

SIGNS OF THE TIMES

His Appeal—Our Privilege

Isa. 1: 18, 19

Come now, and let us reason together, saith the Lord: tho your sins be as scarlet, they shall be as white as snow; tho they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land.



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 The name and address *must* accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3644—The Love-Feast

Who originated the love-feast which is practised in the Methodist Church, by partaking of bread and water? and is there any authority for it from the Scriptures?

The love-feast comes from "agape," the Greek word for love, "used by ecclesiastical writers most frequently in the plural," says the "Popular and Critical Biblical Cyclopædia," "to signify the social feasts of friendship, love, or kindness in use among the primitive Christians." We have no command for these feasts at all. There is no scripture which makes them binding or obligatory. As stated by the authority above named: "These festivals were kept in the assembly, or church, towards evening, after prayers and worship were over. Upon these occasions the faithful ate together with great simplicity and union what each had brought, so that rich and poor were in no way distinguished. After a supper marked by much frugality and modesty, they partook of the sacramental signs of the Lord's body and blood, and gave each other the kiss of peace." Some of these believers, doubtless, were widely scattered, and coming together in that way found the simple meal a love-feast indeed, spoken of in Jude as "feasts of charity," or love. Afterward they seemed to have fallen into discredit, and became corrupted and perverted and shameful. The Council of Laodicea, Canon 28, and the Synod of Trullo, Canon 74, and the Council of Carthage, Canon 42, abolished them. Later they have been revived, and our Methodist friends still practise them. There is nothing obligatory in them, neither is there anything against the gathering of Christians and the holding of love-feasts at any time. Every such gathering of Christians ought to be a love-feast.

3645—James and Paul

It is said that Paul withstood Peter, Gal. 2:11. Now after reading Romans 4 and 5, what do you think would be Paul's opinion of James 2?

We can not see how there could be any difference between Paul and James. Paul's withstanding Peter was quite another thing. It did not pertain to Peter's teaching in his epistles God-given, but it pertained to Peter's conduct. The simple fact is that Paul is talking of the necessity of faith in order that we may be saved, faith unto salvation; and James is telling us of just what that kind of faith is. This solves the whole problem. Paul's whole argument in Romans is that there is no possible way of getting rid of our sins of the past, of furnishing any righteousness ourselves to cover that past, but God does it through faith in the Lord Jesus Christ. And by that same faith, power is given to us so "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." He expresses the life of the Christian in another place in this way: "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." This is the kind of faith of which James is teaching, the faith that works, and if our faith is that which will not lead us to obey God, it is an utterly spurious faith.

3646—A Fearful Famine, Amos 8:11

Please explain Amos 8:11. What is meant by a famine of "hearing the words of the Lord"?

It means this: When God finishes His work in the earth, the seven last plagues of Revelation 16 are impending. His great threefold message of Revelation 14 will have been given. Warning will have come to every soul that lives upon the earth, and the multitudes in the valley of decision (Joel 3:14) will have taken their stand on the one side or the other of the great controversy. Of course great masses will have rejected God's Word. They will have laughed at the warnings, and scoffed at the coming judgments that were predicted as based upon that Word. But when the message has been given, all burden will be taken from the servants of God. They have done their work; God has done His. Then His judgments, the great consequences of sin, will come upon the earth. Men have rejected God's Spirit; God's Spirit is withdrawn, and the fulfilment of all the prophecies pertaining to that time will begin to take place. Men will then see—selfishly see—what they have lost, and they will begin to seek for the Word of the Lord, for hope, for comfort, for deliverance; but the Word then can not be found. They might have had it in their heart to fortify them against the

calamities which are upon them, but they would not. And now that the calamities are upon them, according to that Word, then they seek for the Word, but can not find it. "They shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the Word of Jehovah, and shall not find it." The text emphasizes the eternally important truth, "Behold, now is the acceptable time; behold, now is the day of salvation."

3647—Infant Baptism

Will you please tell me who was the author of infant baptism, and how did it originate?

It is impossible to tell the origin of infant baptism. Its origin is lost in the mists of the early centuries. In the first place, we have no warrant for it in the Scriptures, and as expressed by the quaint Henry D'Anvers: "Where the Scripture hath no tongue, we ought to have no ear. According to that known maxim, to practise anything in the worship of God as an ordinance of His, without an institution, ought to be esteemed will-worship and idolatry." In his "Treatise on Baptism," he quotes Luther as saying, "Young children hear not, nor understand the Word of God, out of which faith cometh; and therefore if the commandment be followed, children ought not to be baptized." And Calvin, from his "Fourth Book of Institutes," chapter 16, "That it is nowhere expressly mentioned by the evangelist that any one child was by the apostles' hands baptized." And very many more to the same effect. That it was not founded in Scripture is indicated by the decrees of popes and councils in the fifth century. The Milevitan Council declared, "That it is our will that all that affirm that young children receive everlasting life, albeit they be not by the sacrament of grace, or baptism, renewed; and that will not that young children, which are new born from their mothers' womb, shall be baptized to the taking away original sin, that they be anathematized."

The fifth general Council of Carthage, in the year 416, decreed, "We will that whoever denies that little children by baptism are freed from perdition and eternally saved, that they be accursed."

It existed as early as Tertullian, because he contended against it. He lived about the year 200. The very ones, however, who teach it, teach other traditions and superstitions that are certainly not Christian, and have no basis in Scripture. As men forgot God, they turned to superstition and ritualism, and endeavored erroneously to continue the rite of circumcision in baptism. The words of our Saviour ought to be sufficient for all: "He that believeth and is baptized shall be saved."

3648—Sanctification and Politics

Is it possible for a man who testifies in social meetings almost uniformly that he is sanctified and saved, to be running for office in politics?

In the first place, there should be no boasting of one's sanctification, save in the Lord Jesus Christ, "through whom the world is crucified unto me, and I unto the world." Gal. 6:14. Our boasting is in Him. We can say again, with Paul, "Christ Jesus came into the world to save sinners; of whom I am chief." And in our Christian life, modesty would lead us also to say, as did the great apostle, "Not that I have already obtained, or am already made perfect; but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." We may say that the Lord Jesus Christ has forgiven our sins, and cleansed us from all unrighteousness, because we have faith in Him; but in the light of constantly increasing truth, no Christian will boast of his attainments. It is contrary to the whole tenor of Scripture.

Secondly, as to politics. Politics are based on expediency, and in many cases in this present world, on almost utter lack of principle. The first thing in the Christian life is principle. He is chosen to serve God in righteousness and holiness. He must not depart from that standard, nor can he without loss. He can not, therefore, submit his standard of right, his conscience toward God, to any political party, or scheme, or plan. "No man that warreth entangleth himself

with the affairs of this life; that he may please Him who hath chosen him to be a soldier," is the injunction of the apostle. And again, "For our citizenship is in heaven." These are principles which should all-absorbingly possess Christians.



Schedule for Week Ending February 3

Sunday	January 28	Genesis 42, 43
Monday	" 29	" 44, 45
Tuesday	" 30	" 46, 47
Wednesday	" 31	" 48, 49, 50
Thursday	February 1	Exodus 1, 2
Friday	" 2	" 3, 4
Sabbath	" 3	Psalms 13, 14, 15

Our readings continue the story of Joseph, and God's providential dealings through him for the preservation of the lives of his relatives. They thought to do him ill; God was using him for their good. Jacob felt, "All these things are against me;" God was making all those things for him. There are wonderful lessons for all generations in these closing chapters of Genesis. Jacob's prophecies concerning his seed are scriptures over which there is more or less discussion, some holding that the tribes will again be restored in the last days, and the prophecies are still, in a measure, to be fulfilled. But the 10th verse of the 49th chapter gives us a solution of all the prophecies,—*"The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh come; and unto Him shall the gathering (the obedience) of the peoples be."* When Christ the Lord should come all should center in Him. He, the true stock of Israel, must be the one in whom all Israel find root and nourishment, and therefore those who are Christ's are Abraham's seed, heirs according to the promise, and are of the true tribes.

We have four chapters in the book of Exodus. The term "exodus" itself means "a going out," and the book is so called from Israel's going out of Egypt. God blessed the children of Israel wonderfully while in Egypt, under kings who were favorable, and who knew the good that Joseph had done to Egypt; but later a new king came. There is no certain agreement regarding the changes which took place in the dynasty from the one that was favorable to the children of Israel to the one unfavorable. Certainly there was a clear, a decided transformation. And here again we have God's providential care over His people. The more they were oppressed the more they increased. The dynasty, however, seems to have sprung from Assyria (see Isa. 52:4). The term "Pharaoh" is an appellative, or title, and not a name,—the same as czar, emperor, king. Pithom, one of the treasure cities, comes from Pa-Tum, the abode of the god Tum, the same as the Greek Heroöpolis; and Raameses, said to be so called because built by Rameses II.

The great character which stands out above all others in these chapters is that of Moses. Self-sufficient at first, in his own earthly wisdom, skill, power, and position, all this falls away after his forty years of postgraduate work with God in the deserts of Midian. Keeping the flock under the shining heavens, and communing with the great Creator, he has come to recognize his own littleness and God's greatness. God reveals Himself to Moses as the great "I AM," the covenant God, the one who will fulfil as He has fulfilled in the past, as He will fulfil in the future,—the great, ever-present Deity. The book also is a book revealing the redemption of man. In the very names themselves, again and again we have evidences of God's redemption. It is worth while, sometimes, to look out the meaning of the names of those whom God is using in His work, or of persons connected with God's work in times of crisis,—the covenant name of God, the revelation of His name, Moses speaking to the ruler in His name, Pharaoh raised up to add glory to that name, the law given in the name, God's name in the angel; and there are still other instances in which God shows regard for His name. And through all the book, as through Genesis, the seed, and the promise of the seed, are kept uppermost.

The week closes with the 13th, 14th, and 15th Psalms. Very heart-searching, indeed, is the last one.

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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Testimony of Jesus

By George W. Reaser

IV—Fulfilled Prophecy the Mightiest Evidence that Jesus Is the True Messiah

Jesus' Proof of His Own Messiahship



TRUTH of equal importance, to the children of men, with the existence of God, is the Messiahship of Christ.

If Jesus is the true Messiah, He must have some incontrovertible proof of it. What proof of His Messiahship does He offer?

Let us dwell for a few moments upon some of the miraculous events associated with the birth of Christ, for therein do we find proof positive of His Messiahship.

Mary's Protection

From the foundation of the world, motherhood *in* wedlock has been covered with a halo of glory, and *out* of wedlock with a mantle of shame. What wise provision was made in the councils of heaven, to cover Mary, the mother of Jesus, with a halo of eternal glory, instead of a mantle of perpetual shame, and at the same time give us ample ground for intelligent faith in the supernatural conception of Christ, or in the fact that the Son of God literally became "the Seed of the woman," "the Son of Man"? While we may say that if Mary had been guilty she would not have dared declare herself innocent, in the presence of the angel Gabriel (Luke 1:31-34), yet this reason alone is not sufficient. God would not expect us to accept her evidence, if it stood alone.

I must confess that while I desire to believe in the miraculous conception of the Saviour, yet if Mary's testimony *alone* were all the evidence that we have upon which to base faith in His supernatural birth, I could not believe in her as a pure, truthful woman; nor do I believe that God would hold me guilty for disbelief in her solitary testimony to her conception, for it was wholly unique in the entire his-

tory of the world. What a tremendous temptation for Mary, if guilty, to cover her shame by telling the story of a miracle! If by her story she could convince Joseph of her innocence, he would take her to be his wife, and thus cover her shame, and avert the dreadful calamity of her being stoned to death.

With the infatuation of love to modify cool, deliberate judgment, of all other persons in the world, Joseph, to whom Mary was espoused, would have been the least inclined to doubt her statement. But evidently he did not accept her explanation (and it is beyond belief that she did not make full explanation to him); for when he discovered her condition, he decided not "to make her a public example" of impurity, and thereby cause her to be stoned to death, according to a law in Israel (Deut. 22:21), but, in charity, determined to con-

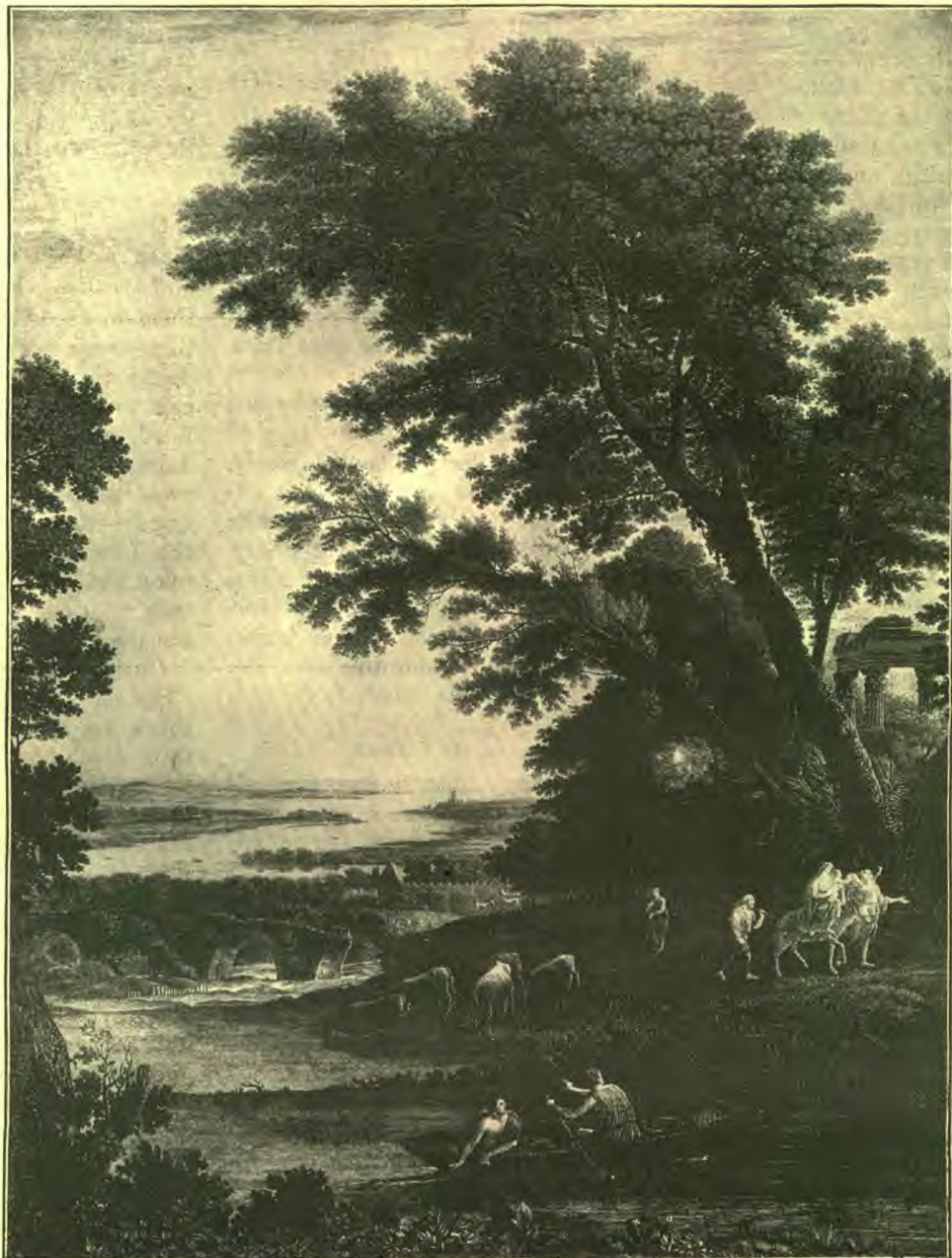
ceal her evident guilt by putting her away privately. It required a special visitation of an angel to corroborate Mary's account and thus convince Joseph of her spotless purity. Matt. 1:18-25. If Joseph could not believe her statement until convinced by a special messenger from glory, God would not expect me to believe in the supernatural birth of Jesus into the world upon the statement of a Jewish maiden, who, if guilty of shame, would naturally have a desire to create the story of a miracle to cover her guilt. Wherein, then, do we have all-sufficient ground for faith in the fact that the Creator, the Lord of Glory, the Son of God, *was united with humanity in His birth*, so that He might take this essential preliminary step in becoming the Saviour of men?

Be assured, reader, that there was nothing overlooked in the divine plan. God gave me all the basis for faith that I could possibly require. He paved the way for Mary to stand shameless not only before the angel and before her espoused husband in making her candid profession of purity, but likewise before the universe; and not only shameless, but, in her humility, covered with a spotless robe of perpetual glory.

How did divine wisdom, in advance, undermine skepticism and cause Christianity to triumph gloriously? The answer is simple; namely, by the "testimony of Jesus," the "sure word of prophecy." Jesus Himself, speaking through the prophet some 740 years before the event was fulfilled, had said, "Therefore the Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a Son, and shall call His name Immanuel." Isa. 7:14.

His Birthplace Foretold

How marvelous the fulfillment of the prophecy which specified the birthplace of the Messiah! More than 700 years before His birth into our human family, Jesus, by the spirit of prophecy, spoke God's word through the prophet Micah, saying, "But thou, Bethlehem Ephrathah, tho thou be little among the thousands of Judah, yet out of thee shall He come forth unto



Claude Lorrain

THE FLIGHT INTO EGYPT

Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Micah 5:2. When the exact time came for the fulfilment of these sure words of prophecy, Joseph and Mary were called from their home in Nazareth of Galilee to Bethlehem, by the world ruler, Cæsar Augustus, and there Jesus was born. Luke 2:1-7. Who can but be overwhelmed with wonder and awe at the foreknowledge of God, and the accuracy of the prophetic foresight, which could penetrate the future for seven centuries, and know that altho Joseph and Mary would be residing at Nazareth, yet just at the opportune time for the birth of Jesus to take place at Bethlehem, they would be called there to be enrolled for taxation, by a ruler who knew not God!

The wisdom of God laid the plan of salvation so carefully, so accurately, in advance, that no truth is better established than the Messiahship of Christ.

No Design of Men

There was absolutely no concerted plan

on the part of any set of men whereby they designed to fulfil a single detail of prophecy relating to Christ's birth, or any other God-given prophecy. But in open opposition to the divine purpose, King Herod arrayed his civil power against the fulfilment of prophecy, in his wicked decree consigning all the children in Bethlehem and round about, to cruel slaughter. The Lord has said that He will make the wrath of man praise Him, and the remainder of wrath He will restrain; and thus it proved that the wrath of Herod, hurled against the innocents at Bethlehem, literally fulfilled two very definite specifications of prophecy. Jer. 31:15-17; Matt. 2:12-18. A parallel of this is found in the agreement of Herod and Pilate concerning the crucifixion of Jesus. While trying to defeat God's purpose, they fulfilled prophecy, but were not conscious of it. Ps. 2:2, 3; Acts 4:23-28; 13:27-35. The testimony for Jesus, as well as the testimony of Jesus, is the spirit of prophecy.

(This article of the series concluded next week)

The Sabbath of the Bible

By Mrs. E. G. White

HAD the Jewish nation been true to their trust, and communicated to the world the light they had, they would have remained the depository of the truth of God. God had brought His people out of the cruel bondage of Egypt, and had exalted them before the nations around them. They were favored with every temporal and spiritual blessing. God's presence went with them, enshrouded in the pillar of cloud by day, and the pillar of fire by night. They were under His guardianship, and His love and care were manifested in protection and blessing. But they were unfaithful; they rebelled against God, and transgressed His holy law, spoken from Mount Sinai by His own voice, and written on tables of stone by His own finger; and God sent His Son to make known to the world His character and the laws of His kingdom.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. . . . That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name. . . . And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only-begotten of the Father,) full of grace and truth. . . . And of His fulness have all we received, and grace for grace.

He Came When Most Needed

At the time when He was most needed, Jesus, the Son of God, the world's Redeemer, laid aside His divinity, and came to earth in the garb of humanity. He came to live out in His life God's holy law, that had been misrepresented, and buried beneath human tradition and the commandments of men. Forms and ceremonies had been put in the place of the Word of God, until its pure and holy principles were almost extinct.

Christ came as the representative of God, the Light of the world. His mission to earth was to dispel, with His clear, bright rays, the moral darkness that was enshrouding the world. He gave no heed to the traditions and maxims of men. These human inventions were opposed to the Gospel of the kingdom He had come to establish. He sought to remove from the law the mass of rubbish with which men had covered it. Of priests and rulers He said, "In vain do they worship Me, teaching for doctrines the commandments of men."

In His Sermon on the Mount, Christ declared: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

Many professing Christians of to-day are closing their hearts and minds to the Sun of Righteousness, whose bright beams would chase away the darkness and mist that exist there. They refuse the light, and make God's requirements and will of secondary importance. In place of the rest day given them by Jehovah, they accept a counterfeit sabbath; they worship an idol, and transgress God's holy law in trampling upon the Sabbath which He has instituted and blessed.

The Object of the Sabbath

The object of the Sabbath was that all mankind might be benefited. After God had made the world in six days, He rested, and blessed and sanctified the day upon which He rested from all His work which He had created and made. He set apart that special day for man to rest from his labor, that as he should look upon the earth beneath, and the heavens above, the tangible proofs of God's infinite wisdom, his heart might be filled with love and reverence for his Maker. Had man always kept the day which God has blessed and sanctified, there would never have been an infidel in our world; for the Sabbath was given as a memorial of the Creator's work; it was given that upon that day, in a special sense, man might draw his mind away

from the things of earth to the contemplation of God and His mighty power.

"But the Lord is the true God, He is the living God, and an everlasting King: at His wrath the earth shall tremble, and the nations shall not be able to abide His indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion. When He uttereth His voice, there is a multitude of waters in the heavens, and He causeth the vapors to ascend from the ends of the earth; He maketh lightnings with rain, and bringeth forth the wind out of His treasures." The heathen in their blindness bow down to idols of wood and stone. "These be our gods," they say. But in the fourth commandment we have the proof that our God is the true and living God. In it is the seal of His authority: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." In the heavens, that declare the glory of their Maker,—the sun, shining in his strength, giving life and beauty to all created things; the moon and the stars, the works of His hands,—we see the superiority of the God we worship. He is the God that "made the heavens and the earth."

Sabbath Blessings

Great blessings are promised to those who place a high estimate upon the Sabbath, and realize the obligations resting upon them in regard to its observance: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

Christ commanded His followers, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." Peter exhorts us, "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." The earth itself is not more interlaced with golden veins and precious things than is the Word of God. It is the field of revelation, the storehouse of the unsearchable riches of Christ. The truths contained therein are as "treasure hid in a field; the which when a man hath found," "for joy thereof" he "goeth and selleth all that he hath, and buyeth that field," that he may search every part of it, and make himself master of its treasure.

That field is the Word of God; and it must be searched before its precious things can be brought to light. But by the grace

of God, and the enlightenment of His Holy Spirit, we may make ourselves the possessors of its hidden treasure. Then let us search the Scriptures daily, as did the noble Bereans of Paul's day, to find out if these things be so, and be willing to receive "with all readiness of mind" the pure Word of God.

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The Object of God's Law

By J. O. Corliss



LL law is the recorded will of its creator; and the will of the lawmaker, expressed in the law, reflects the cast of moral disposition which prompted the material substance of the law. This is most clearly observable in legislative bodies where venal characters are largely in the majority, because results appear so strangely in contrast with better moral sentiment. But in any event the rule is an infallible one, because it is determined by the exact order of natural agencies.

The results seen in earthly lawmaking are but the performance of that which the Saviour of men declared to be a logical sequence. He said that every "tree is known by its fruit." In making an application of this illustrative picture to His audience of moral degenerates, He sharply said: "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things." Matt. 12:33-35.

This universal rule of cause and effect must apply wherever intelligence reigns, of whatever order. By this rule, too, the highest grade of moral mentality must produce expressions of goodness the most thoro and perfect of all. From the very fact that such measurement of mind is reckoned as exact when applied to man, whose progenitor was made in God's image, it must also hold good when traced back to the source of all intellectual power, tainted tho that mind faculty may appear in its latest analysis. Stated in other words, to be just and righteous, God must willingly submit to any rule of character measurement by which He would estimate the standing of those to be judged by Him. Moreover, if words are to count in the moral balance (Matt. 12:37), then God's sign of quality must be found in the words He has spoken.

God Known by His Words

Since no mortal eye has ever looked upon God (John 1:18), how else are men to know God except by His words? If not by these, the future of the human race is indeed hopeless; for we are told that to *know God* is eternal life. But God's audible utterances have seldom been heard by bodies of men. Of the four recorded occasions of the kind, the first one was made memorable by the oral delivery of the law of Ten Commandments, to the house of Israel, the lineal descendants of Abraham. Deut. 4:12, 13. The second was when Christ had come to earth as the "Seed" of Abraham (Gal. 3:16, 29), in behalf of man's salvation, and lingered on the bank of Jordan, after His baptism. Matt. 3:17. Twice more (Mark 9:7; John 12:28) the voice of God was heard commending His Son in the work He was doing for lost humanity.

All of these expressions in the New Tes-

tament proclaim one sentiment alone, that of God's tender regard for His only-begotten Son. But the single occurrence recorded in the Old Testament, when Jehovah's voice was actually heard by mortals, was for a different purpose. In this case an entire nation, just liberated from heathen serfdom, was assembled at Sinai's base to be taught at first hand the principles of heavenly government among men. The Chief Magistrate Himself — even Jehovah — had assumed that task, because the instruction to be imparted was of a nature too exalted to be entrusted to another.

To Learn to Know Him

The people to be thus educated, tho the children of definite promises (Ps. 105:42), had, in a large measure, lost the knowledge of their would-be Benefactor. The time, however, had fully come when they should learn to *know* Him — to recognize His "gentleness," the greatness of "His loving-kindness," and the infinite extent of

What Have I Done?

By Eliza H. Morton

What have I done to help the helpless?
What to comfort give?
Have I the sick, the poor, forsaken,
Taught to truly live?
They are a heritage most precious,
Feeble tho they be.
What have I done to lift their burdens?
What, O God, for Thee?

What have I done to bring to Jesus
Those who live in sin?
What word spoken, tho spoken weakly,
Hearts to touch and win?
Many I know are in the darkness,
Waiting light to see;
Help me, O God, to be a beacon,
Pointing the way to Thee.

What have I done to spread the message
Over land and sea —
Message of truth, a coming Saviour,
Life and liberty —
Coming in clouds to take His people?
All the world must hear.
What have I done to waft that message
On to every ear?

What have I done? O Jesus, help me,
Help me truth impart.
Here is my life and here my talents.
Take, O, take my heart!
Yea, take me, Lord, transform and bless me,
Make me humble, pure;
Then what I do will be a blessing,
Fruitful evermore.

His "mercy" and "grace," all of which would contribute to that people's present greatness, and eventually confer upon them the boon of eternal life. Ps. 18:35; 107:43; John 17:3.

These people had been alienated from God's life because of sin, and their foolish hearts were therefore darkened. Like their progenitor Adam when first molded from the earthly element, they lacked that necessary ultimate breathing of God, by which to receive the divine impress of God's character image. But God is the same yesterday, to-day, and forever (Heb. 13:8); His "goings forth" have been uniform from the "days of eternity." Micah 5:2. With Him "is no variableness, neither shadow of turning." James 1:17.

A Well-Defined Plan

This well-established fact reveals that God has ever had a single well-defined plan in behalf of man's highest good. His very act of making man in His own image in the beginning (Gen. 1:26), clearly discloses what this one only design has continually

been. To be in God's "image," however, is to have a mind in accordance with His, one able to think along the same lines, and thus be in complete harmony with the will of Heaven. This proposition is clearly displayed in the life record of Christ. He is divinely reported to be in the "image of God." 2 Cor. 4:4; Col. 1:15. But Christ said of Himself, "I and My Father are one." John 10:30. Explaining this statement, He further said, "The Father is in Me, and I in Him." Verse 38.

This last statement must therefore be taken as the secret of Christ's likeness to the Father. The indwelling of God, in His case, was the permanent sojourn within of the mind or will of Jehovah. This is evident from the following allusion to His earthly residence: "Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart." Ps. 40:7, 8. This very prophetic utterance is quoted in Heb. 10:7-10, and applied to Christ in His earthly mission.

To Dwell Also in the Heart

The law of God being the expression of His unchanging will, the indwelling of which makes one's heart and mind pulsate in unison with the seat of life in the Great Eternal, it is plain why the semi-heathen Israelites were ranged beneath Sinai's heights to hear spoken by the infinite Master Himself His unceasing wish and official dispensation. Not only were these commandments to be heard, but provision was made whereby they were to have a permanent dwelling in the heart. To this end they were to be diligently taught to the children, and talked about under all conditions of life. They were, moreover, to be written upon the door-posts of the nation's houses, and thus engage the attention of every one entering their doorways. Deut. 6:6-9.

To do this was to show unstinted love for the one only God, their Creator and Redeemer. That this was the design of the law delivered on Sinai, the Saviour has offered abundant proof. When approached with the question as to which was the greatest or most important command of the law, the divine Master replied: "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.

The Measurement of Love

Hence, if one would have love for God, his mind must be in harmony with *all* — that is, *every part* — of the law of God, since all these are attached to and depend upon love. Indeed, the keeping of God's commandments is made the test, or measurement, of every man's love for God. Thus the "beloved disciple" says, "By this we know that we love the children of God, when we love God, and keep His commandments." Then, lest any should mistake, and portray one's love for God as something distinct and separate from keeping His commandments, the apostle adds, "For this is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5:2, 3.

Therefore one may safely regard God's commandments as the reflect of His holy character, since whatever He has personally

(Continued on page 8)

Studies in Daniel

God the Vindicator; Found Wanting

Daniel 5, A.R.V.

IT is well for the reader to bear in mind that God, in the book of Daniel, is revealing Himself not only to His children but to the nations. First He comes before us as God the Educator, in a revelation of an all-round education, developing a full-orbed character. Secondly, to the disquieted earth, not knowing what shall come, He discloses Himself as God the Revealer. The next revelation is that of God the Deliverer. Notwithstanding all the power and wrath of men, God is able to deliver His children. Our last lesson was that of God the Ruler, "The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." He uses a nation until the time comes that the nation can not be used longer for His glory, and He sets it aside and raises up another. In this we have a revelation of God the Judge.

The Answer of the Text

1. What is the opening scene of the 5th chapter?

Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which Nebuchadnezzar his father had taken out of the temple which was in Jerusalem; that the king and his lords, his wives and his concubines, might drink therefrom. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king and his lords, his wives and his concubines, drank from them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. Verses 1-4. Note 1.

2. What terrifying vision occurred during the feast?

In the same hour came forth the fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed in him, and his thoughts troubled him; and the joints of his loins were loosed, and his knees smote one against another. The king cried aloud to bring in the enchanters, the Chaldeans, and the soothsayers. The king spake and said to the wise men of Babylon, Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with purple, and have a chain of gold about his neck, and shall be the third ruler in the kingdom. Verses 5-7. Note 2.

3. What futile effort was made to learn the meaning?

Then came in all the king's wise men; but they could not read the writing, nor make known to the king the interpretation. Then was King Belshazzar greatly troubled, and his countenance was changed in him, and his lords were perplexed. Verses 8, 9. Note 3.

4. Who gave proper information to the king?

Now the queen by reason of the words of the king and his lords came into the banquet house: the queen spake and said, O king, live forever; let not thy thoughts trouble thee, nor let thy countenance be changed. There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, were found in him; and the king Nebuchadnezzar thy father, the king, I say, thy father, made him master of the magicians, enchanters, Chaldeans, and soothsayers; forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of dark sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar. Now let Daniel be called,

and he will show the interpretation. Verses 10-12. Note 4.

5. What did the king promise Daniel if he would interpret the dream?

Then was Daniel brought in before the king. The king spake and said unto Daniel, Art thou that Daniel, who art of the children of the captivity of Judah, whom the king my father brought out of Judah? I have heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom are found in thee. And now the wise men, the enchanters, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof; but they could not show the interpretation of the thing. But I have heard of thee, that thou canst give interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with purple, and have a chain of gold about thy

Belshazzar

Belshazzar is king, Belshazzar is lord!
And a thousand dark nobles now bend at his board.
Fruits glisten, flowers blossom, meats steam, and a flood
Of the wine that man loveth runs redder than blood.
Wild dancers are there, and a riot of mirth,
With the beauty that maddens the passions of earth.
And the crowds all shout till the vast roofs ring,
"All praise to Belshazzar, Belshazzar the king!"

"Bring forth," cries the monarch, "those vessels of gold
That my father tore down from the temple of old."
They are brought, and before him the vessels all shine,
And he bows unto Baal, and he drinks the dark wine,
While the trumpets loud bray and the cymbals ring,
"Praise, praise to Belshazzar, Belshazzar the king!"

Now what cometh, look, look, without herald or call?
What writes with the lightning's bright hand on the wall?
What pierces the king like the point of a dart?
What drives the bold blood from the cheek to the heart?
"Chaldeans, magicians! the letters expound."
They are read, and Belshazzar is dead on the ground;
For a Persian is come on a conqueror's wing,
And a Mede's on the throne of Belshazzar the king.

— Anon.

neck, and shalt be the third ruler in the kingdom. Verses 13-16. Note 5.

6. Of what did Daniel remind the king?

Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; nevertheless I will read the writing unto the king, and make known to him the interpretation. O thou king, the Most High God gave Nebuchadnezzar thy father the kingdom, and greatness, and glory, and majesty: and because of the greatness that He gave him, all the peoples, nations, and languages trembled and feared before him: whom he would he slew, and whom he would he kept alive; and whom he would he raised up, and whom he would he put down. But when his heart was lifted up, and his spirit was hardened so that he dealt proudly, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men, and his heart was made like the beasts', and his dwelling was with the wild asses; he was fed with grass like oxen,

and his body was wet with the dew of heaven; until he knew that the Most High God ruleth in the kingdom of men, and that He setteth up over it whomsoever He will. Verses 17-21. Note 6.

7. What reproof did he give the king?

And thou his son, O Belshazzar, hast not humbled thy heart, tho thou knewest all this, but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of His house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine from them; and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. Then was the part of the hand sent from before Him, and this writing was inscribed. Verses 22-24. Note 7.

8. What was the interpretation of the vision?

And this is the writing that was inscribed: MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and brought it to an end. TEKEL; thou art weighed in the balances, and art found wanting. PERES; thy kingdom is divided, and given to the Medes and Persians. Verses 25-28. Note 8.

9. How soon was the message fulfilled?

Then commanded Belshazzar, and they clothed Daniel with purple, and put a chain of gold about his neck, and made proclamation concerning him, that he should be the third ruler in the kingdom. In that night Belshazzar the Chaldean king was slain. And Darius the Mede received the kingdom, being about threescore and two years old. Verses 29-31. Note 9.

Note and Comment

1. BELSHAZZAR THE KING. Who was Belshazzar? For many years this was one of the puzzles of theologians and Biblical critics. Those who saw no inspiration in the Scriptures, simply counted Daniel as mistaken. Ptolemy's canon gives the kings of Babylon, from Nebuchadnezzar to Cyrus, as follows: Nabokolassar, Illoarudamus, Nerikasolassar, Nabonadius, Cyrus. Berosus, the historian, gives the following: Nabuchodonosar, Evil-Marudach, Neriglissor, Laborosoarchod, Nabonned, and Cyrus. Of these the Scripture mentions the following: Nebuchadnezzar, Evil-Merodach, Belshazzar, Darius the Mede, Cyrus. Many scholars attempted to identify Belshazzar with Evil-Merodach. But that position was untenable. Others identified him with Nabonidus, but it has been shown that Nabonidus himself was not a blood relation of Nebuchadnezzar, while the prophecy in Jeremiah seemed to indicate that Nebuchadnezzar's descendant would be the last upon the throne. A wonderful suggestion regarding the truth of the matter was made by M. Quatremere in 1838, in which he went on to show that Nabonidus was not a scion of the family of Nebuchadnezzar; that Belshazzar was, because the prophecy so calls him; that the very fact that Nebuchadnezzar promised to make Daniel the THIRD ruler in the kingdom would indicate that there were two rulers at that time, one of whom was Nabonidus, and the other Belshazzar; that Nabonidus was a usurper, but he had associated with him a young descendant of the royal family called Belshazzar. This shows, as has been remarked, that when a scholar is after the truth and the truth only, God will reveal to him facts which others who are merely critical do not see. The truth came out when Rawlinson discovered in a temple of the moon-god a prayer of Nabonidus, king of Babylon, addressed to the moon-god, beseeching favors for himself and Belshazzar, his son. Nebuchadnezzar was succeeded by Evil-Merodach, he by Neriglissar, he by Laborosoarchod, who

reigned but nine months (reigning less than a year, he is not mentioned in Ptolemy's canon), and he by Nabonidus, an officer of the king, but not a member of the royal family, but who married, in all probability, a daughter of Nebuchadnezzar; so that to retain the favor of the people, who were inclined to the ancient royal family, he associated his son, a descendant of Nebuchadnezzar, with him in his kingdom. This makes everything clear, harmonizes the Bible with the history, and demonstrates that Daniel, who was an eye-witness of these things and a prophet of God, spoke the truth. The historians, who had to depend upon the stories of others, gave part of it, but neglected that which Daniel himself saw and experienced. But with the light which the monuments throw upon this history, all is clear. Belshazzar's association with his father was during the last three years of that father's reign. He therefore began his reign in 540 B.C., closing it in 538. Nebuchadnezzar, his grandfather, had shown reverence for the sacred vessels which had been brought from Jerusalem. Belshazzar his grandson (the Scripture uses the term "son" with large latitude, meaning simply a descendant) had lost all reverence, and in his drunken debauchery called for the sacred vessels taken from the temple in Jerusalem. In this revelry they praised the gods of gold, and of silver, and of brass, and of iron, and of wood, and of stone; they exalted these gods above the God that created the heavens and the earth. "The Bible Commentary" gives extracts from one of the songs of victory which they sang, in which they exalt the sun-god above all the others. This, in view of the lessons which God had already taught Babylon, was the highest affront to the Majesty of Heaven.

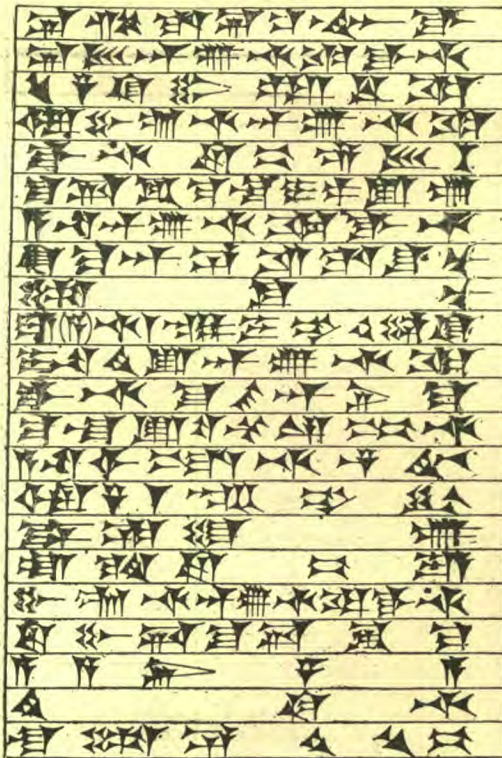
2. **THE SAME HOUR.** God is not through with Babylon. In the words of the weeping prophet, "We would have healed Babylon." God is teaching coming generations that the rejection of the lesson which He had taught Nebuchadnezzar resulted in God's rejection of Babylon, and the utter subversion of that kingdom. And therefore there appeared in that banquet scene a living hand, which wrote over against the great chandelier which was lighting up that judgment-hall, so that all could see it, certain words upon the wall. The king could not read them, but the hand of the invisible being that wrote terrified him so that he cried aloud to his servants to bring in the enchanters, and the soothsayers, and the wise men, and the Chaldeans, promising that whoever should read the writing would be clothed with purple, have a chain of gold about his neck, and should be **THIRD** ruler in the kingdom. He could do no more than this; he himself was second ruler (Nabonidus was the first), and he offered to make the one who would read the writing third. Daniel in his old age seems to have been set aside; he was no longer prime minister of Babylon. He probably was set aside when the usurper came to the throne.

3. **COULD NOT READ.** They not only did not know the interpretation, but could not read the writing. Some of the ingenious scholars among the Jews anciently declared that the words were so placed that the letters were to be read downward instead of from right to left, as the Hebrew read. Others think that they were written in the cuneiform script; but had this been the case, the Chaldeans would have been able to read them. The words written were in Aramaic, a language, perhaps, which those scholars did not understand, but which Daniel did. And the very fact that they could not read them troubled the king more. His countenance was changed, his lords were perplexed. In their very excess of intemperance, hilarity and blasphemy passed in an instant, and the boasting braggarts were trembling in abject fear before the

writing of simply a visible hand penning words which they could not understand.

4. **THE QUEEN,** Belshazzar's mother, possibly a wife of Nebuchadnezzar, said by Berossus to be Nitocris, more probably a daughter of Nebuchadnezzar, reminds him of a man whom Nebuchadnezzar had learned to respect, who had revealed to Nebuchadnezzar the will of God; one in whom dwelt the spirit of divinity, one whom Nebuchadnezzar had made master over the magicians and enchanters and Chaldeans and soothsayers, because of the spirit that he possessed, the knowledge that he revealed, the understanding in the interpreting of dreams which was manifested, the dissolving of doubts and dark sentences, whom the king had named Belteshazzar; and she pleads with the king that Daniel should be brought, because she is sure that he can show the interpretation.

5. **THEN WAS DANIEL BROUGHT IN.** The king asks him, first, who he is, and then tells him that he had heard that the spirit of the gods is in him, "and that light and understanding and excellent wisdom are found in thee." He ought to have known it himself. Had he been properly instructed, and wisely



Extract from a cylinder of Nabonidus, king of Babylon, about B.C. 593, recording a prayer to the moon-god for himself and Belshazzar his son. This cylinder is in the British Museum.

directed, he would have known of Daniel in the knowledge of the history of Babylonia. He pleads with Daniel, and repeats his promise of exaltation to the one who will read and interpret.

6. **THEN DANIEL ANSWERED.** First he tells the king that he is not after his gifts nor his rewards. He may give them to whomsoever he will. He did not so answer Nebuchadnezzar. That king exalted him. Daniel was then placed in a position where he could represent God and His truth to an empire. Now it would be no advantage to the aged servant of God, skilled in statecraft tho he was, to become the third ruler in the kingdom that had reached its end. Secondly, he reminds Belshazzar of what God had done for his father. The Most High gave Nebuchadnezzar his kingdom, and all the greatness of Nebuchadnezzar came from the hand of God, who cast down and set aside whom He would, and raised up and exalted whom He would. Daniel reminds the weak king of an incident that certainly was known to Belshazzar, that when he was exalted in himself, his heart was made like the beasts', and his dwelling was with the wild asses. God drove him out from among men, until Nebuchadnezzar came to

that place that he knew that the Most High ruled in the kingdom of men.

7. **HAST NOT HUMBLLED.** But Belshazzar, knowing all this, had not humbled his heart before God, had not merely gone on in indifference, but had lifted up himself against the Lord of heaven, and committed the awful sacrilege of using the sacred vessels of God's holy temple in the drunken feast with his concubines, and his lords and their wives, and praised the insensate gods of gold and of silver. And therefore, in the face of all this light, God's judgment.

8. **AND THIS IS THE WRITING.** Divinity gave the vision of the hand, God's angels wrote the letters upon the wall. It required Divinity to interpret it. There were just four words: "MENE, MENE, TEKEL, UPHARSIN," or, as given in the interpretation, another form of it is "PERES." Translated, it would be: Numbered, numbered, weighed, divided. But "numbered," used in the sense of judgment, and repeated, indicated that the days were completed, the numbering was finished. Even so it was with the days of Babylon's existence. "Weighed" would indicate, also, found wanting, weighed in the sense of judgment. The very circumstances revealed the fact that the weighing of Belshazzar had found him wanting. "PERES," a play on the word "Persian," but which means breakings, or divisions. Daniel interprets the four words, "Numbered, numbered, weighed, divided," to mean: "God hath numbered thy kingdom, and brought it to an end. Thou art weighed in the balances, and art found wanting. Thy kingdom is divided, and given to the Medes and Persians."

The lesson, too, can come home to the individual heart. Men's lives may be aimless; God's plan is not. Not one soul arrives at the age of accountability but what God has for that soul some purpose, some work. He will lead that soul through varied circumstances, until he accepts or rejects His message, and repudiates His lesson. He will hold that place for that soul just as long as there is hope; but when the time comes that every opportunity and overture of mercy and goodness is rejected, just as truly as there came to Belshazzar in the Babylonian kingdom, so there will come to that soul, altho he may not hear or see it, "Mene, mene, tekem, upharsin:" Numbered, weighed, breaking. And the day passes forever. So Babylon was no more, only as her customs, her errors, her heresies, her spirit persisted and persists in the empires which followed, and which exist to-day.

9. **THEN COMMANDED BELSHAZZAR.** He had grown somewhat at ease as he had listened to the human voice; he must keep his promise to the prophet, and Daniel was clothed with purple, a chain of gold was placed upon his neck, and he was proclaimed the third ruler in the kingdom. But how brief his reign! And so he knew that it would be in the Babylonian kingdom, but forever in the kingdom of God. Not so with Belshazzar. In that very night Belshazzar the Chaldean king was slain, and Darius the Mede received the kingdom, at the age of sixty-two.

There has been very much question as to who Darius the Mede was. Some have contended that he was Cyaxares II. The word "Darius" is an appellative, and not a name; so also is "Cyaxares." "Darius" means "coercer," one who is able to compel obedience. Others contend that history knows no Cyaxares II after Astyages, who was immediately preceded by Cyaxares I. Others have held that he was a Median noble, one occupying a high position in the Median government; that Cyrus was acting for Media and Persia in his warfare against Babylon, but as Media was the older empire and at that time equal with Persia, Media was placed first. However this may be, however uncertain scholars may be over the real Darius the Mede, certainly the confirmation of Daniel regarding Belshazzar

should make us willing to believe that he had spoken correctly concerning a ruler—the last Median ruler who was placed over Babylon. He may have been under Cyrus; he may have been in connection with Cyrus. He seems to have been one to whom Cyrus deferred. He was given the first opportunity to reign over the great fallen empire. He was also an aged man; soon he would give way to some younger man. One tradition is that he was the father-in-law of Cyrus, and that Cyrus by marrying his daughter united the two empires. It has been thought worthy of remark, that at the very time when Nebuchadnezzar was sweeping in all of the Oriental countries, the man was born who was to sit upon the ruins of his kingdom. But even so it was. Thus brief is human glory. Nebuchadnezzar, in his ardent patriotism, said that Babylon should stand forever. In the short space covered by himself and his four successors Babylon is swept away, God's first vision to the great king is demonstrated; the head of gold is succeeded by the silver of Media and Persia.

The Object of God's Law

(Continued from page 5)

expressed must have come from the innermost recesses of His being. This would constitute His law the transcript of His mind, the bent of which being merciful, gracious, long-suffering, and abundant in goodness and truth (Ex. 34:6), the attributes of divine character must of necessity be thrown back, as from a mirror, through the spoken law, the image of Him from whose heart the words came forth.

The Commandments Are Truth

This, too, is the conclusion of one who was a man after God's own heart. 1 Sam. 13:14. His testimony is this, and it is well worth remembering: "Thou art near, O Lord; and all Thy commandments are truth." Ps. 119:151. An analysis of this brief statement will reveal much of interest. The psalmist says that *all* of God's commandments are truth. The word here rendered "truth" is from *emeth*, which means *right, sure, true*. Expressed otherwise the word signifies stability or fixedness. This is the quality of truth. Examine it critically as one may, and it remains steadfast, something to be depended upon.

The law, therefore, is found to be as eternal as its Author, and as unchangeable. Why should it be otherwise? To alter it in the least would depreciate its completeness, and thus destroy its holy character. Besides, it would then in no wise represent the character of its First Cause. As given on Sinai, it represents God; and if received into the heart, it will convert a soul into the image of Him of whose likeness it is a word picture. The righteousness of God is an everlasting totality. Referring to this the psalmist says, "My tongue shall speak of Thy Word: for all Thy commandments are righteousness." Ps. 119:142, 172.

Thus what is said of God's character is said also of His law, revealing that it is of the same nature as Jehovah Himself. The law of God is slighted by many, and maligned by some, simply because the nature and object of the law of God are not comprehended. Could all such pray as earnestly and sincerely as did the shepherd king of old, "Open Thou mine eyes, that I may behold wondrous things out of Thy law" (Ps. 119:18), their attitude doubtless would change materially, and their testimony then would be heard: "Give me understanding, and I shall keep Thy law; yea, I shall observe it with my whole heart."

King's Insurance Company

HAS the largest cash capital: "The unsearchable riches of Christ." Eph. 3:8.

Assets:

Real estate: "An inheritance incorruptible, and undefiled, and that fadeth not away." 1 Peter 1:4.

Cash in the bank: "Gold tried in the fire." Rev. 3:18.

Surplus over all liabilities: "Able to do exceeding abundantly above all that we ask or think." Eph. 3:20.

Condition for insurance: "Repentance to-

ward God, and faith toward our Lord Jesus Christ." Acts 20:21.

President: "The God and Father of our Lord Jesus Christ." 1 Peter 1:3.

Vice-President: Jesus, the "King of Kings." Rev. 19:16.

There are five important reasons for insuring in this company:

1. It is the oldest insurance company that the world knows.

2. It is the only company insuring against loss by fire in the great judgment-day.

3. It is the only company insuring against shipwreck in the river of death.

4. Its policies are never-ending, giving the holder eternal life.

5. It insures a man for far more than he is worth.

A few important notes for policy seekers:

1. All applicants come directly to the President, in the name of His only Son.

2. When to come: "Now is the accepted time." 2 Cor. 6:2. After death the judgment. Heb. 9:27. Then it will be eternally too late. Insure without delay.—*Selected.*

—★—

The Skeptic's Folly

I CONTENT that the skeptic is of all men on earth the most inconsistent and irrational. He uses a plea against religion which he never uses against anything he wants to do or any idea he wants to embrace; namely, the want of demonstrative evidence. Every day and all day long he is acting on evidence not demonstrative; he eats the dish he likes, without certainty that it is not poisoned; he rides the horse he likes, without certainty that the animal will not break his neck; he sends out of the house a servant he suspects, without demonstration of guilt; he marries the woman he likes, with no absolute knowledge that she loves him; he embraces the political opinion he likes, perhaps without any study at all, certainly without demonstrative evidence of its truth. But when he comes to religion, he is seized with a great intellectual scrupulosity, and demands as a precondition of homage to God what everywhere else he dispenses with, and then ends with thinking himself more rational than other people.—*W. E. Gladstone.*

At Vespers

By Llewellyn A. Morrison

"Hallowed be Thy name"

Hush thee, my soul! While the silence falleth

Around thy spirit, in peace profound,
Thou art at the place where Jehovah calleth,

And where thou prayest is holy ground.
With rev'rent grace bow thee low before Him;

Thy muse of His matchless greatness sings;

The ransomed throngs of the heavens adore Him—

The Lord, Almighty, the King of Kings.

Thou art His; He loveth thee; alone He waiteth,

To have thee tell Him what thou wouldst be;

To learn of the gifts which thy temper rateth

Above all others for Him and thee.

Let words be few when thou drawest near Him;

He knoweth thy thought when thou thinkest true;

Come in and listen; rejoice to hear Him.

There is no bound to what He can do.

His name is nigh when the morning waketh;

He walketh beside us the whole day long;

Our cross He beareth and burden taketh;

He is our solace, delight, and song.

There is no power, in the world we live in,

Apart from Him and His blessed will;

There is no grace, the gifts we give in,

Unless His blessing abideth still.

We wait for Him. He forsaketh us never;

He sent His Son to redeem from sin;

He is Lord of death and of life, forever;

We hear Him calling, and enter in;

We find the fulness where He abideth,—

The perfect sweetness and peace at last.

Our hearts in His wounded hands He hideth

Until the travail is overpast.

Our Bible Reading

Origin of the Sabbath

1. *With whom did the Sabbath have its origin?*

With God.

For in six days the LORD made heaven and earth, the sea, and all that in them is, and RESTED THE SEVENTH DAY: wherefore the Lord BLESSED the SABBATH DAY, and HALLOWED IT. Ex. 20:11.

2. *When did the Sabbath have its origin?*

AT CREATION.

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God . . . rested . . . from all His work which He had made. Gen. 2:1, 2.

3. *Whose day, then, is the Sabbath?*

But the seventh day is the Sabbath of the Lord thy God. Ex. 20:10.

4. *Did God bless weekly succession of Sabbaths after its origin?*

And God BLESSED the seventh day, and SANCTIFIED it: because that in it He HAD

rested from all His work which God created and made. Gen. 2:3.

And they returned, and prepared spices and ointments; and RESTED THE SABBATH DAY ACCORDING to the COMMANDMENT. Now upon the first day of the WEEK, very early in the morning, they came unto the sepulcher. Luke 23:56; 24:1.

5. *How long will the Sabbath, which had its origin with God, continue?*

I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before Him. Eccl. 3:14.

The Scripture can not be broken. John 10:35.

NOTE.—As long as gravitation is the *cause* of the falling stone, the hailstone will continue to fall. Likewise, as long as God is the *cause, inventor, originator*, of His rest—the Sabbath—so long will it continue to exist among men.

H. W. COTTRELL.



A Twentieth Century Ecclesiastical World Empire

By A. O. Tait

IN recent articles we have called attention to some of the great empires of the world, and referred to the attempts that have been made to establish still other world-wide empires. We have shown that this notion for world dominion spread from the idea of merely having a world empire of the State to having a world empire of the church as well; and then the two ideas were combined between the "Holy Roman Empire" and the "Holy Roman Church," in order that a universal church might be supported by a universal State. And it was the founders of this "Holy Empire" who fixed the idea in the minds of men that the Church and the State should be united.

When the Church and the State became united, the practise was for the church to decree, and the State would then carry out the decrees of the church, if necessary, by the edge of the sword. The Protestant Reformation was a revolt against the church-and-state despotism of the Papacy; but many of the Reformers retained their church-and-state notions, and brought them over into the new faith, only to carry out the old régime under a new garb. It now remains for us to inquire whether these church-and-state theories still exist, and whether or not there is a prospect that we will see another world empire of the church.

It is well known among those who have given some study to the subject, that history is continually repeating itself. Men are never satisfied with the experiments of the past. They think that those experiments have failed because they were not worked out right, and therefore they want to try again, and as the result successive generations are going over the same ground that the fathers went over, only to make the same mistakes and failures. It would seem that the history of the Middle Ages was sufficient to make men repel the idea of a union of Church and State for all time, and under that particular name the most of them do repel it in theory, while in fact they are calling for it under a new name.

A pope who has not been so long dead but many who are still living will remember him quite well, gave expression to the doctrine that has been held by the Papacy for more than a thousand years, and it is still a leading part of their creed. He said in one of his encyclicals:

We are bound anew to enforce and to profess, what we have oftentimes declared, with your unanimous consent, that the civil sovereignty of the Holy See has been given to the Roman pontiff by a singular counsel of divine Providence; and that it is of necessity, in order that the Roman pontiff may exercise the supreme power and authority, divinely given to him by the Lord Jesus Christ Himself, of feeding and ruling the entire flock of the Lord with fullest liberty, and may consult for the greater good of the church, and its interests and needs, that he shall never be subject to any prince or civil power. — *Encyclical of Pius IX (see Appleton's "Annual Cyclopædia," 1871).*

The Papacy makes the boast that she is the universal church, and therefore infallible. She holds the only keys to the proper

interpretation of right and wrong. And claiming thus to be infallible, she makes the further boast that she never changes. The foregoing paragraph from Pius IX shows that she still holds to the dogma that she is supreme over both the Church and the State. She claims that she is not amenable to any earthly prince.

Notwithstanding the holding of these principles of the Middle Ages, the Papacy is making the most rapid advancement in point of gaining influence in the world. Italy, that made such a war against the civil power of the Papacy, has sufficiently yielded to her influence to permit of the pope's blessing the army of Italy when she started on her present war to take Tripoli from the Turk. Germany has her Center or Catholic Party, and the emperor is so beset by the Socialist element that he finds it necessary to court the influence of Rome more and more. England is holding out, perhaps, as well as any of the nations, against the influence of the Papacy; but she is gradually yielding, and the pope is getting greater and still greater power and influence in that country. And when we come to the United States, the growth of the Papacy is attested by the necessity of the recent appointment of three more American cardinals.

As has been shown in previous articles, it was the Papacy that taught the world in the Middle Ages the idea of having a universal empire to support the universal church. The Papacy claims that she never changes; and being a leader in this time, she will lead the world back into that condition that was one of her fondest and most cherished ideals for so many centuries.

In consonance with this ideal of the Papacy, is the sentiment that is growing so rapidly, in favor of world federation. There are those who are working for a world federation of the State, and those also who are working for a like federation of the church. As I write, there is lying on my desk a little document entitled "A Constitution for World-Wide Federation, Based upon the Constitution of the United States of America, Amplified and Adjusted for the 'United Nations of the World.'" There are also several volumes lying before me giving accounts of the various movements and organizations that are working for the federation of all the churches of the world into one great body for the conversion of the world. And these Christian organizations hope to bring their influence so to bear on politicians that they will be able to work out great reforms thereby.

The men of this time, in seeking to do these things, are using many of the arguments that were used by those of the Middle Ages who went over the same ground. The men in that time did not plan to make the Dark Ages as a result of what they did. But since they held wrong principles, they threw the world into the Dark Ages as the result of the doctrines they followed. The men of that time wished to unite the whole world in one great State over which the benign influence of one great church would hover. A prominent man of this time, in making one of the leading addresses in a late meeting of the "Federal Council of the Churches of Christ," said: "I pray that

some day, in God's great future, purged of all superstition and error, the great Roman Church may, indeed, clasp hands with our Protestantism in active work. Then there shall be in that, one great irresistible host standing against all things opposing our Christ and His cross."

The unity that Christ prayed for is not a federation; for He says in His Word, "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid." Isa. 8:12. And again the same prophet says, "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Isa. 2:3. Micah, in the fourth chapter of his prophecy, uses almost the identical words of Isaiah quoted above, only he says that "many nations" shall be saying these things "in the last days," instead of saying that "many people" shall be saying them.

In studying these statements from Isaiah and Micah, note that the Word is telling what the people will be saying. The text, if studied carefully, will reveal that God is not saying any such thing. He is just telling us in advance what the "many people" will be saying. God is opposed to what they are talking; for later verses in these chapters show that while the people are saying such things, they are not sincere. They are swept on by a great popular movement, without having the real essence of Christian life that the Man of Nazareth and of Calvary calls for in His Word.

Thus do we see that the prophecies call for a world-wide confederacy, a world-wide Christian empire with headquarters at Jerusalem. These "many people" will say that the "word of the Lord from Jerusalem" shall go forth.

In the Middle Ages, when the "Holy Empire" of that time was in full swing, a great popular craze took hold of the people to rescue the "Holy Land," including the "holy sepulcher," from the infidel Mohammedans. They were not successful in that time. The Mosque of Omar is in the "holy city," and the Moslem hosts are still in possession of the "Holy Land." It will be interesting to watch developments as the conditions of this time unfold into the fulfilment of what is called for in Isaiah and Micah and other scriptures of like import.

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You and I are good Christians — do we ever grip some tender heart with red-hot pincers of cruel sarcasm? Have we ever in our minds a hateful thing heating itself into a bitter word? Is there any one in "our church" whom we are inclined to persecute unless he change his views on some polysyllabic doctrine until they conform to our own? Is there no one among our brethren whom we sometimes "talk about"? Ah, friends, the heart is more sensitive than the body. A broken heart aches longer than a crushed hand. A tender, wounded spirit quivers with anguish that the body broken at the wheel and beaten with rods never felt.— *Sunday School Times.*



THE OUTLOOK

“Watchman,
what of
the night?”

Senator Heyburn on the Johnston Sunday Bill

By W. A. Colcord

THAT the friends of religious liberty are not yet all dead, was demonstrated in the United States Senate when Senator Heyburn, of Idaho, gave expression to his views upon the Johnston District Sunday Bill.

For the third time, Senator Johnston, of Alabama, introduced this bill in the Senate on April 6, 1911. A hearing for the benefit of its opponents was granted before a subcommittee of the Senate Committee on the District of Columbia May 17. This, however, did not appear to deter its progress, the measure being favorably reported to the Senate from the District Committee May 22, and immediately put on the Senate calendar, which meant that it was to be called up regularly for action or consideration each legislative day in the Senate, and that some action should be taken upon it or some disposition made of it when called up, unless some member of the Senate objected or asked that it “go over.”

May 26, after the bill, upon request of different senators, had “gone over” several times, the measure was called up again, whereupon Senator Heyburn said, “I ask that the bill may go over,” and the president of the Senate said, “It will go over.” But Senator Johnston at once asked, “What is the purpose of the senator? I will ask him.” To this Senator Heyburn replied: “It is a measure that should not be discussed under a five-minute rule. The questions involved here are of more than passing importance. Many questions are involved; and if the bill is taken up at all, it should be under a rule which would permit its full and free discussion.”

Senator Johnston, still insisting that consideration be given to the measure, moved to take up the bill, which took it out from the five-minute rule, and the motion was agreed to. Thereupon, after a few preliminary remarks and considerations, Senator Heyburn made the following speech:

Senator Heyburn's Speech

Mr. President: I have always been opposed to this class of legislation. In the very early days of the settlement of this country we had a great deal of it, and on the statute-books in many of the States there are now provisions which are termed “blue laws,” that are ignored. There are some now in existence relative to the District of Columbia that are not enforced.

We can not make people good by legislation. You can punish them for being bad. The spirit upon which this is based, I suppose, is the commandment that “six days shalt thou labor.” I have never known any one to propose legislation for the enforcement of that part of the commandment, or trouble his mind about it, and yet, I presume, it is just as important, and was intended to be just as operative, as the following provision against performing any labor on the seventh day.

Mr. Gallinger: Does the senator think that the language “Six days shalt thou labor” is a command that men and women shall labor six days?

Mr. Heyburn: It says “Thou shalt labor.”

Mr. Gallinger: I think the senator has given that a far-fetched interpretation. I am sure the theologians will not agree with him.

Mr. Heyburn: I am not a theologian. It may be fortunate for all except myself that I am not. I have a due regard for the observance of the Sabbath, and I believe it should be observed, but I do not believe in legislation compelling one to do it. This measure is of more than passing importance. I had not thought it would pass without considerable discussion. I have heard it suggested that it was a delicate question upon which to speak. I do not feel it to be such. A man who can not discuss his religion has none; a man who is afraid to discuss it has none. I do not think this is an appropriate place to discuss religious questions, except so far as



Draining the poison from a lance-head snake, one of the most dangerous poisonous snakes in existence. The poison is used as a remedy for insanity, certain nervous diseases, and severe cases of blood poison. The supply for this purpose had been exhausted for several years, but nobody wanted to undertake the murderous task of “milking” one of these snakes. Finally Mr. Raymond L. Dittmars, curator of the reptile house at the New York Zoological Garden at the Bronx Park, agreed, and performed the operation in the presence of noted physicians. He held the snake at the neck right back of the head with an iron-like grasp, and when she opened her mouth and her fangs sprang forward, they let her bite into a piece of gauze fastened over a bowl. The yellowish-green stream of poison has been estimated to amount to at least thirty drops, and will suffice for many years. It is said to be enough to kill the whole population of New York.

they may be relied upon as a basis of legislation, but I can not refrain from expressing my regret that it is proposed in Congress to deal with the questions involved in this bill. I think I opposed a similar bill on a former occasion, and it was charged in certain places that I was an irreligious person and that I did not believe in orderly conduct on the Sabbath day. There is no foundation for that charge. I have always been a person of strong religious convictions. My ancestors have always been largely interested in religious principle and the development of it. I have followed in their footsteps, and it is because of that, at least in part, that I do not approve of this class of legislation. It was such legislation as this that wrote the annals of bloodshed and oppression and intolerance in the religious history of the world where a part of the people undertook to be sponsors of another part. . . .

This legislation grants special privileges to people who are members of religious societies. More than half the world and more than half the people in this city are not members of any religious society. It grants a special privilege to those who are which is withheld from those who are not. The law in this land, general and local, was intended to insure perfect freedom and independence to the

citizen in regard to the observance of religious principles. So, as a matter of principle, I am opposed to such legislation. . . .

Who is to say what is a sacred concert? A concert that is sacred to one person or one class of persons is not sacred to another. . . .

No man has the right to set himself up as a moral standard of all the community or of any part of the community except himself. As to the use of the Sabbath day, every man, so far as personal acts that do not include any acts of lawlessness are concerned, should be the guardian of his own morals. It was never intended that law should lay down the rules that should constitute a good man, and say that all men must live up to those rules. That never was the intention of the lawmakers, and we discovered it very soon after we became a nation and had organized government, and we abandoned that kind of legislation. It was the legislation that resulted in whipping people at the tail of the cart, placing them in the stocks, branding them upon the hands, and so forth. That was this kind of legislation under which some person or coterie of persons

undertook to set themselves up as censors of the morals of the people. I thought that age had passed. I never expected to see it revived, and I never expected to see an attempt made in the Congress of the United States to prescribe rules that are intended, I presume, to supplement the Ten Commandments, and I suppose every year, according to the temper of a part of the people, we shall have new prohibitions and restrictions. . . .

If you are going into this question, go into it to the limit, and compel people to live like the old Puritans of New England did, when they were not allowed to have fire in their churches, and when they had to take their luncheons with them and eat them in cold sheds or where they might. If you are going to be erratic in legislation, be erratic according to some established rule, the rule of our ancestors. If you are going to recognize the rule that is recognized, or, at least, I thought it was, in all parts of this country, of religious freedom and freedom of personal action so long as it violates no law of the land and no contractual right of any one—if you are going to uphold that kind of religious freedom—you can not pass this bill.

What authority have we, where do we derive authority, under the Constitution, to enact legislation that will interfere with the personal action of a citizen that is in violation of no law applicable to the whole country? Where else in the United States does such a law as this exist? Are we going to have one code of morals in force by virtue of a law of Congress in the District of Columbia and allow people to go right outside into the State of Maryland and perform the acts that they are not allowed to perform in the District of Columbia?

Mr. Gallinger: Why not?

Mr. Heyburn: The senator asks me why not. Are we going to convert the District of Columbia, then, into a sanctuary, into a great church, so that the citizen must get out of the District of Columbia in order that he may enjoy the ordinary and reasonable freedom of a citizen?

Mr. Gallinger: The senator must know that in a large number of the States, tho not in all the States, laws very similar to this are now on the statute-books. The senator must know that in regulating the liquor traffic we have prohibition in one State and local option in another State, and I do not suppose that that is an anomaly which would come under the senator's condemnation. I see no absurdity or contradiction in legislating for the Dis-

trict of Columbia on any matter different from what Maryland or Virginia or any other State may think it wise to do. So I think the senator's contention is not well grounded on that point.

Mr. Heyburn: Would the senator be in favor of enacting a law such as this, if he had the power, that should be applicable to the whole nation?

Mr. Gallinger: I would on this subject. I do not know that I would take the exact phraseology of this bill; but I would in a general way.—*Congressional Record, May 26, 1911, pages 1569-1571.*

This was a fine impromptu speech, and a noble plea for religious freedom. Senator Heyburn should be commended for giving expression to these fearless and courageous utterances. His remarks show that he has some knowledge of history and of the workings of religious legislation; and coming from one who is himself deeply religious, and a believer in Sabbath observance, they were doubly weighty.

The reply given by Senator Gallinger, who is chairman of the Senate Committee on the District of Columbia, and the successor of Ex-Senator Blair of national Sunday Rest Bill fame, to Senator Heyburn's last question, is indeed significant, and may itself be taken as a prophecy of what may be expected if Congress once enters the domain of religious legislation.

This speech of Senator Heyburn's, however, appears to have placed somewhat of a damper upon this bill, and checked it in its progress, for they were not able to pass it in the last session of Congress. Well would it be for the country if there were many such champions of right principles and religious freedom. His remark, twice made, that this bill is of more than passing importance, is indeed true, and ought to awaken a wide-spread interest in a study of the principles involved in it, and of the results that must surely follow its enactment into law.

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"An Amazing Year"

"AN amazing year" is what the *Springfield Republican* calls the year just closed. It says further, "For such a topsyturvy year as this, one must search long in the annals of the past." It then tells of the very mild, balmy weather in New England at Christmas time; and while it was so mild in New

England, the storm king was playing havoc in other parts, there being six storm-centers in other sections.

The *Republican* then goes on to record the storms that broke on so many parts of the world during the last year, speaking particularly of the extremes of heat not only in this country but in Europe—extremes that resulted in much suffering and loss of life. These heat waves were followed by midsummer frosts in parts of Canada, and very early frosts in parts of this country, that did much to damage crops. Then there were earthquakes in some of the islands, and tornadoes in numerous places.

The concluding paragraph of the article reads:

In the Philippines, in November, there was a frightful cyclone, and with it the greatest rainfall—seven feet—ever recorded in human history since the Noachian Deluge. Through the fall the North Atlantic was tormented by such a series of violent gales as old captains say they can not remember in a lifetime at sea. With December things went from bad to worse. Costa Rica suffered a cyclone which destroyed half the banana crop. In Spokane there was an unprecedented snow, stalling trains so that some passengers had to walk sixty miles through the drifts. In Seattle, on the other side of the mountain, the snow was a disastrous rain, and a warm chinook melting the new fallen snow in the mountains caused violent floods. In Colorado this same storm cost the life of a Massachusetts woman, lost in the mountains while on her honeymoon. On the Atlantic there were fresh hurricanes, and even on the big liners many men and some officers were swept overboard by monstrous waves. In the middle of the month severe winter marched down into the

Southwest, and two feet of snow fell in the "Pan-handle" of Texas—another record. No less astonishing has been the recent invasion of Kansas City, Topeka, St. Louis, and Chicago by such fogs as have previously been known only in London at its worst—fogs in which at midday one might feel in the street the touch of a hand and be unable to see it or the body to which it was attached. Truly, an *annus mirabilis*, a year of portents, but New England has had little to complain of.

Let the foregoing statements of the conditions of the past year be borne in mind while you read the following:

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. Luke 21:25-27.

The coming of Christ is to be immediately preceded by unprecedented disturbances in nature. The foregoing text shows it clearly. A scripture from Isaiah is of the same import:

Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the



Trans-Atlantic Co. photo

Another great invention which has been devised to meet the demands of war. Hitherto trenches have been thrown up by soldiers, sometimes with bayonets, more often with shovels, sometimes with bayonets which are designed for the double purpose of bayonet and shovel. This is an automobile plow recently invented to be used to throw up trenches for sharpshooters in case of war. Note the tremendous trench which it digs, and the banks which it piles up on either side of the trench.

foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. Isa. 24:17-21.

The disturbances in nature that the *Republican* tells about will increase more and more as the days go by. We have hardly seen the beginnings of them yet. There is a scientific reason for them, but that reason is to be found in the science of divine prophecy. In the realm of nature we find that scientific law is infinitely accurate and reliable in its operation. God is the Author of every such law; and since He is infinite in all His attributes, His laws must show infinite perfection. But the law that the scientist studies is not any more accurate than are the prophecies that come from the same Author.

The meaning of these great storms may be understood, and the same One who tells their meaning has also provided a shelter from them. Do not delay to find it.

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Poor Persia is feeling the claw and hug of the Russian bear, and the British lion stands by and seems to acquiesce.

Earthquakes in Germany and Switzerland.—A recent despatch from Berlin says: "The frequent occurrence of earthquakes in South Germany and Switzerland for a month or more is causing much discussion among German scientists. They hold that these almost daily shocks have a common origin, which they assumed to be structural displacements far beneath the surface of the earth, similar to what must have accompanied the upheaval of the Alps."

When a person in his sober moments considers what such scientists are saying, he must admit that it is all pure speculation. There is a field in which many men are doing valuable work because they are working on true scientific lines. But there is another class of men who are spending their time in speculations that are manifestly absurd. And if all classes would recognize the fact that there is the most definite scientific accuracy in the prophecies and general teaching of the Bible, they would not be left to speculate on these things, but would know what they are talking about. There are many who complain that the teaching of the doctrine of the second coming of Christ has a tendency to terrify people. But it seems much more consoling to us to think of the Lord coming to take us away from the evils of this world than to have to be in the constant fear that the tremors of the earth in Germany and Switzerland may result in throwing up another range of mountains like the Alps. We will have fearful things in nature, and they will come more and more as time goes on; but every one who knows the meaning of it all, will have no fears, for the reason that he knows what it means.

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The whole French Cabinet resigned on January 10, and the charge is made in the French press that the resignation is caused by Premier Cailiaux seeking to favor Germany in the recent Moroccan dispute. When the German emperor visited Morocco in 1905, he said, in a speech, that French domination in that country would not be tolerated. And on his return to Germany, it is said, he demanded the resignation of Premier Delcasse, who strongly opposed the emperor's plans for Morocco. Delcasse was dismissed soon after, but now it is proposed to return him to the premiership, and that will mean opposition to Germany. Just as it had seemed that the Moroccan question was being settled amicably, it breaks out afresh, and there is no

predicting what the outcome of it will be. There seems to be an irrepressible volcano of war that is determined to break out in spite of all that good men can do to stop it. These conditions forcibly remind one of the prophecy of the Bible that tells of the time when the spirits of demons would be working to embroil the whole world in war.

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On January 9 the large building of the Equitable Life Assurance Society, 120 Broadway, New York, was destroyed. Heroic work was done by the firemen to save life and property; but some seven, including several firemen, lost their lives, and the property loss is estimated conservatively at \$16,000,000. Many valuable records of the Southern Pacific and other large corporations were destroyed, and much difficulty will be experienced in straightening out the business tangles that will result. The property loss was equivalent to the complete destruction of the buildings of the average town of twenty thousand inhabitants.

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Dr. Sun Yat Sen, according to late despatches, has decided to take the field at the head of the Republican army of China and march on the capital. He is offering the Manchus clemency if they will not resist the formation of the republic. American troops have been ordered to China from Manila to help in keeping the railroad open from Peking to the sea.

MISSIONS

"Mine Hour Is Not Yet Come"

Jesus' "hour is not yet come."

Let this word thine answer be,
Pilgrim asking for thy home,
Longing to be blessed and free.
Yet a season tarry on —
Nobly borne is nobly done.

While oppressing cares and fears
Night and day no respite leave —
Still prolonged through many years,
None to help thee or relieve;
Hold the word of promise fast,
Till deliverance comes at last.

Every creature, hope, and trust,
Earthly prop or stay,
May be prostrate in the dust,
May have failed and passed away.
Then when darkest falls the night,
Jesus comes — and all is light.

Yea, the Comforter draws nigh
To the breaking, bursting heart;
For with tender sympathy
He has felt and seen its smart.
Through its darkest hours of ill,
He is waiting, watching still.

Dost thou ask when comes His hour?
Then, when it shall aid thee best.
Trust His faithfulness and power;
Trust in Him, and quiet rest.
Suffer on, and hope, and wait —
Jesus never comes too late.

Blessed day which hastens fast,
End of conflict and of sin;
Death itself shall die at last,
Heaven's eternal joys begin.
Then eternity shall prove
"God is light, and God is love."

— Anon.

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Our Work in India

Bengal

OUR first missionaries came to India fifteen years ago and began work in Calcutta, the seat of government and largest city in the Indian Empire. We now have in that city a Bengali church and an English church, a well-equipped set of treatment rooms, and a health food factory. We have three other mission stations in Bengal, located at Karmatar, Babulmohal, and Gopalganj.

At Karmatar a dispensary is operated, active evangelistic work is carried on in the surrounding villages, and four village schools are maintained, having an attendance ranging between two and three hundred pupils. Within the last few months eight souls have been baptized. Land for the erection of a mission house and church has recently been obtained. A brick wall surrounding the land has already been built, fruit-trees have been set out, and the foundation for the mission house is now being laid. The prospect for the future development of the work at Karmatar is very encouraging.

At Babulmohal, which is located on the border of the Santal country, is a boarding-school, with three village schools near-by. Santalis make very reliable Christians. Some have already accepted the faith as the result of our boarding-school, and are developing into successful workers. Several in the school are much interested in what has been taught them of Jesus Christ, and we believe some of them will drop their worship of demons and accept the Gospel.

Gopalganj is located in East Bengal. Recently a mission house has been purchased. Tho there is much fever in this

part of India, and it is difficult for our workers, yet it is thickly populated, and we have a number of scattered Sabbath-keepers and several Bengali workers in this district. Our canvassers are selling many papers and tracts. During the monsoon season, which lasts for several months of the year, the many branches of the Ganges River overflow their banks and the land is covered with water. Our workers have to go entirely by boats from one house to another. A house-boat suitable for a European family and several Bengali workers is now being purchased. It will be propelled by oars, and tho slow in motion, will be sufficiently commodious for workers to make their home on for several weeks or even months at a time, while going from village to village, so that they will not need to return to the mission house each night.

Burma

Our work next opened in Burma. A thriving little English-speaking church with several Burmese members is located at Rangun. Land has been purchased in the

on the frontier of China, that a very favorable, healthful, and suitable location for a mission station has been found, and temporary buildings will soon be erected. The land is good for cultivating, and the people seem friendly. Heralds of the Gospel are finding the farthest corners of the Indian Empire.

North India

In North India, missionaries are located at the following places: Lucknow, Mussoorie, Deosa, and Najibabad.

At Lucknow are located the Watchman Press, the union mission office, and the tract society depository. One worker is giving her time to zenana work in Hindustani homes, with encouraging results.

Mussoorie is the headquarters for our work in India during the eight months of the year while the heat of the plains is oppressive. A rest home for missionaries was purchased several years ago with money donated by the readers of the SIGNS OF THE TIMES. A school for children of missionaries and other English-speaking believers



The beautiful palaces of lights of the old kings of Oudh, Lucknow

suburbs for putting up a mission house. Most of the money for the purchase of the same has been donated by the Rangun church.

At Meiktila, in Northern Burma, an industrial school has been started. The need of practical education is felt in Burma, and many Buddhists are anxious to have their sons attend mission schools where the Word of God is taught. Money for purchasing land at Meiktila has been subscribed by interested people in Burma. One building is already completed and another will soon be started.

Work has been opened up recently at Mandalay, the largest city in Northern Burma. The Burmese people about Mandalay buy Gospels and tracts readily, as many as 1,150 Gospels and tracts being sold in one week.

Word has just come from the Shan States,

is carried on in connection with it. Treatment rooms and a free dispensary are also operated at Mussoorie. A public effort in English is carried on each season.

The large boarding-school at Deosa, Garhwal, has now been running nearly two years and is making good progress. The first convert is now waiting for baptism. A mission house, a school building, and two small dormitories have been built. The mission station enjoys a healthful, invigorating climate. The people in surrounding villages are very friendly; and in time, by God's help, we look to see a goodly number of souls liberated from the shackles of Hinduism and instructed in the Gospel of Christ.

The dispensary at Najibabad has only been going a little over a year, during six months of which time the work was seriously interrupted by bubonic plague. One

worker was seized with the plague, but in answer to prayer the disease was almost instantly checked and the life of the worker spared. From thirty to fifty patients are treated daily at the dispensary. The only house for workers is located in the center of the native city, and is really not safe and suitable for our missionaries to live in. Land has been offered about a mile from the city.

South India

Mission work has been carried on at Nazareth, Tinneveli, for four years. Two acres of land was given to us by the Tamil Sabbath-keepers. A mission house and church and school building have been built. With a church of forty members who have accepted the faith since the work began, a Sabbath-school of a hundred members, and a day-school of equal size, together with a dispensary treating from forty to sixty patients daily, the work at this mission station is moving forward hopefully. An out-station a few miles away has been recently opened.

At Trichinopoli, a large city in South India, a beginning is being made. Our workers have been preceded in this place by an Indian brother who has been preparing the way by teaching the Gospel to his fellow countrymen.

West India

Work has fairly started in West India. A few souls have accepted the faith. Mission work has been started this year at Panwell, fifteen miles across the bay from Bombay. A few native workers are in training. Our workers at Panwell are in a thickly settled district, and the great city of Bombay is only a few miles away, with but two lone sisters doing medical work in that great gateway of India.

Lonavla, a more healthful station situated in the Western Ghats, thirty miles distant, has a few believers. A dispensary is just being opened at that place.

Summary

Considering the field as a whole, there is much for which to thank God. To be sure, there are many difficulties to be overcome. Caste, the large diversity of languages spoken by the people, the climate, and poverty of the poor, present obstacles which can be overcome by divine power only. Yet nothing can stay the hand of God in His work. Our dispensaries are creating a friendly feeling and opening the way to teach the Word of God. Last year 42,000 treatments were given. The number of pupils in our boarding and village schools totals more than six hundred. Papers, tracts, and pamphlets are now being issued in eight different languages. Our canvassers are finding that literature can be sold, and prospects for increasing its circulation are favorable.

The great need is for men and means to answer the pressing calls and fill into the openings on every hand. Truly God is going before His servants in India, the time has come when India is to hear the Gospel, and a people be gathered out to meet the Lord when He shall come. Let us continually pray the Lord of the harvest that more workers may be drawn out into His harvest-field in heathen lands.

J. L. SHAW.

Mussoorie, India.

Patriarchs and Prophets Desire of Ages

The Acts of the Apostles

Great Controversy

THE great chain of light for the church to-day is lengthened and strengthened by the addition of the beautiful new book "The Acts of the Apostles," by Mrs. E. G. White, of which more than three thousand copies have gone out during the past four weeks.

Of its mission, the publishers' preface to the book speaks as follows:

"To her wonderfully instructive volumes in this series, 'Patriarchs and Prophets,' 'The Desire of Ages,' and 'The Great Controversy,' the author has added 'The Acts of the Apostles,' a record of God's witnesses subsequent to the life of our Lord.

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Truly, from the first chapter, "God's Purpose for His Church," to the closing, "The Church Triumphant," the light contained in the struggles and victories of the past is shed forth to those upon whom rests the work of carrying forward the Message of Truth to-day.

This is why ministers, Bible workers, teachers, church workers, and lay members, everywhere—all of whom are equally interested in the triumph of the Gospel—will deeply appreciate this new book. Its fifty-eight chapters are:

- | | |
|---------------------------------------|---------------------------------------|
| 1. God's Purpose for His Church | 30. Called to Reach a Higher Standard |
| 2. The Training of the Twelve | 31. The Message Heeded |
| 3. The Great Commission | 32. A Liberal Church |
| 4. Pentecost | 33. Laboring under Difficulties |
| 5. The Gift of the Spirit | 34. A Consecrated Ministry |
| 6. At the Temple Gate | 35. Salvation of the Jews |
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| 17. Heralds of the Gospel | 46. At Liberty |
| 18. Preaching Among the Heathen | 47. The Final Arrest |
| 19. Jew and Gentile | 48. Paul Before Nero |
| 20. Exalting the Cross | 49. Paul's Last Letter |
| 21. In the Regions Beyond | 50. Condemned to Die |
| 22. Thessalonica | 51. A Faithful Under-Shepherd |
| 23. Berea and Athens | 52. Steadfast unto the End |
| 24. Corinth | 53. John the Beloved |
| 25. The Thessalonian Letters | 54. A Faithful Witness |
| 26. Apollos at Corinth | 55. Transformed by Grace |
| 27. Ephesus | 56. Patmos |
| 28. Days of Toil and Trial | 57. The Revelation |
| 29. A Message of Warning and Entreaty | 58. The Church Triumphant |

The book contains 630 pages, including Index to Scripture References and General Index. A special thin paper edition bound in red limp leather, uniform with the Testimonies in this binding, has been prepared, the price of which is \$2.00, post-paid. Another style of binding, durable cloth, may be secured at \$1.50, post-paid. At these prices, every family can avail themselves of the help of this beautiful new book.

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HOME AND FIRESIDE

"Countrified"

"Do they call you "countrified"?
Let it be your joy and pride,
You who love the birds and bees,
And the whispers of the trees!
Trust me, friend of flowers and grass,
Little brown-faced lad or lass,
Naught in all the world beside
Equals being "countrified."

Up of mornings when the light
Reddens on the mountain height;
Hearing how the bird-throats swell
With the joy they can not tell;
Conscious that the morning sings
Like a harp with unseen strings,
Over which the breezes glide,—
This is being "countrified."

Roaming far, on summer days,
Or when autumn woodlands blaze;
Learning how to catch and tell
Nature's precious secrets well;
Filled with sunshine, heart and face,
Or, where branches interlace,
Dappled like the shy trout's side,—
This is being "countrified."

What the little fit to pose
In the city's ways and clothes?
There is vastly more to love
In the brown of nature's glove.
Health and happiness and tan
Are best fashions for a man.
All who near to God abide
Are, in some way, "countrified."

— James Buckham.

— ★ ★ —

Fish or Serpent; Which?

By Mrs. L. D. Avery-Stuttle



HERE is one thing which we would better settle at once and forever in our mind, and that is this: To take the bare word of the Lord, without any mental reservation whatever, and to believe that He means exactly what He says; that He will not promise one thing and then do the opposite; in other words, that what the Almighty promises to do or to give or to fulfil, is just as sure as is His everlasting throne.

"Yes," you say, "I get very much comfort from the promises; but sometimes I am just a little puzzled, because, really, I can't see that they are always fulfilled. For instance, that one which says, 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.' Now I have asked for one certain blessing to come to me,—asked, and knocked, and sought. Other things for which I have prayed have come to me, but that which I have desired more than all, has not come; I have been sorely perplexed, and I wonder why God does not answer me."

Well, my sister, the Lord answers our prayers many times when we do not realize it. Unless the answer is affirmative, we seem not to realize that we have received any answer at all. To illustrate:

Mr. Jones has a fine horse, which Mr. Brown wishes to purchase. Mr. Brown accordingly writes Mr. Jones a letter, asking if the horse is for sale, and stating that he wishes to buy it. In due time he receives a letter from the owner, who says, "No, sir; I do not wish to sell the animal."

Now would it not be strange indeed for Mr. Brown to insist that Mr. Jones had never answered him?

Sometimes the Lord answers us by a direct refusal to grant our request; but it is none the less an answer.

"But why does He refuse me?"—Why do you sometimes refuse to grant the desires of your child?

"Well, but if he asks a 'fish,' I am very sure that I would not give him a 'serpent.'"

No, no; and neither does your heavenly Father.

"But," says Mrs. Hasty, "I don't know about that; to say the least, I can't understand it. Now, I am very much troubled with a hasty temper. I grow angry very easily. So I asked the Lord to give me patience. And I asked in faith, too. I verily believed that He could do it, and that He would. That was about a year ago; and I've prayed for patience every single day since, and (I admit the truth with shame) I have lost my temper many times, tho I do believe I'm gaining some ground. But I tell you, I've never had a year of such perplexity and trial in all my life. O, I wonder why the Lord does not answer my prayer!"

Methinks I see the hot tears rolling down Mrs. Hasty's cheeks as she makes this confession, for she is very much in earnest. Strange that she does not appreciate the truth that the Lord has been answering her prayer all the time; He is trying to teach her patience.

Now there is one short verse in the good Book, which is the key to the whole situation, only Mrs. Hasty has forgotten the verse. She has been praying for the very thing which she has received; for "*tribulation worketh patience*" (Rom. 5:3, 4).

Mrs. Hasty does not desire tribulation. But the pathway of trial and tribulation of one kind or another, is the only path which perfects the Christlike grace of patience. Why, there is no virtue in wearing a sweet smile and speaking in gentle tones when everything goes smoothly and we may have our own way in every matter. But when the bread sours, and the baby is cross, and John is exasperating, and the cookies burn up in the oven, and Mary spills the gravy down the front of her best dress, and that tedious Mrs. Blank comes over in the early morning and stays so long you are forced to neglect your morning's work until almost dinner time,—then, O, then is the time to exercise patience. If you had been ever so kind and good when there was no provocation, you could not be called "patient,"—now could you, Mrs. Hasty?

"But do you really mean to say that when I pray for patience, I necessarily ask for trials and tribulation?"

I really do mean just that; because patience is the direct fruit of tribulation of some sort; it is a fruit which thrives upon no other tree.

"Still," you say, "if I ask God for some blessing which I very much desire and need, and if I have fulfilled, on my part, all the conditions, as far as I know them, is not God bound, on His part, to carry out His share of the contract, and never to give me a 'serpent' if I ask for 'fish'?"

Let me repeat: He is not only bound to do so, but He always does so; He never fails.

"Never?"—No, my sister, He never fails. But sometimes you and I fail to recognize the nature of His gift. Sometimes the devil actually blinds our eyes to that

degree that, in our blindness, we declare the "fish" to be a "serpent." We must not, MUST NOT allow him thus to blind and deceive us. We must not be ignorant of his cruel wiles; for he has come down with great power, knowing that he has but a short time.

Let us always remember that "every good gift and every perfect gift" comes from God, and that He never gives His children anything else.

Sickness?—Yes, sometimes. Poverty? Yes. Tribulation?—Yes. Trials?—Yes, if God sends them, they are good for us,—best for us!

Then no matter how much the "fish" for which we have prayed, may, to our blinded eyes, resemble a "serpent," we are to lift up our eyes to the heavens, tho they seem but brass, and cry in faith: "The word of Jehovah stands sure; and it matters not what He sends us, it is 'fish;' and it is not and it can not be a 'serpent.'"

Did you know that we must learn to take God's word even in preference to our own natural eyesight?—We must.

It is quite possible for us to be mistaken. But "the word of the Lord endureth forever." And verily the time hasteth when it will be said, "Blessed is the man whose hope is in the Lord of Hosts."

— ★ ★ —

The Vanishing Dead-Line

By William J. Hart, D.D., in New York "Christian Advocate"

MUCH has been written concerning the activities of youth, until we have sometimes been induced to think that most of the great things of the past have been done by men comparatively young. It came, therefore, as a great surprise to a Chautauqua audience in 1911 to be informed that "the period of greatest productivity of a man's life lies in the decade between his sixtieth and seventieth year." At first there was a disposition to question the assertion thus made by Dr. Earl Barnes, the well-known educator. But he stood on secure ground, for he had based his statements on a book of which few persons had knowledge. This work is entitled "The Age of Mental Virility," and was written by Dr. Dorland.

The Chautauquan Daily quotes Dr. Barnes on this subject in the following words:

The beginning of the investigation was made in an attempt to disprove the much misunderstood so-called Osler theory, which, by the way, Dr. Osler says was only a banquet joke.

The attempt to show the fallacy of the statement made by Dr. Osler was taken up by Dr. William A. N. Dorland, himself a physician and an author of some reputation. He selected the names of four hundred of the most noted men of all time from all lines of activities—statesmen, painters, warriors, poets, writers of history, fiction, and other prose productions. Opposite each name was placed the name of the greatest work of his lifetime—his greatest picture, greatest battle, greatest poem or book—whatever the greatest thing he had done in his lifetime might be.

This list was then submitted to a considerable number of competent critics for suggestions. The list was revised and re-revised. Names were added, names were dropped; the list was thoroly gone over time and again, until the majority opinion was that the list as it stood represented the four hundred greatest men of the world's history.

When the list was completed to the satisfaction of the critics, Dr. Dorland appended to the list of the achievements of the men, the age at which the deed was accomplished. The list was arranged according to decades of age, and the result was startling. It was found that the decade of years between sixty and seventy contained thirty-five per cent of the world's greatest achievements. Between the ages of seventy and eighty, twenty-three per cent of the achievements fell; and in the years after the eightieth, six per cent. In other words, sixty-four per cent of the great things of the world have been accomplished by men who had passed their sixtieth year; the greatest percentage, thirty-five per cent, being in the sixth decade.

The figures for the other periods of life are interesting. Between the fiftieth and the sixtieth years are found twenty-five per cent, between forty and fifty, ten per cent. These all totaled together, leave the almost negligible quantity of one per cent to be attributed to the period below the age of forty. Two great classes of work fall below the forty-year limit. These are the deeds which require an extreme physical power and vim, as the conquests of Alexander the Great; and the beautiful expression of the lyric poetry which is typified by the nervous, supersensitive temperament of such men as Shelley or Keats.

But, taken as a whole, the figures prove conclusively that the period of the greatest thing in a man's life comes not when he is in his youth, but only with the years of mature manhood.

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The Washington - Lincoln Number

A touching scene from the home life of Washington



The Message of the February "Signs"

Washington and Religious Liberty, by M. C. Wilcox, is an article of historical and practical interest. It gives George Washington's attitude toward those who in his day observed the seventh-day Sabbath. His letter to Ephrata community of seventh-day Christians is given, and it well supports the practically universal belief in the greatness of Washington. It may be said to be George Washington's "declaration of religious liberty."

Lincoln and Liberty, by A. O. Tait. Another great man, and the principles that go for genuine greatness. Let us remember, with the man, the principles for which he stood.

The Witness of the Stars, by Frank S. Weston. Not following the beaten path. Startlingly new facts and reasonings. Commended to our readers.

Death Abolished by Life, by J. O. Corliss. The closing article of this series from the pen of Mr. Corliss. It is worth your time.

How to Keep from Falling, by George B. Starr. A good practical article on how to sustain one's Christian experience.

The Redemption of the Earth, by William Covert. God's plan for our world. Worthy of your study. The main principles briefly outlined.

The Second Coming of Christ, Bringing Life and Immortality, by George W. Rine. The second of this series. Commended to the most careful attention of our readers.

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Southern Pacific



MOUNTAIN VIEW, CAL., JANUARY 23, 1912

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

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

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One of the great mission fields which we propose to study this year with our readers is India. Read the article on page 12.

We hope our readers are gathering to their own hearts some of the mighty evidences of prophecy to the eternal verities of the Bible in the three series of articles now running in this journal; namely, "The Testimony of Jesus," the Studies on Daniel, and the articles on Present Great World Movements in the Light of Prophecy. Our Outlook articles are along the same great line. We regret that we had to divide the article in the first-named series, but it was unavoidable.

"The Acts of the Apostles," not the Bible book of that name, but the recent work by Mrs. White, which covers more ground than is embraced in the Acts, is a book which we commend to all our readers. Many of our readers have just given a year's study to Acts, and may feel that they know the book fairly well; but however thoroly they have studied it, it will pay them tenfold to read the work referred to above. After a careful, sympathetic reading, they will wonder why they did not see more in their Bible study. Price, for a beautiful volume, only \$1.50.

To Our Correspondents.—We wish to say again, as we have said many times before, that we answer no communications, print no articles, send us unsigned. We do not ask for the signature for publication. We leave that to the wish of the writer. If they wish to have their questions signed by initials, or a pseudonym, that is perfectly agreeable to us; but we must have their name, or a question or communication will not be considered. There are always sufficient on hand so that we are never in such want of questions to answer that we need to consider anonymous communications.

The great "Christian" country of the United States drank, in 1910, the enormous total of 2,045,300,000 gallons of liquor, according to Government statistics. There is no people on earth that "guzzles"—the word is needed—so much.

Crime and Sin.—A San Francisco daily quotes a clergyman as saying, "Crime is the violation of any law either divine or human." Not so. Crime is the violation of human statute law. Sin is the violation of divine law. It ranges from "missing the mark," coming short of God's requirements, to bold rebellion and unrepented wickedness. Crime and sin may be in a general way synonymous. That is, stealing is a sin against God, an infraction of divine law. It is also a crime, a violation of statute law; but there is this difference: the crime pertains only to the overt act; the sin involves thought and motive. To covet that which belongs to another is sin; but it is not a crime.

Sinless Crimes.—A human law may be good or evil; its violation is a crime. But the violation of an evil law may not be a sin. Daniel was cast into the den of lions for the violation of the king's decree (see Daniel 6) that men should worship no other being than the king for thirty days. Daniel went on as "aforetime," and three times a day bowed before the God of heaven. He was guilty of a crime, but he was not a sinner. The three Hebrews (Daniel 3) were criminals, doomed to death, but they did not thereby sin. Both they and Daniel would have sinned if they had observed the evil decrees. Jesus Christ was executed as a criminal, but He "did no sin, neither was guile found in His mouth." When human law seeks to transcend divine law, when it seeks to put the human in the place of God, it is sin to obey it. Loyalty to God demands its transgression. These distinctions it is well for legislators, lawyers, and judges to know.

The Living Law

DOES this number seem to be strong in law and duty? It is; so was the life of our Lord. He was the living law, the living Word, the Word Incarnate. He died to save from sin, the transgression of that law. He lives to save to righteousness, to loving obedience to that law. In Him is life and healing and hope and joy. Through the law His Spirit reveals to us our sin, that we may long for His righteousness. He reveals to us our misery, that we may by faith receive His mercy. He shows that we are dying creatures, that we may appropriate His life and love for all God's precepts.

There is a great deal of political talk nowadays, and more or less agitation regarding presidential candidates, the conditions of the old parties, Socialism, etc. Many men are interested in these things, and they are putting forth great energies to accomplish their desires. But there is one thing which ought to awaken paramount interest, and that is the great, eternal future. Planning for that does not take away our interest in this life; the true view of eternal consequences does not make a man a less worthy inhabitant of this world, a less helpful neighbor. True godliness has the promise of this life, as well as that which is to come. The man who is working for eternity will use the moments of time as no one can use them who is working only for time. He who looks for the long gain will take time in the days of this brief existence to help others along the way. He who is after mere temporary results forgets the rights and needs and wants and woes of others. Let our readers look beyond the mere issues which are placed before us by politicians, the temporary things of this life, and let them take hold of the great eternal verities in God. Nothing will give such balance to life as this.

Speak it now. If the Spirit says, "Speak a word of encouragement to that man," do not wait; speak it. He may not look as if he needed it; outwardly he may be smiling; but deep down his heart may be overwhelmed with trouble. A word, just a word, may help mightily. Speak it in the name of the Master, and leave it with Him.

"The Appeal to Reason" (Socialist) is authority for the statement that "when the great struggle came between the Republican Party standing for capital and property and the Socialist Party standing for labor the capitalist system would find its most powerful ally in the Catholic Church." And now the struggle is strong between them, and somewhat acrid. The Appeal declares that "the priests who in the name of religion attack us for attempting to destroy religion are the aggressors, and that whenever we have discussed the subject at all it has been when we have been forced to do in self-defense. The Socialist Party explicitly declares that it is a political movement, and that religion is a private matter with which Socialism has nothing to do." But it is nevertheless true that many advanced Socialists make their religion their politics and their politics their religion, and so are antagonistic to all religion which does not approve of the religion of Socialism. Isn't this about the facts of it?

A dairyman in Indiana was believed to be selling dirty milk and thus violating the pure food law. Some officers purchased some of his milk for purposes of analysis in order to determine the facts. They found the milk to be filthy, and suit was brought against the offending dairyman. When the case came into court the attorneys for the defense claimed that the dairyman had not violated the law, for the reason that it must be shown that the milk was purchased for food, whereas in this case the milk had been purchased for purposes of analysis. On such an absurd technicality the judge acquitted the milkman and allowed him to go on selling his filthy product. Submitting to such decisions is rapidly destroying the sense of justice among the people. It is not the question of what is right, but, How may I win out, right or wrong?

The first gun of a new Sunday law campaign was fired the closing day of the old year at Woodland, in this State, by Dr. G. L. Tufts of Berkeley. No longer do the Sunday law people propose to go to the Legislature, but have decided to petition for an initiative ballot in the fall election of 1912. The first agitation for a Sunday law was begun in Woodland by E. D. McCreary, and therefore the initial meeting for the new plan starts there. Let the issue come before the people. It is well.

Read the article on "The Sabbath of the Bible" on page 4. Men talk of the "continental sabbath," the "American sabbath," of "our sabbath" and "your sabbath;" is it not well to inquire about the original Sabbath, the Sabbath of the Bible? And right in connection with this comes the law of God. Read the article, "The Object of God's Law," page 5. Dwell on the character of the God who gave it; think of what it means, and then read the First Psalm.

How would you interpret a prophecy of the Bible? Would you fix up a historic hypothesis which might fit a line or so of the prophecy, and endeavor to bend the prophecy to the hypothesis? or would you learn what the prophecy demands in all particulars, and wait a knowledge of its fulfillment consistent with the entire prophecy? Much is dependent upon the message.

God is not at enmity to us. He loves us, and longs to save us from the enmity which we have to Him, but which is bound to destroy us. He would save us from ourselves, our worst enemy. The worst destroyer which the world knows is selfishness.

Mr. Edison thinks that China will be successful in establishing a republic, for the reason that the newspapers will keep up their struggles for liberty until all kings are either driven out altogether or else made mere figure-heads.

One of our Bible Band members writes: "Have received so much benefit from the readings of the past two years, do not feel that I can afford to give them up."