

Signs of the Times

Thoughts for the New Year

Ps. 90 : 1-4, 12, 14-17

LORD, Thou hast been our dwelling-place
 In all generations.
 Before the mountains were brought forth,
 Or ever Thou hadst formed the earth and
 the world,
 Even from everlasting to everlasting, Thou art God.
 Thou turnest man to destruction ;
 And sayest, Return, ye children of men.
 For a thousand years in Thy sight are but as yesterday
 when it is past,
 And as a watch in the night.
 So teach us to number our days,
 That we may apply our hearts unto wisdom.
 O satisfy us early with Thy mercy ;
 That we may rejoice and be glad all our days.
 Make us glad according to the days wherein Thou hast
 afflicted us.
 And the years wherein we have seen evil.
 Let Thy work appear unto Thy servants,
 And Thy glory unto their children.
 And let the beauty of the Lord our God be upon us :
 And establish Thou the work of our hands upon us ;
 Yea, the work of our hands establish Thou it.



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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3639—How Far Faith Goes

Will you be so good as to tell me how far faith goes in the work of perfecting Christian character, and what part one has to do himself; or, in brief, where faith stops and works start?

T. G.

Faith goes all the way. Faith goes all the way with a person who never sinned; for "without faith it is impossible to please Him." He who is able to overcome anything without faith in God would take glory to himself; and if holy beings who had overcome by their own power were placed together, each glorying in himself, strife and confusion would immediately result. In the glad day of God, when all the redeemed come home, every soul will give honor and glory and praise to Jesus Christ, and to the Father, for all the salvation. Trusting in self in any way narrows heart and mind, dwarfs affection and intellect. Keeping the heart open toward the infinite God must expand both mind and heart. And so it is trusting Christ all the way. At the same time, God would not have us effortless. It is He Himself who has said, "Strive," "agonize," "work," "do," "walk," "run," "fight." It has been happily phrased this way,—that the Christian is to trust the Lord Jesus Christ as if he expected that God must do it all, and that he is to put forth such effort on his own part as if he expected he must do it all himself. He will not put forth the right effort without faith. His works will be the works of faith; he will yield himself to God because God requires it, because he loves Him who has redeemed him. And his whole life will be one constant service to duty, service to love. Let a man once grasp the great and eternal thought that God has redeemed him from eternal death, from sin and its curse, and he will yield every power of his being to the One who has so loved him. He may fall in his service because of ignorance, because of weaknesses which he did not know that he possessed, because of failure to feed upon the Word of Christ, to seek Him by prayer; but he will not turn back; he will persevere if he has faith, and persist to the end. God will not cut him off if he stumbles, or makes mistakes, any more than a father will his little child who stumbles and falls. Our correspondent says that when he takes his eyes off Christ he falls. Truly he does. God wants us to form the habit of having Christ in our life always. God has given him a taste of His blessings; let him persevere. Peter took his eyes off from Christ, and he sank; when he looked to Christ and forgot himself he walked on the stormy sea.

3640—The House Swept and Garnished

What is the meaning of the unclean spirit and the house swept and garnished? What house is this—the body? M.

The passage in question is found in Matthew 12: "But the unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. Then he saith, I will return into my house whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there: and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation."

The parable is true of the individual; it is true of a church. When an individual is cleansed by the Lord Jesus Christ, and the evil spirit cast out, that is but the beginning of Christianity. If he utterly neglects and refuses to do the work God has for him to do, to let the indwelling Spirit of Christ into his heart for service, even tho the house of his character has been swept and garnished, the evil spirits will come in. Thousands have started out in the Christian life, have received forgiveness of sins, but have shut themselves up to their own selfishness, and in a little while the power of the devil has come into their lives, and they have become worse than ever before.

This is true of a church. It may once have known God's life and power in cleansing; but it may so shut itself up to its own selfishness and self-righteousness, so refuse to go forward and do the work that God gives it to do, that it remains an empty shell, so far as spirituality is concerned, and by its very attitude and condition invites the possession of the devil. Even so it was with the Pharisees.

In further answer to questions, we would say

that men do have control of their own mind, independent of spirits, good or bad. God has given to man his own individuality, and yet it is almost invariably true that men are influenced by spirits good or bad continually. When man is not so influenced, he is in more or less perplexity as to which influence he shall follow. God has given His host of mighty angels to be ministers to those who will serve Him. Satan is using his host of evil angels in endeavoring to turn men away from God, and to give themselves to wickedness and sin. Not until man yields wholly to Satan, and wholly rejects God's goodness and favor, do demons come into possession of the human soul. Man of himself has power to resist the possession of the devil, unless he has so yielded himself that he loses the power of will. One of the great curses of hypnotism lies in the subjection of the will to the will of another, creature to creature, until the victim loses the power to resist. God would not have the will of man in subjection to that of any other creature. In subjection to Him, we do not lose reason, and the will is made stronger. Endeavoring to walk in our own independence, we are subject to whims and influences of the source of which we know little. Wholly yielded to Satan, men become insane, possessed of demons.

3641—Seven Women and One Man, Isa. 4:1

Please give an explanation of Isa. 4:1 in the "Signs of the Times."

J. H. C.

One of the general meanings given to the text is that on account of the wars and judgments upon Israel, as set forth in the preceding chapters, so many men were destroyed in these various calamities, that but few men and many women were left, and many women would center around one man, and ask to be protected by him, while they were willing to support themselves.

There is another meaning which is given to it—that is, a figurative meaning, that may have an application of worth and a lesson for the people who live in these days; and that meaning is this: The seven women denote the backslidden churches, seven indicating completeness, or fullness. That is, there will be a fullness of backsliding in the last days. The one "man" referring to our Lord Jesus Christ. And yet, while these churches are backslidden, still they will nominally be Christians. They wish the name and the prestige of the one Man, but they say, "We will eat our own bread" (that is, what the human can furnish, instead of feeding upon the Word of God), and we will "wear our own apparel" (that is, to be clothed in their own righteousness and conventionalities, instead of in the righteousness of the Lord Jesus Christ), only we do not wish reproach, and therefore "let us be called by Thy name." How true this is in many individual cases at the present time! How many are really, as taught in the Word of God, not Christians; they do not believe in Christ as a living Saviour, the one atonement for men; and yet they call themselves Christians. Not believing in His vicarious sacrifice, they are not seeking His righteousness, but their own. They are feeding upon their own philosophies and traditions, instead of upon the Word of God; but they nominally call themselves Christians. But we are told in the next verse that there will be a people who will be true to God. "In that day shall the branch of Jehovah be beautiful and glorious." God will have a people who are loyal to Him.

3642—Of Equal Authority

A correspondent refers to different parts of the Bible as the writings of Moses, and Paul, and David, the prophets, etc., and says, "Are all these persons of equal character and authority?" F.

No, and yes. All are not of equal character. The one great character of the Bible is Jesus Christ. Another great character is Moses; another, Paul; another, Elijah, who left us no writings whatever. So it was with another—John the Baptist. Samuel was a great prophet. We have quite an extended record of his doings, but very little of what he said or wrote. And so it is with other mighty men of God. All certainly are not of equal character; but the writings which make up the Holy Scriptures, are quite another thing. While in style and in matter character has its bearing, so far as truth is concerned, it has no bearing. In the light of the words which God has given us through the

apostle Paul, "All Scripture is given by inspiration of God [literally, is God-breathed], and is profitable." This, we understand, pertains to the original Scripture. Mistakes have been made, doubtless, in copying. Sometimes we find things hard to harmonize. Sometimes numbers seem to be wrong. This in some cases may be easily accounted for in the mistake of some copyist; but granted that we have the right original, all the Scriptures are inspired and all equally inspired. That does not mean that all are equally important. Some are of greater importance than others. The holy law of God as given in the 20th chapter of Exodus is much more important to us than the ceremonial law as given in Leviticus. Our inquirer speaks of the words of Christ; but what proof has he that he has the words of Christ if he denies the inspiration of the writers of the Gospels? Mark was not even one of the twelve apostles; neither was Luke. But it is only by believing in the inspiration of Matthew and Mark and Luke and John that we know that we have the real words of Jesus. David was certainly a man of very questionable conduct at times in his life, and yet twice over in the New Testament we have his words quoted and attributed to the Spirit of God, "As the Holy Ghost saith," Caiaphas, the skeptical Sadducean high priest, said, "It is expedient for us, that one man should die for the people." And John tells us that he said that not of himself, but being high priest that year, he prophesied. There is very much more which can be said, but if the Scriptures are not inspired, and equally inspired, we are left simply to the whims and opinions of men.

3643—D. R. M.—Matt. 11:11—The text in question simply means this,—that the fact that John the Baptist was the immediate precursor, or herald, of Christ Jesus the Lord, gave him a more honorable position than that of any of the other prophets who had lived. The message made the man, and the message which he bore was of tremendous importance to that time, and people, and generation. He had, too, a message to bear that would bring no glory whatever to himself. His prestige and fame would grow dim in the greater work and greater glory of Jesus Christ. He was content to be a voice for God, and rejoiced in fulfilling his work, tho he decreased and the Master's power and influence increased. See John 1.



Schedule for Week Ending January 27, 1912

Sunday	January 21	Genesis 32, 33
Monday	" 22	" 35
Tuesday	" 23	" 36
Wednesday	" 24	" 37
Thursday	" 25	" 39, 40
Friday	" 26	" 41
Sabbath	" 27	Psalms 10, 11, 12

Our readings begin with Jacob's perplexity, yea, agony, as he goes forward to meet his brother Esau. Yet God gave him a vision that His angelic host was with him. Jacob does all on his part to compensate his offended brother in the way of property, humbles his heart before God, and pleads only God's mercy. And then comes the change of name from Jacob (the supplanter) to Israel (the prevailer), and that is the origin of Israel, and true Israel are the prevailers by faith.

We omit the sorry incidents of the 34th chapter as not necessary to the narrative, also those of the 38th. Chapters 37, 39, and onward are one of the beautiful revelations of how God overrules the wrath, the ambitions, the jealousies of men to praise Him. The story of Joseph is a most beautiful narrative of the outworking of God's providence for the true and the faithful. And Joseph's example is a splendid example for young men. Doubtless his early life showed but the flattered and petted boy, but his later life showed that the principles of righteousness had been transmuted into living character.

Psalms 10, 11, and 12 are inspired prayers of God's will toward the children of men. The 10th is not simply the prayer of some one who wishes vengeance upon the wicked, but it is that God will execute justice for the sake of the poor and the oppressed.

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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"Thou Shalt Love Thy Neighbor"

By Mrs. E. G. White

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.

THE law of God condemns all selfishness, and is at variance with all evil-thinking and evil-speaking. It enjoins upon men and women that kindness, gentleness, and forbearance, that tender guarding of the interests of others, which was revealed in

see himself as God sees him. But too often Christians neglect to do this. The mirror is not looked into as constantly as it should be, and our defects of character pass unnoticed. The command, "Thou shalt love thy neighbor as thyself," is disregarded; we fail to respect the rights of our fellow men. Self, highly estimated, calls for recognition, and we listen to its voice, walking far apart from those we should help, not regarding their wants and woes.

Many apologize for their spiritual weak-

away from the path of willing obedience. They do not carry the work of repentance far enough. The sense of their wrong should lead them to seek God most earnestly for power to reveal Christ by kindness and forbearance.

Many spasmodic efforts to reform are made, but those who make these efforts do not crucify self. They do not give themselves entirely into the hands of Christ, seeking for divine power to do His will. They are not willing to be molded after the divine similitude. In a general way they acknowledge their imperfections, but the particular sins are not given up. "We have done the things we ought not to have done," they say, "and have left undone the



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CHRIST AND NICODEMUS.

the life of our Saviour. He who takes this law as his standard must carefully heed the words of Christ, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." By unselfishness of heart and character, by a sincere love for our fellow men, we may show that we are striving to honor our Maker; but if, finding the last six precepts of the law hard to keep, we transgress them by failing to manifest love for one another, by a lack of kind words and actions, we can not, with any truth, claim to be rendering acceptable service to God.

He who earnestly desires to fulfil the will of God must daily look into the law of God, the great moral looking-glass, that he may

ness, for their outbursts of passion, for the lack of love they show their brethren. They feel a sense of estrangement from God, a realization of their bondage to self and sin; but their desire to do God's will is based upon their own inclination, not upon the deep, inward conviction of the Holy Spirit. They believe that the law of God is binding; but they do not, with the eager interest of judgment-bound souls, compare their actions with that law. They admit that God should be worshiped and loved supremely, but God is not in all their thoughts. They believe that the precepts which enjoin love to man, should be observed; but they treat their fellow men with cold indifference, and sometimes with injustice. Thus they walk

things we ought to have done." But their acts of selfishness, so offensive to God, are not seen in the light of His law. Full contrition is not expressed for the victories that self has gained.

The enemy is willing that these spasmodic efforts should be made; for those who make them engage in no decided warfare against evil. A soothing plaster, as it were, is placed over their minds, and in self-sufficiency they make a fresh start to do the will of God.

A Conviction in General

But a general conviction of sin is not reformatory. We may have a vague, disagreeable sense of imperfection, but this will

avail us nothing unless we make a decided effort to obtain the victory over sin. If we wish to cooperate with Christ, to overcome as He overcame, we must, in His strength, make the most determined resistance against self and selfishness.

Genuine reforms of character are not common. This is an obstacle in the way of spiritual advancement. What work shall be instituted to purify and cleanse self of its moral defilement? What shall be done to awaken those who confess their wrong, and yet never forsake their own way? A man who has professed Christ, sees his old selfish nature rising, and gaining strength with each wrong action. His besetting sins bind him with fetters of iron, and he sees himself under the condemnation of the law. What shall he do? Whatever his calling or profession, whatever his rank or station in life, that man must realize in himself the truth of the words spoken to Nicodemus: "Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God."

They Have a Misleading Acknowledgment

There are many, too many, who claim to be servants of God, but who have no experimental knowledge of Him. Their acknowledgment of Christ is misleading, because they have not faith to believe that He will give them power to overcome their sins. They do not receive Him as their personal Saviour, and their characters reveal hereditary and cultivated defects. Their conduct is not brought into harmony with the law of God, but is influenced by their own inclinations. Selfishness binds them hand and foot. God looks with sorrow upon their bondage. If they would submit to His guidance, the light of His holy Word would flash upon their minds through the Holy Spirit's power, convicting them of sin, of righteousness, and of judgment,—of sin, especially because they have claimed to do God's will, and yet have neglected it. If they receive Christ as their personal Saviour, their sins will be forgiven; for God's Word declares, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Of Christ it is written, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

A theory of truth may be taught and accepted, but this is of no avail to save unless the divine power of God is revealed in the life by unselfish actions and kindly words. Are you converted? Is Christ revealed in your daily life? No theory of truth will save you; no partial confessions will avail. With your whole heart you must serve God.

"Be kindly affectioned one to another with brotherly love," writes Paul, "in honor preferring one another." "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by

His Spirit that dwelleth in you." "For as many as are led by the Spirit of God, they are the sons of God."

Sin Not Merely What the World Condemns

If men and women will critically examine their conduct, measuring it by the law of Jehovah, they will be enabled to see that sin is not limited to those things which the world condemns, but that selfishness and oppression, even in the smallest degree, are sins against God. They will see that by yielding to their inclinations, and refraining from obedience, they are depriving themselves of the richest blessings God can give.

"A new commandment I give unto you," said Christ, "that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another." He who fulfils his duty to his neighbor must of necessity love God supremely; but he who has little love for

those who are in darkness, who are in great need of the revelation of the love of Jesus, is marked in the courts of heaven as a defaulter. He is weighed in the balances, and found wanting.

Love to God must be brought into our daily life. Then, and then only, can we show true love for our fellow men. When this is done, when Christ is enthroned in our hearts, we manifest by our daily life, by our conversation, by our unselfish interest in one another, by our deep love for souls, that we are doers of the Word of God. The reality of our conversion is marked by a deep, earnest piety, which purifies the soul, and works unceasingly for the good of others.

"Beloved, let us love one another: for love is of God." "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." "The end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins."

The Testimony of Jesus

By George W. Reaser

III—The Existence of Jehovah Proved by Fulfilled Prophecy

Remember the former things of old: for I am God, . . . and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure. Isa. 46:9, 10.



READER, in your own mind, what is the strongest and most convincing manner in which the intelligences of heaven can testify to truth, and to the very existence of the eternal God?

A Personal Appearance of Jehovah to Men Not Consistent

In order that Jehovah might by a personal appearance convince all men in all ages of His existence, He must personally appear to them all, in each successive generation. This, in a sense, would be a standing witness of His existence, and especially if He would perform some mighty works to prove Himself to be the Supreme Being. But it must be apparent that this could not well be possible. Yet He has not left "Himself without witness." For reasons which we will not stop to discuss in this connection, it is a matter of divine wisdom that He has not chosen to give to mortal man a view of His person. But He has chosen a special agent to reveal Himself to mankind, as it is written, "No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him." John 1:18. And the Father and the Son have agreed as to the most effectual way in which the Son could bear witness, which, as we have seen, is by "the spirit of prophecy."

Jehovah Only Can Declare the End from the Beginning

It is within the power of divinity only to make a chart, as it were, of the world's history in advance, and then, in due time and exact order, each specification in the diagram be fulfilled in perfect accuracy of detail. And such has been done, not alone

by one line of prophecy, but by more than half a score of such prophetic outlines. And each of these outlines of a portion of the world's history, written centuries in advance of their fulfilment, constitutes a part of the "testimony of Jesus," for "the testimony of Jesus is the spirit of prophecy;" and how else could He witness with such undeniable assurance to the ages?

Each and every prophet, then, who was used of Heaven to employ his prophetic pen in unfolding the plans of Jehovah concerning our world, or to sketch the history of nations or individuals in advance, was simply a mouthpiece through whom Jesus spoke by His Spirit, to give faithful warning of impending events and to witness for God and His truth.

Abstract statements do not supply sufficient foundation for the building of intelligent faith, nor do they *alone* prove the things of God true. But when God's Word is put in concrete form, as it is by fulfilled prophecy, then do we behold the granite blocks, erected in majestic strength, constituting a monumental structure, standing in all its beauty, as a witness to the ages of the existence of God and of the truthfulness of His Word. Such is prophecy, and such is "the testimony of Jesus," which "is the spirit of prophecy."

Jesus Witnessing to the Fundamental Truth

Jehovah said of Jesus, "I have given Him for a witness to the people." In response to Pilate's question, Jesus said in part, "For this cause came I into the world, that I should bear witness unto the truth." John 18:37. While His answer would comprehend all truth, yet there is essentially a fundamental truth of all truths. Witnessing for this would really embrace all others. The basic truth of all truths is *the existence of Jehovah*. We may pursue our research for the fundamental truth of all truths to any possible limit, but we can not penetrate beyond the great truth of God's existence. It is "the first cause," the very foundation of the universe, for this primal truth in-

volves both the existence and the stability of the universe.

In what way did Jesus witness to this fundamental truth? In answering this question it may be well to consider another; namely, What is the climax of all witnessing? Let the Saviour Himself answer. He says, "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10); and again, "They loved not their lives unto the death" (Rev. 12:11). Persecution reaches its climax at the death of the persecuted, and witnessing for truth reaches its climax at the same point. When Jesus answered Pilate's question, He was standing face to face with death.

Martyrs Witness to Truth

The two quotations last above given refer to the martyrs of Jesus. The hope held out before the martyr is eternal life, based on the fundamental truth that God exists, and will fulfil His promise in bringing him from the dead. This hope sustains him in his loyalty to God, as the fagots are kindled at his feet, and while the cruel flames encircle his body. Every martyr who thus surrenders his life, refusing to renounce his allegiance to truth, thereby reaches the very climax of witnessing to his faith in the existence of God.

None would lay down their lives as Christian martyrs, were it not for their profound faith in the existence and faithfulness of Jehovah, to bring them from the dead to a glorious life in immortality.

Unless we are ready, if need be, to lay down our lives upon the altar of sacrifice to bear witness to truth and to the faithfulness of God to bring us from the dead, we are not faithful and true witnesses. And thus it was with Jesus. In the surrender of Himself to be nailed to the tree, in laying down His life upon the cross, He reached the very climax of all witnessing to the truth of God's existence, and His faithfulness to His promise.

Through David, Christ had spoken these prophetic words: "My flesh also shall rest in hope. For Thou [God] wilt not leave My soul in hell; neither wilt Thou suffer Thine Holy One to see corruption. Thou wilt show Me the path of life." Ps. 16:9-11, with Acts 2:23-32. At the crucial point of the test of His faith, with the Father's presence withdrawn from Him, note His dying words: "Father, into Thy hands I commend My spirit"—the keeping of My life. Luke 23:46. These words were a firm, unshaken expression of His faith in the fulfilment of the prophecy, "Thou wilt not leave My soul in hell," based on the very existence of God. Jehovah proved the truth of His existence and of His faithfulness to His prophetic word in bringing Christ from the dead, and at the same time gave to humanity a risen Saviour, triumphant over death and the grave. This splendid proof was the living answer to Christ's expressed faith in the fundamental truth of all truths; namely, in—

God's Existence

Not only is God's existence proved by this the most brilliant beacon light of all fulfilled prophecy, but "prophecy, unmistakably outlining events beforehand, shows that God is behind the curtain, and that His hand controls and shapes the history and destiny of men." ("Many Infallible Proofs," page 31.) Thus each Bible prophecy fulfilled is the witnessing, "the testi-

mony of Jesus." In fact, each prophecy fulfilled proves God's existence, and leaves unbelievers without excuse.

Things Proved by the Testimony of Jesus

While "the testimony of Jesus" in fulfilled prophecy gives infallible proof of the existence and sovereignty of God, adversely it disproves the claims and assumptions of all rivals. While it establishes beyond reasonable controversy the true Messiahship of Christ, it places the brand of "false christ" or "antichrist" upon each and all who assume to be Christ or "vicars of Christ." In supplying absolute proof of the truthfulness of the Bible, "the testimony of Jesus" undermines the very foundations of all rivals of the sacred Book. The same witness places its official seal upon the true characteristics and manifestations of the Holy Spirit, and declares the manner of working of every false spirit. In proving the true religion of Jesus Christ, it disproves all false religions. While designating and identifying the true church, it sets forth the errors and warns against every false church. It foretells the second coming of Christ, and all associated events. It warns against all fatal deceptions. It is the safest of all safeguards. It declares that Satan will finally be destroyed, and that sin will be forever dethroned. It vividly portrays the future life. How could it be possible for the human family to have any hope whatever of the hereafter, were it not for prophetic promise? And each prophetic promise is an essential part of "the testimony of Jesus."

—*—

Another Year

By Llewellyn A. Morrison

Another year of life and grace
Unto the past is reckoned;
From sun-dawn heights a smiling face
Hath to my spirit beckoned.

The fading shadows pass unseen,
As hast'ning hours pursue one—
There is no counting-place between
The old year and the new one.

I stand alone; my God is near;
The silence is unbroken;
The pulsing of my heart I hear—
Nor whisper hath been spoken.

Alone with Him—yet not alone,—
The gnomes of conscience chide me
For selfish words and actions shown
Where Virtue can not hide me.

I hear the dark and ebon shape
Of Doom, my deeds assailing.
There is no portal of escape;
My tears are unavailing.

I dare not lift my face above,
Yet, lo, I feel Him smiling!
He hath prepared a plan of love,
My record reconciling.

His Son hath borne my guilt afar;
His penitence hath found me;
His perfect angel from yon star
With life, divine, hath crowned me.

He in my hands His Word hath placed—
Thus for my weal providing—
And on the holy page hath traced
His promise for my guiding:

"As thy days are, thy strength shall be;"

"No evil shall befall thee;"

"Fear not—the kingdom is for thee;"

"And I will come and call thee;"

"The morning cometh, and the night;"

"Springtime and harvest," ever;

"At evening time it shall be light;"

"I dwell with thee forever."

I take from Him His gifts for me—
The boons His mercy handeth;
I joy, they are so full and free;
My vows He understandeth.

I pledge to Him my strength and love,
Who blesseth all my labor,
For earth below and heaven above,
With every man my neighbor.

San Francisco, January 1, 1912.

The Nature of God's Law

By J. O. Corliss



ALL law has one general purpose; that is, to regulate the conduct of all who come under its authority. No government organization could long be maintained without some fundamental regulations by which harmony of action could be secured. Indeed, fitting laws are the very soul of organization. Nature itself has an established order by which the material world is regulated. This arrangement extends to every act of motion, whether in earthly or heavenly bodies.

When one considers the confusion always consequent upon irregularity of movements, or non-conformity of action, he must be convinced of the infinite wisdom which provided laws of conduct for the unification of men and things. A Being capable of doing this is worthy of highest praise and deepest adoration. Such a law, indeed, should be regarded as divine, and therefore complete in every respect, even to the regulation of the inner as well as the outer man.

Perfect

Commenting upon this law the psalmist declares it to be "perfect, converting the soul." Ps. 19:7. This expression means much when one studies its connection and analysis. The psalm in which this is found opens with a most vivid setting forth of God's power and glory as shown by the exactly regular movements of the heavenly bodies, which reveal infinite wisdom in their law of maintenance. Attention is then called to the effect of the same divine law upon earth dwellers, when the inspired speaker says, "The law of the Lord is perfect, converting the soul."

Otherwise expressed, God's law is not confined to regulating heavenly bodies, but if permitted, it will enter the realm of the human soul as well, to methodize its functions in harmony with Heaven's decree. Without power to reach and regulate each and every constituent element of creation, the law of the Creator would not have been perfect or complete. It is true that while the heavenly bodies are constantly upheld by the word of God's power (Heb. 1:3), that "word of power" has not been orally expressed in human ears. But silent tho its commands may appear to humanity, the voice of God meets a response in the moving planets, and their daily and nightly speech conveys the knowledge of a ruling Power to all who will listen to their united voices.

Everything Should Harmonize with Law

As the heavens thus declare God's glory by their every part responding to the "word of God's power," so it was designed that the earth, as well, should contribute to the praise of its Creator. But man having been formed in the image of his Maker, and thus endowed with power of mind capable of reciprocal companionship, the "word of power" by which his conduct was to be regulated, came to him as an oral appeal in behalf of maintaining the mutual relationship with his Creator which had been established by creative decree. Gen. 1:26.

Man's failure to preserve his original station is a familiar theme not necessary to dwell upon here. It is enough to say that man's miscarriage resulted from his non-

(Continued on page 8)

Studies in Daniel

God the Ruler; the Lesson Learned

IT is not God's desire that any shall perish; for "As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." Eze. 33: 11. It was God's desire that Egypt's ruler, the Pharaoh of the oppression, should turn from his way and live. God desired to save Pharaoh. Hence all the judgments that came upon Egypt, to teach him and the Egyptians God's way, came against the gods of Egypt, but touched no human life; and it was not until Pharaoh had utterly rejected God and everything which would touch his heart that the Lord withdrew His Spirit from him, and got glory to Himself by the overthrow of Pharaoh and his host. When we reach Nebuchadnezzar we come to another mighty ruler in earth, one whose heart is indissolubly linked to idolatry. He believed in the worship of Baal, of Marduk, and of other noted gods of Babylon. He built to them temples, he honored them for his victories, he named even his own servants, taken from other nations, after his tutelary divinities. God's own children had so far departed from Him that they were sent into captivity; but His truth must not perish from the world. And therefore He puts forth an effort to win one who could spread abroad to the earth a knowledge of the true God, despite the apostasy of His people.

His first lesson to Nebuchadnezzar was regarding education. God showed that His simple education, which comprehended the whole man, was superior to all the education which Babylon could give. And Nebuchadnezzar seems to have acknowledged it. His second lesson showed clearly—and Nebuchadnezzar acknowledges it—that no other god could reveal the future as could the God of Daniel, the Creator of the heavens and the earth. However, Nebuchadnezzar's heart still remains proud and stubborn. He would change the future which God had revealed. He would make the kingdom of Babylon eternal, instead of being one of a succession; and when men protest against that by refusing to bow down to his apotheosis of patriotism, he condemns them to death, and boasts, "What god can deliver you out of my hands?" And again God reveals to him, and he learns the lesson, that no other god can deliver as could the God of the Hebrews. But he has not learned it all yet. He is still lifted up in his own self-sufficiency, still proud of the mighty empire which he rules, still unwilling to acknowledge God; and one more lesson is given him in God's mercy,—a lesson that he, too, learned, and he himself tells us how he learned it. For the fourth chapter is not written by the prophet; it is permitting Nebuchadnezzar to tell his own story.

Questioning the Text

Daniel 4, A.R.V.

1. How does Nebuchadnezzar begin his proclamation?

Nebuchadnezzar the king, unto all the peoples, nations, and languages, that dwell in all the earth: Peace be multiplied unto you. It hath seemed good unto me to show the signs and wonders that the Most High God hath wrought toward me. How great are His signs! and how mighty are His wonders! His kingdom is an everlasting kingdom, and His dominion is from generation to generation. Verses 1-3. Note 1.

2. By what means did God again bring before him the truth?

I, Nebuchadnezzar, was at rest in my house, and flourishing in my palace. I saw a dream which made me afraid; and the thoughts upon my bed and the visions of my head troubled me. Therefore

made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream. Then came in the magicians, the enchanters, the Chaldeans, and the soothsayers; and I told the dream before them; but they did not make known unto me the interpretation thereof. But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and I told the dream before him, saying, O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof. Verses 4-9. Note 2.

3. What vision was given him?

Thus were the visions of my head upon my bed: I saw, and, behold, a tree in the midst of the earth; and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth. The leaves thereof were fair, and the fruit thereof much, and in it was food for all: the beasts of the field had shadow under it, and the birds of the heavens dwelt in the branches thereof, and all flesh was fed from it. I saw in the visions of my head upon my bed, and, behold, a watcher and a holy one came down from heaven. He cried aloud, and said thus, Hew down the tree, and cut off its branches, shake off its leaves, and scatter its fruit: let the beasts get away from under it, and the fowls from its branches. Nevertheless leave the stump of its roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven: and let his portion be with the beasts in the grass of the earth: let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. The sentence is by the decree of the watchers, and the demand by the word of the holy ones; to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the lowest of men. Verses 10-17. Note 3.

4. Whom did he call to interpret it?

This dream I, King Nebuchadnezzar, have seen; and thou, O Belteshazzar, declare the interpretation, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation; but thou art able; for the spirit of the holy gods is in thee. Verse 18. Note 4.

5. How was Daniel affected?

Then Daniel, whose name was Belteshazzar, was stricken dumb for a while, and his thoughts troubled him. The king answered and said, Belteshazzar, let not the dream, or the interpretation, trouble thee. Verse 19. Note 5.

6. What did he tell him was the meaning of the tree which he saw?

Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine adversaries. The tree that thou sawest, which grew, and was strong, whose height reached unto heaven, and the sight thereof to all the earth; whose leaves were fair, and the fruit thereof much, and in it was food for all; under which the beasts of the field dwelt, and upon whose branches the birds of the heavens had their habitation: it is thou, O king, that art grown and become strong; for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. Verses 19-22. Note 6.

7. What was the lesson of the dream?

And whereas the king saw a watcher and a holy one coming down from heaven, and saying, Hew down the tree, and destroy it; nevertheless leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field, and let it be wet with the dew of heaven; and let his portion be with the beasts of the field, till seven times pass over him; this is the interpretation, O king, and it is the decree of the Most High, which is come upon my lord the king: that

thou shalt be driven from men, and thy dwelling shall be with the beasts of the field, and thou shalt be made to eat grass as oxen, and shalt be wet with the dew of heaven, and seven times shall pass over thee; till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will. And whereas they commanded to leave the stump of the roots of the tree; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if there may be a lengthening of thy tranquillity. Verses 23-27. Note 7.

8. Under what circumstances did the fulfilment come?

All this came upon the king Nebuchadnezzar. At the end of twelve months he was walking in the royal palace of Babylon. The king spake and said, Is not this great Babylon, which I have built for the royal dwelling-place, by the might of my power and for the glory of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O King Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee; and thou shalt be driven from men; and thy dwelling shall be with the beasts of the field; thou shalt be made to eat grass as oxen; and seven times shall pass over thee; until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will. The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hair was grown like eagles' feathers, and his nails like birds' claws. Verses 28-33. Note 8.

9. At the end of the days of his chastisement what experience did Nebuchadnezzar have?

And at the end of the days I, Nebuchadnezzar, lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored Him that liveth forever; for His dominion is an everlasting dominion, and His kingdom from generation to generation; and all the inhabitants of the earth are reputed as nothing; and He doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest Thou? At the same time mine understanding returned unto me; and for the glory of my kingdom, my majesty and brightness returned unto me; and my counselors and my lords sought unto me; and I was established in my kingdom, and excellent greatness was added unto me. Verses 34-36. Note 9.

10. To what condition of mind and heart did it bring him?

Now I, Nebuchadnezzar, praise and extol and honor the King of Heaven; for all His works are truth, and His ways justice; and those that walk in pride He is able to abase. Verse 37. Note 10.

Note and Comment

1. **NEBUCHADNEZZAR THE KING, UNTO ALL THE PEOPLES.** God designed that His own children should bear His message to all the nations of the earth. They failed. Now the king of Babylon is bearing that message. It goes to all the peoples and nations and languages that dwell in all the earth. It is a Gospel message: "Peace be multiplied." It is a revealing message, a witnessing message; for he tells of the great things that God has shown to him, that He is the One over all that is worthy to be worshiped, and who has an everlasting kingdom.

2. **DREAM . . . VISIONS.** God had before spoken to the king in a dream (see chapter 2). He speaks to him in a dream again. Nebuchadnezzar had tested out his wise men by demanding at the first that they should not only tell the interpretation but the dream itself. This they could not do. They had

learned to fear the king. They were chary of his decrees. He tells them the dream now; but none of the magicians, or enchanters, or Chaldeans, or soothsayers, could tell him, and after they had been tried and tested, Daniel (or Belteshazzar, as Nebuchadnezzar had named him) is brought before him. Nebuchadnezzar remembers Daniel's wisdom. He calls him "master of the magicians," and declares that the spirit of the holy gods is in him, and that no secret troubles him. His confidence was revived, seemingly, as he called him.

3. **THUS WERE THE VISIONS.** The vision is very clear and simple. He dreams of a great tree with branches extending to the end of the earth, leaves fair, fruit abundant, containing food for all, and shadow for beasts and birds. And he sees and hears a watcher, a holy one, crying, "Hew down the tree, and cut off its branches;" and the sentence, he learns, is given by a decree of the watchers, and the demand by the word of the holy ones, and he is told in that very dream, "to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the lowest of men." He wants Nebuchadnezzar to learn this lesson,—that it is not by his power, or greatness, that he is occupying the position that he is, but that he is there an instrument in God's providence upon the throne because God desired to use him. This the king had not learned. He was not yet willing to be an agent for God.

4. **O BELTESHAZZAR, DECLARE THE INTERPRETATION.** As before remarked, all the other wise men had been tested out, and were not able to make known, "but thou art able." As he has told the prophet his dream, his faith in the prophet's God seems to increase.

5. **DANIEL WAS STRUCK DUMB,** not because God had not given him the interpretation, but because of the great things that were coming upon the king. It overwhelmed his minister, and the king tells him not to let the interpretation, or dream, trouble him, but to let him know what it was.

6. **MY LORD, THE DREAM BE TO THEM THAT HATE THEE.** Evidently Daniel had come to love the king. He could not wish him ill. He had seen something of his greatness and power and magnificence and generosity, but he also saw in it God's lesson, and so he tells him plainly that the tree represents him, and the empire over which he ruled. "IT IS THOU, O KING, that art grown and become strong."

7. **A WATCHER AND A HOLY ONE.** Nebuchadnezzar had forgotten that there was a God who saw, that that God had invisible servants who took account of all that he did. This dream brought it to him again. By the decree of His heavenly angels God declared that the tree should be hewn down, but the stump left. The seven times Josephus tells us was seven years (some have thought that it may have been but seven months), seven years' interregnum in the kingdom during which the nobles rule. The very circumstances surrounding Nebuchadnezzar's malady, it would seem would hold men in obedience and in harmony with the law, and prevent usurpers from rising up. And then we are told that God was keeping the kingdom until the end of that time. Nebuchadnezzar should go insane, should go out and try to eat grass as did the oxen—literally a wild man, for that period of time. And yet his kingdom was to be preserved.

Then Daniel pleads with him to save himself from that doom by breaking off his sins by righteousness, and his iniquities by showing mercy to the poor. There is no other way to break off sinning but by righteousness. There is no negative goodness before God. The heart that is not active in righteous acts will yield itself to the unrighteous. The soul that

does not show mercy to the poor will harden itself against all things that are good. Would that every soul could remember that there are high and holy watchers over them. God's angels are keeping account of the deeds, and the thoughts, and the work that we do. If the tree of our life can be made useful and beneficial to others, and we can acknowledge Him as the giver of all, it will grow and stand; but if it is to be used for our own purpose, or our own glory, the decree will come from the holy watchers, Cut it down. Why cumbereth it the ground?

8. **ALL THIS CAME UPON THE KING.** We are still with the story. One year passes, and there has been no fulfilment of the dream. And the king's heart seems to have been hardened by the delay. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." The execution had not come against Nebuchadnezzar, and his heart had been lifted up against the revelation. He had been beautifying Babylon as it had never been beautified before. He had built immense palaces for his government, glorious temples for the gods, and hanging gardens for his queen, that greatly embellished and beautified the royal city; and as he was walking in his royal palace, probably upon some of its spacious porches or elevated verandas where he could view more or less of the entire city, he forgot God, and said, "Is not this great Babylon, which I have built for the royal dwelling-place, by the might of MY power and for the glory of MY majesty?" He had reached the climax of his sin of self-glorification. It was the spirit of Babylon from the very beginning. And while the word was in the king's mouth, there fell a voice from heaven declaring to him that his kingdom had departed from him, and the dream was to be executed until the king could learn that lesson, "that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." In that very hour it came upon him. In his insanity he was driven from men, and did eat grass as oxen, and his body was wet with the dew from heaven.

9. **AT THE END OF THE DAYS.** God is faithful to His promise. As He had spoken the judgment and limited the time, He remembered the limit even as He had fixed its beginning. God does not forget. He is allow-

ing the great Babylon of this old world to go on in its pride, in its self-worship, in its sin and iniquity. But just as surely as the punishment came to Nebuchadnezzar, just so surely the judgments which God has pronounced in His Word will fall upon a world that is emphasizing the sins that were in Nebuchadnezzar of old. His understanding returned to him, and with that understanding he remembered all that through which he had passed during the seven years, and he "blessed the Most High, and praised and honored Him that liveth forever." He had learned the fourth lesson,—"that the Most High ruleth in the kingdom of men." He had learned that all the inhabitants of the earth are reputed as nothing in God's sight. He had learned that God "doeth according to His will in the army of heaven," and that of the inhabitants of earth "none can stay His hand, or say unto Him, What doest Thou?" Great and mighty was the lesson that he learned; and God could establish him, therefore, in his kingdom.

10. **NOW I, NEBUCHADNEZZAR, PRAISE AND EXTOL AND HONOR.** The lesson was complete. His heart was humble, and he bowed before his Creator. He had accepted God as the One over all, the King of Heaven. He had learned that all His works are truth, that all His ways are just; he had also learned that those that walk in pride He is able to abase. It seems certainly clear that Nebuchadnezzar had become a converted child of God, henceforth to serve Him while life should last. If those who followed after him had only learned these lessons as well, God would have used Babylon mightily, even as He has used the Anglo-Saxon race in later days, for the giving of His truth to the earth. "We would have healed Babylon," said the Lord through Jeremiah, "but she is not healed." Babylon in later years refused, and God had to set her aside, as He had her great king, for a little while. But this king learned his lesson, and God would have all rulers of the earth learn the same lesson. Now they are only little parts of the kingdom of men. They are seeking by federation to make it one great kingdom ruled by men, in which man's greatness and power will be extolled and honored. Let them learn the lesson from this scripture, "that THE MOST HIGH RULETH IN THE KINGDOM OF MEN, AND GIVETH IT TO WHOMSOEVER HE WILL."

Our Bible Reading

The Sabbath and the Law

1. *Does Christ give assurance of the perpetuity of ALL 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. Matt. 22: 37-40.

2. *Is there Sabbath law in the New Testament?*

Wherefore it is lawful [in harmony with law] to do well on the Sabbath days. Matt. 12: 12.

3. *Did Christ observe the law, and thus magnify it?*

I have kept My Father's commandments, and abide in His love. John 15: 10.

He will magnify the law, and make it honorable. Isa. 42: 21.

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall DO and TEACH THEM, the same shall be called great in the kingdom of heaven. Matt. 5: 19.

4. *In whose name and through whose counsel must men obtain eternal life?*

Jesus Christ's.

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Acts 4: 12.

And a certain ruler asked Him, saying, Good Master, what shall I do to inherit eternal life? And Jesus said unto him, . . . Thou knowest the commandments. Luke 18: 18-20.

And He said unto him, . . . If thou wilt enter into life, keep the commandments. Matt. 19: 17.

5. *Should the life be in harmony with the whole law?*

If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well. . . . For whosoever shall KEEP the WHOLE LAW, and yet offend in ONE POINT, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty. James 2: 8, 10-12.

6. What kind of work is lawful on the Sabbath day?

And He saith unto them, Is it lawful [in keeping with Sabbath law] to DO GOOD on the SABBATH DAYS, or to do evil? to save life, or to kill? But they held their peace. And when He had looked round about on them with anger, being grieved for the hardness of their hearts, He saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other. Mark 3: 4, 5.

NOTE.—It is certainly in harmony with the Christ life, of obedience to the law, to perform acts of charity and mercy on the Sabbath as well as on other days of the week.

7. Is there any blessing attached to the obedient?

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. Rev. 22: 14.

NOTE.—God requires obedience to His holy law both in *letter* and in *spirit*. To keep the law in *letter*, which forbids stealing, is to refrain from theft. But to keep the same commandment in *spirit* is to have *no desire* in the heart to steal. A thief behind the bars is necessarily observing the *letter* of the law, but may not be keeping it in *spirit*, desiring to steal. He who keeps the law of God in the spirit, having *no desire* in mind or heart to violate it, will of necessity refrain from its violation, and thus observe it in the letter.

H. W. COTTRELL.

Nature of God's Law

(Continued from page 5)

observance of direct instruction intended to preserve his unity with Jehovah. Obedience to this first, and at that time, only necessary rule of moral conduct, would have continued man in the life and image of his Maker. Disobedience brought mental deformity and consequent death. Rom. 5: 12.

This separation from the life and likeness of Jehovah plunged man into moral darkness, which so degraded his mind as greatly to impair its power of discrimination between right and wrong. In other words, man lost, in a large measure, the intended usefulness of his mind, and so, being left without keen moral feeling, gave himself to "work all uncleanness with greediness." Eph. 4: 17-19.

Man's Wrong Conceptions of Deity

More than this, the knowledge of God departed, and from his darkened mind man formed conceptions of Deity in agreement with his own sordid views of moral character. Passing under the religious influence of the sun-worshipping Egyptians, the sons and daughters of Abraham were easily turned aside from their already faint ideas of moral obligation, to endorse the forms of worship encountered in the land of their enslavement.

Yet as the time of the promise drew nigh, which God had sworn to Abraham (Gen. 15: 13, 16), Moses was commissioned to lead that people forth to the land of promise. But so little did they know of the great God, that when Moses repeated His name before them, they would not listen to his voice. Ex. 6: 9. Altho in anguish of soul because of their cruel bondage, they dared not permit themselves to yield to the promise of deliverance brought to them from the throne of Jehovah.

Circumstances, however, finally drove the Israelites out of Egypt by force. They saw and profited by the miracle of the opening Red Sea for their deliverance; they par-

took of the heaven-sent manna given for their sustenance in a trackless desert; and yet their darkened minds did not comprehend the nature of their Deliverer, nor sense the obligation they were under to Him. They were an unorganized throng because not subject to divine law, and hence rebelled at will against the instruction of Moses.

But the time soon came when God would reveal His mighty power in their presence. They were encamped at the base of Mount Sinai, when out of an awful, smoking darkness which enveloped the eminence, the lightnings darted forth, and quaking thunders rolled out their deafening, frightful peals. The people were stricken with terror at the sight, and moved away, begging Moses to speak to them, saying that they would rather listen to his voice. Moses assured them that this demonstration was from God, their deliverer from Egyptian bondage, who had come into their midst to reveal His attributes in oral terms.

The Law in Plain Language

When the people's fears had satisfactorily subsided, God delivered in plain language the requirements of His law of government, the Ten Commandments. Ex. 20: 2-17. First of all, these forbade the worship of any other than the true God, whose power can and will redeem His people. Second, any image of men's imagination of God was forbidden to be made, and bowed before in form of worship. No visible, physical form could, by this instruction, be used to represent the eternal God, who is a Spirit, and must be worshiped in spirit, as well as in truth. The third injunction of the ten restrains the use of God's name, except for holy purposes, so sacredly would Jehovah guard from commonplace connections His holy office as Creator.

The fourth mandate still further instructs regarding the being and power of the high and holy One. While the first precept points to Him as the Supreme Being, before whom no other shall have precedence, and the second forbids the making of any supposed likeness of Him for the purpose of worship, the third charge guards even the name of Jehovah from being used in common ways. But these warnings, plainly as they are given, might have been misapprehended, and consequently misapplied to some god of human choice, had not the fourth precept pointed out the only One entitled to the considerations required by the three previous commands. This behest identifies Him as the Creator of the heavens and earth and all things contained in them.

One Seventh of Our Time Required

So important, indeed, is this knowledge for the encouragement and support of loyalty toward the one only true God, that one seventh part of one's entire life is here required to be given to the cultivation of that line of thought, lest some influence should come in to overshadow it, and thus permit false worship to obtain in the mind. Six days of secular work was known of Jehovah to be all that man should attend to, without a day of meditation upon the source of all his comforts and happiness. Therefore each *seventh day* is asked for by Jehovah to be devoted to the worship of His name as Creator.

The remaining six commandments point out man's duty to his fellow man. These ten constitute the law of God's government

over the universe. The principles laid down in these Ten Commandments being universally important, every would-be loyal being in earth and also in heaven was summoned to be present at their delivery from Sinai. It is clearly stated in Deut. 33: 2 that ten thousands of holy ones came down to Sinai with the Lord when His "fiery law" was spoken. Speaking of the same event, the psalmist says that many thousands of angels were with the Lord upon that long-to-be-remembered occasion. Ps. 68: 17.

They Were Both Spoken and Written

Another fact adds to the significance of this heavenly demonstration at Sinai. God not only spoke the words of His law *with His own voice* out of the midst of the fire, but after having spoken these in the most solemn manner, amid majestic splendor, He wrote them in tables of stone, for the perpetuation of their remembrance through all succeeding generations. Deut. 4: 12, 13.

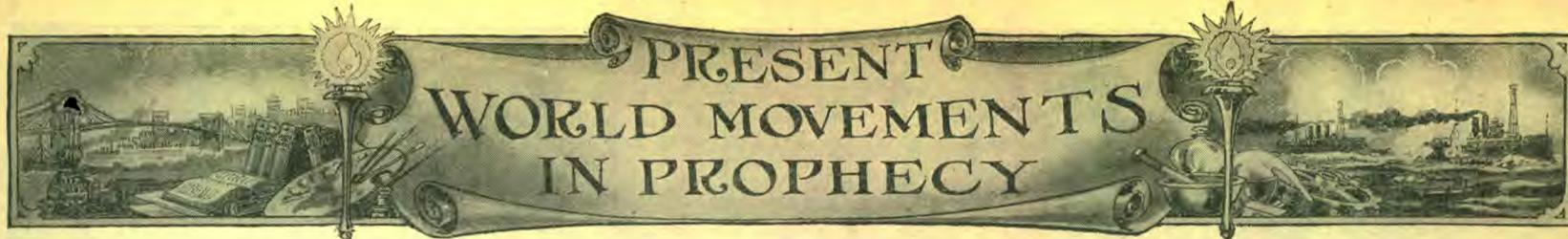
This last thought is worthy of consideration. It is clear to any unbiased mind that the fourth commandment of the Sinaitic law was designed to keep in weekly remembrance the name of Jehovah, who created heaven and earth. This constitutes the Sabbath day, therein enjoined, a weekly memorial of God's creative power. It follows, in reason, that such a memorial of the eternal God would be as necessary in one age as in another. This indeed is the decision of inspiration; for we read: "Thy name, O Lord, endureth forever; and Thy memorial, O Lord, throughout all generations." Ps. 135: 13.

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Religion More than Politics

I OFFER no apology for speaking upon a religious theme, for it is the most universal of all themes. I am interested in the science of government, but I am more interested in religion than in government. I enjoy making a political speech. I have made a good many, and shall make more, but I would rather speak on religion than on politics. I began speaking on the stump when I was only twenty, but I began speaking in the church six years earlier—and I shall be in the church even after I am out of politics. I feel sure of my ground when I make a political speech, but I feel even more certain of my ground when I make a religious speech. While to me the science of government is intensely absorbing, I recognized that the most important things in life lie outside of the realm of government, and that more depends upon what the individual does for himself than upon what the government does or can do for him. Men can be miserable under the best government, and they can be happy under the worst government.

Government affects but a part of the life we live here, and does not deal at all with the life beyond, while religion reaches the infinite circle of existence, as well as the small arc of that circle which we spend on earth. No greater theme, therefore, can engage our attention. If I discuss questions of government, I must secure the cooperation of a majority before I can put my ideas into practise; but if, in speaking on religion, I can touch one human heart for good, I have not spoken in vain, no matter how large the majority may be against me.—W. J. Bryan.



The Protestant Papacy

By A. O. Tait



TO many it may seem an incongruity to speak of a Protestant Papacy. So devoted and loyal are many Protestants to their cause, that they may be inclined to regard the thought of a Protestant Papacy as an absurd slander. To all such we would make the request that they consider and weigh without bias the facts that will be presented in the paragraphs that follow.

Of course it must be understood that in speaking of a Protestant Papacy we are not considering Protestantism in its broadest, truest sense; we are not speaking of Protestantism as it has been understood in theory; neither are we speaking of it as it was taught by some of the Reformers that helped to start the great Protestant Reformation in its onward and uplifting course. We must speak of it as it was taught by some and practised by many others. For just as the Papacy itself grew up in the true church that followed Christ and the apostles, even so did this Protestant Papacy grow up in the very midst of the renewed church that struggled to rid itself of the rubbish of error, despotism, and superstition through the mighty workings of the Spirit of God in the Reformation.

In a previous article attention has been called to the efforts that have been made by men to dominate the earth in universal empire. We had one world empire after another until the climax was reached in the empire of Rome. And when Rome came to her zenith and began to crumble and decay she had the idea of universal empire firmly fixed in the minds of men. Even the barbarians that were making incursions into her territory and breaking her to pieces were so impressed by her greatness and grandeur that they too imbibed the idea that Rome must stand a universal empire till the end of time.

This idea of universal empire was taken up and fostered by the church as she began to apostatize. The church too must be universal, and she must have a universal State, or universal civil arm, to support her in her work. And these sentiments grew into the "Holy Roman Empire," as was shown in last week's paper — an empire in which it was claimed that we had a universal holy church supported by a universal holy State.

With these ideas so strongly entrenched in the minds of men, it should not be a marvel that many of the Reformers that were contemporary with Luther should have imbibed the idea that the State should compel conformity in matters of religion. Martin Luther himself maintained strongly that the Reformation did not need the State to protect or to defend it, for the mighty power of God was behind it, and the power of the Infinite did not need the arm of civil power to assist or to protect His followers in their work. The Gospel was the purest, and had done its mightiest work, when the first apostles carried it into the very teeth of the heathen Roman Empire. Rome, aided by the Jewish nation, that rejected Christ, sought to suppress the new faith by imprisoning and killing its advocates. But the Gospel

was carried right over every obstacle to triumphant victory. And it was this power that is inherent in the Gospel itself that was needed, so Luther affirmed, and not the civil State, to help it along.

But Zwingli thought to depend upon the carnal sword; and altho his name has come down to us as one of the greatest of the Reformers next to Luther, yet history has had to record the sad fact that he helped to inspire an army to go against those of the Catholic faith, and the great Reformer perished ingloriously on the field of battle. He thus fulfilled the words of the Master whom he sought earnestly and faithfully to serve even tho he was misguided: "All they that take the sword shall perish with the sword."

John Calvin was also one of the prominent Reformers who went against the tyrannies of the Papacy, at least in theory; but he could not allow freedom of conscience to Michael Servetus, and so he burned him at the stake. His notion seemed to be that it was wrong for the Catholic to burn any one at the stake, for the Catholic did not have the true faith; but he being right in faith, he must not allow any differing views, and therefore it was all right for him to resort to the stake to suppress heresy.

Thus it will be seen that some of the earliest and most prominent Reformers stained their work by resorting to the very methods of the Papacy that they were protesting against. And in these acts they laid the foundation for the church-and-state notions of the Papacy to be brought into the Protestant ranks. The great enemy of all truth was not content with bringing the tyrannies of persecution into the church that followed the apostolic times, but he must lead the church of the Reformation to think that it must depend on the civil power and persecute those who would not yield to the creeds that it formulated.

The Reformation kept growing stronger and stronger until practically all of Western Europe came to be called Protestant countries. There were only a few exceptions to the rule. Germany became a strong Protestant country, but she had a State religion — she preserved much of the church-and-state notions of the Middle Ages and of the Papacy. England became strongly Protestant, but she also established a State religion; and so with Holland, Switzerland, and others of the nations of Western Europe.

And not only was Protestantism established as the State religion in these nations, but the Protestantism that was thus established became just as bitter in its persecution as had been the Papacy. In this way it showed that no difference what name you call a thing by, that will not keep it from persecuting, provided it adhere to the principles that lead to persecution. The following paragraph from Gibbon, speaking of the work of the Reformation, is worthy of more than a passing glance in this connection:

The chain of authority was broken, which restrains the bigot from thinking as he pleases, and the slave from speaking as he thinks: the popes, fathers, and councils were no longer the supreme and infallible judges of the world; and each Christian was taught to acknowledge no law but the Scriptures, no interpreter but his own conscience. This freedom, however, was the consequence rather

than the design of the Reformation. *The patriot Reformers were ambitious of succeeding the tyrants whom they had dethroned. They imposed with equal rigor their creeds and confessions; they asserted the right of the magistrate to punish heretics with death. The pious or personal animosity of Calvin proscribed in Servetus the guilt of his own rebellion; and the flames of Smithfield, in which he was afterward consumed, had been kindled for the Anabaptists by the zeal of Cranmer. The nature of the tiger was the same, but he was gradually deprived of his teeth and fangs.*—*'The Roman Empire,' chapter 54.*

Speaking of "the Reformation and its effects," Bryce says:

The principles which had led the Protestants to sever themselves from the Roman Church, should have taught them to bear with the opinions of others, and warned them from the attempt to connect agreement in doctrine or manner of worship with the indispensable forms of secular government. Still less ought they to have enforced that agreement by civil penalties; for faith, upon their own showing, had no value save when it was freely given. . . . *In almost every country the form of doctrine which triumphed associated itself with the State, and maintained the despotic system of the Middle Ages, while it forsook the grounds on which that system had been based. It was thus that there arose national churches, which were to be to the several Protestant countries of Europe that which the Church Catholic had been to the world at large; churches, that is to say, each of which was to be coextensive with its respective State, was to enjoy landed wealth and exclusive political privilege, and was to be armed with coercive powers against recusants. . . . They could not claim to have in any one man or body of men an infallible organ of divine truth; they could not even fall back upon general councils. . . . The dominant party in each State, if it did not claim to be infallible, was at any rate quite sure that it was right, and could attribute the resistance of other sects to nothing but moral obliquity. *The will of the sovereign, as in England, or the will of the majority, as in Holland, the Scandinavian countries, and Scotland, imposed upon each country a peculiar form of worship, and kept up the practises of medieval intolerance without their justification.*—*'Holy Roman Empire,' edition of 1907, pages 381, 382.**

The foregoing extracts are merely samples of statements with which history is replete, showing that mere Protestantism is not sufficient to keep the human being from intolerance and bigoted persecution. We must have the real Christianity as taught by Christ and exemplified in His life. Among Protestants, as among papists, there has been a disposition from the start to coerce the consciences of men and to torture them if they did not yield. The only nation of any consequence that has ever existed that has not had a State religion is the United States. And wherever there has been a State religion there has always been more or less of persecution.

Next week we will give some of the evidence that shows that this very generation in which we live is to set itself to establish a world-wide holy empire, and when it comes all history shows that it will attempt to persecute.

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SMALL countries have been large enough to stir the whole world; the Soul of the Universe never stepped outside of little Palestine; the mind of the world lived in Greece. The country preacher with the Gospel of Christ can still work miracles.—*John A. Shedd.*



THE OUTLOOK

Watchman
what of
the night?

The Anti-Saloon League of America

Fourteenth National Convention

By W. A. Colcord

ONE of the most earnest and active organizations in this country at the present time set for the suppression and eradication of the liquor traffic, is the Anti-Saloon League of America. The fourteenth national convention of this league was held in the city of Washington, D. C., December 11-14, 1911. The convention was well attended, and was considered the most important and the most successful gathering of the league yet held since its organization in this city sixteen years ago—December 18, 1895.

About three hundred delegates and officers of the league, representing nearly every State and Territory in the Union, together with several other hundreds of interested men and women, were assembled to recount the victories of the past two years, or since the last national convention held in Chicago, and to lay plans for the further suppression of the liquor traffic and the driving out of the saloon from this fair land, and making the map "all white."

Many earnest, able, and well-known temperance speakers and workers addressed the convention. Among those who were present and took part in the proceedings were Bishop Luther B. Wilson, of Philadelphia, the president of the league, and a leading bishop of the Methodist Church; the Rev. Purley A. Baker, of Westerville, Ohio, the general superintendent; the Rev. S. E. Nicholson, general secretary; E. H. Cherrington, editor of the "American Issue," the official organ of the league; the Hon. John G. Woolley, once a Prohibition presidential candidate; the Rev. H. C. Stuntz, of New York; the Rev. E. S. Chapman, of Los Angeles, California; Governor Noel, of Mississippi; Ex-governor Hanley, of Indiana; Senator Luke Lea, of Tennessee; the Hon. Richmond P. Hobson, of Alabama; Judge A. Z. Blair, of Ohio; Joseph Gibson, president of the Ontario branch of the Temperance Alliance of Canada; the Rev. Wilbur F. Berry, of Waterville, Maine; Mr. Filmore Condit, of New York; the Rev. Joseph Clark (Timothy Stanby), of Columbus, Ohio; and the Rev. George R. Stewart, the fiery temperance orator of Tennessee.

The sessions were held alternately in the Calvary Baptist and the First Presbyterian church, in the heart of the city, Bishop Wilson presiding throughout the convention. The music and the song services were conducted by Prof. E. O. Excell, of Chicago, and were interspersed with a number of peculiarly but entertainingly rendered solos by Mr. Bacon, the "Nightingale singer" of Yorkshire, England.

The Opening Address

The opening address of the convention was made by Mr. John G. Woolley, his subject being, "Prohibition with the People Behind It." By means of sound logic, enlivened with witty sallies and striking metaphors, he discharged "a volley of oratorical grape-shot and shrapnel" into the ranks of the liquor interests. He spoke encouragingly of the work and victories of the past, but by no means thought the battle won. Illustrating from history, he compared the temperance forces to General Braddock and his army, and the liquor dealers to the Indians; his moral being, that the temperance workers should not despise their enemy, and as a result be overcome and conquered after being taken by surprise

through lack of vigilance, born of self-confidence. Among other things he said:

If there is any human activity in civil or moral engineering entitled to be called fundamental and eternal, it is that of casting up highways for the people.

Our present cheers must not shut out the voices of the future. We shall have hot work from now on. Villainy takes naturally to strategy; cruelty dies hard. The organized liquor trade is base and crooked to the core.

Coöperation is the key-note for the future. The right hand of fellowship among ourselves is the best formation we can use against the enemy. With hearts of oak, we must close our ballots, the white fingers of our Christian citizenship, on the throat



Photo by Gutekunst

Bishop L. B. Wilson, President Anti-Saloon League of America

of the liquor traffic, and squeeze its accursed gullet till it quits forever.

Is prohibition unscriptural? Who says it is?—The brewer. Who says it is not?—The church. Which should know best? Which has the best character as a witness? The whole area of Scriptural endeavor, from Sinai to Salvation Army, stands for prohibition. . . . We are not dealing with medical prescriptions, or ancient Oriental hospitality, or wine miraculously made, but with twentieth century breweries and distilleries that organize dissipation into trusts to exploit the weak and ignorant and vicious, to the tune of billions annually. The scripture that is in point is, "Wo unto him that giveth his neighbor drink."

Who says, "Prohibition does not prohibit"?—The liquor dealer. Who profits when it fails?—The liquor dealer. Who makes it fail?—The liquor dealer. Why does it fail?—Because the average liquor dealer is confessedly and incorrigibly a criminal, a combination of Fagin and Bill Sikes, in contempt of the popular will and the popular right. Tell me, wherein is a fence for stolen goods worse than an office of big business that knowingly and wilfully supplies liquor to brothels and speak-easies, to the contempt and confusion of law? Tell me, by how much is the sender of obscene literature or lottery tickets through the mails a meaner degenerate than the merchant prince that establishes

his agents on the border and ships alcoholic liquor to illicit dealers in prohibition areas?

Prohibition already works well in country places, next best in villages and little towns, worst in cities, but better and better everywhere.

In his closing remarks, Mr. Woolley referred to the Federation of Churches organizing for leadership in this work. This he thought a mistake. Its claim to leadership, he said, is based on "ecclesiastical regularity;" but "the masses will never stand for a religious 'union label,'" he added. "The American Anti-Saloon League is prohibition with the PEOPLE behind it," and this he thought ought to accomplish the desired results.

Conditions in Other Lands

Homer Clyde Stuntz, D.D., of New York, for some years a foreign missionary, gave an interesting and illuminating address on "Foreign Missions and the Liquor Traffic," in which he told of conditions particularly in India, China, and the Philippines. In India, under the present government, he said, the liquor business was practically "farmed out," territories being sold to the highest bidder for a term of three years.

Report of the General Superintendent

The report of Mr. P. A. Baker, the general superintendent, contained much of interest, and was couched in thoughtful and earnest terms. While rejoicing that there was now local prohibition in all but three of the States,—Pennsylvania, New Jersey, and Nevada,—and State-wide prohibition in eight States, he prophesied no easy victories for the future. He said:

The temperance people of the country must learn that the battle before us is not a rose-water conflict. It is war—continued, relentless war. If they (the Christian business men) are anticipating that this is a skirmish to quickly pass away, they do not rightly read the signs of the times. The day of peace on this proposition has passed. The conflict for the overthrow of the liquor traffic will increase with added intensity every hour until this brutal, humanity-destroying traffic is forever eliminated from our civilization.

The battle against the liquor traffic is national and world-wide. Until the recent past the liquor interests were not largely united nor compactly organized. The past twelve months has witnessed a coming together of the hosts of rum, in much of the country, in a way that challenges the thoughtful consideration of every discerning man. Evil is cohesive; easy of organization, because it pays in dollars and cents. Righteousness is always in danger of being divisive, because it requires a standard of usefulness to which few have attained. The liquor people are up to their fighting best in many of the States, while the temperance people have not one in six of their natural fighting force in the field doing real service, and whole regiments are not aware that war has been declared.

To engage in a traffic that is condemned by science, outlawed by the church, ostracized by decent society, excluded from fraternal orders, policed by the State, and lives upon the weakness and wickedness of humanity, is to abandon one's self to the devil and all his works. It is to the saloon that the officers of the law go in search of gamblers, counterfeiters, prostitutes, thieves, housebreakers, highwaymen, incendiaries, and assassins. These are the only places outside of prison walls where this breed is welcome. It is the gangrene of the body politic.

We must print our way into the knowledge and favor of the people before we win this work. Circulars mailed into the homes, large posters hung upon bill-boards, in factories and churches, and the circulation of our league papers, will be of abiding value. The masses are utterly without knowledge.

They will not seek knowledge. It must be literally forced upon them when they are not looking.

How shall we get the money?—Put a piece of literature into the hands of interested men of means, that has real merit in it, and ask them to pay for the printing of ten thousand, fifty thousand, a half million copies, and they will do it. Men of means respond best to definite propositions.

Millions of money are now being poured into the treasuries of certain colleges—some of them of doubtful moral standards—that already have more money than they can spend. Why not some one give a few million dollars to destroy this breeder of strife, this chief of human butchers?

It is becoming increasingly evident that a prohibitive law is much more easily enforced than a regulative law. The only successful part of any regulative enactment against the liquor traffic is its prohibitive feature. We must not accept the half-loaf theory as in any sense a solution of this difficult problem. The only solution of the saloon problem is *no saloon*.

Finally, we must not overlook the fact that we confront a foe that has ill-gotten wealth without limit and no conscience in the spending of it. Love for country, human character, domestic happiness, personal reputation, have no place in its code of warfare. Bribery is amongst its mildest methods for accomplishing its purpose. It laughs at virtue; it mocks religion; it scoffs at common honesty; it defies every appeal of outraged womanhood, and robs helpless childhood of a fair chance. And when laws are enacted, this treasonable institution tramples upon them with impunity. It refuses to be regulated. It is incapable of reformation. "It would rather die than obey law." There is nothing left but to abolish it from every foot of territory everywhere as speedily as an advancing civilization and a developing conscience will permit.

Mr. Baker stated that the league was now sending out about three tons of anti-saloon literature daily from their new printing house at Westerville, Ohio, but he hoped that soon the amount would be ten tons. Mr. Cherrington said that, including the State editions, the circulation of the "American Issue" was 500,000.

Remarks by Governor Noel

Governor Noel, of Mississippi, told how, when he began the legal profession, he espoused the cause of prohibition, and how, little by little, he, with others, had worked away until the liquor traffic had finally been outlawed in his State. "In this cause," he said, "we want the assistance of county, municipal, and State governments, and no opposition from the Federal Government." As to whether the prohibition law was violated in his State, he said: "All laws are violated. No laws enforce themselves. We still have murder in our State; but we have not ceased to make murder punishable by law. We want the same protection in this matter that is given against hog-cholera, rinderpest, cattle tick, and the Texas cattle fever. It is a world-wide acknowledged evil. We want to see nation-wide prohibition."

The Great Destroyer

In his address on "The Great Destroyer," Tuesday evening, December 12, Congressman Richmond P. Hobson, after indicting the liquor traffic as a greater destroyer annually than all the wars since the battle of Marathon in 490 B.C., spoke of the recent discoveries of science that alcohol is not merely a stimulant, but a poison; and he held that it ought therefore to be dealt with as such, and treated as are other poisons. He spoke of the effect of alcohol upon the blood, and through this on the brain, and through the brain upon the morals, and thus upon offspring and the rising generations. Alcohol, he affirmed, is both destructive and degenerating in its effects, and the result of its continued use is to produce a race of degenerates; which, in its last analysis, means the destruction and downfall of society, the nation, and the world. "It has been

stated," he added, "that already the number of degenerates in such cities as Philadelphia, New York, and Chicago, is in the majority. If true, this means that they have already lost the power of self-government; that they must necessarily be controlled by corrupt men and corrupt motives,—that liberty is already at an end in these cities." He traced the course of empire, showing how the old, corrupt nations of the East had fallen and given place to newer and better people of the West, and pictured America as the last great nation, and the last hope of the world. If this nation falls, he said, the world will fall with it. Here are his words, and his appeal for immediate action:

In this generation our people must take their choice; in the next generation it may be too late. There is no alternative. We are fairly in the death grapple. All the pages of history are crying out to America, "Conquer this great destroyer or perish."

Suppose America should go down before this destroyer, whither will a rural and frugal fragment of America go to start a new empire? History leaves no hope to go back eastward. There is no longer



P. A. Baker, General Superintendent Anti-Saloon League of America

any westward. We have reached the shores of the last ocean. In America the star of empire westward finishes the circle of the world.

In America we are making the last stand of the great white race, and substantially of the human race. If this destroyer can not be conquered in young America, it can not in any of the old and more degenerate nations. If America fails, the world will be undone, and the human race will be doomed to go down from degeneracy into degeneracy till the Almighty in wrath wipes the accursed thing out.

Notwithstanding the activities of the various temperance societies and reform movements, and the apparently splendid victories won of late in the cause of prohibition, it was impossible for the convention to close its eyes to the ever-present fact that despite all these efforts and victories, and the fact that practically half of the United States to-day is nominally "dry" territory, still intemperance is steadily on the increase here; that in the past seventy years the annual consumption of intoxicating drinks in America has increased from four gallons per capita in 1840 to twenty-five gallons in 1910—an increase of over five hundred per cent.

Another matter closely related to this, and several times alluded to during the convention, was the fact that the large cities are the great centers and hotbeds of the liquor traffic; that most of the drinking is done in these, and

that little difficulty is experienced in controlling matters in the country and in small towns and villages—a comment on the evils of city life.

The Interstate Commerce Law

One of the leading matters emphasized during the convention was the fact that it was practically impossible to make prohibition effective in the States as long as liquor could be shipped into a prohibition State from a non-prohibition State under the protection of the present national interstate commerce law. In connection with the convention, and immediately following the convention proper, an all day's session of a "National Conference on the Interstate Liquor Question" was held to consider this question, and decide upon the best method to pursue looking toward a remedy for this evil. The call for this conference had been signed by over two hundred prominent men of the country, and delegates to it appointed by twenty-seven State governors.

Resolutions Adopted

Near the close of the convention, resolutions were unanimously adopted, expressing gratification over the prohibition victory in Maine; declaring that the liquor traffic must be dealt with as a crime; against the return of the army canteen, and in favor of federal prohibition in the Hawaiian Islands; condemning the system of raising money for the schools in Alaska from liquor taxes; and protesting against interstate traffic in prohibition States.

Bishop Wilson was again elected president of the league; Mr. P. A. Baker, general superintendent; and Mr. S. E. Nicholson, general secretary.

At the closing meeting, over \$2,000 in pledges and donations was raised for the work.

Hardly a breath was heard during the entire convention about the Sunday closing of the saloon. The league program practically precludes this, as it is set for the total abolition of the saloon on all days. Nor was anything heard concerning party politics, much of the success of the league being attributed to the fact that it is non-sectarian and non-partisan. It considers that it has a work above and beyond party lines, and worthy the support and best efforts of all parties, all creeds, and all denominations.

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The Most Lawless.—At a dinner given by the Young Republican Club in New York recently Senator Borah said: "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 senator would have come nearer the truth if he had said that we are in a time when lawlessness is coming to be a leading characteristic of the whole world. In some parts of the world this lawlessness is due to a revolt against unjust and oppressive laws, while in other parts it is due to a failure to administer honestly and justly the good laws that are on the statute-books. The selfishness that is at the bottom of the scramble for business and money is leading men through bribing, grafting, and the like, to lose their sense of justice, and lawlessness is the result.

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An earthquake shock was felt on January 2 in Northern Illinois and Southern Wisconsin. It was sufficiently severe in some places to throw bric-a-brac and dishes from shelves and tables. The occasional shocks in that section ought to cast doubt on the theories of some of the scientists that Chicago and vicinity are not in the earthquake zone.

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The Republican National Convention for the nomination of a President will meet in Chicago June 18, 1912, on the anniversary of the battle of Waterloo.

MISSIONS

Pu-Yi

By N. D. Anderson

[Suggested by a picture of the baby emperor of China]

Little fellow, shred of life,
Born into a world of strife,
Didst thou hear the coming storm?
Art thou sheltered from its harm?
Hated by a host unseen
That thy soul hath come between,
Wilt thou grow to stand alone
Ere it make thy blood atone?
For thy fathers left thee heir
To an empire of despair;
Willed thee progress' wakening arts
In six hundred million hearts.
Tender years may shelter thee,
Last, lone twig upon the tree,
When the trunk comes crashing down,
Shivering throne and prince and crown.
But thy dynasty is past;
Thou wert doomed to be the last
Of the shadowy, evil thing
From whose branches errors wing;
Whose gnarled heart is rotted through,
And whose leaves no more renew.
Shall six hundred million souls
Bow down to a babe that rolls?
For thou art but infant frail,
More nor less than such as wall
On the ragged mother's breast —
Saving they are more caressed.

— ★ ★ —

Abyssinia

Eighteen Years in Prison for Conscience' Sake

THE following is taken from a news-letter from Adis Abeba, the capital city of Abyssinia. It tells of sufferings endured because of religious convictions.

Wobe, or Wube, as the name is written in the Amharic, received lasting impressions, when the German missionaries under King Menelek's younger days were here. A Bible translation came out, if I remember rightly, in 1845, which has since been revised twice.

The Bible in Amharic — Geez' the people do not understand — has proved to be stronger than all martyrdom that the priests invent for the readers of it. . . .

Before the German missionaries came here — they were supported by an English company — the people spiritually lived in deepest darkness. That darkness the bishop and priests delighted in. But as the light began to pierce through the darkness, there began the persecution of the light bearers. Those found to adhere to the way of light were imprisoned. Those drawn toward the light did not, however, reveal the forbidden Book, but hid them in the earth, uncovering and reading them nights. In this way, many even to-day read in secret. The light advances. There are Nicodemus souls scattered in the land, tho open professions are very rare. Such souls as imprisoned Wube are few to be found. There was but one like him, who dared openly confess his faith. This his comrade was whipped to death, and Wube at the time received forty stripes. Since then he has been dragged from province to province, from mountain [lone place] to mountain, with his limbs locked in chains, and with chains still tighter drawn at every time he has been retried and been unwilling to surrender his faith. When now Tajelenj² was imprisoned, Wube was brought here and again questioned, but remained steadfast. He has not suffered in vain.

¹Geez is the language the Abyssinian priesthood terms the holy language. It is not understood by the people. It is used in prayers and church ceremonies very much the same as Latin is used among Catholics. Anything written in any other language is therefore not holy. They consider it even a grave sin to print or even to read the Bible in the common language of the people, as in Amharic, Tigrina, etc. Thus it can be easily seen what deep plans have been laid to keep the masses of the people in utter darkness and ignorance.—A. G.

²Professor Tajelenj is one of those imprisoned and rigidly questioned during the recent perse-

The bishop and minister of justice have at every trial gnashed teeth against him; but it has been heard from persons standing near these officials, that their consciences are aware that they have not dealt rightly with him, that he is more righteous than they; but what shame now to acknowledge their wrong! Because of fear that, if they should let him loose, light should take on wings, and much which they suppose to be hidden would be revealed, they keep him guarded in chains. They hope in this way to torment him to death, and in silence hide him and his history under sod. We may yet see the outcome. A few pages of this man's sufferings ought to be written up in Amharic and spread among the people, for one or more of such histories should help toward attaining here religious liberty.

The happenings of the last months, in which the bishop and priests, after the death



The ambitious, unscrupulous queen of Abyssinia, who reached the throne by a series of cruel murders, among which were two or three husbands

of the late king, began another persecuting career, in which even foreign representatives have taken steps to interfere, prove that darkness is still cherished and the Bible and its adherents made subjects of attacks. To us especially interested in the removal of barriers, are these things momentous. I believe the Lord in and through all this will work out in His own time, to His own end, the opening of Abyssinia for the preaching of the everlasting Gospel of the third angel.

We hear often Abyssinia spoken of as a Christian land; but ah, 'tis a land of utter darkness, with a corrupted priesthood holding the people by reins of superstition and falsehoods. The messengers of the Gospel are interpreted to be demons, and their teachings errors. The people are warned to have nothing to do with us. Nevertheless, amid obstacles, our school has gone well. Some students have run away from home

cutting outbreaks. The priests asked that this man be killed, because he was "Mary's enemy." (This expression is from a book, widely scattered by the French Catholics, in which Protestants are termed "Mary's enemies.") That failing, they asked that his tongue be cut out. That operation not being permitted, they asked that he be imprisoned for life. Latest news, however, says that through the help of foreign consuls, he has been released from prison, but held in watchcare for future trial.—A. G.

and villages to come to us to get the opportunities of education and learning.

Dear believers, let your prayers unite with ours, that the Word, God's precious light, may soon have liberty to circulate among the people of this dark land, and that its saving truths may germinate in some honest hearts to bear future fruits.

Yours to rescue from heathen darkness,
ANOL GRUNDSET.
Asmara, East Africa.

Our Work and Workers

AT Albany, Georgia, ten have been baptized.

FIFTEEN at Winnsboro, South Carolina, are obeying the truth.

FIFTEEN in Merritt, North Carolina, have accepted the truth.

A NEW church at Leach, Tennessee, was dedicated on December 13.

A BEAUTIFUL new church has been dedicated at Grand Rapids, Michigan.

AT Louisville, Kentucky, three were buried in baptism on a recent Sabbath.

EIGHT persons were baptized during a series of meetings at Rileyville, Virginia.

FOUR at Waukon, Iowa, were recently baptized and united with the church there.

TWELVE at Manchester, New Hampshire, have taken their stand for the message.

THE report comes from Fiji of three baptisms,—two at Wainunu, and one at Mualevu.

PASTOR H. J. FARMAN reports the baptism of fifteen believers at Kingston, Jamaica.

Two churches have been dedicated in West Virginia, one at Charleston and one at Parkersburg.

ONE hundred and twenty persons in the Caucasian field were baptized during the first half of 1911.

A CHURCH of fourteen members has been organized at Binger, Oklahoma, and another at Afton.

AT Mayaguez, Porto Rico, ten believers were baptized, and others will later go forward in this rite.

AT the conclusion of a series of meetings held at Hillsdale, Idaho, five souls went forward in baptism.

THREE adults in Bonnie Vale, South Africa, were buried in baptism recently, and two at Grahams-town.

EIGHT in New Orleans, Louisiana, have received baptism. Nine at Ruston have decided to obey the message.

A CHURCH with a membership of seventeen, was organized in the vicinity of Colman, South Dakota, on a recent Sabbath.

A CHURCH of eleven members was recently organized at Brownsville, Oregon, and a church building dedicated at Silverton.

PASTOR H. KUNIYA, of Japan, reports seven souls baptized in the ocean at Kagoshima, as first-fruits of a tent meeting in that city.

ON a visit to the island of Haiti, Pastor U. Bender, president of the West Indian Union Conference, baptized fifteen persons.

THREE persons have been added to the membership of the church at Camden, New Jersey. Three have been baptized at Jersey City.

THREE baptismal services were held during the past year in Nyasaland, Africa, fifty-eight souls thus being rescued from heathenism.

AT Mobile, Alabama, six have taken their stand for "present truth." Nine candidates have been baptized at Dothan, and others will be baptized later.

PASTOR E. KOTZ, of German East Africa, reports the baptism of eleven persons, and says over sixty are preparing for baptism.

THREE were baptized and four united with the church at Port Townsend, Washington, and sixteen at College Place, most of whom were students.

THE evening of December 16 a church with a membership of twenty-five was organized at the Shéyenne River Academy, Harvey, North Dakota.

THE ordinance of baptism was administered to three candidates recently at Halifax, Nova Scotia. Four more at Hamilton, Ontario, are obeying the truth.

SIX new converts are reported at Skowhegan, Maine. There have been forty-seven converts reported by the workers in Maine in the last three months.

FIVE persons have united with the Englewood church, in Chicago, Illinois, three of whom were recently baptized. Four have been baptized at Orchardville.

BAPTISM was administered to five at Oregon City, Oregon, four at Portland, three at Monitor, three at Milton, and eight or ten near Medford are obeying the message.

THREE new converts at Indianapolis, Indiana, have presented themselves for membership in the Twenty-third Street church. These were baptized early in December.

THREE new converts were baptized at Granger, Washington, early in December. A church with a membership of nineteen was organized in Spokane on Sabbath, December 9.

AT Meiktila, in Northern Burma, an industrial school has been started. Money has been raised in Burma to buy the land and put up the buildings, which are now being erected.

AS a result of a tent effort put forth in Merced, four were baptized and five united with the church, one being satisfied with his former baptism. Six have united with the church at Hanford.

SEVEN souls at Stevensville, and seven at Kalispell, Montana, have received baptism. A new church has been dedicated at the latter place. Four have taken their stand for the truth at Culbertson.

FOUR persons went forward in the ordinance of baptism recently in Bradyville, Missouri, and several more at Cole Camp. Eleven at La Plata have expressed their intention of obeying the message.

FOUR have united with the church of the colored people at Philadelphia, Pennsylvania. Two were baptized at Bradford, and two at Altoona. Six were received into church relationship at the latter place.

A CHURCH for the colored people of Wilmington, Delaware, has been organized, with a membership of eleven. Six others who were unable to be present at the organization on account of the weather, will join later.

DR. GEORGE THOMASON, secretary of the Medical Department of the General Conference, has accepted a position with the St. Helena Sanitarium as superintendent. He has already entered upon his duties at the sanitarium.

A NEW church has been organized in Ogdensburg, New York. Fourteen new members have recently united with the Brooklyn German church, and it is thought several more persons will be ready for baptism in the near future.

TWO hundred and fifty members in the Little Russian field have united with the church by baptism during the past two years. Ten new churches have been organized recently, making the number of churches twenty, and the membership 514.

FOUR at Duluth, Minnesota, have received baptism, and several others are deeply interested in the truth. Two ladies at Morgan have decided to obey. The husband of one of these sisters is an infidel, but has begun the study of his Bible, and is deeply interested.

RECENTLY a man came a distance of seventy miles to our mission in Padang, Sumatra, especially to

learn about the religion of Jesus Christ. After reaching Padang it took him almost a full day to locate our mission. It was indeed a pleasure to our people there to point him to the "Lamb of God, who taketh away the sin of the world." Our work is getting a good foothold there, and souls are constantly being led into the light of this truth.

IN Nekoma, Kansas, eight have received baptism, and at Wellington, three. Four others are observing all the commandments, and it is hoped will soon take a decided stand. At the close of a series of meetings at Garden City, baptism was administered to five, and to two at Bison, making twelve who have been baptized there during the past thirteen months. A company of six families of new converts have organized themselves into a Sabbath-school. Four at Verdi have accepted the truth, and several others are interested.

CHURCHES have lately been dedicated at the following places in British Columbia: Manson, Vernon, Grandview, South Vancouver, Vancouver, Collingwood. All but two were dedicated free from debt, and it is expected that the small debts resting on these two will soon be cleared off. In Nanaimo there are eight new converts, and it is believed that others will soon take their stand for the truth. A Sabbath-school of twenty-one members has been organized. Three more have taken their stand in Vancouver with this people.

MR. AND MRS. C. N. WOODWARD and little daughter, of College Place, Washington, sailed on December 27 from San Francisco, for China, where he will take up the work of treasurer of that field. Mr. Woodward was for a number of years auditor of the Southwestern Union Conference, and later accepted a position as auditor of the North Pacific Union, from which place he was called to his present field. Mrs. Woodward has also been a most energetic and successful worker in the home land, and will be a valuable adjunct to the field to which she is going.

THERE are a number of patients at the St. Helena Sanitarium who are quite interested in the truth, among them a Catholic gentleman who has taken his stand for the truth. One of the patients has accepted the truth and been baptized. Another patient also accepted the truth while at the sanitarium. Two of his brothers have since done likewise. The gentleman has charge of a number of restaurants in San Francisco, and many of his helpers are studying the Bible with one of our workers in the city. Seven have united with the church at Ontario. A company of twenty-three members was organized at San Jacinto on an early Sabbath in December. The fruits of two months' tent efforts in Sacramento are eighteen souls taken into the church, and many more interested.

WANTED

By James Harvey, 1373 Grove St., Oakland, Cal., clean copies of our denominational papers and tracts for missionary work. Readings for the week of prayer are especially desired.

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Mrs. J. Valentine, Salem, Oregon, writes: "One lady to whom I sold a quarter's worth of your Washing Tablets came a few days later and took \$1.50 worth. Said she never saw anything like it." You will say the same if you try it. Send your name and address on a postal and receive a free sample. Address Alfred Mallett, 721 H St., Sacramento, California.

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Chicken ranch 6½ acres, 3½ acres rich valley land, 2 acres of timber. Small house, barns, equipped, 300 laying hens, cow, good water, two miles from sanitarium, near station, our schools and churches. Price \$1,100. Also 5 acres vineyard and prunes. G. W. Mann, Route 1, St. Helena, Cal.

"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.

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

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

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

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

A Few Efforts from the Church School Children. Little stories written by the children themselves and selected by the teacher for publication.

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Our Little Friend, Mountain View, Cal.

Heaven at Last

By Mrs. L. D. Avery-Stuttle



PRESUME that quite a large per cent of those who read these lines, have at least some hope of reaching heaven at last.

With some, thank God, the hope is strong. It is an anchor to the soul; it cheers and invigorates the heart, and makes the life which now is, worth living.

But with some, the hope is vague and shadowy and uncertain. Yet even *this* is better than the utter blankness and void of that life which sees no ray of hope, however feeble, to light the dark abyss of eternal night.

What is the hope of heaven worth to you and me?—Well, what does it do for us?

It is natural for the human heart to hope for something. It is only when this plant of heavenly birth is nipped in the bud,—when there is absolutely nothing left to hope for,—that despair seizes the poor wretch, and the newspapers chronicle a suicide, or the dreaded portals of the insane asylum open to receive the hopeless, shrieking victim of despair.

What is the hope of heaven worth to mankind? Go with me to the factories and sweat-shops of the nation. See the gaunt faces, white and pinched with hunger, and the pleading, sorrowful eyes of the poor victim of greed. From morning till night the pitiless taskmasters urge them on. The red sun rises and sets. The weary toiler still toils on. What has he to live for? Earth holds scant happiness for such as he. Take away his hope of heaven, and you have taken all.

Visit with me the couch of suffering. The days are long and weary, and pain and anguish lengthen out the dim hours of night, and fill them with unspeakable misery. Fierce fevers rack and burn the wasted body; and sharp pain, with cruel touch, lays trembling fingers upon lip and brow. Speak to the weary sufferer about heaven; read to him a description of that land that is very far off; and if his heart has ever been touched by the blessed fire, you will see it kindle the sunken eye with heavenly flame. Let not the unhallowed fingers of atheism and unbelief snatch from the heart of the suffering sons of earth the blessed hope of heaven.

The death-bed of infidelity is bitter and awful. The mysterious future is black and uncertain. The curtain which hides the dim unknown, is never lifted by the fingers of hope. No ray of blessed sunlight pierces the inky blackness of the tomb. To him who subscribes to its awful creed, the door of hope and heaven is closed. Death is an endless night; and the trembling "farewell" whispered with spent breath into the listening ear of love, is an eternal one.

The hope of heaven is one which appeals to the human heart, compassed about with the sorrows of earth, with tremendous power. And still there are countless multitudes to whom such a hope is a stranger. Multitudes of men and women intelligent and clear-headed upon every other subject, are recklessly and wantonly spending the moments of a life which they know too well is uncertain, and are plunging along, careless

of the certain knowledge of the precipice at the end of the road. They are like a locomotive without headlight or engineer, rushing blindly along, heedless of pitfall or chasm.

But the hope of heaven must not be dim and visionary. It is a hope which must be built upon a firm foundation—even the Rock, Christ Jesus. "Well," says one, "I am certain of heaven, for I feel such assurance in my prayers. I just feel like shouting every moment. It makes me so happy whenever I think of heaven! O, I'm just sure of going there, because I call on

Encouragement

By Clara Edna Rosencrans

When the toils of the day are ended,
And its weary cares are past,
And the long, cool shades of evening
On the sunlit earth are cast,
And the birds fold wings for slumber,
And carol their lullabies,
And the dews fall soft as tear-drops,
From the tender sunset skies—
Then the earth bonds seem to loosen,
That have bound us through the day,
And the soul looks up to its Father
Through its clinging walls of clay,

And we seem to hear a whisper,
And to feel a touch of peace,
And the weary, jangling discords
Of the jarring life notes cease,
And the calm of the life that's coming
Falls o'er the heart's unrest,
And the soul can hear a whisper
From the land of our lifelong quest—
Hears a voice in softest accents:
"Be still; I will clasp thy hand.
Keep thou the way; thou shalt not stray;
I will lead to the morning land.
Go on with a step unfaultering.
Thou thou canst not see, I'm near.
With a Father's hand will I guide thee.
Go on, and do not fear.

"And the angel guardians round thee
Shall compass thee safe from harm,
And 'twill not seem far to the city,
Upheld by My mighty arm.
It is only a little farther,
With the toil and sorrow and pain,
And then come peace and gladness
Of a joy that will never wane.
I am coming soon to take thee
Quite away, to dwell with Me
Where the King in His royal beauty
Thou forevermore shalt see.
Never again the heartache,
And the tear-drops falling fast,
But a home with the just made perfect,
And the crown of life at last."

How can our hearts feel saddened
When the Hope of the Ages is here,
Uplifted, comforted, gladdened,
By words of such wondrous cheer!
Keep we our eyes on Heaven,
Listen we e'er for His voice,
Telling to others the story;
What can we do but rejoice!

the name of the Lord, and ask Him to save me."

But O, what a bitter disappointment it would be to find yourself *mistaken* after all! There is a class, you remember, to whom it will be said, "I never knew you!"

"But He will never say that He doesn't know me, because I call upon Him often in prayer."

That is good so far; but still, it alone is not a sure passport to heaven. "Why?"—Because He says, "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven."

Who then? Is there any one who may feel an assurance which has a strong foun-

ation?—Yes; listen: "But he that doeth the will of My Father who is in heaven." "And this is the love of God, that we keep His commandments: and His commandments are not grievous."

Here is a test that will try the spirit of man. Do you find yourself willing to obey God? Is there *any one* of the commandments which He gave you as the rule by which you are to order your life, that you are *not quite* willing to obey—any one which you find "grievous"? The first and second are grievous to the idolater. The eighth, to the thief; the seventh, to the libertine; and the fourth, to the Sabbath-breaker.

But it is worth the price. Heaven is worth all. Even the journey thither will be worth a lifetime of sacrifice and self-denial. What an excursion! What a journey! The imagination pales before the thought of it. Distance inconceivable; glory ineffable; angels and seraphim innumerable—what a company—the shining galaxy of the sons of God! With tireless wing we soar heavenward, past myriad suns and systems and blazing worlds of light! Not a feeble one in the company! On, on, over the pathway of glory—on to the shining gates where the "many mansions" are all in waiting.

But the journey thither is not all. It is but the beginning of that "exceeding and eternal weight of glory," which is—

Heaven at Last.

—*—

He Dared to Tell the Truth

A BOY once went to live with a man who was accounted a hard master. He never kept his boys—they ran away or gave notice they meant to quit; so he was half his time without or in search of a boy. The work was not hard, opening and sweeping out the shop, chopping wood, going on errands, and helping around. At last Sam Fisher went to live with him.

"Sam's a good boy," said his mother.

"I should like to see a boy nowadays that had a spark of goodness in him," growled the new master.

It is always bad to begin with a man that has no confidence in you, because, do your best, you are likely to have little credit for it. However, Sam thought he would try. The wages were good, and his mother wanted him to go. Sam had been there but three days when, in sawing a cross-grained stick of wood, he broke the saw. He was frightened. He knew he was careful, and he knew he was a pretty good sawyer, too, for a boy of his age; nevertheless, the saw broke in his hands.

"Mr. Jones never makes allowances," said another boy who was in the woodhouse with him.

"Why, of course, I didn't mean it, and accidents will happen to the best of folks," said Sam, looking with a very sorrowful air on the broken saw.

"Mr. Jones never makes allowances," said the other boy. "I never saw anything like him. That Bill might have stayed, only he jumped into a hen's nest and broke her eggs. He daren't tell of it; but Mr. Jones kept suspecting and suspecting, and laid

everything out of the way to Bill, whether Bill was to blame for it or not, till Bill couldn't stand it, and wouldn't."

"Did he tell Mr. Jones about the eggs?" said Sam.

"No," said the boy, "he was afraid, Mr. Jones has got such a temper."

"I think he'd have better owned up at once," said Sam.

"I suspect you'll find it better to preach than to practise," said the boy. "I'd run away before I'd tell him." And he soon turned on his heel and left poor Sam alone with his broken saw.

The boy did not feel very comfortable or happy. He shut up the woodhouse, walked out in the garden, and went up to his little chamber under the eaves. He wished he could tell Mrs. Jones, but she wasn't so-cialable.

When Mr. Jones came into the house the boy heard him. He got up, crept down stairs, and met Mr. Jones in the kitchen.

"Sir," said Sam, "I broke your saw, and I thought I'd come and tell you before you saw it in the morning."

"What did you get up to tell me for?" asked Mr. Jones. "I should think morning would be time enough to tell of your carelessness."

"Because," said Sam, "I was afraid if I put it off I might be tempted to lie about it. I am sorry I broke it, but I tried to be careful."

Mr. Jones looked at the boy from head to foot, then, stretching out his hand, he said heartily:

"Sam, give me your hand; shake hands. I'll trust you, Sam. That's right. Go to bed, boy. Never fear. I'm glad the saw broke; it shows the mettle's in you. Go to bed."—*Scotch Tract.*

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LIFE AND HEALTH

Takoma Park, Washington, D. C.

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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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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.

Contained in This Issue

Question Corner	PAGE
3639—How Far Faith Goes; 3640—The House Swept and Garnished; 3641—Seven Women and One Man, Isa. 4:1; 3642—Of Equal Authority; 3643—Matt. 11:11	2
Our Bible Band	2
General	
"Thou Shalt Love Thy Neighbor"	3
The Testimony of Jesus	4
The Nature of God's Law	5
Studies in Daniel—God the Ruler; the Lesson Learned	6
Religion More than Politics	8
Our Bible Reading	
The Sabbath and the Law	7
Present World Movements in Prophecy	
The Protestant Papacy	9
The Outlook	
The Anti-Saloon League of America	10
Notes	11, 16
Missions	
Abyssinia; Eighteen Years in Prison for Conscience' Sake	12
Our Work and Workers	12
Home and Fireside	
Heaven at Last	14
He Dared to Tell the Truth	14
Poetry	
Thoughts for the New Year	1
Another Year	5
Pu-Yi	12
Encouragement	14

We begin in this issue a series of articles on the law of God, the foundation of all right law, the standard which condemns all sin. Its study is needed to-day. Men need to hear its thunders against iniquity, its pleas for everlasting righteousness. It needs to be preached in its place in the Gospel scheme. We earnestly ask our readers to study these articles, and let their lives express the glory of that law.

One astrologer's "Horoscope" for 1912 declares that "a good year is foretold by astrologers the world over." But before the "Horoscope" is through with its tale there are foretold "unexpected and violent disagreements;" in Washington "belligerency, passions, and strife;" "an evil sign for speculation;" "trouble in the revenues and strikes" for Great Britain; in the winter "evil for rulers everywhere;" "seismic and volcanic disasters;" "strife for Germany," etc., etc. It's a poor year which will not meet most of these predictions.

Some weeks ago we promised our readers a report of the great Anti-Saloon League Convention at Washington. They will find it in a report from our own correspondent on page 10. We let Mr. Coleord's article on the Johnston Sunday Bill wait to give it place; for that is current while the bill is pending. The Anti-Saloon League report is greatly condensed, but we apprehend that it clearly reflects the spirit of the great gathering, and the excerpts from the addresses presented indicate those not reproduced. Intemperance is a mighty evil, and earnest men see it and feel it, and are using all their powers to do away with it. But it is sad that there is so little real progress in so much nominal progress. The difficulty lies, it seems to us, in the lack of moral tone, in a failure to sense the moral evil of the traffic. By appetite, by custom, by greed, men's minds are blinded and their hearts

hardened. There ought to be a revival of moral conviction which would clutch the hearts of the individual members of the church of God. A "civic" righteousness is worthless that has not a base of personal integrity, of Christ-begotten conviction of righteousness. May God bless every right effort for the suppression of the liquor traffic.

Poor Persia. She is a long way from the land which produced Cyrus the Great. It was England's opportunity to say to Russia, "Thus far, and no farther." We believe the Russian bear would have stayed his depredations. But England seems to have been jealous with Russia because an American was chosen to administer Persian finances. And then, too, Great Britain seems to be desirous of holding Russian influences against German aggression southeastward, so that diplomatically her hands have been tied, and Persia must suffer. We hope that popular agitation in England will force the government to decisive action in favor of Persian freedom.

O Song—O Star

By M. Elisabeth Burns-Howell

[The following poem comes too late for our "Christmas" number, in fact, it grew out of or was inspired by the meaning of the incarnation of our Lord and the Christmas season contrast. Our Lord was born in the flesh as a lesson of cheer and joy for every day of every year. Editor S. of T.]

O angel throng—O natal song,
Sing on, ring on, adown the years!
The time is long, and hosts of wrong
Have filled the earth with grief and tears.
O legion bright, O hallowed light,
Enflood the souls of men anew!
Imbue with might the cause of right!
Lead up, lead on, thy minions true,
To crests above, where deeds of love
Proclaim the Gospel's joyful reign,
Proclaim that righteousness is gain.

O shining Star, that guided far
The quest of wise and ancient men
To lowly shed, and manger bed,
Shine forth, and lead our souls again!
O, shed thy sheen of peace serene
Upon the warring sons of strife!
For Greed is bold, and Faith waxed cold,
While Lust, rapacious, wanders rife.
Men magnify the Christmas Day,
Yet scorn to walk the Christian way.
The age is stranger unto God,
Seeks not His star, nor bears His rod,
Nor sees Him in the fiery law,
Or visions that the prophet saw.

O ray refulgent, Bethlehem's beam,
We need thee still—thy guiding gleam!
Shine now, and point the path of light
To city holy, columned white;
Illume these sin-beclouded eyes,
Till Zion's glorious gates arise,
And bursts upon our raptured view
A world redeemed—created new!

O shine, blest Star, till sin's dark night
Shall own the conquest of thy might,
And dawn shall usher in the day
When wo and death are past for ay,
And all be beauteous born once more,
As in the Eden days of yore.

For then shall come the King of Kings,
To rise with healing in His wings;
With blessed balm to heal each smart
Of weary soul or burdened heart.
His smile shall banish ev'ry tear.
Awake, O earth! The hour is near!

Shine on, O Star, nor cease to shine,
Till men behold the King divine!
San Francisco, California,
December 25, 1911.

Our Bible Band Readers

We have received many appreciative letters regarding the Bible Band. Below is one which expresses it beautifully, and it is an echo of many others. A sister writing from British Columbia says: "I want to say here that I do not think I ever enjoyed any reading more than the daily reading of the Bible since I became a member in 1908. I can not begin to tell you how much I have been helped, but I will say I have been helped very much, and to me the journey through the Word has been both pleasant and profitable. I sometimes think if

I were a missionary I would just like to try to get everybody to read the Bible. If I could get them to read the Bible, then God would talk to them and they would hear His voice, and I would just trust them to Him.

"I see that a good deal is to be omitted from the reading details, and I suppose it is rather hard for us to pronounce some of the names in the genealogical records, and there are times when I am not sure if I give them the right pronunciation, but I call them the best I know and go on.

"With your permission, I will relate a story I read some time ago. A minister was visiting at the home of a member of his church, and had worship with the family. Before reading the Scripture, he asked the head of the family if there was any chapter he had a preference for. The man replied that he would like such a chapter read. The minister looked it up, and after reading a few verses full of hard names, he asked the man if he had not made a mistake in the chapter. The man said, no, that was the one. 'And why do you prefer that one?' said the minister. The man replied, 'If God knew all those names and remembers each one, I know He knows my name and remembers me.' So I trust that all our Bible Band readers—and may there be many more—will find the journey through the Word profitable and pleasant this year."

There was placed the other day upon our table a book in neat cloth binding entitled "The Acts of the Apostles." Its full title is, "The Acts of the Apostles in the Proclamation of the Gospel of Jesus Christ." Its author is Mrs. E. G. White. It is the fourth book issued in the Controversy series; a companion book to "Patriarchs and Prophets," "The Desire of Ages," "The Great Controversy." This present volume presents God's church as a witness of the power of His Word. "Desire of Ages" presented that Word in the character, teaching, and work of our blessed Lord. This volume tells us the story of that power through erring humanity yielded to the Father's will, living Christ's life, doing Christ's work in a gainsaying and persecuting world. There are fifty-eight chapters, which cover the record from "God's Purpose for His Church," "The Training of the Twelve," and "Pentecost," to "Patmos," "The Revelation," and "The Church Triumphant." The book is illuminating, inspiring, uplifting. It has a complete topical index, and an index to Scripture references. The cloth edition is \$1.50, post free; and the limp leather, thin paper edition, \$2.00. Address the Pacific Press or its branches. You will not be disappointed.

Satan does not bring the climax of temptation at first. He does not aim to do this. He knows that the upright soul would revolt at the thought. Previous to the murder must be hatred. Previous to the theft must be coveting. Previous to the drunkard's grave and infamy must be the indulgence of appetite in small things. Only by almost imperceptible degrees are most men led to destruction. The only safe way is to take no step away from the path of absolute rectitude, to listen to no compromise by whomsoever presented. "In the way of righteousness is life; and in the pathway thereof there is no death."

Do not parley with the devil. Do not temporize with sin. Do not yield or seem to yield even once. By so doing you reveal to the devil your weak points, and be assured arguments will not be wanting to induce you to yield the second time, and you will be much more ready to yield if you see no seeming hurt from your first experience. But know that every yielding to temptation is defeat. It is a weakening of moral fiber. It is putting sin—missing the mark—in the dominant position in your life. It is yielding to a slavery sweet at first, but which at last issues in death and oblivion.

There is no compromise with sin to the Christian. Every seeming gain is a loss; every apparent advantage is a backward step. The seed sowing may seem pleasant, the flower beautiful, but the fruit is "Dead Sea apples"—ashes and bitterness.