace came over me, and I rose sure of victory, for I knew that God had answered 'Yes' to me and would be with us on the field. Now, I am in prophetic mood. The doctors say you have one chance in five hundred to recover. I say you will get over this trouble, that you will outlive the war, and will be able to serve your country in years to come."—*Selected.*



The "Holy Roman Empire" in Embryo

By A. O. Tait



IN the last issue of this paper we considered some of the evidences which show that the "Holy Roman Empire" was a matter of prophecy. The "Holy Empire" existed in the minds of men all through the Middle Ages, and was essentially an empire of this world. Consequently it could not have been an empire of God's own choosing. But nevertheless, as was shown last week, it was predicted in the prophecy of the "falling away," and of the rise of that power that would attempt to exercise the prerogatives of God upon earth.

The Bible has taught all through the ages, both in the old dispensation and in the new, that the kingdom of God during this earth's reign of sin would be a spiritual kingdom, in which all who would accept the principles of the divine Master, and through His power become like Him in character, would be subjects. But notwithstanding the clear statements of the Word of God, there have always been those who would persist in believing and teaching that the kingdom of God was a temporal kingdom, founded upon force and pertaining to this world.

The establishing of the kingdom of ancient Israel was not according to God's plan. The Israelites demanded a king, so that they might be like the nations around them; but the Lord told Samuel that in making this demand, they had not rejected the prophet, but had rejected God Himself. 1 Sam. 8: 5-7. Thus the establishing of the kingdom of ancient Israel, to which so many have pointed as being a part of the plan of God, is shown to be without question an act of apostasy on the part of that great nation. But then, as now, the Lord was kind to the erring, and sought to gather out of the great chaos of apostasy individuals, here and there, who would accept His spiritual and divine teaching, and follow Him.

When Christ was here upon earth He taught, as was shown in our last article, that His kingdom was not of this world. Yet despite His personal teaching, we read, "Jesus therefore perceiving that they were about to come and take Him by force, to make Him king, withdrew again into the mountain Himself alone." John 6: 15. And just before His ascension, the disciples "asked of Him, saying, Lord, wilt Thou at this time restore again the kingdom to Israel?"

Thus it was not until Christ Himself had ascended in person, and the minds of the early disciples were fully illuminated by the mighty descent of the promised Spirit, that they saw the spirituality of the kingdom of Christ, and that it would be established, as is being shown in the studies in Daniel in another department of this paper, upon the utter destruction of all earthly kingdoms at the second coming of Christ. And while the early disciples stood true and loyal to God, the true doctrine of the spiritual kingdom of Christ upon this earth was held in its purity. But when the "falling away" came, and the church began to lose her correct doctrine and power, then she began

to seek for earthly help; she began to rely upon the carnal sword instead of the Spirit and power of God. The Word of God was lost sight of, and the decrees of councils and the teachings of men were made to take the place of the pure utterances of Jehovah. And but a little more than three centuries had elapsed when we had what history has styled "the first Christian emperor."

The old doctrine that the emperor of Rome was the pontifex maximus, or the high priest of the religion of the empire, as well as the head of the civil State, began to find its way into the theories of the nominal Christian church. All through the dissensions, apostasies, and wars of the early centuries of the Christian era, the church and the State were courting each other, and the teaching was gaining ground more and more strongly that the church must have the protection of the civil power in order to overthrow heresy and to do its appointed work. Finally there was established what was known for a thousand years as the "Holy Roman Empire." "Strictly speaking, it is from the year 800 A.D., when a king of

"saints" that had died. The Mohammedans turned all the furies of their fanatical zeal to the work of crushing the "idolaters," as they termed those who had assumed the name of Christian, and who had filled their places of worship with images of dead "saints" through whom they sought to approach the heavenly Father. Through appealing to the basest passions, and by permitting the most wholesale plundering, these Saracenic hordes were encouraged to sweep up from Arabia and Egypt, as expressed in the symbolic language of the Apocalypse, like swarms of "locusts." Invasion followed invasion, and thousands upon thousands of the professing Christians were slaughtered, the images in their churches were broken to pieces and cast out, and the buildings themselves were transformed into mosques. Said Mohammed:

The sword is the key of heaven and of hell. A drop of blood shed in the cause of God, a night spent in arms, is more avail than two months of fasting or prayer. Whosoever falls in battle, his sins are forgiven. At the day of judgment his wounds shall be resplendent as vermilion and odoriferous as musk; and the loss of his limbs shall be supplied by the wings of angels and cherubim.

Commenting on the foregoing promises of Mohammed, Gibbon says:

The intrepid souls of the Arabs were fired with enthusiasm. The picture of the invisible world was strongly painted on their imagination; and the death which they had always despised became an object of hope and desire. . . . The first companions of Mohammed advanced to battle with a fearless confidence. There is no danger where there is no chance. They were ordained to perish in their beds, or they were safe and invulnerable amidst the darts of the enemy.

The teaching of Mohammed had filled his followers with an inflamed zeal and fanaticism, and the object was placed before them of ridding the earth of the image-worshippers, or idolaters, as the professed Christians were called. And it looked for a time as if they would be successful in doing it. But when it would seem that Mohammedanism would sweep away all of what passed for Christianity, then it was that the mighty Charlemagne arose to do his mighty deeds.

His grandfather, Charles Martel, had done much to open the way for his work; his father, Pepin, had done still more; but Charlemagne himself did the master-stroke that formed the embryo of the "Holy Roman Empire," sentiments in favor of which had been growing in the minds of men for the past several centuries.

To note the influence and results of this "Holy Empire" that was thus formed will have to be reserved for next week.

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A DISAPPOINTMENT, a contradiction, a harsh word, an annoyance, a wrong received and endured as in His presence, is worth more than a long prayer; and we do not lose time if we bear its loss with gentleness and patience, provided the loss was inevitable, and was not caused by our own fault.— *Christian Herald*.

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THE English Bible—a book which if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power.— *Macaulay*.

Freely Give

By Flora E. Warren

Freely ye have received, freely give.
Matt. 10:8.

He who would sail Love's endless sea,
Each hour must drink Love's waters free.
Reach, then, the draft for other's need;
Be swift to hear the thirsty plead;
Ever the sinking in Time's wave
Rescue—and tell Love's power to save;
Tell them Love's Captain loves in word
and deed.

the Franks was crowned emperor of the Romans by Pope Leo III, that the beginning of the Holy Roman Empire must be dated."— *Bryce's "Holy Roman Empire,"* edition of 1907, pages 2, 3.

In the foregoing quotation, the "king of the Franks" referred to, was Charles the Great, or Charlemagne. Speaking of Charlemagne, Archbishop Trench calls him the "mightiest man whom the Middle Ages produced," and he further adds:

King of the Franks, by which we do not mean king of the French, for Germany had very much the largest part in him, while Aachen (Aix-la-Chapelle) and not Paris was the capital of his dominions, he had carried his victorious arms as far as to the Eider on the north of Europe, to Pomerania on the east, far into Hungary, to the river Theiss, on the south. All which the Lombards owned he had not very long before added to his dominions; while in Spain, despite of one severe but isolated check, which romance has made more of than history would warrant, he had driven back the Arabs beyond the Ebro.— *Trench's "Medieval Church History,"* page 83.

When Charlemagne was crowned the emperor of the Romans on Christmas Day in the year 800, he was recognized not merely as the head of the State, he was the civil arm of the "Holy Empire" that had long been a dream in the minds of men, but was now enacted into fact.

For nearly two hundred years the followers of Mohammed had been the scourge of Christendom. The apostasy that had come in had filled the churches of the time with images of Mary, the apostles, and other



THE OUTLOOK

"Watchman,
what of
the night?"

An Eventful and Ominous Year

THE year 1911 was in many respects one of the most eventful and ominous of modern times. It marked a turbulent high tide of unrest in almost every field of activity.

Speaking of the unsettled condition of the world, a despatch from London in September of that year said the following:

To-day's news gathered from all parts of the Old World tells of socialistic uprisings, food riots, general strikes, wars or preparations for war, in every important country in Europe with the exception of Holland, Sweden, and Switzerland. A careful analysis of the situation in each of the countries which are now taking part in a general movement of unrest such as Europe has not before experienced in the present generation, reveals the fact that in every case Socialist agitation of a revolt against the fast increasing cost of living, is at the bottom of the disturbance.

A month earlier "Leslie's Illustrated Weekly" reviewed the condition in the world in the following striking paragraphs:

The world seems to be upset. Agitation, unrest, and distrust prevail. Kingdoms are being uprooted, monarchies undermined, while rankest Socialism seeks its day.

Great labor disturbances with loss of life are chronicled on both sides of the ocean. Bombs and dynamite do their fearful work.

Lynchings, north and south, of innocent and guilty, are reported. Mobs gather at slightest provocation and defy the authorities. Rioters, young and old, desecrate the Sabbath. Peaceful excursionists are insulted in our cities by young toughs and rowdies of both sexes.

The divorce courts are working overtime, and young women parade the streets in costumes that the chorus girls of the stage have made notorious, ridiculous, and indecent. Chorus girls are on every street in flimsy, clinging garments, and the white slave traffic increases by leaps and bounds.

Legislative bodies are debauched by demagogues, and rankest municipal corruption is wide-spread. The prosperity of the country is overlooked, while upstart "uplifters" clamor to be heard, and climb for every office in sight.

The blazing sun consumes the crops, and the water supplies of cities great and small are threatened. Rain refuses to fall, and vegetation is parched.

The theaters are crowded, while the pews of the churches are empty, and religion is at the lowest ebb.

Under what sign of the zodiac are we living?

But God reigns, and the world will still survive.

When the year was almost spent the "Wall Street Journal" expressed itself in regard to the situation as follows:

We are going through just such another period of unrest as that of 1848. Labor troubles have never assumed such formidable dimensions as in



The young sultan of Persia, Ahmed Shah, from a recent photograph—the tiny monarch who doubtless would be glad to be rid of his throne, and play and act like other boys, but whose very kingdom is in a critical position just now, between Russia and other powers. Russia demands the dismissal of the American who is putting her finances in order. Among other things, the energetic young man has brought Russians to time, and demanded of them what was due from them to the Persian government. Persia refuses to dismiss Mr. Shuster. What the outcome will be is difficult to say.

the recent past in England and France. Germany is afraid of her own citizens, so rapid is the spread of social democracy in that country. Of the conditions of the Iberian peninsula it is needless to speak. Old established monarchies are trembling, and the hour is thunderous with the reverberant shaking of thrones.

The foregoing paragraphs present the situation as it actually exists in the world from the view-point of various writers, but all are unanimous in showing that the entire world is hanging on the brink of an indescribable revolution. Some of the world events that have occasioned such statements as are found in the foregoing paragraphs may be mentioned:

The Field of Labor and Capital

In the field of labor and capital there has been perhaps no other year in the history of the world when there were such unsettled conditions and such wide-spread unrest and rioting. England had its great strike, which was compared to an actual civil war because of the strong military force that had to be called out to suppress the rioting. Portugal and Spain had similar labor riots, altho not so strong, perhaps, as the one in England. There were bread riots in France and in Austria. There were labor disturbances in Germany, and even far-off Japan has begun to feel the impulses of the Socialist movements that claim to be working for the betterment of humanity, but which so frequently result in warlike clashes between the laborer and the capitalist.

In our own country a strike was declared, and a most bitter struggle was threatened. The sudden and complete exposing of the great dynamite conspiracy through the confession of the McNamara brothers seems for the present to have quieted the apprehensions in regard to any immediate difficulties between capital and labor in this country; but incidentally this confession shows the determined and bitter struggle that is on between the men of wealth and the men of brawn. And while the course of the struggle may be changed by this confession, the bitter fight will go on just the same, because we must reckon with strong convictions on both sides of the controversy, even tho these convictions in many instances are based upon the strongest sentiments of selfishness.

War Among the Nations

Early in the year Diaz was driven from Mexico by the revolutionary forces, and Madero was placed at the head of the affairs of State. But the turbulence has gone on, and the end is not yet. War was declared on Turkey by Italy. This war is still in progress. The revolution in China has been bitterly waged, and the outcome is not yet fully known.

And then, in addition to these actual wars that have been in progress, Germany and France have bitterly quarreled, and for a



These pictures tell us a graphic story of what dynamite has been doing in different parts of the country. The one on the right is the wreck of Albert Von Spreckelson's planing-mill, North Street and Highland Avenue, Indianapolis, blown up at midnight, October 22, 1909. The one on the left is the wreckage of the Indianapolis new library building, blown up by the dynamiters; also mentioned in Detective Burps's statement.

number of months it was feared that there would be an actual outbreak. England and Germany, who have been quarreling for the last two or three years, have not fully settled their difficulties. Russia and Persia have been in a quarrel, troops were mobilized, and war may yet be declared. Conditions in India were so very much unsettled that some of his best advisers requested King George to refrain from his journey to that part of his realm to be crowned as emperor.

And while these greater disturbances have been in progress, many minor ones that the reader will readily call to mind have agitated and disturbed different localities.

Preparation for War

During the past year a new implement of warfare has made marvelous strides toward perfection. The aeroplane has come to be an established fact, and one nation after another is providing itself with these fleets that sail the skies. And while early in the year Mr. Carnegie was much lauded throughout the world for his donation of ten millions toward the peace movement, yet the various nations of the earth have laid down one of the great Dreadnought battle-ships on an average of about every ten days; and while there was ten millions of money given by Mr. Carnegie for peace, the nations have spent over seventy times that much, or seven hundred millions, on their battle-ships. Thus there is much peace talk, but the preparations are all for war.

In the Religious World

Mighty movements are also working strongly in the religious world. The strongest of these movements is that toward a great world federation of the various religious bodies, so that their combined influence can be brought to bear upon the civil power to compel what they believe proper reforms. Many of these reforms in themselves are good; but the religious despotism that they will establish in seeking to promote these reforms, will simply be a repetition of the history of the past. There has never been a religious despotism but what has been a mighty persecuting power. A number of notable conventions during the year have been held, the central theme of which seemed to be to turn the minds of men toward this great federation movement. The Methodists had a meeting for the purpose of combining the various orders of Methodists into one church, and their speakers also expressed themselves in favor of having all religious bodies united in one great federation. The convention of the followers of Alexander Campbell that met in Portland had for its central theme the uniting of all religious bodies, not excepting the Catholics. The Good Citizen Movement had a convention in Chicago, and one of its great thoughts is to com-

bine the religious sentiment of the world in favor of certain reforms.

Then there has come to the front, and perhaps is attracting the most attention of anything just now, the "Men and Religion Forward Movement."

But standing out above all of these movements, and destined in the end to lead every one of them, is the advancement that the Catholic Church is making in the United States. We had during the past year the ju-



The latest photograph of King Vajiravudh, the new king of Siam, whose coronation at Bangkok began December 1 and lasted several days. He has six beautiful sisters, but these must be consigned to "single blessedness," for fear of their rearing, in any marriage they might contract, some rival to the throne. Of course there is a possibility that they may be joined to some royal harem, but they can not be first wives and have a household of their own.

bilee celebration of Cardinal Gibbons, and also the appointment of three more American cardinals. The Papacy has become very aggressive, and the call for three more cardinals in this country is merely an indication of what the Catholics themselves regard as well-nigh a marvelous advancement that they are making in this great nation. The Papacy boasts that she never changes; and the same principles that actuated the Papacy in the Middle Ages, actuate it still. One of the

strongest and most repressive efforts of the Papacy during the last year, was directed against the "Modernists." By this fact alone we can see that she is determined that modern principles and modern views shall not break in upon the cherished history and traditions of the Papacy. She may seem to give way to these modern notions at times; but when the Papacy finally rights herself to take the lead of this great federal movement that is so strikingly active in the modern Christian world, she will be the Papacy of the Middle Ages.

The reader may smile at the idea of the Papacy's being placed at the head of these great federations that are being formed; but if you will closely study the prophecies of the Bible, you will see the clearest and most striking evidence that such will be the case; and if you watch closely the events of the passing days, you will see that these prophecies are being very clearly enacted into history.

Criminality

It is only necessary, in passing, to make mention of the fact that the newspapers and the magazines of the day are filled with accounts of the most unspeakable crimes. Jurists, politicians, and reformers are declaiming against these, and declaring themselves fearful for the outcome. And if we will but watch the gathering storm of criminality and violence as it is rising to sweep over the world, we will see an unmistakably clear fulfillment of the words of Jehovah which say that evil men and seducers shall wax worse and worse, deceiving and being deceived.

Thus may we see, as we briefly scan some of the leading events that have disturbed the minds of men during the past year, that there was an abundance of cause for alarm; and the years that lie just before us will serve only to intensify and increase these troubles and disturbances. And while the great religious movements of the time were not in the minds of the men who wrote so alarmingly, yet are these movements filled with ominous portents. They foreshadow the great religious despotism that is to be one of the leading conditions of the closing hours of time.

Men may call it pessimism to talk in this way; but that may only be called true optimism which deals with actual facts, and refuses to build our hopes on fable and fancy. This old world is passing through her death agonies, and there is no mistaking it. The second coming of Christ lies just before us; and it is the most glorious event, and the most to be desired, of anything that has occurred in all the ages. We desire to have the optimism that will see the meaning of the turmoil and strife that is in the world, and that will know of a surety, from God's prophetic Word, that while the end is at hand, it is only



The capital of Persia, Teheran, toward which Russian troops are now going



Sharpshooters in the Persian army—men who, if Russia and Persia go to war, will take an active part

the end of sin, of strife, of crime. The beginning of the glorious day of eternity when Jesus the Saviour of men will reign supreme, lies just beyond.

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The Johnston Sunday Bill—No. 4

By W. A. Colcord

Why We Oppose Its Passage

THE Johnston Sunday Bill for the District of Columbia is very similar, both in its phraseology and in its leading provisions, to the old Maryland Sunday law of 1723, which was incorporated into the laws of the District by act of Congress in 1801, when the District became the permanent seat of the National Government. This will be apparent from a brief comparison of the two.

One, the Maryland law, prohibits "bodily labor on the Lord's day, commonly called Sunday;" the other, "labor at any trade or calling" on "the first day of the week, commonly called Sunday."

One prohibits "unlawful pastimes and recreations;" the other, "any circus, show, or theatrical performance."

One prohibits any one to suffer his "children, servants, or slaves . . . to do any manner of work or labor on the Lord's day, works of necessity and charity always excepted;" the other forbids any one to "employ, or cause to be employed, his apprentice or servant in any labor or business, except in household work or other work of necessity or charity."

One forbids any one to "profane the Lord's day;" the other requires that all shall observe one day in the week, preferably Sunday, "as a Sabbath."

One provides a fine of "two hundred pounds of tobacco," or in default, "three hours in the stocks" or "thirty-nine lashes;" the other, a fine of ten dollars, or ten days' imprisonment, or both.

Neither requires church attendance; but both are religious, and assume to prescribe religious and not civil duties.

January 21, 1908, the old Maryland law was set aside by the District Court of Appeals as "obsolete;" as prescribing "religious and not civil duties," and therefore unconstitutional; and as "the outgrowth of the system of religious intolerance that prevailed in many of the colonies." This being so, what can the enactment of the Johnston Sunday Bill, so similar to it, be but the revival of that system of religious intolerance, and an attempt once again, and this time by the National Government itself, to enforce religious duties upon men by law?

Already in no fewer than seventeen of the forty-eight States of the Union, Sunday laws have resulted in oppressing conscientious observers of another day. Even in States, as in Arkansas, where they were exempt from the provisions of the law, the exemption has been repealed, and they have been singled out as special objects of attack, and made to suffer unjustly. From 1885 to 1896, under a revival of Sunday enforcement, over one hundred Seventh-day Adventists in this country, and about thirty in foreign countries, were prosecuted for quietly going about their work on Sunday, resulting in fines and costs amounting to \$2,269.69, and imprisonments totaling 1,438 days, and 455 days served in chain-gangs. If such proceedings are possible and have actually occurred under existing Sunday laws, why may we not expect similar results to follow the enactment of a national Sunday law?

The Exemption Clause Examined

The exemption, in the first section of this bill, for observers of another day, contains what may properly be styled the first step toward intolerance. It reads as follows:

Provided, That persons who are members of a religious society who observe as a Sabbath any other day in the week than Sunday shall not be liable to the penalties prescribed in this Act if they observe as a Sabbath one day in each seven, as herein provided.

This exemption places the Government of the United States in the attitude of assuming the right to compel all to observe Sunday as the Sabbath, but of permitting those who observe another day, not to do so—to labor on that day,—a right which they already possess without such permission. This is simply of the nature of toleration. But while, from INTOLERANCE, toleration is a step toward LIBERTY, conversely, from the standpoint of LIBERTY, our present standpoint, it is equally true that toleration is a step, the first step, toward INTOLERANCE. According to Madison and other founders of our National Government, freedom in religious matters is "something which every man may demand as a RIGHT, not something which he must ask

conscientious observers of the seventh day; and yet in October, 1910, an observer of this day at Colonial Beach was haled into court by a prejudiced neighbor for performing a little piece of work on Sunday which his employer, an observer of Sunday, had requested him to perform then, and fined.

From still another standpoint this exemption in the Johnston Sunday Bill condemns it as out of place in civil legislation. Its very presence in the bill is a virtual acknowledgment of the fact that without it the measure would come in conflict with the conscientious convictions and the religious observances of a certain class of citizens. This of itself is sufficient proof that the measure is religious, and therefore improper legislation for Congress.

An Attempt to Settle a Religious Controversy by Law

Moreover, as pointed out in both the Sunday Mail Reports adopted by Congress in 1829 and 1830, the enactment by Congress of any law of this kind would be an attempt to settle by law a religious controversy "in which good citizens may honestly differ in opinion," and "in which even Christians themselves are at issue," and to determine and define by human law "what are the laws of God." As to the results of such attempts, these reports significantly say that "the catastrophe of other nations furnishes an awful warning;" and they add:

If the principle is once established that religion, or religious observances, shall be interwoven with our legislative acts, we must pursue it to the ultimatum. We shall, if consistent, provide for the erection of edifices for worship of the Creator, and for the support of Christian ministers, if we believe such measures will promote the interests of Christianity.—*Senate Report of 1829.*

If a solemn act of legislation shall, in one point, define the law of God, or point out to the citizen one religious duty, it may with equal propriety proceed to define every point of divine revelation, and enforce every religious obligation, even to the forms and ceremonies of worship, the endowment of the church, and the support of the clergy.—*House Report of 1830.*

Such are the logical results, and history shows that such are the actual results, of enacting Sunday laws.

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The "Scientific American" of December 9 is a great issue. It is a naval number, and gives many tremendous facts regarding not only the navy of the United States, but the navies of the world. The facts and statistics therein presented show very clearly the spirit of the times. Said a naval officer to the editor of the *Scientific American*, "I tell you, sir, it is the greatest game in the world;" and the editor replied: "A great game, but dangerous; no protection; ricochet shots; high explosive shells. These masts, if the enemy can shoot like the North Dakota, must come down early in the action." The officer immediately replied, "Then it is the grandest way to die;" and the editor summarizes it, "Yes, there is the whole story,—the greatest game, the grandest death,—an epitome of the spirit of our navy; and it is that same spirit of war which possesses the nations of the world."

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The foreign commerce of the United States will total two billion dollars, altho there is a falling off of imports. Among the exports cotton leads, —over \$500,000,000 worth; iron and steel come next, \$250,000,000; and meat and dairy products, \$160,000,000.

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The first response to our little note on the needs of little Pitcairn Island came this morning, enclosing \$5.00. We will wait a few days for others, and then forward it. We are sure that it will be appreciated by those on that little speck of land in the broad Pacific.



A photograph of President Taft, Mrs. Taft, and Major Butt, arriving at St. Patrick's Church, Washington, for the Thanksgiving mass.

for as a PRIVILEGE. To grant to the State the power of tolerating is implicitly to grant to it the power of prohibiting," whereas the founders of this Government denied to it "any jurisdiction whatever in the matter of religion." See Appleton's "Cyclopædia of American Biography," volume 4, page 165.

There is a vast difference, therefore, between TOLERATION and LIBERTY. It is for the latter that we plead. An exemption of this kind is class legislation, and a permission which may easily be withdrawn. In enacting its "Lord's Day Act" of 1907, the Canadian Parliament, at the urgent solicitation of certain church elements, refused to insert an exemption of this kind in the act; and according to a report in the "Literary Digest" of October 3, 1908, the efforts of the Federation of Sunday Rest Associations of America to secure a Sunday law for the District of Columbia, were accompanied with a request "that no exception be made on account of religion." From this it is evident that tho the Johnston Bill should pass with this exemption in it, it would not be in accordance with the ideas and wishes of those most desiring it, and that, sooner or later, the exemption would in all probability be repealed.

Even where such exemptions exist, they are not always respected. The Sunday law of Virginia contains a very plain exemption for

HOME AND FIRESIDE

"Give Us This Day Our Daily Bread"

By Mrs. L. D. Avery-Stuttle



WE have been accustomed to hearing and to repeating these words since our childhood. There is nothing new about them. For nineteen hundred years they have formed a part of the petition of hundreds of thousands of people, since the divine Nazarene incorporated them into that wonderful prayer which has served as a pattern for the rich and the poor, the peasant and the king, through the long ages.

But for this very reason, I suspect, we may have failed to comprehend the depth of meaning and significance which is hidden in the simple words.

Do you think it strange that our blessed Master taught us to pray for so commonplace a thing as this? That we should ask our God for patience or for grace; for courage to endure temptation, and for strength to resist it; for help to conquer a quick temper and a hasty spirit; or even ask Him for worldly prosperity, as Jabez did,—all these things seem reasonable enough. But for *bread*—just common bread enough to supply the needs of the day,—this seems almost childish, you say.

"Yes," replies Mr. Richman, while a self-confident smile curls his lip, "yes, I have always thought *that* part of the Lord's Prayer a superfluity—at least it is such to me. Why, I have hundreds of acres of golden grain waving in the sunlight, only waiting for the reaper; and there are thousands of bushels of wheat and corn stored in my spacious granaries. Can you tell me why I should make use of such a prayer as this?"

Ah, my friend, you can not tell what the morrow may bring forth; and until you can, you ought to accept this prayer with as much humility of spirit as does your poor brother. Before the rising of another sun, the breath of the Lord may have scattered your hoards of golden grain, or the moth and worm may have eaten holes in your money-bags. The savings of a lifetime may be turned into smoke in a single hour. O, yes, yes, Mr. Richman, I am sure it may be well even for *you* to repeat this homely phrase. It is for *you* as well as for others.

I think it was given us that we might keep constantly in mind our entire dependence upon Him who gives the rain and the sunshine, the reaping time and the rich harvest. And therefore, altho our Father knows that we "have need of all these things before we ask Him," and neither are we obliged to remind Him of our constantly recurring wants, yet the beautiful, childlike prayer teaches us a lesson in humility and complete trust in Him who gives us richly all things to enjoy.

Strange indeed it seems that the all-wise Framers of the universe should concern Himself about so small a matter as the daily bread of His humble creatures. But who that has ever thought upon the subject, has not been amazed at the fact that this request for daily bread *precedes every other* request for ourselves in the entire prayer?

We might naturally think that the peti-

tion for forgiveness of sin and deliverance from evil, would take the precedence. No; the sublime prayer is as perfect as is the wonderful Teacher from whose divine lips it first fell. And this simple prayer for daily bread embraces all the other temporal needs of humanity. It encourages us to believe that He hears our humblest request.

The first miracle ever performed by the divine Nazarene, conveys a most beautiful lesson. Ordinarily the miracles of the Mas-

forts of this life, as well as the life to come. He would give me, instead of water, the rich, new wine of His love. And of the temporal blessings, He pours all into my cup which it is possible for Him to give me without *positive injury* to me, either spiritual or temporal. He does not love to torture us with poverty or with embarrassments of any kind. He plans my pleasure trips for me; He lays out even my day's work in its minutest detail.

Does He? Is it possible that He cares so much?

"In *all* thy ways acknowledge Him, and He *shall* direct thy paths." If He counts the hairs of our heads, and cares for the twittering sparrow, and says over and over again, "Fear not," and loves to hear us ask Him even for "daily bread," why should we be called presumptuous because we take Him at His word?

"But," says one, "I get so tired living in suspense all the time. For years I have not known where the next day would find me, or where the next cord of wood or sack of flour was to come from. I seem always to be *waiting* for something."

But believe me,—there is no such thing as "living in suspense" if we are constantly *leaning hard* on the mighty Arm that never wearies. Suspense?—Never! Every step of the journey has been carefully mapped out for you and me by a wisdom which never made a mistake.

O blessed Christ, how sweet to trust
Thy wondrous wisdom and Thy care!
And tho Thy child is naught but dust,
Fresh mercies Thou dost still prepare.
I do not ask my way to see;
Master, I leave it all with Thee.

—*— Happiness

THINKING about happiness, longing for happiness, never yet brought a young seeker anywhere near the coveted possession. The true way to find joy is by seeking something else. As Richard Watson Gilder puts it:

Give thy day to duty!
To that high thought be given
Thine every hour.
So shall the bending heaven,
As from the root the flower,
Bring to thy glad soul beauty.

—*— It Saves the Boys

THE best argument I have found in Maine for prohibition was from an editor of a paper in Portland, that was for political reasons mildly opposed to it. I had a conversation with him that ran something like this:

"Where were you born?"

"In a little village about sixty miles from Bangor."

"Do you remember the condition of things in your village prior to prohibition?"

"Distinctly. There was a vast amount of drunkenness, and consequent disorder and poverty."

"What was the effect of prohibition?"

"It shut up all the drink shops, and practically banished liquor from the village. It became one of the most quiet and prosperous places on the globe."

Keep Shining

By Clara Edna Rosencrans

When the first keen breath of autumn
Blows damp and chill and cold,
The trees are changing russet brown
Their robes of burning gold;
A tiny lamp shines brightly
By the margin of the brook,
Along the meadow pathways,
In many a quiet nook.

Like the twinkling stars of heaven,
Or light from some wayside shrine,
The little fallen fireflies
In their dying hour shine,
As bright as in the May-time,
When he kindles lamps of gold,
When the joy of youth is with him,
And his little heart is bold.

He shines in chill surroundings,
However dark the night,
Giving, until his dying,
That calm and steady light.
How beautiful the lesson
That comes to my heart to-day,
Taught by these tiny vagrants
Who brighten our summer way!

His little wings are helpless,
No longer can he fly,
To brighten with his fairy lamp
The chill, gray autumn sky.

And yet he shines, and shining
He seems to my heart to say:
"Tho the night be all around thee,
And never again comes day,
Yet shine, give out thy brightness,
As the Lord hath given thee.
Tho wings no longer bear thee,
Thou a little light canst be.

"Thy lamp was made for shining,
As was my tiny spark.
Shine on, and light the shadows;
Shine on, for the world is dark.
Keep shining, shining ever,
For the world is chill and cold—
Like me, till death shall tarnish
Thy lamp of glowing gold.

"Thy light shines on forever;
Mine wanes with the coming blast,
For me rekindled never;
Eternally thine shall last."
Thanks, then, thou little firefly,
For the lesson thou dost teach,
Tho thy little life is waning,
And thou hast not human speech.
In love the Hand that made thee
Has fashioned thee to shine,
Giving to thee thy mission,
Even as He gave mine.
Mountain Grove, Missouri.

ter were performed to relieve cases of intense suffering or direful want or deepest distress. But as if to encourage us to come to Him in every emergency, He has recorded for our benefit an account of this miracle, wrought primarily only to increase the happiness of His friends and save them from embarrassment.

No other miracle so appeals to us, from the standpoint of the Master's having a real, genuine care for our every desire, as does this one. It gives me courage to believe that He *wishes* me to enjoy all the lawful com-

"How long did you live in the village after prohibition?"

"Eleven years, or until after I was twenty-one years of age. Then I went to Bangor."

"Do you drink now?"

"I have never tasted a drop of liquor in my life."

"Why?"

"Up to the age of twenty-one I never saw it, and after that I did not care to take on the habit."

That is all there is in it. This man and his schoolmates were saved from drink by the fact that they could not get it until they were old enough to know better. Few men become drunkards who know not the poison until they are twenty-one.—*Selected.*

— ★ ★ —

The Other Fellow's Point of View

WHEN Chinese New Year's came along, a teacher spoke to her pupils as follows:

You are just now treating the Chinese people with respect because they are giving candy, nuts, fireworks, and other treasures away, and you want a share. This is a good time to remind you that it would be more honest to be polite to them all the year round. I have heard children call them "chinks," a name that is very offensive to them. Even editors of newspapers use the term in print and in head-lines.

Nicknames may be used among friends who like them. They are very rude when used by strangers, even if they are pleasant nicknames. They are seldom allowable when applied by children to grown people, and never when used by children in speaking of foreigners.

The Japanese object to the shortening of their name to "Jap." Americans would not like to be called "Ame." "Ame" is an absurd name. So is "Jap" to the Japanese. The Japanese are an extremely polite people themselves, even when treated rudely. They set an example of courtesy well worth observing and following.

There are a number of other nicknames to be avoided entirely; for instance, "nigger," "sheeny," and "dago."

Politeness is an outward form, and more. It is an exhibition of inward kindness of feeling. Even surface politeness helps us to learn the real courtesy that should underlie all our conduct.—*Humane Press Bureau.*

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"Our Little Friend" for 1912

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The following is a partial summary of the contents for 1912:

Little Missionaries. By a great, big, grown-up boy, Mr. Earle A. Rowell, who says he wants the little readers to know what it means to be real missionaries. He is going to write about some little missionaries he knows who went to a foreign land—all about their trip, and what they did there.

The Log Cabin People. Who are they? How do they live? By Mr. A. W. Spaulding, who has lived and worked among them.

Confidential Talks with Boys and Girls About Themselves. By Aunt Ruth, who loves the children and appreciates their needs. At the "Children's Hour" she will give some interesting talks to the children about the care of their bodies and various other things they ought to know.



Children of the Bible. Stories about the children of the Bible. Have you ever thought about them? How many were there? What did they do? By Mrs. L. E. Leavett, who has recently written the little stories about "The Willing Heart and Hand Society."

The Great Outdoors and Some of Its Delights and Wonders. By Clare M. Hodges. Interesting stories about outdoor life and what it should mean to us.

Our Feathered Friends. Birds of field and forest, wild and domestic, fierce and friendly.

Dumb Creatures of the World. Stories about many of the four-footed animals, their homes and their ways.

What a Boy Can Do. By Kadmiel. Interesting experiments that boys can try, such as,—Fun with Old Batteries, An Electric Magnet, Secret of a Good Kite, Mystery of the Sailboat, A Sundial for Any Place, A Fireless Cooker for Sister, How to Make a Windmill, A Water-wheel, A Fly-trap, A Pitfall for Mice, etc.

What a Girl Can Do. Interesting experiments for girls. Useful things they can make, including some things they can sell for missionary money.

Modern Missionaries. By some of the King's messengers. What is being done in the great field of missionary work.

Happy Sabbath Days and How to Make Them. How to make the Sabbath day, which sometimes seems long and tiresome to the little folks, a day so full of interest that they will look forward to it all through the week.

Editor's Chats on That Long, Beautiful Word En-deav-or. Talks that will help us grow up to be strong, useful men and women.

That Rainy Day and How I Spent It. Ways in which rainy days may be made full of indoor sunshine for the little folks.

Hurrah for Vacation! By a Real Boy. How to really and truly enjoy a vacation.

Our Bulletin Board. Little notes about things going on in the world that will be of interest to our little readers. Published every now and then.

A Few Efforts from the Church School Children. Little stories written by the children themselves and selected by the teacher for publication. Pictures, Poems, Lessons, Bible Band, S. P. C. A., Mothers' Helpers, Puzzles, etc.

A Missionary Number, in the spring.

A Temperance Number for the children.

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LIBERTY MAGAZINE

Washington, D. C.

Miscellaneous Notes

One of the most depleting, disintegrating, disease-making things which humanity cherishes is selfishness. Withholding from others what we might render to them comes back upon our own hearts to curse. What we give unselfishly for others returns to bless. It is the bread cast upon the waters. What if God were selfish? Elihu tells us what the consequences would be. In his argument to Job he declares, "God will not do wickedly, neither will the Almighty pervert justice." And then he asks, "Who gave Him a charge over the earth? or who hath disposed the whole world?" God is not caring for the earth—He is not looking after the whole world—because it is a duty which some one has laid upon Him, and which He must discharge if He is to receive His wages. It is God's love which leads Him to care for the world. It is His compassion and mercy which lead Him to give life to the sinner, and it is only because of that goodness and unselfishness that men live. For, as Elihu continues, "If He set His heart upon Himself, if He gather unto Himself His Spirit and His breath; all flesh shall perish together, and man shall turn again unto dust." Our life depends wholly upon God's unselfishness. May we not take the lesson home to our own heart, and let it mold our own conduct in the fear to come?

One of our correspondents, referring to question No. 3621, in which we said that it would seem as if one could spend God-given time to better advantage than playing rag-time music, quotes from an editorial in the San Francisco Examiner of December 11, on "The Danger of Rag-Time,"—"Rag-Time versus Idioty." "In other words, according to Dr. Ludwig Gruener, celebrated alienist of Berlin, rag-time is making idiots of us all. He bases his assertions on investigations made at the principal asylums in the United States. Ninety per cent of the inmates were abnormally developed in their love for rag-time, and failed to respond to classical music. Says Dr. Gruener: 'Hysteria is the form of insanity that the abnormal love for rag-time seems to produce. The peculiar noises of rag-time cause a nervous tension spasmodically, as the sounds rise and fall. Persons who continually listen to this sort of music put their entire nervous system under a strain, especially the nerves that affect the brain. Classical music soothes, pacifies, and elevates, while rag-time does just the opposite.' " Therefore, both physically and spiritually, one ought to have nothing to do with it.

A Heathen Invasion

ONE of the outgrowths of the famed World's Fair Congress of Religion is the heathen invasion of America, and Mabel Potter Daggett, writing at length in the Hampton-Columbian Magazine, tells us that women are its chief victims. "Eve," she declares, "is eating the apple again,"—an apt putting of the situation. "Yoga," she says, "that Eastern philosophy the emblem of which is the coiled serpent, is being widely disseminated here, and before a charm that seemingly they can not resist thousands of converts are yielding to the temptation to embrace its teachings of strange mysteries." The Vedanta Society claims more than five thousand women sympathizers in New York alone. San Francisco has its Hindu temple, Los Angeles its Krishna temple, Chicago and Massachusetts their Zoroastrian; and in Chicago also are the disciples of Abdul Baha, the Mohammedan cult which are building a place of worship.

It is not only the Vedanta Society which is weaving its spell over thousands, but the sun-worship, under the name of Zoroastrianism, is exerting the same sort of influence. But the simple fact is that all these so-called Christian people who are deceived by the Eastern philosophies, have never known Christianity.

It is an item worthy of note that when the Hai Chi, the first Chinese ship of war, under Admiral Ching Peh Qwong, cast anchor in American waters, the admiral purchased three copies of Funk and Wagnalls's Standard Dictionary for use on his

flag-ship. It is evident that he wishes his men to become acquainted with the English language, and he could get no better authority.

Butter Fraud.—William L. Waldron, State superintendent of weights and measures, declares that the housewives of New Jersey are defrauded annually of upward of one million dollars in butter alone; that the short weights of butter amount to from 4½ per cent to 9 per cent. From February 1 next, full weight must be given and marked on the wrapper. It is very probable that New Jersey is not alone in this.

A Suit Case — Whose Is It?—Sometime, probably within the last six months, some person or persons left in the office of this paper a suit case filled with clothing, lingerie, etc., of a young lady. There was also a box of candy filled at San Francisco. We do not wish it; we desire to connect it and its contents with the owner. Not an article is marked. The suit case contains no writing or printed matter, save the labels on the toilet articles. We wait for owner to prove property.

The Standard Oil Company found itself coming up to the time limit prescribed by the court for its dissolution, and a careful estimate showed that it would have between 200,000 and 300,000 stock certificates to sign in making the transfers required. It was a physical impossibility to get the work done in the time allowed, but a genius came forward in the nick of time with an invention that made possible eighteen signatures at one time. It is a device operated by electricity, and so constructed that when the operator moves a fountain pen seventeen other fountain pens move with the one he is operating, and each signature is identical with all the others. When Mr. Chittenden was register of the treasury, during the Civil War, a condition arose that made it necessary for him to sit continuously for forty-eight hours to sign Government bonds in order to meet an emergency with English bankers. When he was through his arm became paralyzed, and it was practically useless ever after. Such a device as this modern invention would have saved him.

"The Medical Evangelist," the only periodical among Seventh-day Adventists devoted to medical evangelistic work, a work which the great sin-sick, soul-sick, and body-sick world demands. It is connected with their only medical school, in Loma Linda, California, and it will keep you informed regarding the progress made there.

It will keep you in touch with the progress made in working the large cities, especially along medical evangelistic lines, and will also contain reports of missionaries in foreign lands. The September number contains many papers presented at a recent medical council held at Loma Linda regarding osteopathy, chiropractic, Christian Science, and other lines of healing. The previous number contained a report of the medical council, and these numbers will be included in a yearly subscription as long as they last. Price 50 cents a year, 5 cents a copy.

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MOUNTAIN VIEW, CAL., JANUARY 2, 1912

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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A Happy New Year to All Our Readers.

We have omitted Missions again in this number, in order to give place to our Outlook matter. Missions will appear next week. This is not because we are not interested in missions, or have no interest in missionary matter; for we have several articles on hand that are of interest, from different parts of the world. We are glad to hear good news from the mission fields. Dr. Selmon writes us from Shanghai that, notwithstanding the deaths and calamity which have come in consequence of the war in China, none of our workers have been injured. We have lost our mission property in Hankow, burned in connection with the city; but our workers are all well, and as soon as opportunity affords will return to their mission fields. These mission fields will be very much better and more open to work in, we are sure, after the revolution is over. The indications are that the government may continue a kingdom—a limited monarchy, perhaps; but the Manchus will go.

The year 1911 has been indeed a strenuous one, as the review in our Outlook department indicates. There have been many dark spots, many indications of world degeneration and human degradation; but there have been many bright spots in the dark picture. Again and again the light from heaven has pierced the clouds and lighted the way. The "more sure word of prophecy" shines clearly upon all these various problems, and makes them heralds of the coming day-dawn. In the weary desert of sin are many oases where perennial springs flow, and where the weary traveler may find rest. The tercentenary of the English Bible was a great event. Three hundred years of such a book has wrought wonders in the world, and the power of the Word to him who trusts it is just as great as it ever was in any age or in any time. Many human hearts have been kind and helpful in the year that is past, many golden deeds have been done, most of which probably are recorded nowhere save in the great Book of Life; many noble sacrifices have been made which men have not recorded. God still works among

humanity, still has His children, His helpers, His almoners who are working faithfully in the distribution of the gifts bestowed upon them. And above it all, He has shown us the divine hand guiding all the events of earth.

All this gives courage for the year to come. 1912 will open before us as have other years. Blank are all its pages, and the records of all our lives are yet unwritten. We may fill those pages with records of devoted trust in God; of simple faith in Christ Jesus, our Lord and Saviour; of noble, faithful deeds for others, in making the world brighter and better. It is good to make resolutions, if the whole heart is behind them. It is good to form purposes, if the whole soul is in the purpose. Let our resolutions and our purposes be whole-hearted, whole-souled; and let them be in harmony with the will of God. Utterly fruitless will they be if this be not so. Our human strength will fall before combined human strength; and our best laid plans will go oft astray if they are dependent upon our human strength and wisdom alone; but associated with God, connected with His life by faith, we may make the year strong, useful, satisfying, helpful, and it will be satisfying only as it is helpful. Let every day mark the beginning of a new year, stronger, better, and brighter in our own heart's experience than any of the past.

But, you say, we have sinned, and the last year's record is a pitiful, blotted record. What then? There is but one thing to do. No tears can blot out our sins, tho it is good that we weep over them. No sacrifices, no penances which we may offer, can take the sin away from the heart. Go to Jesus, tell Him all about it, place your very finger upon God's promise, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Believe in the promise. Believe in His faithfulness. Believe in His justice. Take to your heart the cleansing, and rejoice in it, and then go forward in Him. You have fallen in the past. Learn lessons from that fall, for the future. Do not compromise with sin; do not permit the thoughts of it to dwell in the heart. Do not admit its presence as the guest in your mind. If the devil or his agents thrust them in, immediately fill the halls of your heart with good thoughts, so that their very presence shall crush out the evil. Plead the promise of God that He will subdue all our iniquities. No discouragement, however great, should hold us back while Christ Jesus our Lord pleads in our behalf. Take Him with you in the year to come. Nay, better, go you with Him in the year to come, and walk in His ways; for "all His ways are pleasantness, and all His paths are peace."

"All Past Time," "Date of Creation," "Historical Bible." We have received quite a large number of orders for these three books by the late J. B. Dumbleby. Some of them are out of print. We have already exhausted the supply which we have on hand. We are not dealing in them in order to make money on them at all, but for the simple, sole purpose of accommodating our readers who may wish them. Just as far as we have filled orders, we have filled them in the order in which they have come to us. We will make further effort to secure more books through our London agent, so as to fill further orders, if possible. He may be able to secure some more "All Past Time." We would like to say to our readers that if we can not secure "Historical Bible" and "Date of Creation," "All Past Time" in a way covers both of the other books. It is the first written. The other books are outgrowths of this. The scientific part is developed and placed in "Date of Creation," and the historical part is developed and placed in the "Historical Bible;" so one who has "All Past Time," in a more condensed way has the other two books, altho, if possible, it is good to have all three. That is, it is good for those who want to study chronology. They are not interesting books, unless one is interested in the study of chronology. Some would call them extraordinarily dry, but for the Bible student they are, it seems to us, worthy of study.

We would state again that the prices of those we

have sent out are, \$1.15 each "Date of Creation" and "Historical Bible," and \$1.00 each "All Past Time." The next lot that we get from England may be a higher price. That we can not tell. Those who are disappointed in not securing it at this time will please be patient with us, and we will secure books for them as soon as possible.

We hope our readers will study the "Holy Roman Empire" as briefly set forth in the articles under our "World Movements" department. Of course the "Holy Roman Empire" is in the past. It was a dream of the Dark Ages; nay, it has been a dream of the centuries, and a dream for world dominion and religious dominion. It can be traced back to Nimrod himself, and back of Nimrod even to the very Garden of Eden. The "Holy Roman Empire" of the Middle Ages fell, but the dream is still cherished, not only for a "Holy Roman Empire," but a holy empire which shall rule the world. That dream, like other dreams, shall seem to be almost successful, as was the dream of the Dark Ages; but it, too, shall fail. Yet there will come a world empire. There will come a holy world empire, and over that world empire will be a Ruler whose law is love, and all of whose subjects serve through love. But of this more hereafter. There are great lessons for these days in the study of the times of which the articles treat.

May we not ask a very careful reading and thoughtful study of the articles on the Johnston Sunday Bill? These are times when mistaken, zealous men are pushing tremendously for Sunday laws, for the enforcement of religious dogmas by the State. They have failed to read the present in the light of the history of the past, in the light of the principles of Christianity. They have read the principles of Christ through the dim and misty ages which have intervened. They are feeling that men are different now than they were in the Dark Ages, and what resulted then will not result now; but human nature is ever the same, and human nature perverted by perverted principles will work out the logical result of the principles. Americans should stand, Christians should stand, for absolute separation of Church and State.

The latest news from China as we go to press is that the imperialists, through their representative, declared themselves willing to accept of a republic. The peace meeting in Shanghai seems to be reaching results. The United States, Great Britain, Japan, Germany, France, and Russia have each through their consuls presented an identical note to both the imperialists and the revolutionaries, calling for peace. The imperialists expressed gratitude to the six powers for their interest, and said they hoped that the conference would result in restoring peace. Dr. Wu Ting Fang, the revolutionary leader, declared that he was a man of peace, but no peace could be permitted unless it was based on the highest justice. An order has been issued to the imperial government forces to suspend hostilities. It was suggested that Dr. Sun Yat Sen will be the first president, but of the future we have nothing definite. Let us rejoice at the victory.

We are glad to welcome back, at the beginning of this year, so many of our Bible Band readers. Some are thanking us that the course is a little shorter, that many of the chapters have been cut out. They feel that it will give them more time. Some have failed to read the Bible through in the past year, but feel that they can carry the readings through this year. That is good. Those who have failed in the past, let them try again. Never is there success made by attempting nothing; and if one does fail once, that is no reason why he should not try again. Some of the greatest successes which the world knows were achieved after repeated failure.

The young people's department of the Seventh-day Adventist denomination, called the Missionary Volunteers, increased from 186 local organizations in 1902 (membership 3,478) to 647 in 1910 (membership 12,408); and the contributions from \$5,744 in 1906 to \$18,807 in 1910.