

SIGNS OF THE TIMES



LAREED
AFTER
GMENTE

"WATCHMAN, WHAT OF THE NIGHT? THE MORNING COMETH"

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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3634 — Answered Prayers

Please explain Mark 9:29 and Matt. 17:21.
D. R. M.

The story is the same in both. The occasion was the healing of the child possessed with a demon—horribly insane, and fearfully violent. While Jesus was in the Mount of Transfiguration, the father of the child had brought him to the disciples, that they might heal him, but they failed. And when Jesus came down, He restored him. The demon was cast out amid awful agonies. The boy lay as one dead; but Jesus took him by the hand, and he arose and was healed. And then the disciples came to Jesus and asked, "How is it that we could not cast it out?" "And He said unto them, This kind can come out by nothing, save by prayer," the Revised Version has it; the marginal reading says, "Many ancient authorities add 'and fasting.'" The seeming degree of affliction has its effect upon the human. It takes the power of God to work any miracle, but faith grasps His power to work some miracles when it does not to work others. For instance, there are millions who have accepted the power of God, and have realized it in the forgiveness of sins; and yet the same power that forgives sins heals the sick, but their faith has not grasped that. The disciples could exercise faith to work some miracles; but here it seems as if it took more power, a mightier miracle, to heal this exceedingly violent, insane boy possessed of the demon. It staggered them. It demanded on their part greater faith, more seeking of God, and seeking God even with prayer and fasting, that they might be able in His grace and in His power to meet the enemy of all righteousness, and cast him out of the human temple which he had taken for his own possession.

As beautifully expressed: "Their unbelief, that shut them out from deeper sympathy with Christ, and the carelessness with which they regarded the sacred work committed to them, had caused their failure in the conflict with the powers of darkness. The words of Christ pointing to His death, had brought sadness and doubt. And the selection of the three disciples to accompany Jesus to the mountain had excited the jealousy of the nine. . . . In this state of darkness they had undertaken the conflict with Satan. In order to succeed in such a conflict they must come to the work in a different spirit. Their faith must be strengthened by fervent prayer and fasting, and humiliation of heart. They must be emptied of self, and be filled with the Spirit and power of God."—"Desire of Ages," page 430.

Let us not, however, get the idea that it is the fasting that brings the blessing, or the thing that we do that gives the power. It is the getting near to God, the placing ourselves in that attitude where we feel that we are nothing, and that He is everything, and then simply believing. The devil would induce souls to believe, as he has in the past, that if we fast a certain number of hours, or of days, we surely will bring a blessing; and he takes advantage of such perverted views. The object of fasting is not to go a certain time without food; it is to clear up a mind, perhaps, that has become gross in connection with an overfed body. It is to bring us into that attitude of humility before God where He can speak to us. There is no glory in the suffering of the flesh; we are not purchasing God's blessing by that. Proper fasting is not only a healthful exercise occasionally, but it clears up the mind, and disposes us to see more clearly our relationship with Him and our need of Him.

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3635 — The Days of the Week

Ought not Christians to use the Biblical notation for the days of the week—first, second, and third—instead of the pagan names?
D. R. M.

It would have been very much better if God's children had persisted in the names which the Lord gave, for it would have forever kept before them the Lord's Sabbath. The commandment is, "Remember the Sabbath day, to keep it holy." And every day, according to God's notation, would have called to remembrance the Sabbath; for the very thought of the days was, day one toward or into the Sabbath, day two toward or into the Sabbath, day three toward or into the Sabbath, and so on all through the week. But if those terms should be used now—first day, second day; or, day one, day two—there would have to be explanation connected with them, because the custom of the world has

so fixed the days of the week by name that men would not recall or understand the day that is meant. That the common names of the days would not be condemned seems evident from the fact that God's children after they went into the Babylonian captivity, used for several of the months idolatrous names—names that originated in idolatry. So they did, also, in some of the cities of their lands; the words, altho of idolatrous origin, came to be understood as merely technical in meaning, without any regard to their origin at all. Not a few words in the common vocabulary of our language do not have the best origin; but their meaning has been entirely changed by usage, and so it is with the days of the week. And yet, after all, the devout commandment keeper must regret that the Bible usage was ever departed from.

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3636 — A Second Probation

Is there a second chance, or second probation, for the wicked, especially the heathen, who have died, yet never heard the Gospel?
W. W. P.

What proof have we that they never heard the Gospel? There are different degrees of Gospel light, even to those who have the Word of God—the Bible—among them. But the Scriptures expressly declare that "the heavens declare the glory of God; and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." And then we are told that "their line is gone out through all the earth, and their words to the end of the world." God's glory is His goodness, and that is what the Gospel reveals to us. The apostle Paul, quoting from this very scripture, says: "But I say, Did they not hear? Yea, verily, their sound went out into all the earth, and their words unto the ends of the world." Rom. 10:18. Again, in speaking of the heathen, he says, "For the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity; that they may be without excuse." Rom. 1:20. Every thoughtful, reverent mind will be truly led from the contemplation of God's wisdom and power and glory, as manifested in His works, to His love and power to save, and this has been manifest again and again among the heathen. It is not the "much light" which saves humanity; it is the devotion to the light that is revealed. One ray of light followed will lead to the central sun, and one ray of Gospel light followed will lead to Jesus, the Sun of Righteousness. But one may have ten thousand rays of light, and yet turn from them all and be lost in darkness. There is a profound truth in the words of the prophet, "For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them [not whose knowledge is perfect toward Him, not who have floods of Gospel light, but] whose heart is perfect toward Him." 2 Chron. 16:9. There is one other scripture, found in Rev. 22:11, 12, which clearly indicates that probation will utterly close before the Lord shall come. "He that is unrighteous, let him do unrighteousness still: and he that is filthy, let him be made filthy still; and he that is righteous, let him do righteousness still: and he that is holy, let him be made holy still. Behold, I come quickly; and My reward is with Me, to render to each man according as his work is." There can be no mightier Saviour than we have now, no mightier appeals to humanity than God has made throughout the ages; and men having free will can turn from the Gospel, and would turn from the Gospel in other ages, just as they have turned from it now. God will have saved, the judgment will reveal, all who desired to be saved during the past six thousand years of earth's history.

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3637 — Regarding Baptism

Please explain 1 Cor. 1:14-17. The minister of this city says Paul did not consider baptism to be of much importance.
O. H.

The words of the apostle are better understood by regarding the text. The Corinthian church was divided into factions. Some said, "I am of Paul;" and some said, "I am of Apollos;" and some said, "I am of Cephas," or Peter; and a few said, "I am of Christ."

They made so many sects, or parties, in that church. The apostle Paul wrote strongly against this. If they were going to divide up in that sort of way, he would simply say that he thanked

God that he had so little to do in bringing any of them into the church. That is all he means by it. He tells us that in verses 14 and 15: "I thank God that I baptized none of you, save Crispus and Gaius; lest any man should say that ye were baptized into my name." That is why; that is the only reason why he seemingly treats it as unimportant. He did not want men believing and trusting in men for salvation; for Christ sent him not to baptize—to tie men to himself—but to preach the Gospel, not in wisdom of words, that men should be tied to him, lest the cross of Christ should be made void. He wished to preach only that which was the power of God unto salvation. There is nothing in the text which indicates in any way that he considered baptism unimportant. The place of baptism is very clearly set forth in Rom. 6:1-6, and also in Gal. 3:27. Read also what our Lord said in Mark 16:15, 16; and Matt. 28:19.

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3638 — The Spirit of Man and the Spirit of the Beast

How does the spirit of the man go upward, and the spirit of the beast go downward? Eccl. 3:21.
M.

The text does not say that one goes upward and the other downward. The text simply reads, "Who knoweth the spirit of man, whether it goeth upward, and the spirit of the beast, whether it goeth downward to the earth?" Evidently men were trying to discriminate between the life which the beast had and the life which men had. They were teaching that the beasts all perished, but men lived after they were dead; but the thought of the text is that that which befalls one befalls the other. As the one dies, so the other dies. "Yea, they have all one breath;" and then, "all go unto one place; all are of the dust, and all turn to dust again." And then comes the question of the text before quoted, "Who knows?"—what ground have we for saying that the spirit of one goes up and the spirit of the other goes down? All life comes from God; and when man dies, or the beast dies, or the vegetable dies, or life of any kind is taken away, the life returns to the great Fountain of life. And that is the thought of Job 34:14,—that if God gathered to Himself His Spirit and His breath, all flesh would perish together; and also of Eccl. 12:7,—that man dies, and his body returns to the earth as it was, and the spirit [the life, because it came from God as life and it goes back to God as life] returns to God who gave it. That is the simple teaching of the text.



Schedule for Week Ending January 20

Sunday	January 14	Genesis 22, 23
Monday	" 15	" 24
Tuesday	" 16	" 25, 26
Wednesday	" 17	" 27
Thursday	" 18	" 28; 29:1-30
Friday	" 19	" 30:25-36; 31
Sabbath	" 20	Psalms 7, 8, 9

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Most interesting is the whole week's lesson of the special providences of God, over the progenitors of the promised Seed. What a culminating lesson of faith is chapter 22, confirmed by the immutable promise and oath of God! In chapter 23 is a sample of Eastern duplicity. The children of Heth said they would give the land, but expecting that Abraham would reward them munificently; but when he compels them to name the price, they ask more than it is worth—about \$250. Chapter 24 shows the piety, unselfishness, and faithfulness of Abraham's trusted servant. "I being in the way, the Lord led me."

Chapter 25 is a chapter of genealogies; it tells of the death of Abraham, the probable last meeting of Isaac and Ishmael, and a forecast of the characters of Esau and Jacob. Note how God worked for Isaac when he refused to contend for his rights, but committed his cause to God.

Chapters 27 to 31 record the checkered and unsatisfactory experiences of Esau and Jacob; Jacob's selfish plottings, and his consequent suffering. He overreached, supplanted, and himself met overreaching. God's providence, tho seeming slow, brings retribution sooner or later.

We turn from the checkered career of Jacob to prayers and assurances of another tried soul—David. Surely we may close the week's lesson in ascribing to Jehovah, "How excellent is Thy name in all the earth."

Signs of the Times

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

For Terms, See Page 15
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Christ and the Law

By Mrs. E. G. White

SUPREME love to God will be shown by every man or woman who is a true follower of Jesus Christ. "Give unto the Lord the glory due unto His name," writes the psalmist; "for the Lord is great, and greatly to be praised: He is to be feared above all gods." Those who surround His throne, the sinless angels, bow down and adore Him, praising His name, and crying, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." We are His creatures, the work of His hands, and

man. A certain lawyer came to Christ, and tempted Him, saying: "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

What Does the Lord Require?

God requires perfection of character from

sin, he was of himself unable to meet God's standard of righteousness.

God saw man's hopeless condition. He looked with sorrow upon the world, which was steadily growing more and more degraded and sinful. He could not change His law to meet man's deficiencies; for He says, "My covenant will I not break, nor alter the thing that is gone out of My lips." But in His great love for the human race, in His desire that man should not be left to meet the penalty of his transgression, but that he should be elevated and ennobled, He "gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Christ laid aside His royal robes, and came to this earth, bringing with Him a power sufficient to



From "Desire of Ages," copyrighted

"In His Sermon on the Mount He explained the law, showing what each precept comprehended"

He is justly entitled to reverence, honor, and love.

Only by obedience to Him can we prove our love. If He is our fear, we shall seek to honor and glorify Him, and shall find our highest happiness in doing His will. Any failure to render willing obedience to Him will show that our love for Him is false.

In love, with a desire to elevate and enoble us, God provided for us a standard of obedience. In awful majesty, amid thundering and lightning, He proclaimed from Mount Sinai His ten holy precepts. This law reveals the whole duty of the human family; the first four precepts define our duty to God, and the last six our duty to

His children. He demands that His law be remembered and meditated upon, that unswerving obedience be rendered to its requirements. "And now, Israel," He asks, "what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and His statutes?" But sin entered this world, and by yielding to the temptations of the enemy, man became degraded and sinful. His ability to distinguish between right and wrong was lost; his power to obey was weakened. Full of

overcome sin. He came to live the law of God in humanity, that by partaking of His divine nature, we also might live that law.

Magnifying the Law

The Jews had misinterpreted the law of God, robbing it of its spirituality, and making it burdensome by their many exactions. Christ came to correct this. The very One who ages before had spoken the law from Mount Sinai, now came to magnify it and make it honorable. In His Sermon on the Mount He explained the law, showing what each precept comprehended. Covetousness was shown by Him to be idolatry, lust adultery, and anger murder. He made mani-

fest the spirituality of the law, and pointed out that it reaches to every phase of life.

Before the universe of heaven, before the fallen angels, and before those whom He had come to save, Christ lived the law of God. By His supreme obedience to its requirements, He exalted and enforced it. By His purity, goodness, beneficence, devotion, and zeal for the glory of God, by His unsurpassed love for His fellow men, He made known the perfection of the law. By His blameless life He illustrated its excellence.

Christ was the representative of the love of the infinite God, and all His words and actions were the outflowing of God's love to humanity. And in word and action He was all that God required Him to be. The law was a controlling power in His life. Ever the language of His heart was, "I delight to do Thy will, O My God: yea, Thy law is within My heart."

This example of obedience is presented to the world. Christ is to be made our pattern in all things. He says to us: "Learn of Me." "Lo, I am with you alway, even unto the end of the world." "He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him."

Far-Reaching Character of the Law

The law which Christ gave from the mount, and which He exemplified in His sinless life, is far-reaching in its character. It condemns every evil action, and demands perfect obedience. Those who truly follow Christ, will keep God's commandments as He kept them. If they sincerely accept Him as their personal Saviour, they will be actuated by an earnest desire to fulfil their duty to God, and to represent Him in character. And if the law were perfectly obeyed, the earth would not now be corrupted under the inhabitants thereof. Oppression and injustice would not exist. Love, harmony, and joy would be seen. The power of Christianity would be revealed in the churches, and the world would have no cause to charge the followers of Christ with inconsistency. The converting power of the Holy Spirit would be felt, and thousands would be added to the church of such as should be saved.

But too often professed Christians forget their duty to their Maker. Dreading the cross, they neglect to honor Him by rendering obedience to His commandments; and religion is misinterpreted and despised by unbelievers, because so many who profess to follow Christ, do not reveal His character in their lives. Christianity loses its power because Christians constantly transgress the law of God, because selfishness is seen, and idolatry and covetousness manifest themselves.

We may say that it is impossible for us to reach God's standard; but when Christ came as our substitute and surety, it was as a human being. "He took not on Him the nature of angels; but He took on Him the seed of Abraham." He "was made flesh, and dwelt among us." With His divinity veiled by humanity, He lived a life of perfect obedience to the law of God. He "was in all points tempted like as we are," that He might be "able to succor them that are tempted." He has "given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that

is in the world through lust." Shall we, for whom He has done and suffered so much, choose our own way in preference to that of God?

Much responsibility rests upon those who profess to know and love God. As dutiful sons and daughters of God, He expects them to let their light shine, not by pretension and assertion, but by good works, revealing to the world by their simple, elevated piety the binding claims of God's law and the power of Christ to keep them from transgression. But when those who claim to love God reveal by their works that they have little conception of His requirements, God is dishonored. If they could see themselves as God sees them, if they could realize how far short they fall of doing the will of God, they would be filled with terror lest their lives should be cut off in the midst of their disobedience.

"This is the love of God, that we keep His commandments: and His commandments are not grievous." "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." Wherefore "receive with meekness the ingrafted Word, which is able to save your souls." "Be ye doers of the Word, and not hearers only, deceiving your own selves. 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."

Guard the Weak Points

Obedience must come from the heart. It was heart work with Christ. As we endeavor to honor God, discouragements will come to us; the enemy will try with all his power to make us swerve from the right; but we need not, because of this, give up the warfare against evil. Our duty is to guard carefully the weak points in our characters, seeking by divine grace to make them strong. There is no one living that has any power which he has not received from God, and the source whence it came is open to the weakest human being. If we draw near to God, the unfailing source of strength, we shall realize the fulfilment of the promise, "Ask, and ye shall receive." If we lift the cross, leaving the results with God, who has given us the law which we are trying to keep, we shall find that "all the paths of the Lord are mercy and truth unto such as keep His covenant and His testimonies."

As Christ lived the law in humanity, so we may do if we will take hold of the Strong for strength. As we realize that we can do nothing of ourselves, we shall receive wisdom from on high to honor and glorify God. And as we behold "the glory of the Lord," we shall be changed into the same image, "from glory to glory;" and at the last great day we shall receive the benediction, "Blessed are they that do His commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city."

The Testimony of Jesus

By George W. Reaser

II—"The Burning Bush of Prophecy"

[Note.—The extracts in this chapter are all taken, by permission, from Dr. Arthur T. Pier-son's excellent work entitled "Many Infallible Proofs," pages 31-78. Fleming H. Revell Co., Chicago and New York.]



NOTHING can be of more importance to a Bible student than a mastery of the prophetic Scriptures. "Why does so much weight attach to the argument from prophecy? We reply, there are indeed a score of paths by which the advocates of the inspiration of Scriptures approach the heart of the theme; but the Scripture itself makes this the grand highway of proof. Hear the apostle Peter: 'We have also a more sure word of prophecy; whereunto ye do well that ye take heed.' "There are some sources of proof, whose force can be felt only by a converted man. But here is an evidence which needs for its examination only the reason of the natural man."

The Royal Signature and Seal

"If the Scriptures issue from the hand or mind of God, the seeker after truth asks for His royal signature and seal. And prophecy claims to be exactly this: the solemn seal of God's own hand upon the sacred scroll."

"Men have an instinctive conviction that when a future event is clearly and closely foretold, so that no guess, however shrewd,

can account for it, and the event corresponds in every respect to the prophetic outline, it is the proof of the working of some power above nature."

"But first let us clearly understand that it is not commonly the object of prophetic prediction to inform us as to the details of the future; but rather, after an event is fulfilled, to show that it all lay in the mind of God, and was part of His eternal plan."

History Must Supply the Key

"This may explain the necessary obscurity of prophecy. It presents a lock, for which only subsequent history can supply the key. If prophetic details were clearly announced, wicked men would be prompted, like Julian, to conspire to defeat the prediction; or disciples might be supposed to combine to bring about a seeming fulfilment, in order to authenticate the prophecy. When prophecy is fulfilled, it must be by no design of men—better still if against their design, that it may be more apparent that the fulfilment is wholly of God."

Prophecy fulfilled, or "unlocked by events, opens a door that no man can shut, introducing us by a miracle of utterance to the presence of Him to whom all the future is as the present, and compelling us to bow reverently to hear what He will speak."

"The Christian faith supports its claim by a vast number of prophecies pertaining to different periods and persons. The argument from these prophecies began to be

¹The appeal of God to fulfilled prophecy is found all through the Bible—Deut. 18:22; Isa. 41:21-23; Jer. 28:9; 2 Peter 1:19-21.

²John 2:20-22; 12:16; 14:29; Luke 24:6-8; 18:34.

of use when the first prediction was fulfilled; and every successive event, which added a new feature to the profile, added strength and weight to the argument. Prophecy is thus at first a rill, receiving constantly tributary streams, till it grows to a river whose grand flood of evidence sweeps everything before it."

Prophecy the Greatest of Miracles

"No miracle which He [Christ] wrought, so unmistakably set on Him the seal of God, as the convergence of the 'myriad' lines of prophecy in Him, as in one burning focal point of dazzling glory."

"Every sacrifice lit, from Abel's altar until the last Passover of the passion week, pointed as with flaming fingers to Calvary's cross. Nay, all the centuries moved as in solemn procession to lay their tributes upon Golgotha."

"The death of our Lord Jesus Christ was so distinctly foretold in the 53d chapter of Isaiah, that Bolingbroke, in order to break the force of the argument from this prophecy, was forced to assert that Jesus brought on His own crucifixion by a series of preconcerted measures, merely to give the disciples who came after Him the triumph of an appeal to the old prophecies! You can see how grand must be the power of an argument, which compels infidels to invent such impossible theories to evade the force of its mighty appeal."

"Prophetic evidence goes on accumulating; the fulfilment of words long since spoken confronts us to-day. The histories of the Assyrian (Babylonian) lion, Medo-Persian bear, Greek leopard, and Roman complex 'beast;' the existing facts of Tyre, Babylon (city), Egypt, Nineveh; the remarkable dispersion of the Jews, the most clannish of peoples, most attached to their own land, rich enough to buy every acre of Palestine with pearls, yet providentially kept out of it . . . all these, and a hundred-fold more, furnish a colossal argument for the divine origin of the prophetic Scriptures; and yet the power and weight of this argument are growing still."

A New and Unfolding Miracle

"However conclusive the argument from miracles, it can not impress us as it did those who witnessed the works. But the prophecies, fulfilled and fulfilling before our eyes, become a new miracle, more conclusive and impressive every year." "Some unbelievers say, 'Could we see a miracle, we would believe;' but he who can see prophecy fulfilled, and not believe, is not to be persuaded by any other miracle. 'If they hear not Moses and the prophets, neither will they be persuaded, tho one rose from the dead.'"

"The Christian religion is the only religion that has ever dared to rest its claim upon prophecy." "It challenges history, archeology, science, all the forms of human knowledge, to show one instance in which prediction has failed."

"Marvelous in their variety, extent, and number, yet no prediction has ever failed; and if those whose set time has come have not failed, with what assurance may we look forward to the sure accomplishment of those prophetic words whose full time is not yet!"

"So, while scoffers sneer and doubters question, while empires vanish and nations perish, prophecy moves steadily onward, and nears its grand fulfilment."

"We have pointed to the burning bush of prophecy with its many branches, wonder-

fully budding and blossoming into historic events. Well may we remove the shoes from our feet; the place where we stand is holy ground; that glory is the glory of God."

— ★ ★ —

God Is Not Restricted to One Way of Doing Things

By Emma Hildreth Adams

PERHAPS no scenes or circumstances portrayed in the Bible more clearly depict this important fact than those attending the bestowal of the Holy Spirit on different occasions.

Were it not for the certainty that devout, penetrative study of the Word of God is in fullest harmony with His will, one would shrink from putting pen to picturing the mysterious dealings of the mighty, all-knowing Spirit of God with mankind, frail, unstable, stained with sin.

And yet this very study is of gravest importance to, is indispensable to, every person seeking earnestly eternal life.

For it is by this omnipresent Spirit only, through the Spirit's influence and leading, and loyal presentation of Christ sacrificed for us, that life, bountiful life, endless life, becomes our possession, blessed, everlasting.

He Knows the Way

By Flora E. Warren

While passing down Time's rapid stream,
In wind or calm, 'neath cloud or beam,
Let Love mark out your course each day;
Learn but of Love — He knows the way.
In calm or storm, He will not fail;
Above all storms, He will prevail;
Mighty His arm the sinking boat to stay.

Many a bark wrecked on Time's shore,
Asked not of Love — who passed before;
Cared not to hear His warning call.
Many a ship sailed but to fall
Into Sin's whirlpool — all too late —
Little they guessed the sad, sad fate.
Love calleth still o'er Time's rough wave;
Answer His call — He calls to save.
Now He is watching. O, that none would wait!

Christ, a few days before He became, for us, a voluntary, efficient, finished sin-offering, said (John 16:7, 13): "It is expedient [requisite] for you that I go away: for if I go not away, the Comforter [even 'the Spirit of truth'] will not come unto you; but if I depart, I will send Him unto you. . . . He will guide you into all truth." "He shall . . . bring all things to your remembrance, whatsoever I have said unto you." John 14:26.

Reader, since the office and mission of the Spirit of God concern us so deeply, so gravely, we shall find intensely interesting the varied accounts of His proceedings in the diffusion of the Gospel and the establishment of the church of God in apostolic times.

Let us consider some of these operations, both for the profitable lessons they teach, and for the profound thinking they excite; prefacing that part of this article, however, with a brief, earnest study of the beautiful story of the descent of the Spirit upon Christ at His baptism in the Jordan.

The varied particulars of the event given by Matthew, Mark, Luke, and John are strikingly suggestive of the mental personality of the writers, and add interest to the transaction. Matthew penned his account as follows:

And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: and lo a voice from heaven, saying, THIS is My beloved Son, in whom I am well pleased.

Mark's recital really varies from this only in the final sentence: "Thou art My beloved Son, in whom I am well pleased."

Luke paints the beautiful scene with one or two touches of distinct color, thus:

Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Spirit descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said, Thou art My beloved Son; in Thee I am well pleased.

But the "beloved disciple" opens to us the specially interested heart of John the Baptist at this ceremony — without like in human history — thus:

And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him. And I knew Him not; but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Spirit. And I saw, and bare record that this [man] is the Son of God.

It is interesting to notice that this striking manifestation of the divine Spirit occurred over three years previous to Christ's giving His great promise to send the Holy Spirit upon His disciples, and previous to the astonishing fulfilment of that pledge on the Day of Pentecost.

The words of the Baptist reveal the fact that the manner of the descent of the Spirit upon the Saviour had been distinctly foretold to John, since it was through the peculiar form assumed by the Spirit, that John first recognized that the Man asking baptism at his hand was He who should "take away the sin of the world."

Previously, indeed, John had told the people: "There cometh One mightier than I after me. . . . I indeed have baptized you with water: but He shall baptize you with the Holy Spirit."

This decisive utterance of him who baptized in Jordan, was a direct prophecy of that amazing shower of courage, fortitude, and power which fell upon the disciples in that upper room in Jerusalem, *anno Domini* 31.

Also, that wonderful infusion of mental and spiritual force and foresight, accomplished at Pentecost, was a far-reaching, vastly effective fulfilment both of the Baptist's prediction and of Christ's promise to His disciples. John 14:16, 17, 26.

Reader, rest assured that paying spiritual uplift, and waneless light by which to live, come from thinking down, far down, into the force and application of these Bible incidents.

But there is more to the deep, wide effect and influence of the Holy Spirit upon the mission and work of the Gospel early in this dispensation.

It is most interesting, and always profitable, to note how varied, how unpromising sometimes, yet how successful in every case, were the methods adopted by the divine Spirit.

Consider His unusual, incomparable course at the Jewish festival of Pentecost, on the fiftieth day after the Passover. Acts 2:1-18; 1:14.

(Continued on page 8)



Studies in Daniel



The Apotheosis of Patriotism — Jehovah the Deliverer

IN our last study in Daniel we learned of Jehovah the Revealer; in our present it is Jehovah the Deliverer. In our last chapter we had an image presented before Nebuchadnezzar, and later before Daniel the prophet, in a dream and a vision. That image was God's idea of the kingdoms of men. In this lesson we have men's idea of the kingdom of men.

Questioning the Text

Daniel 3, A.R.V.

1. After the events of the last chapter, what is it recorded that Nebuchadnezzar did?

Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. Verse 1. Note 1.

2. What proclamation was made, and what was its result?

Then Nebuchadnezzar the king sent to gather together the satraps, the deputies, and the governors, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the satraps, the deputies, and the governors, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. Verses 2, 3. Note 2.

3. What command was given by the royal herald, and how was it regarded?

Then the herald cried aloud, To you it is commanded, O peoples, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up; and whoso falleth not down and worshipeth shall the same hour be cast into the midst of a burning fiery furnace. Therefore at that time, when all the peoples heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the peoples, the nations, and the languages, fell down and worshiped the golden image that Nebuchadnezzar the king had set up. Verses 4-7. Note 3.

4. What complaint was made to the king?

Wherefore at that time certain Chaldeans came near, and brought accusation against the Jews. They answered and said to Nebuchadnezzar the king, O king, live forever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image; and whoso falleth not down and worshipeth, shall be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast appointed over the affairs of the province of Babylon: Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up. Verses 8-12. Note 4.

5. How did this complaint affect the king, and how was his command repeated?

Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king. Nebuchadnezzar answered and said unto them, Is it of purpose, O Shadrach, Meshach, and Abed-nego, that ye serve not my god, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made, well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands? Verses 13-15. Note 5.

6. What noble reply was made to the king?

Shadrach, Meshach, and Abed-nego answered and said to the king, O Nebuchadnezzar, we have no need to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace; and He will deliver us out of thy hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up. Verses 16-18. Note 6.

7. What followed this reply?

Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake, and commanded that they should heat the furnace seven times more than it was wont to be heated. And he commanded certain mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace. Then these men were bound in their breeches, their tunics, and their mantles, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's command was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace. Verses 19-23. Note 7.

8. What revelation was made to Nebuchadnezzar, and how was he affected?

Then Nebuchadnezzar the king was astonished, and rose up in haste: he spake and said unto his counselors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the aspect of the fourth is like a son of the gods. Verses 24, 25. Note 8.

9. How were these noble youth delivered?

Then Nebuchadnezzar came near to the mouth of the burning fiery furnace: he spake and said, Shadrach, Meshach, and Abed-nego, ye servants of the Most High God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego came forth out of the midst of the fire. And the satraps, the deputies, and the governors, and the king's counselors, being gathered together, saw these men, that the fire had no power upon their bodies, nor was the hair of their head singed, neither were their breeches changed, nor had the smell of fire passed on them. Verses 26, 27. Note 9.

10. What was Nebuchadnezzar forced to acknowledge?

Nebuchadnezzar spake and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent His angel, and delivered His servants that trusted in Him, and have changed the king's word, and have yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore I make a decree, that every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other god that is able to deliver after this sort. Then the king promoted Shadrach, Meshach, and Abed-nego in the province of Babylon. Verses 28-30. Note 10.

Note and Comment

1. **IMAGE OF GOLD.** God had before told Nebuchadnezzar that Babylon was but the head of universal world empire — only that, nothing more; that there were to follow Babylon other great universal empires, and that Babylon itself would come to nothing, living only in the influence which she exerted upon posterity. While Nebuchadnezzar was forced to admit that no other god could REVEAL as had Jehovah, because the Lord's prophet revealed the dream, yet this by no means humbled his proud heart, or led him to accept the

true God. His conception of God was but little higher than his conception of the heathen gods. He could admit that God knew more than did the deities which he worshiped, but it was a real question as to whether any god could transcend his own power; and therefore, in his high and unholy ambition, he declared that not only should the image's head be of gold, but he would make it all of gold. Babylon, instead of being succeeded by other powers, would be a world power, — an eternal world power, giving place to no other. The image typifying the kingdom of men should be all Babylon. It was the same deifying of the State that we have to-day, the same foolish national boasting, the same ultrapatriotism that recognizes only our country, our land, our people. It was a magnificent image which the king made. The height of threescore cubits — ninety feet, or, if the longer cubit, much more than this — included doubtless the pedestal, as well as the image; and it could be seen a great distance, situated in the plain of Dura as it was, with the sun shining upon its golden luster.

2. **TO GATHER TOGETHER.** Nebuchadnezzar sent out his heralds to gather together all the governors and responsible men of the kingdom, — the satraps, the deputies, the governors, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces. No man of responsibility must be omitted. All must be gathered there, all must declare their patriotism, their devotion to Babylon, in the worship of that image. It was Babylon, and Babylon forever. Note, also, that it was not an image which God had revealed, but it was the image which the king had "set up." Nine times we are told of the image which the earthly king had "set up." Daniel had said that when the kingdom of man in its various phases should pass, "the God of heaven" should "set up a kingdom, which shall never be destroyed." Chapter 2:44. The same original word is used of the king's image. God would set up, appoint, establish, an eternal kingdom. Nebuchadnezzar would appoint, establish, set up, the throne of Babylon forever. How like it is to Roman talk, to British talk, to German and American boasting! There have always been such demands for ultrapatriotism. There are minds which are no broader than the school district in which they live. Some minds enlarge to the town boundaries, some to the county, fewer still to the State. Some expand nation-wide; but the true heart of the Christian takes in the world, and eternity; and because of the price paid for his redemption, he concludes that he is debtor both to Jew and to Greek. He looks not only to this life, but to the life which is to come. But the ultratriot does not see these broader, grander, nobler views; his heart is upon his own. So was Nebuchadnezzar's. Loyalty to Babylon was to him more than all else; he could not look beyond this. And that image erected in the plain of Dura stood for Babylon; and the worship which he demanded stood for patriotism.

3. **TO YOU IT IS COMMANDED.** So the herald cried. All nations and languages must worship the image. To make that worship easier, men's emotions were played upon by all kinds of musical instruments. And when those musical instruments sounded their triumphant note, all must fall down and worship; and all did, save four. One of these is not mentioned, — Daniel. He may have been engaged in important business elsewhere. Of that we know nothing. The king may have counted him semi-divine, and therefore exempt. God does not satisfy our curiosity in this. Suffice to say that when the great or-

chestra sounded, all the multitude fell down and worshiped, with the exceptions noted.

4. **CERTAIN CHALDEANS CAME NEAR.** We wonder if it is not almost invariably too true that in great congregations where people worship, there are hearts divided enough to watch others, and find fault or criticize. These Chaldeans were not so intently absorbed in the worship of that Chaldean image but that they could see that there were some others who did not bow. What made it worse still, these non-worshippers were three young Hebrews who had been exalted above them in the affairs of Babylon. These young men had already been tested in their schools, and had not been found wanting in loyalty to principle. Doubtless these Chaldeans more than half suspected, they were very sure, indeed, that the Hebrews could not yield to that demand from the king; and therefore while they had one eye on the image, and the worship of that, and the gain which would come to them by their seeming loyalty, they had another eye upon the young men, watching them to see what course they would take. They saw that they did not bow, and they immediately go to the king, remind him of the command, and then tell him that "there are certain Jews" that "have not regarded thee: they serve not thy gods, nor worship the golden image which THOU HAST SET UP."

5. The information angers Nebuchadnezzar. The military king is wont to be obeyed with military promptness. And yet he shows himself of a noble mind; he is not going to execute his purposes without inquiry. And therefore, when the men are brought before him, he asks them, "Is it of purpose, O Shadrach, Meshach, and Abed-nego, that ye serve not my god, nor worship the golden image which I have set up?" He declares they shall have another opportunity. Once again, for their sakes only, will all the orchestra play, that they may be saved from the burning fiery furnace. And then he asks the question, "Who is that God that shall deliver you out of my hands?" It was the vain human boasting, many times seen even apart from great power and authority.

6. **WE HAVE NO NEED.** The king's words would immediately recall to the minds of the youth who were acquainted with Assyrian and Babylonian history the great victories that had been gained over the nation after nation that had fallen before the prowess and power of the king. All the gods of the Orient had been unable to save their worshippers from the sway and power of Nebuchadnezzar. It did not seem from the human side that it was an idle boast; but these three Hebrews were not worshippers of territorial, local gods. They were not worshippers of dumb, dead idols; they worshipped the living God. They believed not only in the advantages which may be gained in various ways in the life here upon earth, but they knew that there was an eternal existence to come. And therefore they answer—kindly, wisely, yet clearly: We have no need, Nebuchadnezzar, to consider this question, to study it, to think over it. We have already made up our minds; we know what we did. It was by no mistake that we did not bow down. We worship a God that is **ABLE TO DELIVER US**, and **HE WILL DELIVER us** out of thy hand, O king, however strong thou art. But if He does not see fit to deliver us, that will make no difference. We will not serve thy gods, nor worship the golden image which thou hast set up.

7. **FULL OF FURY.** Nebuchadnezzar's rage was increased sevenfold. No longer could he regard the young men kindly. "The form of his visage was changed against" them, and therefore he not only commanded that they should be thrown into the fiery furnace, but into a furnace heated seven times more than it was wont to be heated. He would preclude

any arts of magic to deceive him. He would bind them and cast them in, and then say, What god can deliver out of my hand? And therefore, in all their robes, they were bound, and the commandment of the king was so urgent that the men who were engaged in executing it came so near to the mighty, burning furnace that they themselves were slain by the fierce blasts, while the three Hebrews fell down bound into the midst of the fiery furnace.

8. **ASTONISHED.** The king was astonished. Well he might be. As he gazed into the furnace where the Hebrews were cast, God gave him a vision. He asks, Did not we cast three men in there bound? And they said, "True, O king." But he declares, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the aspect of the fourth is like a son of the gods." He was a divine Being. Nebuchadnezzar did not worship a god that could be cast into the fiery furnace. The great image of Baal, or Marduk, or Nebo, would have perished in brief space, were they cast into such a fire. Here he casts three men into a fire so fierce that those who threw them in were slain, and he sees them

Elijah's Gethsemane

By Delwin Rees Buchner

A juniper, jammed into space a hand
Might hide, singed by heat-bloated winds
that creep
In sorry solitude across the steep,
Humpbacked, so badly dwarfed, it seems to
stand
The crippled captain of a boulder band
That look like dolphins, dozing in the
deep,
Or smooth-skinned seals which all unconscious sleep
Upon the slopings of some rock-ribbed sand.
Prone fallen on the stingy-shaded sod,
Jehovah's prophet, mantled by a veil,
Pours out his racking, pent-up grief
aloud,
Dumb, silent death his sole desire of God,
Believing that before base, bestial Baal
All knees besides his loyal own have
bowed.

Porto Alegre, Rio Grande do Sul, Brazil.

meeting their God in the midst of that devouring element.

9. **NEBUCHADNEZZAR CAME NEAR.** The king is humbled. His fury is gone. A great power is taking hold upon his heart. He comes near to the mouth of the burning fiery furnace, and cries to the Hebrew children, "Ye servants of the Most High God, come forth, and come hither;" and they, obedient to every reasonable or proper command of the earthly king, come forth. And all the great multitude of governors and rulers and deputies assembled on that occasion see them—men upon whom the fierce fire had no power, the hair of their head unsinged, with no smell of fire upon their garments. After all, it is only reasonable that this should be so. We can not conceive that when God created man, He made him a subject of other creatures, or things, or laws here upon this earth. Man was given dominion over the whole earth. Everything was subject to him,—wind, and storm, and fire, and cold; and his marvelous adaptability and power in his sinless state would have shielded him from all ills which might come through any of these elements. These three young Hebrews had come into absolute and full relationship with God. The great life Fountain had poured out its life for them, for "in the way of righteousness is life; and in the pathway thereof there is no death." God had filled them with a glory greater than that of fire, and the fire could not touch them. So it will be with God's children in the last great, burning day.

"Who among us," says the prophet, "shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" And then he tells us that it is those who have God's truth in their heart, who have kept His ways, who have yielded wholly to Him. And the glory of God's life power within is more than all the glory of any agency which man may control from without. In the burning glory of Christ's coming the wicked will perish (2 Thess. 1:7-9), but in that same burning glory the righteous will be made immortal. God's glory transmuted into character then will simply respond to the glory which transmutes the mortality of flesh into immortality.

10. **NEBUCHADNEZZAR SPAKE.** Once more the king speaks. He had spoken once, and the image was set up. He had spoken again, and his rulers were gathered together. He had spoken the third time and demanded that they should worship the golden image. Once again he speaks, pleading with the young men to obey his decree, and warning them of the consequences. The fifth time he speaks with sevenfold fury, commanding the destruction of the faithful three. The sixth time he calls them forth from the furnace, and acknowledges what the loyal servants of God had declared, and what he himself had denied. He had said, "WHO is that God that SHALL DELIVER YOU out of my hands?" And they had said, "Our God whom we serve is **ABLE TO DELIVER US**; . . . and **HE WILL DELIVER US** out of thy hand, O king." And now, with a changed view, and to some extent a changed heart, Nebuchadnezzar made his seventh utterance: "Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent His angel, and **DELIVERED HIS SERVANTS** that trusted in Him, and have changed the king's word, and have yielded their bodies, that they might not serve nor worship any god, except their own God." And he issues another decree, that no one shall say aught against the God that Shadrach, Meshach, and Abed-nego worshipped.

He had not yet learned the whole lesson. God must still further deal with him, till he knows what religious freedom is; but he had taken one great step forward, and the lesson which God gave him is a lesson which the rulers of earth need to-day,—that it is in vain to endeavor to force men to worship, that conscience and conviction are stronger than the sword. In the words of James Russell Lowell, it was "truth in the fiery furnace," it was "wrong upon the throne," but the truth in the fiery furnace was stronger than the monarch on his throne. The king's decree was wrong. In it the God of Daniel was "protected" by the human decree. He did not need it. No true worship needs human protection. It is the duty of governments to protect alike the worshiper and the non-worshiper **AS MEN**; but governments should not intermeddle with religion. Sometimes God's martyrs who look beyond any petty patriotism are not delivered from the temporary threatenings; sometimes they go down to death; sometimes they suffer from the misguided zeal of those who feel that their creed and their country and their laws must be supported, protected, shielded, observed, at any cost. But God cares for them just as truly as He did for the Hebrews in the furnace, and the form of the Fourth is still with them as they go into the grave. He marks their resting-place. He Himself has passed through all the terrors of death, He has immortality and life awaiting on the other side. It is for the individual to choose whether he will accept God's view of the kingdom of men, ever changing until it comes to naught before the coming of the King of Kings and Lord of Lords; or whether he will accept man's view, which must certainly perish. Christ's kingdom is forever.

God Not Restricted

(Continued from page 5)

The apostles and other followers of Jesus "were all with one accord in one place," engaged in prayer and supplication, when, without warning, in a flash of time, began the great Spirit His unexampled action.

Suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Thus, to the disciples, was fulfilled mightily Christ's promise to send them "the Comforter," even "the Spirit of truth," which was to abide with them forever.

How different from the Spirit's mode of descent upon the Saviour at His immersion in Jordan! There He came down like a dove, peacefully, with but a soft flutter of wings, a beautiful type of the gentle Man into whose life He was to infuse solace in hours of anguish, to impart strength when, unaided, the body would have broken under the tremendous strain of living to die for beings Himself had created.

Now let us mingle for a day with the joyful company of Christians in Samaria, brought out by the powerful preaching of Philip, and by the many miracles he wrought—after the bitter persecution of the church in Jerusalem the year following the Lord's ascension.

Learning of Philip's marked success in Samaria, the church at Jerusalem sent thither Peter and John, probably to aid, establish, confirm the labors of Philip.

The first act of the disciples was to offer prayer for these spiritually new-born men and women, "that they might receive the Holy Spirit: (for as yet He was fallen upon none of them. . . .) Then laid they their hands on them, and they received the Holy Spirit."

We have no record of prayer being offered by others for the descent of the Holy Spirit upon Christ at His baptism, nor of the laying on of hands of elders at that memorable ceremony.

Thinking back upon that separate, solemn, unheralded scene, begets a keen sense of its touching aloneness, of the apparent absence therefrom of all human sympathy, of all loving appreciation, save in the heart of John. Yet, doubtless, invisible to mortal vision, were multitudes witnessing with profoundest interest that initial step in the way to the cross, the life-giving cross.

But now more than a half score years later, we are attracted to the home of Cornelius, the "just" centurion of Cæsarea. Around the man are gathered his near friends and kinsmen. In their midst stands Simon Peter, no longer afraid to acknowledge himself a follower of Jesus of Nazareth.

Both centurion and apostle had seen, within the past four days, impressive visions, both having reference to that very meeting; the one evincing approval of the Roman's life and character, the other teaching the intolerant Peter an emphatic lesson on the brotherhood of man.

Promptly, faithfully, the apostle preached Christ to the waiting company. And while he yet spoke, "the Holy Spirit fell on all them which heard the word. . . . For they heard them speak with tongues, and magnify

God," astonishing the brethren who accompanied Peter from Joppa.

The circumstances recall the scene at Pentecost. The great power fell suddenly. Quickly appeared the remarkable fruitage—the speaking with tongues—following their faith, without offering of prayer, without laying on of hands. Acts 10:44-46.

Quite unlike that event at Cæsarea, was a baptismal scene which occurred at Ephesus, in Asia Minor, fourteen years afterward. Paul, coming to Ephesus from the north, found there believers in Christ who had been baptized "unto John's baptism" only, but had no knowledge of the outpouring of the Holy Spirit.

Instructed by Paul, "they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spake with tongues, and prophesied. And all the men were about twelve." Acts 19:5-7.

Other instances might be cited showing that the operations of the divine Spirit are not confined, limited, restricted, to any fixed order of circumstances, but that Spirit has perfect freedom to act as time, place, seasons, persons—any conditions—render opportune, feasible.

That the Spirit was a mighty agency during the introduction of the Gospel, using conditions as they were found, or changing

them as God ordered, is a fact of great consequence. To-day His power is not diminished. It is unlimited.

Now a sad, tragic death overtook those who had lied to Him, as did Ananias and Sapphira; now He imparted astonishing faith, fervor, foresight, to dying Stephen; now He refused irrevocably to bestow His marvelous gifts upon a sorcerer who sought them with money; now He ordered the church at Antioch, in Syria, to separate to the ministry of the Gospel Barnabas and Saul—as they fasted and prayed—for work to which He had called them; now, filling Saul with His own great might, the latter "set his eyes" upon Elymas the sorcerer, and said, "The hand of the Lord is upon thee, and thou shalt be blind . . . for a season." "Immediately" "a mist and a darkness" fell upon the man, and he had to be led about.

All these are "the Lord's doing." They are "marvelous in our eyes."

—★—

Just to leave in His hand
Little things,
All we can not understand,
All that stings.
Just to let Him take the care
Sorely pressing,
Finding all we let Him bear
Turned to blessing.

—Anonymous.

Our Bible Reading

The Perpetuity of the Law

1. What was prophesied of the relation of Christ to the law?

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

2. Did He magnify it—thus show that it takes cognizance of HEART MOTIVES?

Ye have heard that it was said by them of old time, Thou shalt not kill [sixth commandment]; . . . but I say unto you, That whosoever is **ANGRY** with his brother without a cause shall be in danger of the judgment. Matt. 5:21, 22.

Ye have heard that it was said by them of old time, Thou shalt not commit adultery [seventh commandment]; but I say unto you, That whosoever looketh . . . to lust . . . hath committed adultery . . . already in his heart. Verses 27, 28.

3. If He magnified the law, did He also destroy it?

Think not that I am come to **DESTROY** THE LAW, or the prophets: I AM NOT COME TO DESTROY, BUT TO FULFIL. Verse 17.

4. Is the law perpetual?

For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Verse 18.

NOTE.—A "jot" is the smallest letter in the Hebrew alphabet. A "tittle" is the smallest mark of distinction between letters in the Hebrew language. Christ herein declares that not a SCINTILLA of the law can pass away while heaven and earth remain; also, that not an IOTA of the law can be erased until "all," both the "law" and the "prophets," are fulfilled.

There are prophecies which tell of the joys of the eternal world; therefore the law can not expire unless eternity should end.

5. Does fulfilling divine law cause its expiration?

Bear ye one another's burdens, and so **FULFIL** the LAW OF CHRIST. Gal. 6:2.

NOTE.—No one will concede that, because the law of Christ is fulfilled by those who bear others' burdens, it expired by limitation.

6. Does belief in Christ make the law void, or does it establish it?

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

7. Did Christ by precept and example teach the perpetuity of the law?

Then said I, Lo, I come: in the volume of the book it is written of Me, I **DELIGHT TO DO THY WILL**, O My God: yea, **THY LAW IS WITHIN MY HEART**. Ps. 40:7, 8.

A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the **ABUNDANCE** of the **HEART HIS MOUTH SPEAKETH**. Luke 6:45.

If ye keep My commandments, ye shall abide in My love; even as I **HAVE KEPT MY FATHER'S COMMANDMENTS**, and abide in His love. John 15:10.

8. What condition of mind is required to be in harmony with the law?

For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. Rom. 8:6, 7.

9. Will the law, like its Author, endure forever?

The works of His hands are verity and judgment; **ALL HIS COMMANDMENTS ARE SURE**. They stand fast forever and ever, and are done in truth and uprightness. Ps. 111:7, 8.

10. Are they both holy and spiritual?

Wherefore the law is holy, and the commandment holy, and just, and good. Rom. 7:12.

For we know that the law is spiritual. Verse 14.

NOTE.—The holy and spiritual must continue eternally. H. W. COTTRELL.



The "Holy Roman Empire" Fully Established

By A. O. Tait



AS noted in our article last week on the "Holy Roman Empire," Charlemagne was crowned emperor of the Romans by Pope Leo III on Christmas Day, 800 A.D. Charlemagne had done wonderful deeds for the Church of Rome, as already noted; and on that memorable day he was kneeling in worship in the basilica of St. Peter in the city of Rome, when the pope rose and placed the crown upon him, saying as he did it, "To Charles, the most pious Augustus, crowned of God, the great and peace-giving emperor, be life and victory." The story goes, altho it is questioned by many, that this crowning by the pope was without the previous knowledge or consent of Charles, but a sudden impulse or inspiration had seized him to do it, and hence he expressed it as "crowned of God."

To use the expression of Mr. Bryce in his volume on the "Holy Roman Empire": "As Constantine founds so Charles erects on a firmer basis the connection of Church and State. . . . Again, it was by him first that the payment of tithes, for which the priesthood had long been pleading, was made compulsory in Western Europe, and the support of the ministers of religion recognized as a legally binding obligation." The idea of a holy or ecclesiastical empire had taken deep hold on the minds of men in general, and Charles himself took the question with serious solemnity. A sentence from Archbishop Trench reads: "Nor is it without its meaning that in the familiar circle of his intimate friends, in which each was called by some name, Scriptural or classical, which he had assumed, 'King David' was that by which Charles was willing to be known."

Rome's greatness during the period of her greatest glory had left a deep impression on the minds of men. Even the barbarians that came down from the North and broke up the old Roman Empire were so impressed by her greatness and grandeur that they thought she must in some way stand forever. And even tho the Northern barbarians had parceled up her territory, and even tho the ruin was being rendered more complete by the incursions of the Mohammedans, yet there was the exceedingly strong impression that Rome must endure till the end of time. With many there was the conviction that the passing of Rome would mean the end of the world. And when Charles the Great (Charlemagne) united his wonderful abilities and influence with the Papacy, it was an easy matter for them to turn this sentiment concerning the old Roman world into the forming of an ecclesiastical empire. A paragraph from Trench will give something of the historian's view of the greatness of the influence of Charles:

This casting of the whole weight of the Frankish monarchy into the Roman scale was one of the determining facts of medieval history. Charles, when he wrought this deliverance, already bore the title of patrician of Rome; this title, whatever it may have meant, having been first bestowed by a grateful pope upon his father. But Charles' relations with the Papacy were destined to be more intimate still. "The new Constantine," as he was

often called, he made over by donation to the Roman see large portions of the territory conquered by the Lombards from the Greeks, and now wrested by him from the Lombards. He was thus, with his father who had already done something of the same kind, tho on a more limited scale, the founder of the temporal dominion of the bishops of Rome,—the so-called patrimony of St. Peter, dating back to this time.—"Medieval Church History," page 79.

Charles and Leo III having thus united in forming the "Holy Empire," they also took the step of reversing the act of Constantine by which he had removed the civil head of Rome to Constantinople. The city of Rome is made the head, both civil and ecclesiastical, of this new "Holy Roman Empire," and the emperor should be crowned there, even tho his official residence is elsewhere. The notions of the heathen that there were many gods of many kinds had now been supplanted, at least in their theories, by the doctrine that there was but one God. A paragraph from Bryce summarizes their views on the universality of the church of this new empire:

The doctrine of the unity of God now enforced the unity of man, who had been created in His image. The first lesson of Christianity was love, a love that was to join in one body those whom suspicion and prejudice and pride of race had hitherto kept apart. There was thus formed by the new religion a community of the faithful, a "Holy Empire," designed to gather all men into its bosom, and standing opposed to the manifold polytheisms of the older world, exactly as the universal sway of the Cæsars was contrasted with the innumerable kingdoms and city republics that had gone before it. The analogy of the two movements made them appear parts of one great world-movement towards unity: the coincidence of their boundaries, which had begun before Constantine, lasted long enough after him to associate them indissolubly together, and make the names of Roman and Christian convertible.

Men who were already disposed (for reasons set forth above) to believe the Roman Empire to be eternal, came, under influences of far greater power, to believe the church, founded by the ever-living Son and guided by the ever-present Spirit of God, to be also eternal. Seeing the two institutions allied and conterminous, they took their alliance and interdependence to be equally eternal; and went on for centuries believing in the necessary existence of the Roman Empire, because they believed in its necessary union with the Catholic Church.—"The Holy Roman Empire," edition 1907, pages 93, 94.

The "Holy Roman Empire" being thus so strongly and so broadly established by the great power of Charles at the head of his ever-victorious and all-convincing armies, as the days wore on half the property of the empire is said to have been gathered into the hands of the churchmen. The greatness of the Rome of the Cæsars is transferred to the "universal church" that has become an essential part of the great empire.

The visible church on earth must have its secular side, so they theorized, and the "Holy Roman Empire" was a necessary counterpart of the "Holy Catholic Church." But when this alliance of Church and State was formed by Charles and Leo it was with the distinct understanding that the State was at the head and the church must obey the dictates of the civil ruler. No pope could be legitimately installed in office until he had received the endorsement of the emperor of the "Holy Empire;" and in like manner the emperor must receive his crown from the pope. The first great emperor of

this "Holy Empire" had received his crown from the pope, and to this was added that he had also received it from God, since the theory was that the pope was the representative of God upon earth. And if the first emperor received his crown in this way, certainly all the rest that followed should.

It is a peculiar thing that this "Holy Empire" became a fixed thing in the minds of men the world over. As has already been intimated, the first of these "holy emperors" was a Teuton and more of a German than a Frank. And while in theory the office of emperor of the "Holy Empire" was open to all the world, yet in practise it was confined to the German nation. England, Spain, France, Denmark, and all the rest of the nations recognized it and had their part in the election of the emperor of this invisible empire.

Each nation that thus recognized this ecclesiastical empire, attended to its own affairs as if no such empire existed. For the "holy emperor" was not ruler of any one nation in particular, but was a sort of general ruler in behalf of the church over the whole world. In a sense this "Holy Empire" was only a fiction in the minds of men. But, says Bryce, "Never by their fiercest enemies in earlier times, not once by popes or Lombard republics in the heat of their strife with the Franconian and Swabian Cæsars, had the emperors been reproached as mere German kings, or their claim to be the lawful heirs of Rome denied. The Protestant jurists of the seventeenth century were the first persons who ventured to scoff at the pretended lordship of the world, and declare their empire to be nothing more than a German monarchy."

As already stated, the civil power of the emperor was made supreme at the outset, and the church was a kind of fief or dependency, answerable to the civil ruler the same as any of the feudal lords of the middle ages. But the bishops, being relieved from the fears of the powers that threatened their destruction in the days of Charles, were not long in advancing the doctrine that the "vicar of God" should not be amenable to any human tribunal. Instead, all human authority should bow before the Roman pontiff. There were the two swords, the one to represent the civil and the other the spiritual power, and these were both in the hands of the church. And following these sentiments, Gregory VII in 1073 seized the power of choosing and crowning the pope, and his election was placed for all time in the College of Cardinals.

When the church thus usurped the civil authority, and taught that the State must bow before her, then followed the most terrible days of the Inquisition and the horrible persecutions that were inflicted upon those who refused to yield their individuality and their consciences to the bishop at Rome. And thus it remained till the great Reformation broke this power by preaching the freedom that there is in Jesus Christ through the Gospel.

Next week we will give some of the evidence that shows that the Protestant Reformation, that set so many captives free, became in its turn another despotism, and in many places established what amounted to a Protestant Papacy.



THE OUTLOOK

"Watchman,
what of
the night?"

The War Between Italy and Turkey

By Our Own Correspondent

Why It Came

TURKEY was formerly in possession of Tunis. Her padishah is still formally suzerain over Egypt. The influence of Turkey went in former times as far as Algeria and Morocco. In Europe her border lines came near to the walls of Vienna. But matters are quite changed now. Since one century ago many of her Christian subjects have become independent and formed native principalities and kingdoms. The Servians began in 1817, and were followed by the Greeks, Bulgarians, Montenegrins, and Rumanians. Turkey became more and more feeble, and the poor state of her inner affairs gave rise to the expression "the sick man." Also the great powers used the opportunity, and began to seize portions of the man, cutting off his arms and legs. Tunis and Egypt went; Cyprus, Bosnia, the Herzegovina, and Crete followed. Enormous territories were lost in the Caucasus. The state of "happy Arabia," of Syria and Palestine, is not yet finally settled. But the last real loss is the vilayet of Tripoli and Benghazi, the sandy plateaus between Egypt and Tunis, the very last remainder of real Turkish rule in Northern Africa, the last reserve of the caliphate over the millions of Moslems on the dark continent.

Motives for the War

How it came? Yes, it is true that the hand of the Lord is ruling over the nations of the earth; He is placing the borders and ordering governments. But as far as man is allowed to have an influence on the shaping of countries, his motives are in general money, and his rage for power.

European and American capitalists need fields where they can invest money and expect big returns. The vast plains of Turkey, her mountainous districts, are such a field; and there is a race among the nations, to get the best places for mining and railway purposes and to exercise political influence. Those concessions, given by the Sublime Porte to foreign companies, give always reason to the representatives of their respective governments to interfere in the one or the other way,

to ascertain by what motives the foreign resident is guided.

Italy's complaint was that her peaceful enterprises in Tripoli did not find the support of the Turkish officials, that her representatives were fed with promises again and again. Also the unsettled case of an Italian girl in Adana was mentioned, who, it is said, had accepted Islam by force. There were also some other quarrels in the Red Sea. There happened some things in the capital, too, which lessened the respect for the Italian ambassador.

All of the above may be true, but there is another reason for the present war, and it is understood at once when we look to the map. Italy has only one African colony, Eritrea. There it had bad experiences. The Italians are quite sorry that Tunis is occupied by France, tho it is directly opposite Italian



Group of natives in Constantinople

ground. Italy has lost a chance there. Her interest has centered therefore for some years on the neighboring part of Turkey, on Tripoli. Italy may think that her many emigrants will find there a suitable place to settle. It may be true that the ground contains riches which need only to be unearthed. The country was rich in the time of the Cæsars.

Italy has also to quiet the voice of her people, who want to have their part under the sun. She had to do it at the expense of Turkey, which is strong if she could use her army, but is feeble, extremely feeble, with regard to her fleet. Add to this the fact also that England does not allow communications over Egypt, and France is doing the same with reference to Tunis. Nevertheless many Turkish officers find their way to the battle-field around the cities at the coast of the Mediterranean.

The Moslem View of the Case

How matters will develop, none can say to-day. But it is taken as sure that Tripoli will finally remain in the hands of the Italians. Strong efforts are made everywhere to strengthen the Turkish navy. How Moslems think about the whole case, we learn from an appeal in behalf of the Turkish navy fund:

Those of you that are living under non-Moslem governments possess a certain amount of prestige amongst your rulers, not because you are Moslems, but because your coreligionists still count amongst the rulers of the world. Let these Moslem countries go, and your lot will be that of the once great but now most unfortunate of peoples—the Jews. It is

universally recognized in Europe that the only reason of the inability of Turkey to check the aggression of Italy to-day is her want of an efficient navy. . . . Let not this impotence last any longer. To-day it is Italy; to-morrow it might be another of the European powers, to whom, in the words of the *Tanin* [the leading Turkish daily], "treaties are



The celebrated cathedral of St. Sophia in Constantinople

merely instruments of deception which may be destroyed when any advantage is to be gained thereby."

This is the fate of Turkey. Mohammedanism had once its mission in the history of this world. But its time has gone, its influence dries up, just as is said in Rev. 16: 12.

The Quirinal and the Vatican

Let us mention one point more. The struggle between Quirinal and Vatican in Italy is well known. Clericalism seemed to lose ground. But it has regained its former position for a good part by its friendly attitude to the Italian march to Tripoli. The priests blessed the young soldiers going into a fight with an arch-enemy, against whom already their ancestors had fought in the time of the Crusades. On the other hand, Italy protects the money which is invested in numerous undertakings on African ground by the Banco di Roma, an institution with clerical money, and the position of which had become dangerous for the too large extension of the enterprises.

France and Germany are charging each other with the cause for Turkey's present difficulties, as the final settlement of the Morocco problem and the Tripoli affair came into being at the same time. Until now Italy has not gained much honor from her efforts. They have to thank the Turks that the latter did not repay the Italian cruelties by doing harm to the 50,000 Italian subjects who live by the grace of their Turkish hosts.

Constantinople is quiet. The same is reported from the provinces. Certainly there have been some doubtful hours, when none could say how matters would turn. But there are signs that the present state will remain until the Turko-Italian war ends. May it be soon!

C. VOIGT.

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The Earth a Great Dynamo

NICOLA TESLA, the noted electrical scientist, has a theory, which he claims has been demonstrated, that the old law which declares that force diminishes with the distance, is not true of electricity, which may be made to increase in intensity with the distance traveled, and therefore there can be no limit to the power of an electric wave, which increases in intensity the farther it goes. Tesla's system, he claims, when it is worked out, will make the earth a gigantic dynamo, in which can be employed from five million to one hundred million volts; that a message can be sent around the world in forty-three thousandths of a second—fifty per cent more rapidly than light. Out of this he predicts television, making it possible to see any object at any distance, universal twenty-four



Fountain of Sultan Ahmed, typical of all the "Tsheshmes"

often supported by threatening with the superiority of rude power.

Indeed, Turkish officials see how the future of their country will end. They try often enough to hinder the work of the "foreigner," and often enough without any reasonable backing. Surely it is in many cases difficult

hour daylight by wireless illumination; operation of flying-machines by wireless power; communication with Mars; and twelve other things, which will probably be demonstrated to be equally impossible,

or at least not developed by Mr. Tesla. It will be worth while to remember that he has promised so many things in the past which have not been met.

on STATE laws, or even UNITED STATES decisions on STATE laws, do not necessarily indicate what should be a UNITED STATES decision on a UNITED STATES law. There must first be a Federal law before there can be a Federal decision upon the constitutionality of a national Sunday law. But up to the present time there has been no such law.

The District Law of Far-Reaching Effect

While in its direct application the enactment of the Johnston Sunday Bill into law would affect only the District of Columbia, yet influentially, and as a precedent, its enactment would be far-reaching. Ever since the first measure for a national Sunday law was introduced in Congress in 1888, the following statement has stood in print as expressing the real reason why such a law was especially desired:

The national law is needed to make the State laws complete and effective.—*Christian Statesman*, April 11, 1889.

Twenty-one years later, with the Johnston District Sunday Bill pending in Congress, this same authority says again:

Washington and the District of Columbia have no Sunday law. . . . The value of such a law would lie not only in the relief which it would bring to many who are now deprived of their weekly rest, but in the support which it would lend to the cause of our national Christianity.—*Christian Statesman*, April, 1910.

These statements reveal the real reason why

The Johnston Sunday Bill—No. 5

By W. A. Colcord

Why We Oppose Its Passage

SUNDAY laws do not make even for good Sunday observance. This can be easily demonstrated. It is generally conceded that Sunday is as well observed in Washington, where there is no general compulsory Sunday law, as it is in those cities and States of the Union in which there are the most rigid Sunday laws. The same may also be said of Arizona and California, which have no Sunday law. Europe has been deluged with Sunday laws; but in spite of them all, there has grown up there what in this country is commonly known as the "continental Sunday," a synonym for anything but good Sabbath observance.

Neither do Sunday laws preserve a nation, as some are wont to argue. In the Roman Empire, where Sunday laws originated, there were all the kinds of Sunday laws which men could frame or invent, and yet that empire fell. They do, however, unite Church and State; they do enter the realm of religion and con-

The position of coercion taken by so many of the Protestant clergy—the position that altho they are admittedly in a hopeless minority of all the people of these United States, they would compel all the rest of us to accept of their Sunday dogmas by recourse to law and other methods—is a grievous departure from their old battle-cry of civil and religious liberty.

In the Sunday Mail Reports of 1829 and 1830, already alluded to in this series of articles, the Congress of the United States definitely took its stand against such legislation. For it to enact a Sunday law now would be a rejection of the principle then approved, and a reversal of the decision then so carefully arrived at, and which for so many years has stood as the verdict of Congress upon this subject.

State Laws Not a Precedent

The fact that most of the States have Sunday laws is cited by some as evidence that the National Government also should have a Sunday law. Such show either their ignorance or



The picture at the left is a scene at the quay in Sirkedji, Constantinople. The one at the right is the door of the "Haggia Sophia." This mosque was built by Constantine and Justinian. The hopes of the Eastern Church for the final victory over Mohammedanism center here.

science; they do interfere with the inalienable rights of man; they do place a convenient weapon in the hands of the bigot; they do pave the way for religious intolerance and oppression, and for these reasons are inimical to the best interests of both Church and State. It is a notable fact that where there has been the most Sunday legislation, there has been the most religious persecution. The two go hand in hand. Every American colony which had an established religion, and persecuted dissenters, had its Sunday law. Rhode Island for many years had neither, and oppressed no one.

What a National Sunday Law Would Mean

For over one hundred years the National Government of the United States has not only got along without a compulsory Sunday law, but has steadily refused to enact one. The passage of such a law now would mean a reversal of this splendid record, and a repudiation of the great Christian and Protestant principle upon which the Government was founded,—that of religious liberty. This fact is recognized by Roman Catholics themselves. Thus the Rev. Thomas Cashman, a Catholic priest of Chicago, quoted in the Chicago "Evening Journal" of April 8, 1893, says:

their utter disregard of the Constitution of the United States and one of the great fundamental principles of our National Government. When this Government was founded, nearly all the original States had religious establishments; but this was not regarded by the founders of the Government as a reason why they should disregard the national Constitution and create such an establishment for the nation. The same argument exactly applies to Sunday laws. Because the States have such laws is no reason why Congress should disregard the Constitution and enact such a law. The States are not the guide, the model, or the criterion for the National Government to follow in this matter. The reverse is the case. The NATIONAL CONSTITUTION is, or should be, the guide for NATIONAL LEGISLATION, and this a model for the States to pattern after.

The Question of National Constitutionality

In support of national Sunday legislation, decisions of State courts, and even of the United States Supreme Court, upholding STATE Sunday laws, are likewise sometimes cited. But such citations are irrelevant in determining the constitutionality of NATIONAL Sunday legislation, because STATE decisions

national Sunday legislation is desired. It is to make COMPLETE and EFFECTIVE the STATE Sunday laws, and to give SUPPORT to a NATIONAL RELIGION. This is all any advocate of a religious establishment ever wanted any religious law for—TO SUPPORT HIS RELIGION! But any religion which needs State support is not worth supporting. Benjamin Franklin never spoke more truly nor reasoned more soundly than when he said:

When religion is good it will take care of itself; when it is not able to take care of itself, and God does not see fit to take care of it, so that it has to appeal to the civil power for support, it is evidence to my mind that its cause is a bad one.

The enactment of such a law will open the way for that religious despotism which has long been watching an opportunity to spring again into active operation, to manifest itself. It will give life to that spiritual tyranny which, tho long repressed and held in check by the victories gained in the great struggles for religious liberty, is ever ready and eager to assert itself and dominate the religious conduct and consciences of men.

In Conflict with the Law of God

Lastly, this measure is in direct conflict with the law of God. If civil government has

no right to enter the religious realm and enjoin a religious observance which is **CONFORMABLE** to the law of God, it certainly has no right to enter that realm and command that which is **CONTRARY** to that law. The law of God defines in language too plain to be misunderstood, which day is the Sabbath. It says, "The **SEVENTH** day is the Sabbath of the Lord thy God: in it thou shalt not do any work." In direct conflict with this, this bill commands men to observe another day as the Sabbath — the **FIRST** day of the week. It is therefore doubly wrong and out of place. It not only violates the Constitution of the United States by entering the realm of religion, but it contravenes and sets aside the higher law, the law of God itself, by assuming the right to change that law, and, under pains and penalties, command that men shall observe as the Sabbath a day which that law designates as a day of labor. It is therefore both uncivil and iniquitous, both **un-American** and **unchristian**, both **unconstitutional** and **idolatrous**.

For these reasons we most earnestly protest against the passage of this or any similar measure by Congress. And we are glad that we are not alone in making this protest; that there are men in Congress, and in the Senate itself, who see the evils involved in such legislation, and have the courage to express in the halls of Congress their views upon this question.

In our next article we shall present the greater part of a speech against the Johnston Bill made recently by a prominent United States senator.

Alcoholic Drinks

DURING the year 1910 the United States consumed 1,851,000,000 gallons of malt liquors, Germany 1,704,000,000, the United Kingdom of Great Britain and Ireland 1,397,000,000, Austria 493,000,000, Belgium 412,000,000, France 376,000,000, and Russia 231,000,000.

In addition to the foregoing, France led the world by drinking 1,541,000,000 gallons of wine, and the United States consumed 133,333,000 gallons of spirits, while the United Kingdom consumed 100,000,000.

Of wine alone the consumption per capita in France is 39.36 gallons, Italy 31.17, Portugal 27.39, Switzerland 14.55.

A little study of the foregoing figures will give an idea of the hold the drink habit has on the world. France, for instance, drinks an average of about fifty gallons of wine and beer, besides other liquors, for each man, woman, and child in the whole nation. The babies, as well as many of the older ones, do not drink any alcoholic beverages at all, and hence some of the population are exceedingly heavy drinkers.

The government records show without any mistake the awful amounts of strong drinks that are consumed in the various nations of the world. And no one will point to the saloons and other dispensaries of intoxicants as among the morally uplifting influences. On the other hand all are forced to admit that drunkenness goes hand in hand with crime and every form of degradation and vice.

Right in tune with this appalling amount of liquor drinking, are the crimes and vices that are in open outbreak everywhere and the constant recital of which forms so large a part of the reading-matter of the average daily paper. Divorces, defalcations, embezzlements, graftings, robberies, murders, etc., are weighing the world down with their load of iniquity.

Organizations are formed to combat these evil things; they are discussed from the rostrum and the pulpit; they are written against in the papers, in the magazines, and in tracts, pamphlets, and books. And who can depict how much worse the conditions would be were it not for this strong opposition that is waged! But despite the opposition, the evil goes on. There are social and moral problems before the world to-day the like of which have never before existed. These problems are not only immense, but they are charged with intensity, and they fill every part of the world.

God has said in His Word, "This know also, that in the last days perilous times shall come." And that same Word also declares that "evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3:1, 13. As we view the conditions in the world to-day in the light of these and many other scriptures, the conviction of what they mean irresistibly takes hold of us. The "perilous times" of the "last days" have reached us, and far more perilous times lie just before us. There is no occasion for our being led astray upon this subject, for God's Word is too definite and explicit in its prophetic utterances to leave the issue in doubt.

But this does not mean that everything is going to pieces. By no means is this the case. Wickedness is rising in so mighty a tide in the world, that it will call for the divine Father to arise in His majesty and power in harmony with His predictions and promises to meet it with one death-dealing blow. And this will be done by the second coming of Christ in all His great glory. And then will the reign of eternal day and eternal joy and eternal right begin. The heart thrills with joy as we look forward to the great event. The outlook in the world presents no gloomy forebodings to him who is viewing the conditions of this time in the light of God's sure and accurate prophecies.

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A Great Menace

[From an editorial in the San Jose Mercury, October 26, 1911]

THERE is no tendency in this country to-day which portends greater menace in American institutions than the growing disrespect for authority. President Taft has frequently, on his present tour, referred to it. . . . Among our student bodies, from the lower grades of the grammar schools to the class rooms of the university, the boy or girl chafes under authority. Teachers and principals are openly blamed for imposing discipline, as tho they had no right to do it; and not infrequently a chit of a boy or a girl defies the teacher in the presence of an entire class, and instead of the others disapproving, the guilty one waxes in popularity.

Radical newspapers attack the courts as tho the men on the bench were a set of ignoramuses without authority or responsibility. These press reflections are picked up by cheap demagogues on the rostrum and flourished with abandon almost startling in its baseness. Thus is the security of life and property loosened, if not menaced; for if our courts are not respected, how can their judgments have weight?

Parents no longer control the goings and comings of their children; and as a result, old-fashioned parental respect is almost a lost virtue. No other abuse contributes so largely to the increase of business in our juvenile courts. Little girls and boys rush off alone and unchaperoned to class parties and entertainments, remaining until late in the night, and starting home either alone or in the company, perhaps, of a strange escort.

Superiors, in positions of trust, are treated with familiarity by those under them, destroying all semblance of authority in the conduct of business institutions. All along the line the tendency to disrespect authority is rampant. Frequently the President of the United States is referred to as "Taft," "Judge Taft," or "Billy Taft;" and when Mr. Roosevelt was President, it was "Teddy," "the colonel," or "the strenuous one." Ten or twelve years ago men in high position were not so treated; and if the next ten years show a proportionate semblance of flippancy toward them, the decline will have found a momentum difficult to check. It is a pity that so many misunderstand the true meaning of freedom. They seem to imagine that all are equal in all respects; that Judge Tom Jones, of the Supreme Court, is no better than any one else, and that it is quite as proper to address him as "Tom" as to call him "Judge." Too many forget that the office one holds should be treated with deference for what it represents, rather than because of the one who fills it. We repeat, that the remedy for this change of things lies chiefly in the home, and secondarily in the schoolroom.

Persia yielded to the demands of Russia to dismiss W. Morgan Shuster, but Russia has gone right on with her war on Persia just the same. The despatches say that she is slaughtering men, women, and children in Persia by the thousand. England's agreement with Russia makes it appear that she is a party to the butchery, and there is in consequence great popular indignation over the matter among the English people. Leading Persians have addressed an appeal to the United States for help to stop the Russian depredations. The two most powerful leaders of the Mohammedan faith now residing at Bagdad have issued an appeal to "the faithful" throughout Persia to engage in a holy war against Russia and England.

A despatch dated December 28 says: "Mongolia, which almost equals China in size, will be proclaimed independent to-morrow simultaneously with the cutting off from China of the vast dependency of Turkestan. Both will pass under Russian influence and will practically become Russian protectorates. Russia at any time will be able to annex them." This will permit Russia to come very near to the sphere of Japan's operations in Asia, and will open the way for Russia to move forward with her trans-Mongolian railway. Truly these are days that are big with movements among the nations, and what will be to-morrow only the all-seeing eye can tell.

In his last audience with the pope before leaving Italy, the newly appointed cardinal John M. Farley was granted many requests in behalf of the clergy and laity of New York which he will announce on his return. It is said also that "the pope spoke in appreciative terms of the United States and of its loyal and zealous Catholic population." The Papacy is becoming more and more open in ignoring the Protestant portion of the population of the United States and claiming it for a Catholic country. If ever there was a time when men should study the history of the Papacy and the meaning of these aggressions, that time is now.

A small boy in San Francisco who had witnessed some burnings at the stake of Indians in a moving picture show was talking with excited enthusiasm about it with some of his comrades while at play, when a little four-year-old girl came upon the scene and was seized and thrown into a bonfire that had been started for the purpose of illustrating his story. The incident has given impetus to the movement of some of the good people of the city who are working to suppress the representation of scenes of bloodshed and violence in the moving picture shows.

It is said that England is trembling on the brink of another great labor war. Millions of workers in all lines are expressing their dissatisfaction. The railways, the coal-mines, the spinning mills, and the shipping interests are all involved. The best of England's statesmen had to use all their powers and wisdom to bring to an end the labor war that broke out last summer, and now she is working just as hard to keep the scenes of a few months ago from being repeated.

The United States claims through her naval experts that she is the second naval power of the world, taking into account the ships she has built and in building. While Germany claims to be the second power because she has ten per cent more tonnage than the United States, the experts of this country point out that we have twenty per cent more gun power than the Germans, and that is what counts in war.

Reyes has proclaimed himself president of Mexico, but it looks as if he would have a good chance to lose his life in making his proclamation good. Doubtless there are many Mexicans who are longing for a return of the more tranquil days of Diaz.

Declaring absinth dangerous to health, the Pure Food Board of the Department of Agriculture at Washington has decided that its importation to the United States shall be prohibited after January 1. This is good.

CHRISTIAN SCIENCE

Divine Healing is a new chapter added to the booklet **"Christian Science"**

By RUFUS A. UNDERWOOD

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"Gifts of Healing"
"God Heals"
"The Conditions"
"Oppressed by the Devil"



"The Prayer of Faith
Shall Save the Sick"
"The Remnant Church"
"A Counterfeit Is Proof
of a Genuine"

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Christian Science and Pantheism
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Spirit and Matter

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"Our Little Friend" for 1912

The **Children's Eight-Page Weekly** stands for great, sound principles of goodness and truth, and instills them, by simple lessons and stories, into the minds of its little readers. Uplifting and helpful in the home. We unreservedly recommend it to our readers for their children or their little friends and neighbors. A real treat for them.

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.

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HOME AND FIRESIDE

"All These Things Are Against Me"

By Mrs. L. D. Avery-Stuttle

THERE are too many pessimists both in the world and in the church. Indeed, there are times in the lives of the most optimistic of us when it seems that the clouds will never break nor the sun ever shine again. But if, at such times as this, we might only remember that God lives and reigns, and that His promises never yet failed and never will, methinks it would be a wondrously uplifting power in our lives.

We have all had strange experiences,—experiences which are given us not to harass and perplex, trouble and annoy, but are only meant by the wise Master Workman to teach us patience and to develop character. How often the very trials that have seemed the sorest at the time, have actually turned to be blessings in disguise! O, I tell you, it is not best that we should see and understand every step of the onward way. We are to learn to walk by faith, not by sight.

Jacob lost sight of this truth when he exclaimed pathetically, "All these things are against me." What things?—Ah, the saddest thing in the world—trouble of a personal nature—family trouble. Rachel, his beloved wife, had died, and while his heart was still sore, their son, young Joseph, had disappeared as completely as if the earth had swallowed him up. The sorely distressed father had never received the faintest clue, and finally the lad was given up as dead. Meanwhile the awful secret had been buried deep in the hearts of the guilty brethren.

And now, as if this sorrow were not enough for the aged man to endure, gaunt famine visits their country. Their scanty store of provisions is now nearly gone. Finally the brethren decide to make a journey into Egypt.

We know the result, and how this brought about the happy reunion between the afflicted father and his lost son.

And so it turned out that instead of "all these things" being against the aged patriarch, they were really most signal and wonderful providences of God, designed to accomplish that which indeed they did accomplish,—the bringing again of his dearly loved Joseph, as well as the saving of the lives of many thousand people.

A dear little woman said to me the other day: "Last winter, my husband and I prayed God very earnestly to grant us something which to us at the time seemed especially desirable. He did not give us our request. And now we both plainly see that had He done so, it would have been the very worst possible thing which could happen; therefore we thank Him for withholding the one-time coveted blessing."

It is thus many, many times. We are about to make a journey. Everything is in readiness to start the next morning. Days have been spent in preparation for the trip. But in this last night, we are taken very ill. The boat sails without us—only to founder upon the rocks and sink in mid-ocean. When we read of the terrible loss

of life and property, we thank God that we were kept at home; tho at the time, it seemed almost a calamity, and we were inclined to declare that "all these things are against me."

When Elijah fled for his life from the fury of Jezebel, he went and sat down under a juniper-tree, in the dreary wilderness of Paran. Surely, he thought, "all these things are against me;" let me die now, Lord; take away my life.

Well, neither did the Lord allow Elijah his request; but He gave him something better, better far than the cruel knife of the angry queen—He took him, alive, to dwell forever in His blessed presence.

When the servant of the prophet Elisha saw the armies of the king of Syria, who had come down and compassed the city of Dothan, he also thought, "All these things are against me," and cried out with trem-

bling voice, "Alas, my master! how shall we do?"

strength wait to do His bidding, and He has promised that no good thing will He withhold from His children, and that He will "perfect that which concerneth" them. Then, since ALL things shall work together for our good, does it become us to be down-cast and embittered, when our God is working out all manner of deliverances and all manner of blessings for us? Instead of crying out in despair and bitterness, "All these things are against me," shall we not declare with smiling face and grateful heart, "All things are working together for my good"?

—*—

Proxy Parents

By Clara Edna Rosencrans

CAN any one imagine anything more beautiful than the relationship that exists between parent and child? Poets have sung its praises, artists have used this theme to convey to the world their tenderest thoughts and their noblest ideals.

To this holy tie we owe the nativity of a Saviour, with all the blessings of redemption, and the ultimate salvation of our race.

The joys of childhood, the cradle songs with which our mothers laid our weary heads to rest at night, the little pleasures that were so much to us, that looked so large because we were so small,—all came to us because God gave us parents.

Our Father knew that in loving our parents we would learn to love Him, and that we could best learn from a mother's lips of a Saviour's love, and of His sacrifice for the children of men.

But I hear some one say, "There are fathers and mothers who never speak to their children about these things." True, and it is sad that this is so. From the parents' lips should come the first lessons; and by the time the child is old enough to go to school, he should have learned enough of the great truths of life to hold him firm amid the rude shocks of temptation.

But in case father and mother are silent concerning those things that effect the child's eternal happiness, God has provided other means of instilling them into its mind, in what I am going to call, for lack of a better name, proxy parents.

We all know those who have never had the joy of children all their own; who have never felt white baby arms about their necks, nor sweet baby lips raised poutingly to theirs for a father's kiss.

To these lonely ones has been given the joy of proxy parenthood.

In almost every neighborhood are neglected children who, from inability or indifference on the part of their lawful guardians, are left almost wholly to the care of friends and neighbors, their little minds uncultivated, their little hearts hungry for that love and tenderness which is their right, but which, tho they yearn for and miss, they never receive, because the heart from which it should flow has never felt the softening, subduing touch of God's love.

From some one these children must receive their due; and how nobly these proxy parents respond to the imposed trust, only the All-Father will ever know. They work and pray and trust on, year after year,

Musing

By Nellie M. Sibley

The fire burned low, the house was lone;
But lonelier far the heart
Of her who sat within the house,
From all the world apart.

She sat alone, yet not alone;
Her thoughts kept company;
She thought how in the earth renewed
She would so love to be.

She felt so tired of this old world
Of misery and sin;
She wondered if the gates of pearl
Would ope and let her in.

It seemed the way looked very dark,
Hope lost, love growing cold,
Until a soft voice whispered low,
"Here is My hand; take hold!"

She knew it was the Saviour, who,
In pity at her need,
Extended her His nail-pierced hand,
Her wayward steps to lead.

So, when your path the darkest seems,
And you know not what to do,
Just trust yourself in Jesus' hand;
He'll help you to get through.

O, let Him mold us as He will,
By His own loving hand;
Then let us work, and hope, and pray,
To gain that heavenly land.

bling voice, "Alas, my master! how shall we do?"

But the Lord was at work; and out of this seeming disaster, He wrought a great victory; for peace was declared between Israel and Syria.

Instances might be multiplied. Paul the apostle, with his companion, had been thrust into prison. Escape seemed impossible. Their clothes had been rudely torn from their bodies, their feet bound in the stocks, and their backs were bare and bleeding.

But I am glad to say that instead of losing faith and hope in God, and declaring that all these things were against them, these two noble soldiers of the cross prayed and sang praises to God. Then came the earthquake and the miraculous opening of the prison doors, resulting in the conversion of the jailer and his entire household.

O, the ways of God are wonderful! All things in heaven and in earth are His instruments. He is not dependent upon feeble man to work His will; angels who excel in

wrestling with God for these beloved children in a spiritual soul travail that is as keen and sharp, well-nigh, as birth pangs.

With what earnestness they watch their progress, with what intensity of desire they seek to point them to the Saviour!

As they watch their hard battles with temptation, their frequent falls, and their trials for something better, they yearn to save them from the results of their own folly; and yet they know that only those who have conquered *for themselves* can gain a home in the kingdom of God.

Patiently, lovingly, they toil on; and when at last they see their young feet turning into the paths of peace, when they see them coming to the Saviour, and accepting Him as their all-sufficient portion, what joy fills their hearts! Then can they say, as did the noble Gentile apostle, "Mine own son in the Gospel." I love to read that old story of Paul and Timothy, and there is something very touching in the fact that the last tender farewell of the good old warrior was sent from a Roman prison to this same beloved son.

How beautiful is the thought, that in the life beyond, these same proxy children will in very truth be ours, since the new birth will be the one to be taken into account there.

The care and tenderness with which these self-forgetful ones watch the spiritual growth, the slow, steady development from babes in Christ into strong, sturdy burden-bearers for Him, will there have, in its fulness, the reward that is meet.

But now these children go forth from them, and they see their faces, perhaps, no more in this life; but they know that they are workers for Jesus, and their hearts are glad, trusting them wholly to the care of this loving Friend who never fails.

There is a dark side to this picture, of which I do not like to think, where the beloved child of many prayers apostatizes from the truth, and goes back to the beggarly elements of the world. You doubtless remember that Paul had such a trial as this in the case of Demas (colaborer with Luke, "the beloved physician"), who forsook him in his time of greatest need and trial.

Ah, that is sorrow too deep for words; but we can pray, and hope, and wait, and "Jesus answers prayer." The good Spirit will surely call them back, and there are other children who must be sought and won, other stones that must be polished and made bright, fitting jewels to shine in the diadem of our King.

So the hungry heart goes forth and clasps its bleeding cords about other lives, and finds its greatest reward in service.

Some day in that other life, we shall know what these noble hearts have done for the world; and like their divine Master, they shall see of the travail of their souls, and be satisfied.

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Notice is hereby given, to all whom it may concern, that the Annual Meeting of the members of the Pacific Press Publishing Association, a corporation organized and existing under, and by virtue of, the laws of the State of California, will be held at the office of the Association on Villa Street, in the Town of Mountain View, County of Santa Clara, State of California, on Monday, the 22d day of January, A.D. 1912, at 10 o'clock A.M.

The election of Directors for the ensuing year, the advisability of amending, repealing, or adopting new by-laws, or such other business as may be necessary or proper to be transacted, will come before the members of the Association.

By order of the Directors.
H. W. COTTRELL, President
H. G. CHILDS, Secretary.

NOTICE OF THE ANNUAL MEETING OF THE STOCKHOLDERS OF THE PACIFIC PRESS PUBLISHING COMPANY

Notice is hereby given to whom it may concern that the Annual Meeting of the stockholders of the Pacific Press Publishing Company, a corporation organized and existing under, and by virtue of, the laws of the State of California, will be held at the office of the Company on Villa Street, in the Town of Mountain View, California, on Monday, the 22d day of January, A.D. 1912, at 10 o'clock A.M.

By order of the Directors.
H. W. COTTRELL, President.
H. G. CHILDS, Secretary.



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MOUNTAIN VIEW, CAL., JANUARY 9, 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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We forward this week the last received in 1911 on the Famine Fund to China. The total for the year was almost one thousand dollars — \$947.79.

Calendars.—We acknowledge with sincere thanks the neat little calendar from the sanitarium and hospital at Chamberlain, South Dakota. It bears a message of cheer, and the institution it represents is doing a noble work for the sick and suffering. Also a neat calendar from W. W. Browne, Esq., of Mountain View, giving not only the current month on its face, but the one before and after. We wish also to express our appreciation of the package of "Motto Calendars" by which we have been privileged to make some hearts glad.

We acknowledge receipt, from the American Bible Society, of a card souvenir of the tercentenary year, 1911, containing a reproduction, with marginal notes omitted, of a page of Tyndale's New Testament, printed on the continent in 1525. Of the original only a fragment remains. In its 95th year the American Bible Society put into circulation 1,028,357 English Scriptures, besides 2,203,865 in other languages. A Bible can now be got for seventeen cents, a Testament for five cents, a Gospel for two cents. Do you want to help in their distribution? Send money to William Foulke, Treasurer, Bible House, New York City.

The War Spirit, and Why?—Our London *Times Weekly* of December 1 contains the full text of Sir Edward Grey's speech on the relations between Great Britain and Germany. The speech reveals the tremendous tension which existed for a time, and during which an unadvised word might have meant war. Referring to the fact that many people wanted war, Sir Edward said: "I do not say we are peculiar in this respect at this moment. It is really as if in the atmosphere of the world there was some mischievous influence at work which troubles and excites every part of it."

We are passing this year through a period of great excitement; it is so still." There is more which we will give our readers. Would they know the source of the mischievous influence? Let them read it in Rev. 16:13, 14.

A Lawless Nation.—That is what Senator Borah called the United States at a recent dinner given by the Young Republican Club in New York. Here are his words: "We are even now, in our youth, the most lawless of any of the great civilized nations. There is no country of first importance where there is so little respect for law because it is the law." The reason is that men have forgotten God and His eternal law.

There is doubtless more or less exaggeration in the reports of the Italian cruelty in Tripoli and Russian cruelty in Persia; but if reports are half true, such things should be reprobated. War is a horrible thing, always cruel; but it would seem that women and children might be spared. What examples these are, performed by professed Christian nations! As world civilizers of the worst elements, we believe that Bibles are better than bayonets, and holy, beneficent lives better than shot and shell.

The Russian oppression—you can call it by no milder name—of little Persia, her hatred and persecution of the Jews, her intolerance of Christian denominations, the cruelties of Italian soldiers upon the Moors, the occasional Sunday prosecutions and persecutions in our own "land of the free," the ever-increasing crimes, show clearly that the old spirit of intolerance is not dead; it does not even slumber; it is temporarily suppressed; but it is like a hungry caged tiger waiting the opportunity to spring upon its prey and glut its appetite for blood. The spirit of liberty—freedom for the other man—the world as yet knows little about. Particular freedom is demanded, the freedom of the set, the class; but that is not freedom, it is the veriest tyranny. It would place a class on high and subjugate all the opponents of its theories.

True freedom is the freedom of the man, the individual. It matters not whether that man be a rich man or a poor man, of "noble" birth or "plebeian" origin, burned by tropic sun or whitened by arctic snows, engaged in manual labor or a petted dandy of society, professing the Roman Catholic religion or a devout Protestant, shut up in the superstitions of Oriental philosophies or bound in the fetters of Occidental skepticism, he is entitled to freedom not because of any one or more of these things, but because he is a man, an individual. He is entitled to "life, liberty, and the pursuit of happiness," entitled to the opportunity to work out his own destiny in his own way, providing only that he does not infringe the equal rights of his fellows. A true man—a true lover of liberty—will ask no more for himself, and he will demand no less for his fellow, even his opponent.

It is not difficult to find men who have demanded liberty, civil and religious, for themselves. The Puritans demanded freedom of worship for the Puritans. They ought to have demanded it for Roger Williams and the Quakers, and granted it. Roman Catholics have demanded, do demand, freedom of worship, religious liberty, for Roman Catholics. They ought equally to demand it for the most bigoted Protestant. But this ought not to be demanded because a man is a Catholic or because he is a Protestant, but because he is a man. Preeminently the One who has stood for such liberty is Jesus Christ. He said: "If any man hear My words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." John 12:47, 48. And when His ardent disciples wanted to visit vengeance upon those who slighted the Master, He rebuked them, saying: "Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them. And they went to another village." Luke 9:55, 56.

Why can not our "Christian" reformers-by-law see that law, statute, decree, the fine, the prison, the stake, are not the means of reforming men? By the agencies of the Gospel, the Word, the Spirit and power of God, through faithful, loving hearts are men reformed. Our Lord, in speaking of His disciples, declares again: "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor Me." John 16:2, 3. This indicates the secret of all religious persecution, of all intolerance. Men who indulge it in principle or follow it in practice, whatever their profession, are but following the selfishness of the carnal; they are putting man in the place of God. He who has truly tasted of God's salvation will not, can not, be intolerant toward his fellows.

In the Heart of Africa.—Duke Adolphus Frederick of Mecklenburg, one of the rulers of the German Empire, has just come back from a two years' trip through the heart of Africa, from one ocean to the other. He tells of two wonderful peoples. The Watusi are a race of dark men with Caucasian features, some of whom are as tall as seven feet and two and one half inches, and men six feet six inches are not uncommon. Their athletic young men can without a pole vault a line nine feet high, and young boys can jump as high as five feet and two inches. This tribe is east of Lake Tanganyika. He also became better acquainted with the Batwa, or pygmy people, who tame chimpanzee apes for servants and watch-dogs. The duke tells us that "the Batwa pygmies assert that a cross between their race and the apes is not infrequent, and they pointed out a tribe who were said to be the result of such a commingling. The Batwa despise these people very much." The duke tells us that it was impossible to tell whether they were apes or men. (San Francisco *Examiner* of November 26, 1911.) And may not the whole simian species be the result of degenerate humans mating with lower animals?

The Bible carries with it and in it its own best evidences. It was a profound truth that Jesus uttered when He said: "If any man willeth to do His [God's] will, he shall know." We must come into harmony with God to receive His power. We must be in submission to His great law of righteousness if we would live in the channel of His life. We never learn to know those with whom we are at enmity.

We have been having a remarkable autumn and winter in this section thus far, but we have not had it all. For instance, the New York *World* of December 15 tells us that the warm week in December is such as has rarely if ever been known before, and one not explainable on any theory of sun-spots, planetary influences, or Gulf Stream vagaries. But we have had cold nights. December 25 recorded 21 degrees Fahrenheit.

There is a bill before Congress for a change of form in the oath administered under United States jurisdiction. It proposes to eliminate the introductory clause, "I do solemnly swear," etc., and the final clause, "so help me God," and substitute, "In the presence of Almighty God I do solemnly promise" or "declare."

There is evil in this world in its present age. There always will be. Jesus prayed, not that God should take disciples out of this world, but that He should keep them from the evil. The child of God who trusts in Christ is an "impregnable fortress" in the midst of innumerable foes.

The moving of the British government headquarters in India from Calcutta to Delhi, the old Mogul seat of empire, is a decidedly progressive step. It is more central and of better climate. The new British policy promises decided reforms.

A venerable man and prominent citizen, Mr. John Bigelow, died December 19 last in his 95th year. He was diplomat, author, editor, publicist, had filled many public offices, among which was United States minister to France 1864-67.