

SIGNS OF THE TIMES

We are the Branches



The words that I speak unto you.

they are spirit and they are life.

I am the Vine

PEDRO J. LEKOS



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 The name and address *must* accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3649—"Greater Works"

I am at a loss to know how, when, or where the apostles did greater works than Jesus Christ. See John 14:12.
F. F. G.

When our Lord went away He gave His Spirit, and that Spirit baptized and filled all those who had faith in Him. Jesus as a physical being could be in but one place at a time while He abode here, but His disciples could be in twelve different places at the same time, and each of them doing God's work by the fullness of that Spirit. And when those disciples were multiplied, as they were later on, each one, doing work for God in the locality where he was, would of course multiply the seed sown and increase God's working. And therefore all those disciples would do greater works than the Master. While Jesus was here personally present, the disciples could not seem to grasp that He could do work other than where He was physically present. When the centurion grasped that fact, and told the Lord that he was not worthy that He should come into his house, but speak the word only, and his servant should be healed, Jesus marveled, and said that He had not found so great faith, no, not in Israel; but when Lazarus was sick and died, each of the sisters—devoted, earnest disciples of Jesus—said, "Lord, if Thou hadst been here, my brother had not died." They could not grasp God's healing, saving power apart from His presence. Therefore it was expedient that He should go away, and in going away He sent the great power of His fullness of life, the outpouring of His Spirit, upon His disciples, so that wherever those disciples went and were united to Him by living faith, His power and His presence were with them. And then, too, mighty miracles were wrought by the individual disciples. It is said of Paul at Corinth, that God wrought "special miracles" by his hand, "inasmuch that unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out." Acts 19:11, 12. And of Peter it is said that "they even carried out the sick into the streets, and laid them on beds and couches, that, as Peter came by, at the least his shadow might overshadow some one of them. And there also came together the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits: and they were healed every one." Acts 5:15, 16.

3650—The Spirit of Man

Where is the agreement between Job 27:3 and Job 34:14, as given in the Common Version?
D. R. M.

We do not see any inharmonious in the scriptures. The first is a statement by Job that his soul was vexed while his breath was in him, while the life of God was still with him—as the margin reads, the breath which God gave him. (Gen. 2:7.) The American Revised Version has it that his soul is still vexed, "for my life is yet whole in me, and the Spirit of God is in my nostrils,"—that is, the life which God gave. Job 34:14, according to the context, has this lesson: that it is God's goodness that He rules over the earth. No man has given Him charge over it. No man has set Him there as a duty, and if He should set His heart upon Himself (read as in the Revised Version and as the margin of the Common Version), if He should set His heart upon Himself, if He should gather unto Himself His spirit and His breath, why, man would utterly perish. It is God's goodness which keeps men alive, and with God is the great fountain of life; and if He should gather this life home to Himself, as does selfish man, all men would be utterly destroyed. The Revised Version gives the better rendering.

3651—Forbidding to Marry, etc., 1 Tim. 4:3.

Please explain 1 Tim. 4:3.
M. W.

This scripture names various errors which are held by a class named in the first verse,—those who fall away from the faith, giving heed to seducing spirits and doctrines of demons, whose consciences have been seared by sin. They forbid marriage, and command abstention from meats, which God created to be received with thanksgiving by them that believe and know the truth. In other words, they seek to control one's private life to that extent that they forbid him to participate in an institution founded of God, and also command certain fasts. The word "meats" comes from "bromaton," and means foods of various kinds, whether vegetable

or animal. The fulfilment of this may be found in the apostasy which followed the early days of Christianity, especially centering in the Roman Catholic and Greek churches, in the celibacy of the priesthood and in the various fasts which have been enjoined. See "Questions and Answers," page 192, for a much fuller explanation of this text. If our subscriber does not have the book, she may be able to obtain it from some of her friends who are full subscribers to the "Signs of the Times."

3652—Socialism

Should a Seventh-day Adventist belong to the Socialist party?
B.

In other words, should any full-fledged Christian belong to the Socialist party? No, nor any other political party under the sun. We do not see how it is possible that a Christian should allow himself with any political party, and become responsible for the actions of that party. Of course there are political parties, and have been, which have been molded by principle. There may be such now in localities,—parties composed of men that would not swerve from principle for anything in this world, who are doing the very best they can to effect righteous rule and carry out true principles of government. But with most of our political parties there has been more or less political chicanery, dishonesty, trickery, sale, barter, etc. The Christian can not yield himself to such things. He is to stand high above all political trickery of every kind. He is not to be molded by men; he is placed here to mold and win the minds of others to a higher realm, that of the Lord Jesus Christ. If there comes a time when duty demands that he should express his opinion at the polls, he can do this without necessarily belonging to any political party. Christ said, "My kingdom is not of this world."

3653—The Apostolic People

Will you please tell me something about that sect of people called the Apostolic? I am a convert, and have been attending their meetings, but I do not seem to be able to approve of the speaking in tongues, as they profess. They hold that you must speak in tongues in order to have the baptism such as was manifest on the Day of Pentecost, believe that diseases are of the devil, and also believe in the prayer for the sick, and anointing with oil.
L.

The Lord has expressly told us that it is our privilege to pray for the sick, in the 5th chapter of James. The sick may call upon the elders of the church, and they may pray over him, anointing him with oil in the name of the Lord. We are told that the prayer of faith shall save the sick. Of course sickness came because of sin, and sin originated with the devil; all that is true. But there may be many reasons why people are sick that have nothing to do with the devil; their sickness is simply the outworking of the law of cause and effect in a fallen world. David says, "Before I was afflicted I went astray: but now have I kept Thy Word." Seeing a certain blind man, the disciples of Jesus asked, "Master, who did sin, this man, or his parents, that he was born blind?" And Jesus told them that neither the man nor his parents had sinned, but God had suffered the affliction in order that He might be glorified. There is a common-sense way of looking at all these things, in taking the Word of God just as it is given.

But we are nowhere told in that Word that we must have the gift of tongues as the evidence that we have the Spirit of God. The gift of tongues was possessed by some in the early church, but not all. It was necessary there because the disciples were to go out and preach among men of other tongues and other languages. But it is not mentioned among the greater gifts, nor the more necessary gifts. God placed in that early church first apostles, secondarily prophets, after that teachers, helps, governments, and so on; and tongues came toward the very last. See the apostle's instruction in 1 Corinthians, chapters 12 to 14, and note that the apostle does not make the tongues a prominent gift, altho some of the believers seemed inclined so to do. A whole lot of this so-called speaking with tongues in these days is the utterance of a lot of outlandish gibberish, which neither edifies those who hear nor exalts the one who speaks. Souls have been led to believe that they spoke some East Indian tongue, and have gone to India to convert natives, but when they reached there they could not be understood, and some have made shipwreck of faith because of it. Let this one great thought

be grasped by our inquirer: God gives His Spirit for service, and that Spirit bestows upon His children gifts (1 Cor. 12:11; 1 Peter 4:10); and as every man has received a gift—some gift—let him use it in service for others. It is one of the talents to which God will add others, if the receiver will use them aright.

The one great test of all spiritual manifestations in these and all other days, is given by the prophet Isaiah, and by our Lord Himself: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20. "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." We are given in clear, unequivocal terms the characteristics of the remnant church who will welcome His coming: "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

3654—Communion Cups

Can not the arguments that have been presented in favor of communion cups also be used against kissing, which is practised as a religious act by some Christians?
A. K.

Yes, from the health standpoint. We question quite seriously whether disease is transmitted in this way to any extent, and yet there are those who feel that there is great danger in a single communion cup, especially where people of all ages and conditions of health partake. Of course the danger might not be quite so serious where the kissing is upon the cheek. There are dangers, doubtless, to some persons in both, and to others, perhaps, in neither. Neither custom is mandatory.



Schedule for Week Ending February 10

	February		
Sunday	4	Exodus	5, 6
Monday	"	"	7, 8
Tuesday	6	"	9, 10
Wednesday	7	"	11, 12
Thursday	8	"	13, 14
Friday	9	"	15
Sabbath	10	Psalms	16, 17

Our readings begin with the 5th chapter of Exodus and close with the 15th. They begin with Israel in oppression and bondage, with the whole power of Egypt set against them. They close with the song of triumph of Israel on the thither side of the Red Sea with the host of Egypt overthrown. Mighty work God did in saving them. It was creative power manifest over again. Never was such work done in the saving of any nation.

The careful, earnest student who has time will search out the genesis and purpose of the various plagues brought upon Egypt. He will find that they generally come against the gods of Egypt, those things which the Egyptians worshiped. He will note this,—that while the Lord predicted that He would at last harden Pharaoh's heart, yet in all the earlier judgments it was Pharaoh who hardened his own heart, and made his own heart stubborn against God. God would have saved him as He saved Nebuchadnezzar, would have glorified His name through Pharaoh's repentance and salvation; but Pharaoh would not. And when the time came that God hardened Pharaoh's heart, it was only the withdrawing of His Holy Spirit, which Pharaoh had before rejected; and so all hearts are irretrievably hardened, by rejecting the very means which will bring salvation.

The word "borrow" in Ex. 11:2 should be "ask," as in the American Revised Version. A long time Israel had served the Egyptians in bondage as slaves, and now they are asking, or demanding, some compensation for their labor. The original bears this meaning of the word. It is well to read carefully the institution of the Passover, and its object. Note that the song of Moses was a song of triumph over earthly foes; the redeemed at last will sing not only the song of Moses, but the song of the Lamb,—redemption from earthly foes, as well as from all sin.

Psalms 16 and 17 will emphasize the readings of the week, of God's preservation of His people from trouble.

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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The Mystery of God

By Mrs. E. G. White

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labor, striving according to His working, which worketh in me mightily."

WHAT is this mystery of which Paul writes to the Ephesians and to the Colossians, saying that it was given to him to fulfil the word of God, the mystery "which hath been hid from ages and from generations"? One translation reads, "which hath been kept in silence through eternal ages."

Many have endeavored to define the mystery which Paul here mentions. But it embraces much, and our ideas in regard to the love, the goodness, and the compassion of God are strangely limited. Because our knowledge of spiritual things has become so dwarfed and enfeebled, we have not advanced from light to greater light. The Lord has not been able to open to our understanding many precious things. In view of the losses which we have sustained by our earthliness and commonness, we have much to make us humble.

The Plan from Eternity

God had a knowledge of the events of the future, even before the creation of the world. He did not make His purposes to fit circumstances, but He allowed matters to develop and work out. He did not work to bring about a certain condition of things, but He knew that such a condition would exist. The plan that should be carried out upon the defection of any of the high intelligences of heaven,—this is the secret, the mystery which has been hid from ages. And an of-

fering was prepared in the eternal purposes to do the very work which God has done for fallen humanity.

Paul was taken up into the third heaven, and there he saw and heard things which it is not lawful for a man to utter. Mysteries which had been hidden for ages were revealed to him, and as much as he could bear of the workings of God, and of His dealings with human minds, was made known. The



"This wonderful mystery, the incarnation of Christ and the atonement that He made, must be declared to every son and daughter of Adam."

Lord told Paul that he must preach among the Gentiles the unsearchable riches of Christ. Light was to be given to the Gentiles. This is a mystery which had been hidden for ages.

The Jews had grown into a belief that everything pertaining to the Gentiles was cursed and unclean. Prejudice had built up the wall of nationality and religious seclusion. But God Himself instructed Paul that his work was to present Christ to the Gentiles. The great work of redemption was to be brought before all nations, kindreds, tongues, and peoples. Because of their disobedience, the Jews were broken off from

the olive-tree, and those among the Gentiles who would accept Christ as their Saviour were to be grafted into the good olive-tree, and made one with the original branches. But in no case are they to boast because of this, lest they be broken off as were the natural branches.

The Gentiles knew nothing of circumcision, but they were to be brought under the covenant of grace given to Abraham. The Lord talked with Paul, and told him that the blessings given to the Jewish nation were given equally to the Gentiles. And Paul writes to them: "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."

Presenting the Mystery

The incarnation of Christ is a mystery. The union of divinity with humanity is a mystery indeed, hidden with God, "even the mystery which hath been hid from ages." It was kept in eternal silence by Jehovah, and was first revealed in Eden, by the prophecy that the Seed of the woman should bruise the serpent's head, and that he should bruise His heel. To present to the world this mystery that God kept in silence for eternal ages before the world was created, before man was created, was the part that Christ was to act in the work He entered upon when He came to this earth. And this wonderful mystery, the incarnation of Christ and the atonement that He made, must be declared to every son and daughter of Adam, whether Jew or Gentile. His sufferings perfectly fulfilled the claims of the law of God. None of the apostles could have filled the deficiency, had there been any.

God has given us warnings that must be heeded if we would escape the perils of the last days. Temptations, fierce and strong, will try us. The enemy will strive to take from us the hope of eternal life. If we are not growing up into Christ, our living head, we are growing in distrust and unbelief, and are giving our allegiance to the world.

Since the promise given in Eden, God has

revealed His mysteries through His prophets. According to the command of the eternal God, they have been made known to all nations. God, being rich in mercy, for the great love wherewith He loved us, even when we were dead in trespasses and sins, quickens us together with Christ, and raises us up to sit together in heavenly places in Him, "that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus."

Mysteries Yet Remain

But many mysteries yet remain unrevealed. How much that is acknowledged to be truth is mysterious and unexplainable to the human mind! How dark seem the dispensations of Providence! What necessity there is for implicit faith and trust in God's moral government! We are ready to say with Paul, "How unsearchable are His judgments, and His ways past finding out!"

We are not now sufficiently advanced in spiritual attainments to comprehend the mysteries of God. But when we shall compose the family of heaven, these mysteries will be unfolded before us. Of the members

of that family John writes: "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." "And they shall see His face; and His name shall be in their foreheads."

Then much will be revealed in explanation of matters upon which God now keeps silence because we have not gathered up and appreciated that which has been made known of the eternal mysteries. The ways of Providence will be made clear; the mysteries of grace through Christ will be unfolded. That which the mind can not now grasp, which is hard to be understood, will be explained. We shall see order in that which has seemed unexplainable; wisdom in everything withheld; goodness and gracious mercy in everything imparted. Truth will be unfolded to the mind, free from obscurity, in a single line, and its brightness will be enduring. The heart will be made to sing for joy. Controversies will be forever ended, and all difficulties will be solved.

assaults is Christ and His divinity. The prince of darkness sought to defeat the plan of salvation by undermining the faith of the Saviour in His own divinity, by saying, "If Thou be the Son of God, cast Thyself down." The above "tablet" story was recently related to a Christian family in Mexico by an educated man from the United States.

How shall we disprove the clay tablet falsehood, and reassure our own hearts of the divinity of Christ and of the truthfulness of God's Word? One fatal weakness in all false religions and theories is that they can not bring a single line of fulfilled prophecy to bear in support of their genuineness. The Christian religion alone offers, in God's prophetic Word, unimpeachable evidence of its authenticity, of its divine origin, and of the divinity of Jesus of Nazareth. Evidence thus fortified, Satan can not overthrow. Sad to say, there are men in all nations, educated, but not in the science of salvation, who seek to undermine faith in the Word of God. Those "messengers of the nations" defiantly challenge the divinity of Christ: "What shall one then answer the messengers of the nation? That the Lord hath founded Zion, and the poor of His people shall trust in it."

Jesus, when making His triumphal entry into Jerusalem, was importuned to hush the voices of the children, lifted in glad anthems of praise. His answer was, that if these should hold their peace, the very stones in the street would take up the strain. Why must this be? Prophecy had spoken 500 years in advance; all heaven was pledged for its fulfilment. As descriptive of that very event, the prophecy had said, "Shout, O daughter of Jerusalem." Zech. 9:9 with Luke 19:40.

Jesus' Method of Proving His Messiahship

The reader will recall Christ's method of convincing His doubting disciples of His Messiahship, even after His resurrection. As He joined Himself to the two disciples as they journeyed to Emmaus, the discussion of the two had been with reference to the death and burial of Jesus, and altho the report had come to them that He was risen from the dead, yet they were still in doubt and uncertainty as to His being the true Messiah. Jesus' appeal was to the things that He Himself had dictated to the prophets, concerning His experience when He should take upon Himself human nature and suffer death upon a Roman cross. "Then He said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Luke 24:13-32.

The response of the two disciples to this array of prophetic evidence of His being their divine Lord was, "Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" Surely the "testimony of Jesus"—Heaven-inspired prophecy—is not a dry and lifeless theme, if it be pursued understandingly. Would that our hearts might be all aglow with renewed faith in God and in His Word, as we tread softly, reverently, in our exploration of the great field of prophecy.

In the evening when Jesus met with His disciples in the upper chamber, again He had recourse to the prophecies, to convince

The Testimony of Jesus

By George W. Reaser

IV—The Mightiest Evidence

Prophecy Must Be Fulfilled

(Concluded from last week)

BEING that prophetic utterances were written centuries in advance, giving the minutest details of Christ's varied experiences, no matter how great the mental and physical suffering that must be endured by Him in order to fulfil every detail of prophecy, He must not, at the crisis, withdraw from the anguish of soul and excruciating physical pain, for thus He would defeat the plan of Heaven in the giving of prophecy, and nullify His own testimony, His own witnessing to the ages, which is by "the spirit of prophecy." When He should stand face to face with the terrors of the crucifixion, He must become "obedient unto death, even the death of the cross," He must pour "out His soul unto death." When He surrendered Himself to the death of the cross, He was witnessing to God's prophetic Word, to His own utterances through the prophets—for He Himself had spoken through the prophets that thus it must be.

He attached paramount importance to submitting to every humiliating and painful detail of His betrayal, His apprehension in the Garden of Gethsemane, His unjust trial and crucifixion, altho at the time He did not suggest a single one of those experiences, and therefore there was absolutely no collusion to fulfil prophecy.

His declaration of His submission and willingness to suffer the shame, agony, and death of the cross, is, to every honest Christian heart, overwhelming evidence of the supreme importance which He attached to the subject of prophecy, and to its accurate fulfilment in every detail. It is well worth while for some of the professed followers of Christ who to-day minimize the importance of prophecy, to meditate upon the value which Jesus Himself attached to this divine scheme for proving His Messiahship, and for corroborating the Word of God.

When He was apprehended by the murderous mob in the garden, He assured Peter, who had hastily drawn his sword and smitten the servant of the high priest, that there was no need that His twelve apostles should defend Him with swords of steel, for it was easily within His power to summon twelve legions of angels to rescue Him from the grasp of those who sought His death, and thus from the cruel experience of His trial and of Calvary. But His reply to His own heart and to those who sought His life was, "But how then shall the Scriptures be fulfilled, that thus it must be?" And "all this was done, that the Scriptures of the prophets might be fulfilled." Matt. 26:53-56; Mark 14:49. The reason why Jesus attached so much importance to the fulfilment of prophecy, was because this was the most effectual way to convey testimony to the ages that God's Word is true, and that every word of God must be fulfilled, and it was likewise the way designed of God that the plan of redemption should be accomplished. If one specification of the spirit of prophecy should fail, the value of the testimony of Jesus would be lost. We do not ignore the fact that the paramount motive in the mind of Jesus, as He stood face to face with Calvary, was the salvation of men. Yet, as He clearly expressed Himself, every detail of prophecy *must* be fulfilled, else the failure of the prophetic Word would leave humanity without a sufficient basis for faith in the Word of God and in Himself as the true Messiah.

The Answer to Unbelief

Some would seek to undermine our faith in Christ by telling us that clay tablets, dated ten thousand years ago, have been discovered in India, describing supposed supernatural persons called Joseph and Mary, and mentioning the crucifixion of one Jesus.

We are well aware that Satan's special occupation is to deceive, and he has many agents chained to his chariot, adroitly toiling for him. The special object of their

them all that He was indeed the true Messiah. Luke 24:33-44.

If Jesus Himself employed the prophecies to convince His own chosen disciples of His Messiahship, can any better or more forceful way be discovered to convince mankind that He was the Son of God? In fact, is it possible to show that He was the true Messiah, without deducing the proof from the prophecies, with their fulfilment?

Fulfilled Prophecy Stronger Evidence than the Testimony of One Risen from the Dead

Suppose that a widely known but deceased man should rise from the dead and profess to speak God's truth. He would make a strong impression upon the minds of humanity, would he not? But in the face of one rising from the dead, Christ gave His testimony that prophecy is a *safer, surer, stronger evidence* upon which to base faith than the statements of one risen from the dead. You will recall the parable of the rich man and Lazarus, recorded in Luke 16, in which the rich man is represented as having died. His piteous appeal was that some one be sent to give warning to his five brethren, "lest they also come into this place of torment." In that intensely dramatic scene, Christ put the answer to this appeal into the mouth of one of the characters called Father Abraham, and made him say, "If they hear not Moses and the prophets, neither will they be persuaded, tho one rose from the dead." Therefore the prophecies are a better, safer guide than one risen from the dead.

Peter's Appeal to Fulfilled Prophecy

On the Day of Pentecost Peter, altho filled with the Holy Spirit, reached the climax of his mighty, Spirit-filled sermon, in his masterful effort to prove Jesus to be the true Messiah, by an appeal to prophecy. Acts 2:22-32. How wise and deeply laid was the plan of salvation, when we recognize that Jesus, by the spirit of prophecy, began to foretell and give details of His coming into the world to be the Saviour of men, full four thousand years before He came, or immediately after sin had entered and man needed a Saviour! Gen. 3:15.

The Climax of Paul's Sermon Before Agrippa

Paul's recourse, in witnessing before kings, was to the same overwhelming evidence; namely, the "spirit of prophecy." As he stood, a prisoner in bonds, before Agrippa, and doubtless saw evidences that God was using him to touch the heart of the monarch, who sat, an interested listener, upon his throne, the apostle reached the very climax of his appeal, in addressing the pointblank question to the ruler: "King Agrippa, believest thou the prophets? I know that thou believest." This question, as an arrow of conviction, driven into the king's heart by the Holy Spirit, forced from him the answer, "Almost thou persuadest me to be a Christian." Acts 26:27, 28. Paul had based his argument, proving that Jesus was indeed the Christ, on fulfilled prophecy. It was the strongest argument he could possibly make before the king.

The question, "Believest thou the prophets?" will ever be one of the most important of all questions, till the end of time.

In the fulfilment of the many wonderful prophecies in connection with the advent of Christ into the world, His almost continuously miraculous life, His crucifixion and resurrection — the latter the mightiest mon-

ument of all fulfilled prophecy — all of these things being, as Paul stated before Agrippa, not "done in a corner," and moreover heralded to the world, the great apostle to the Gentiles preaching them himself for two years at the world seat of empire, the city of Rome, — by all of these means in fulfilling prophecy, the flood-gates — the witnessing power — of Heaven had been opened, God had witnessed to His existence and to His truth through "the testimony of Jesus," and mankind was left without excuse for unbelief.

A Distinct Triumph of the Cross

The events associated with the cross of Calvary not only fulfilled minutely numer-

A Reverie

By Llewellyn A. Morrison

I love to sit in the gloaming,
When the twilight shadows fall,
When the katydids are homing,
And the rooks their curfew call,
When the sun has passed — forgetting
That the shadows fade away,
When the worries cease their fretting
At the dying of the day.

Alone, it is then I ponder
Of the friends I hold so dear,
And deep in my soul grow fonder
Of my loved ones year by year;
In my heart I joy to paint them
What they each desire to be,
For I fain would crown and saint them
Unto all eternity.

I know that while mortals perish,
Their records of good and ill
Are kept, and our God doth cherish
The one with the Christlike will.
Somewhere it shall bloom and brighten
With a pure and perfect grace,
And the bruised, lone hearts shall lighten
At the glory of its face.

Somehow, as the Christ hath planned it,
The wrong and the rude shall fade.
Truth, as a right, shall demand it,
For Love hath their passage paid.
God reigns; so I know at the even
His Word shall have for us sufficed,
And earth shall be holy as heaven,
Made so by the merit of Christ.

I dream, but my dreams bring me near Him;
No song in the shadow I miss;
Alone, in the silence, I hear Him:
"Thou too shalt be sharer in this."
I wait; but my waiting removes me
From peril where Impotence hides;
I sing of my Master who loves me,
Whose infinite keeping abides.

ous prophetic utterances, but also made the event of the cross the great central beacon light of fulfilled prophecy in all of the world's history, and likewise revealed the importance that Jesus attached to the accurate fulfilment of every detail of prophecy. It is said that nearly three hundred specifications of prophecy were fulfilled in the experiences of Christ while here among men. Some of these were definite *time* prophecies. Dan. 9:24-27.

At the same time the writer does not ignore the fact that there are other overwhelming evidences of our Lord's divinity.

Jesus' Resurrection Not a Proof of His Being the True Messiah, Except as It Was Fulfilment of Prophecy

The fact of the resurrection of Jesus from the dead, no matter how great its significance in the plan of salvation, did not in itself prove Him to be the Messiah; for other members of our race were resurrected from the dead, both before and after Him. Neither did the fact that Jesus raised the

dead to life again, in itself, prove His Messiahship; for both Elijah and Elisha before, and Peter and Paul after His earth life, were instruments in performing the same miracle. In the fact of His vicarious death, burial, and resurrection, "according to the Scriptures" of the prophets, do we find undeniable proof of His Messiahship. See 1 Cor. 15:3, 4; Ps. 2:7 with Acts 13:33, 34.

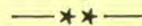
No Place for Doubt

Further discourse to convince the Christian of the importance of prophecy would be superfluous. The arising of the star to guide the magi was foretold; the *time* when He should be anointed Messiah; the *place* of His birth, as well as the miraculous manner of His conception. His name was selected more than seven centuries in advance. Nearly all the details of His betrayal, His trial, the forsaking of Him by His disciples, the graphic scenes of Calvary, His burial and triumphant resurrection, were foretold. David, speaking prophetically, had given us a glowing description of the triumphant ascension to glory of the One who had conquered sin, Satan, death, and the grave, when he sang: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The Lord strong and mighty, the Lord mighty in battle. . . . The Lord of Hosts, He is the King of Glory." Ps. 24:7-10.

In harmony with the thought that Heaven-sent prophecy supplies the strongest possible evidence upon which to base intelligent faith, is the statement of a prominent author, that while the "miracles of Christ are a proof of His divinity, yet a stronger proof that He is the world's Redeemer is found in comparing the prophecies of the Old Testament with the history of the New."—"Desire of Ages."

Thus Heaven gave me so firm a foundation upon which to base my faith in Him as my all-sufficient Saviour, that the combined assaults of infidelity can not disturb my confidence nor destroy my hope. And thus it is that the "testimony of Jesus" has placed a weapon in the hands of Christians which, if rightly used, will cause skepticism to scamper away into the shadows, for shame.

The "testimony of Jesus," the "spirit of prophecy," not only proves Jesus to be the true Messiah, but it also proves all others who have claimed, or who may profess, to be messiahs, to be false christ.



Religion Like Mother's

A STORY is told of two young ladies who were sisters. When asked, "Why did you become Christians?" they replied: "We resisted as long as we could; but mother's sweet spirit, bright face, and ceaseless songs, amidst trials, cares, and discouragements, broke us down, and we felt that we must have a religion like hers."

If we want sinners to accept Christ and the Christian religion, we must present that which will recommend itself to them. A bright face, a sweet spirit, and a cheerful disposition are some of the traits which are admired; and when we can carry these with us, under all trying circumstances, the world will want that kind. No one enjoys a long, sad face. The smile cheers and gives courage, while the frown saddens and discourages.—H. A. Mitchell.

Studies in Daniel

God the Vindicator

Daniel 6, A.R.V.

THE first six chapters of Daniel are a revelation to the nations of the great God of heaven, in all the great, practical affairs of life which pertain to a people and to a nation. We do not believe that any one, be he Christian or infidel, could study the principles revealed in these chapters, who would not concede that adherence to these principles would make a people great, a nation strong, rulers wise. We have God the Educator in the first chapter, the Revealer in the second, the Deliverer in the third, the Ruler in the fourth, the Judge in the fifth, and now we study God the Vindicator, who rises up for the vindication of His children, those who are willing to do His will whatever the consequences. These chapters bring us directly into the presence of God and show us personal responsibility to Him — the greatest thought which the mighty brain of Daniel Webster could conceive.

The chronology of this chapter is immediately after that of the last, the beginning of the rule of Darius the Mede. Let us learn —

The Answer of the Text

1. *What steps did Darius take for the organization of his kingdom when he came to the throne?*

It pleased Darius to set over the kingdom a hundred and twenty satraps, who should be throughout the whole kingdom; and over them three presidents, of whom Daniel was one; that these satraps might give account unto them, and that the king should have no damage. Then this Daniel was distinguished above the presidents and the satraps, because an excellent spirit was in him; and the king thought to set him over the whole realm. Verses 1-3. Note 1.

2. *What was the result, among the rulers, of the elevation of Daniel?*

Then the presidents and the satraps sought to find occasion against Daniel as touching the kingdom; but they could find no occasion nor fault, forasmuch as he was faithful, neither was there any error or fault found in him. Verse 4. Note 2.

3. *What plot did they enter into, and how did they carry it through?*

Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God. Then these presidents and satraps assembled together to the king, and said thus unto him, King Darius, live forever. All the presidents of the kingdom, the deputies and the satraps, the counselors and the governors, have consulted together to establish a royal statute, and to make a strong interdict, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the interdict, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore King Darius signed the writing and the interdict. Verses 5-9. Note 3.

4. *What effect had this upon Daniel?*

And when Daniel knew that the writing was signed, he went into his house (now his windows were open in his chamber toward Jerusalem); and he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Then these men assembled together, and found Daniel making petition and supplication before his God. Verses 10, 11. Note 4.

5. *What pressure did these nobles bring to bear upon the king?*

Then they came near, and spake before the king concerning the king's interdict: Hast thou not signed an interdict, that every man that shall make petition unto any god or man within thirty days, save unto thee, O king, shall be cast into the den

of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not. Then answered they and said before the king, That Daniel, who is of the children of the captivity of Judah, regardeth not thee, O king, nor the interdict that thou hast signed, but maketh his petition three times a day. Then the king, when he heard these words, was sore displeased, and set his heart on Daniel to deliver him; and he labored till the going down of the sun to rescue him. Then these men assembled together unto the king, and said unto the king, Know, O king, that it is a law of the Medes and Persians, that no interdict nor statute which the king establisheth may be changed. Verses 12-15. Note 5.

6. *How was the decree executed?*

Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, He will deliver thee. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that nothing might be changed concerning Daniel. Then the king went to his palace, and passed the night fasting; neither were instruments of music brought before him; and his sleep fled from him. Verses 16-18. Note 6.

7. *What was the result to Daniel and the king?*

Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came near unto the den to Daniel, he cried with a lamentable voice; the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live forever. My God hath sent His angel, and hath shut the lions' mouths, and they have not hurt me; forasmuch as before Him innocency was found in me; and also before thee, O king, have I done no hurt. Then was the king exceeding glad, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he had trusted in his God. Verses 19-23. Note 7.

8. *What was the result to these nobles?*

And the king commanded, and they brought those men that had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces, before they came to the bottom of the den. Verse 24. Note 8.

9. *How did the whole event redound to the glory of God?*

Then King Darius wrote unto all the peoples, nations, and languages, that dwell in all the earth: Peace be multiplied unto you. I make a decree, that in all the dominion of my kingdom men tremble and fear before the God of Daniel; for He is the living God, and steadfast forever, and His kingdom that which shall not be destroyed; and His dominion shall be even unto the end. He delivereth and rescueth, and He worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions. So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian. Verses 25-28. Note 9.

Note and Comment

1. **IT PLEASED DARIUS.**— In other words, Darius thought it good. The division of his kingdom was a wise plan. Afterward it seems to have been enlarged. See Esther 1:1. Evidently the king saw that one man could not overlook all the 120 divisions, and so he placed over the 120 three presiding officers, and these princes — better, satraps, as in the Revised Version, in reality only governors of smaller divisions — looked after the local civil and military matters of the separate divisions of the great empire. The fact that there were three presiding officers over the 120 was also

a wise step. Each, of course, would be jealous of the administration of his own particular division, and would be anxious to strengthen himself in the favor of the king. Of these Daniel was ONE, not the first, as in the Common Version. He was simply one of the three presidents, equal divisions, of which the king was at the head. Evidently to Darius' ears had come the knowledge of Daniel's greatness through the long reign of Nebuchadnezzar, and his late appearance before the last king of Babylon at the godless feast. But in the testing of the three men it was found that Daniel was superior to the other two, so that he was distinguished above all the presidents and the satraps, because of his excellent spirit, and this superiority was so apparent to the king that he thought to set him over the whole realm.

2. **SOUGHT TO FIND OCCASION.**— Rising above mediocrity always brings jealousy and calumny. No man rises above his fellows without arousing the jealousy and envy of some. He may not have superior ability, but he has superior faithfulness. Jealousy was aroused on the part of the presidents and the satraps, and they sought to find occasion against Daniel as touching the kingdom. They evidently examined into all his official and private acts in every way possible, and finally decided that no occasion or fault could be brought against him in any way. He was not only faithful in his duties, unselfish in the performance of them, but he was accurate in all of his accounts, and all that he rendered to the king.

3. **CONCERNING THE LAW OF HIS GOD.**— It would seem that envy is hard put to it when it must take a man's virtues as a basis for an accusation, but that is just what was done with Daniel, and these men actually confess it to themselves, that "we shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." He worshiped a God whom they did not worship, and yet in no way did his worship of the God of the Hebrews affect the faithfulness and devotion of his service to the king, or do otherwise than to make his work only the more faithful and accurate. And yet, as have bigots in all ages, they used the very thing as the basis of accusation that made the man what he was. But this could not come about easily; they could not put it as baldly as that before the king. They must in some way induce the king to carry out their desires for a different reason, and therefore they came before him with fawning flattery, and asked him that he should establish a royal statute, and make a strong interdict that whoever should ask any petition of any god or man for thirty days, save of the king, he should be cast into the den of lions. In other words, the king was to be raised to divine honors, and of course when he himself was to be so exalted, he would accede to their request, and establish the writing, and sign the interdict. It was to be tested for a month.

We get an insight into Persian customs in this chapter that is excellent: having high regard for their own wisdom, and desiring the government to be firmly fixed and established, when a law was passed it could not be changed. When signed by the king, it was irrevocable. There is but one Being in all the universe that can afford to take such a stand as that, and that is God. The infallible One can make infallible laws, but fallible men, when they see that the law is not working for the purpose designed, see that it is bringing ill instead of good, ought not only to have the right and power to change it, but the willingness to change it. There is a tremendous likeness of the example of those

days with the days in which we are now living. Flattered by the rulers, Darius signs the decree.

4. **WHEN DANIEL KNEW.**—Daniel knew that the writing was signed, knew what it meant, knew the character of the laws of the Medes and the Persians, that they changed not, knew that the law would be executed because of the jealousy of the nobles; but it did not affect his moral conduct. He owed certain obligations to Darius; he owed greater obligations to God. He owed certain duties to the country where he dwelt, to the king whom he served; he owed still higher duties to God; but in God's great plan and order, no duty rendered to Him will diminish or detract from the duty that we owe to man. In fact, he who recognizes his primal obligation to God, will be all the more earnest and careful to render his duty to mankind, because he can not truly serve God and illy serve his fellow beings. His duty to God includes also his duty toward his fellow men.

And so when Daniel knew that the writing was signed, he went into his house and worshiped the God of heaven three times a day, just as he had done aforetime, and the men assembled and saw him worshiping God. They knew they would; they had no question as to Daniel, and his duty. They had laid a sure trap for him, and they thought there was nothing in the world that could save him from their wrath, their envy, their murderous jealousy.

5. **THEY . . . SPAKE BEFORE THE KING.**—Having spied out Daniel offering his devotions to God, they come again to the king. They ask him that question, Hast thou not signed such a decree concerning the worship that we are paying to thee, O king? Does not that become the law of the Medes and Persians, and is it not unalterable? and the king declares it is. He does not know what is going to be the result of his foolish act; but they tell him that "that Daniel" (we can imagine the contempt with which the words were used), "That Daniel, who is of the children of the captivity of Judah, regardeth not thee, O king," nor the law which thou hast made. He prays three times a day before his God. Their accusation did not please the king. He was sad when he heard the words. He saw the folly of his act, the envy of the rulers; he had nothing against Daniel's petitions to his God; he knew that the man was faithful. He labored for hours to effect some change, but in vain; he had to admit that it was a law of the Medes and Persians, and that it could not be altered.

6. **THEN THE KING COMMANDED.**—The law must be executed. How many of God's servants, the whitest souls of earth, have been put to death because some evil law had to be executed, some law which attempted to control conscience, attempted to mold religion! Men are seeking just such laws as that to-day. Every man who is seeking to place a Sunday law upon the statute-books of any State, or of the United States, is working for just the same principle, whether he knows it or not, as were the Persian satraps. He is by that very thing putting the human in the place of God. He is attempting to control a man's relationship to God, which must be controlled only by faith, by a man's own personal yielding. He is planning that which will bring under stress, and trial, and persecution, and penalty, the most conscientious people in the State in which he may live; for the people without conscience will yield to a law in order to save themselves the penalties; they will nominally concede the authority of the State, or will act the hypocrite, and declare that they favor such a law. But the conscientious, the devoted, the true in heart, those who seek first of all the duty which they owe to God, will rise above the fear of all human law, and make God first in everything. They will trust, as did Daniel, in God to vindicate them,

and while He may do it in a different way than He did in the days of old, He will just as truly do it as He did then. Many of the martyrs have gone down to horrible deaths without number. It seemed, sometimes, as if God had forgotten; but God has left us this record, and other records, to show that He does not forget, and sooner or later the time will come when His vindication will be manifested in the resurrection of His own people, and the everlasting shame of those who have endeavored to set themselves in His place. But the king did what the nobles knew that he would have to do, signed the unholy decree. And then he goes back to his palace and passes the night in fasting and praying, we may be sure, for aught we know to the God of Daniel. He would have no instruments of music brought before him to cheer him, and his sleep fled away.

7. **THE KING AROSE VERY EARLY.**—He could not lie upon his bed, with his faithful servant in the den of lions. He knew something of Daniel's character; he did not know, after all, but Daniel's God would overrule in some way for the salvation of His servant; and so he comes to the den of lions and cries in a lamentable voice, "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" and it must have brought joy to his heart when there came the response, "O king, live forever. My God hath sent His angel, and hath shut the lions' mouths, and they have not hurt me; forasmuch as before Him innocency was found in me; and also before thee, O king, have I done no hurt." The decree had been signed; the decree had been executed. The king had thus far met all the requirements of the law. But Daniel was still living. The lions, under the control of heavenly powers, had refused to cooperate, and the faithful man was immediately released from the den of lions. "And no manner of hurt was found upon him," and the reason of the whole thing is stated in the one sentence, "because he had trusted in his God." We doubt not that he was willing to die if God had so overruled, but God could get glory to His name by His servant living then, and the divine power is exercised in response to living faith.

8. **THE KING COMMANDED.**—He issued another decree. He gave commandment concerning another thing. There is an old tradition that comes down to us from the Jews, that before Daniel was cast into the den of lions the lions were left to famish, until they were almost starved, and even then they would not harm the prophet. But when the rulers were cast into the den the lions were fed to repletion, so that they would not be hungry; and yet, before these plotters against Daniel had reached the bottom of the den the lions

had obtained the mastery over them, and had broken and torn them utterly to pieces. Thus God vindicated His servant. The very power that men thought to enlist against God and His representative, in the end turned against them. In the words of the psalmist, the things that they had plotted came down upon their own pate.

9. **KING DARIUS WROTE.**—Our readers will recall that in the beginning of these studies the thought was emphasized that God's Gospel must go to the earth, that if His own people are unfaithful He will raise up others who will carry it forward. In the words of Jesus, if His disciples should have held their peace, the very stones would have cried out in His praise. God's own children had gone into captivity. They were unfaithful in the giving of His message to the world, and therefore Darius gives it. He sends out a proclamation to all nations and languages that dwell in all the earth, a message of peace, a decree, and that decree is to the effect that in all the dominion of his kingdom men should "tremble and fear before the God of Daniel; for He is the living God, and steadfast forever, and His kingdom that which shall not be destroyed; and His dominion shall be even unto the end. He delivereth and rescueth, and He worketh signs and wonders in heaven and in earth."

There is something of the intolerant national reform in the decree of Darius, for no law can make men tremble before God. No human law can make men fear a God, either true or false. That must come about by the soul's own recognition of what he owes to his Creator. Having that in his heart, he needs no law to compel reverence or fear, no law that will engender hatred against the government who issues it. He will render from a glad heart his duty to his Maker, and having rendered that, like Daniel, he can trust Him, and find relief and blessing.

Marvelous, indeed, has been the career of this noted Hebrew. Coming to Babylon when he was a mere boy, having in his heart a great, holy purpose to do God's will, and not to yield to the things which would defile soul or body, holding to that purpose through a long and varied and trying life, he comes down to life's close with honor untarnished, character unsullied, soul stronger and firmer in God, ballasted by eternal righteousness against all the storms of hate, or envy, or human expediency.

How long he lived we do not know. He continued, at least, until the reign of Cyrus the Persian. For the thought is not as in the Common Version, that he lived until that time, but he prospered in the reign of Cyrus. He may have been one of the counselors of the great Persian, even as he was of the last king of the Medes.

Our Bible Reading

Christ and the Sabbath

1. *Proposition: Christ and His word are unimpeachable and eternal.*

Proof: Jesus Christ the same **YESTERDAY**, and **TO-DAY**, and **FOREVER**. Heb. 13: 8.

Heaven and earth shall pass away, but **MY WORDS SHALL NOT PASS AWAY**. Matt. 24: 35.

2. *Proposition: God made all things THROUGH CHRIST.*

Proof: For by Him [Christ] were all things created: . . . all things were created **BY HIM**, and for Him: and He is before all things, and by Him all things consist. Col. 1: 16, 17.

He that built all things is God. Heb. 3: 4.

3. *Proposition: The SABBATH was MADE BY CHRIST for ALL MEN.*

Proof: And He [Christ] said unto them, The Sabbath was made for man. Mark 2: 27.

NOTE.—The Sabbath was made for man, whether white, black, brown, red, or of whatsoever nationality.

4. *Proposition: Christ made the Sabbath, by HIS REST, OUT OF THE SEVENTH DAY of the creation week.*

Proof: And on the seventh day God ended His work; . . . and He rested [sabbatized] on the seventh day. . . . And God blessed the seventh day, and sanctified it [made holy for religious use]: because that in it **HE HAD RESTED** from all His work. Gen. 2: 2, 3.

5. Proposition: The Father and the Son were ONE in creation, and Christ is CALLED GOD.

Proof: I and My Father are one. John 10:30. But unto the Son He [the Father] saith, Thy throne, O GOD, is forever and ever. Heb. 1:8.

6. Proposition: When Christ the Lord, the AUTHOR of CHRISTIANITY, made the SABBATH FOR MAN, IT WAS THEN, and is NOW, the CHRISTIAN SABBATH, and He its Lord.

Proof: The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work. Ex. 20:10.

Therefore the Son of Man is LORD ALSO OF THE SABBATH. Mark 2:28.

7. Proposition: Christ in His earthly life honored the HOLY SABBATH AS AN EXAMPLE TO US.

Proof: And when the Sabbath day was come, He began to teach in the synagog. Mark 6:2.

He that saith he abideth in Him ought himself also so to walk, even as He walked. 1 John 2:6.

8. Proposition: Christ never worked at His carpenter's trade on the Sabbath. "Is not this the carpenter?" Mark 6:3.

Proof: And He came to Nazareth, where He had been brought up: and, as His CUSTOM was, He went into the synagog on the Sabbath day, and stood up for to read. Luke 4:16.

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The Perpetuity of God's Law

By J. O. Corliss

IT is a striking fact that every characteristic of God, such as His name, His righteousness, and His strength, like the essence of His very being, is said to be eternal, or everlasting. When one takes a moment's thought on this point, he readily sees that it could not be otherwise; for whatever attribute one exhibits, he does so because that particular quality is an essential part of his actual nature. In the case of Jehovah, however, one finds infinitely more latitude of application in this respect than can be looked for among men. With Him the vitality of nature attaches to everything with which He connects Himself. For instance, His kingdom is called an "everlasting kingdom" (Dan. 7:27), over which He is to reign forever. Rev. 11:15.

This proposition suggests the question as to the standard by which this eternal kingdom will be regulated; for surely the very expression "kingdom" intimates a ruling power to whom subjects will be amenable. This may be determined through the solution of another interesting question; namely, that of the association of the saints in their eternal home — this "everlasting" kingdom of God. Upon the very best authority, we are told that the purpose of Christ is finally to "gather together in one all things in Christ, both which are in heaven, and which are on earth." Eph. 1:10.

From this it is clear that the future associates of the redeemed are to be the angels of God. Why should not this be so? The angels are sinless; the redeemed also will be sinless; and as there is to be but one "everlasting kingdom" of God, where would the ransomed sinner find a place, if not with the angels, who are the original inhabitants of the regions of bliss? But to have a basis of confidence on this point, one has but to read the following: "The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all." Ps. 103:19.

This inspired verse sets at rest every inquiry regarding the unity of God's govern-

ment. But one may ask, Will not the law of that kingdom change when earth's delivered saints are transferred to its jurisdiction? That would not be possible; for having lived under certain regulations throughout all past centuries, only confusion would ensue to the angels as the result of any such attempt. Besides, the rule under which these heavenly beings have always lived has been a perfect one, in exact harmony with the design of their heavenly King. To change that rule in any particular, at any time, would be to mar its perfection, and thus destroy its identity with the character of Him whose will it has ever voiced.

The question may now be brought forward as to the constitution of Heaven's rule to which the angelic host deferentially respond. The psalmist settles this by saying, "Bless the Lord, ye His angels, that excel in strength, that do His commandments; harkening unto the voice of His word." By this we may rest assured that whatever utterance issues from Jehovah regarding His universal kingdom, the angels harken submissively to it, and obey it with alacrity, in the same way it is designed for man to do. Otherwise that part of the Lord's prayer which supplicates, "Thy kingdom come, Thy

This, however, was but a repetition of the Old Testament teaching along this line. This particular point was there strongly set forth as an important feature of the Ten Commandments. Lev. 19:18, 34. Every principle of doctrine taught by the Saviour had its foundation in the Ten Commandments, the one universal law of Heaven's government. Indeed it could not be otherwise, and He retain His oneness with His Father. John 10:30. It was this enduring, loving union that bound Him to the observance of His Father's commandments (John 15:10); because as those commandments expressed the will of God, and as the Saviour's will was in perfect concord with God's will, He could have no other inclination of heart but to follow the direction of God's expressed will.

On a certain occasion, when answering a question as to the time when God's kingdom would be manifest to the world, the Saviour said that the kingdom sought was not an outward affair, but an inward reality, that is, a thing of the heart. Luke 17:20, 21. The people to whom this explanation was made, evidently had looked for the coming of a visible king to sit on David's throne, who would rule his subjects like all earthly kings. This seems to have been the extent of their religious teaching regarding the Messiah's anticipated reign. The mystery of an inward prompting or control of heart impulses was not outlined in their religious curriculum. This was reserved for those who accepted Christ as the Son and Heir of the eternal God. Mark 4:11; Rom. 8:17.

The Law a More Vital Issue

This ignorance of the people was not due to any lack on God's part. In harmony with His well-established custom, He had sent them word that the time would come when He would make His law a more vital issue to His people, by putting it in their inward parts, and writing it in their hearts. He would then, He declared, be their God, and make them His people. Jer. 31:33. How much better this than having the law simply engraved in stone, where it was to them, through the weakness of their flesh (Rom. 8:3), but a dull, passive instrument! The Jews did not comprehend this; hence the teaching of the Lord Jesus, that the kingdom of God, the power to control their life impulses, was to be within them.

Up to the time of John the Baptist, the law and prophets had been preached, without attaching to them their inherent significance. But when Christ appeared as Messiah, He preached these as the essence of the kingdom of God to rule the life conduct of God's loyal subjects; for said He, "It is easier for heaven and earth to pass, than one tittle [a horn, or small discriminating point, on Hebrew letters] of the law to fail." Luke 16:17.

The design of God's law was never for any other purpose than to point the way of loyalty to the kingdom of God. When received into the heart, its intended abode, it converts the soul from disloyalty to true allegiance to the government of Heaven. Ps. 19:7. In Christ's earth life, He walked in perfect accord with God's law, thus revealing to an apostate people just how its commandments should be kept. In other words, Christ was a living exemplification of the righteousness of the law. He therefore presented to the world the law's design, in His own life, and so became the end, or design, of the law for righteousness to every one

Fig-Leaf Aprons

By Delwin Rees Buckner

Prey to a foul, unfathomable fear
Which scurrying seconds calm not, but
increase,
The Man, God's culminating masterpiece,
Sits bowed in crushed, consummate sorrow
near
His helpmeet, both affrighted lest they hear
The annulling voice of their Edenic lease.
Meanwhile they sew them aprons, nor
do cease
To dampen them with many a scalding tear.
When their rare, radiant robes of lustrous
light
Had vanished like a vision from their
view,
How pitifully foolish to presume
That with their feeble, naked main and
might
'Twere possible to clothe their limbs
anew,
And parry thus their near-impending
doom.
Porto Alegre, Rio Grande do Sul, Brazil.

will be done in earth, as it is in heaven," would be entirely out of place, and therefore an unreasonable request.

Every one who repeats this prayer, whether understandingly or not, really asks for the same rule of government over him that controls the forces of heaven; and this is the law of Ten Commandments, which God delivered to His people from Sinai's heights, in the presence of all the angelic host. Deut. 33:2; Ps. 68:17.

One Universal Law

This is and ever has been the one universal law of heaven and earth, from the eternity of the past, down through the history of patriarchs and prophets. It was the teaching of Christ throughout His earthly ministry, and was recognized in all the general epistles of the New Testament writers. Thus the Saviour gave force to His exhortation to observe the "Golden Rule" of doing to others as one would have others do to him, by saying, "For this is the law and the prophets." Matt. 7:12. This was equivalent to that other impressive remark of His when, defining the second great commandment of the law, He said, "Thou shalt love thy neighbor as thyself." Matt. 22:39.

who believes in His work for man. Rom. 10:4.

Christ's Delight in the Law

As surety for those who enter into new covenant relation with God, Christ first came to earth in the flesh, and lived the law in man's behalf, as a true example and "fore-runner" for redeemed sinners. He delighted to do this in behalf of fallen man, because the law was "in His heart." Ps. 40:8; Heb. 10:7, 10. His ministry is counted a "more excellent" one than that of the Levitical priests (Heb. 8:6), for the reason that His administration was to be in behalf of the new covenant, which requires its adherents to have the law written in their hearts. Thus God says: "For this is the covenant that I will make with the house of Israel; . . . I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people." Verse 10.

This, in fact, is the only ordained way by which aliens from God may become acquainted with their Redeemer. Verse 11. The mysterious attribute of God's life that gives forth a knowledge of Him, dwells in His royal law, and that through His own appointment. True, he who has not Christ within does not have life (1 John 5:12); but Christ carries life to the believer, because He is one with God, by having the law of God in His heart. So by properly receiving the Saviour of men, one takes Him into the heart, with the kingly law (James 2:8) which He carries in His own heart of love.

Then to discard the claims of God's law is to reject the new covenant; and to throw this aside is to ignore the work of Christ in behalf of men. It is far better to acknowledge the spirituality of the law, and one's own personal carnality (Rom. 7:14); for then there is hope of better days. But it is surely a fatal step to deny the claims of God's law upon men.

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Just with God

By C. H. Keslake

JOB (chapter 9:2) asks a question that concerns all mankind. That question is, "How should man be just with God?" That is to say, How can a man get *right* with God? This of itself is enough to show that instead of man's being right with God now, he is all wrong.

As to this question asked by Job, it is not only true that it concerns all mankind, but it is the most important question that can possibly be asked, for upon the correct answer to it depends man's eternal salvation.

When God made man, He made him upright. Eccl. 7:29. There was not a flaw in him, either mentally, physically, or morally. He was made no less than in the image of God. Gen. 1:26, 27. But now, beginning with our first parents in the Garden of Eden, we find that man is all wrong. How is this?

Man All Wrong

The apostle Paul, in his wonderful letter to the Romans, shows clearly how it is that man is all wrong. He says that it is by the act of one man. That one act of that one man is described by three different words,—*sin*, *offense*, *disobedience*.

Thus we read (chapter 5:12, 18, 19): "Wherefore, as by one man *sin* entered into the world, and death by *sin*; and so death passed upon all men, for that all have sinned." "Therefore as by the *offense* of one judgment came upon all men to condemnation." "For as by one man's *disobedience* many were made sinners," etc. Then *sin* is an *offense*, and is expressed in an act of *disobedience*. And in this way it is that man has become all wrong. "For all have sinned, and come short of the glory of God." Rom. 3:23. It must be plain, therefore, to every intelligent reader, that if ever man shall become just, or right (righteous), with God, he must cease to sin, cease to offend, cease to disobey.

The scriptures cited above reveal that as the consequence of *sin*, death passed upon all men, judgment came upon all men to condemnation, many—all—were made sinners. In other words, men became all wrong. And in that, too, they became the enemies of God. Rom. 5:10. They became possessed of the carnal mind, which is "enmity [implacable hatred] against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:7. Thus it was that all men "walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation [conduct] in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." Eph. 2:2, 3. To Titus, the apostle Paul wrote, "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." Titus 3:3.

Certainly when the above scriptures describe our case, we are all wrong. And is it any wonder that we were left "without strength" (Rom. 5:6) to do aught that is good? How then should a man be just, or right, with God?

In answering this question, let us be careful to note—for it is vital—that God meets us when we are absolutely without strength to do anything to change our condition or alter our course of life. Thus we read (Rom. 5:6), "For when we were yet without strength, in due time Christ died for the ungodly." It will be evident, therefore, that the mischief wrought by one man (Adam), independent of any action of our own, is to be undone by Christ, the second Adam; and that, too, independent of any action of our own, for we have seen that we were "yet without strength." And so again we read: "But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour; that being justified [made righteous] by His grace, we should be made heirs according to the hope of eternal life." Titus 3:4-7.

We have seen that "by one man's disobedience many were made sinners." We must see, too, that it is "by the *obedience* of one"—Christ—that many shall "be made righteous." Rom. 5:19. This can mean nothing less than that if we will but accept (by faith, for there is no other way)

Christ's perfect obedience, which will cover all our offenses, in the place of our disobedience, we shall at once become just, or right (righteous), with God. And that means life eternal. "For if by one man's offense death reigned by one; *much more* they which receive abundance of grace and of the *gift of righteousness* shall reign in life by one, Jesus Christ." Rom. 5:17. Truly we may exclaim with Paul, "Thanks be unto God for His unspeakable gift." 2 Cor. 9:15.

Our Disobedience and His Obedience

In all things in which we were disobedient, Christ was obedient; and then while we were "yet without strength, in due time Christ died for the ungodly." And again it is written: "But God commendeth His love toward us, in that, while we were *yet* sinners, Christ died for us. . . . For if, when we were enemies, we were reconciled to God by the death of His Son, *much more* [blessed words!], being reconciled, we shall be saved by His life" of obedience.

This, then, is the divine process by which we are to become just (righteous) with God,—wholly and solely by His sovereign grace.

And just think! By it all we obtain life for death, righteousness for sin, strength for weakness, obedience for disobedience. Yes, all this—and *much more*.

And now, receiving all the benefits, royal gifts from our divine Benefactor, shall we, can we, manifest hatred or enmity to God's holy law, the transgression of which brought sin and all its wo into this world? We can not; for the obedience He gives us, and which we accept by faith, will be manifested in our lives. This is inevitable; for He died for all, "that they which live should not henceforth live unto themselves, but *unto Him* which died for them, and rose again." 2 Cor. 5:15.

And this, kind reader, is just the reason, or rather one of the reasons, why so many Christians are turning to observe the seventh-day Sabbath; for Christ kept that day in obedience to His Father's law—which obedience He gives all who believe.

St. Johns, Newfoundland.

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Dont's for Prospective Ministers

AN English paper gives the following as part of the charge delivered at an installation of a pastor:

Don't study without prayer.

Don't tell all you know in one sermon.

Don't put the hay too high in the ricks.

Don't offer sentimental confections or intellectual shavings.

Don't mistake philosophy for Christianity, cant for piety, noise for zeal, or crowds for success.

Don't be so broad that you can float nothing but intellectual chips on your shallow stream.

Don't scold.

Don't mistake length for profundity, or brevity for wit.

Don't lash the back of a sinner instead of the back of sin.

Don't offer to other people manna which you have not tasted yourself.

Don't be a vender of nostrums.

Don't try to make bricks without straw.

—The Expositor.



THE OUTLOOK

Watchman,
what of
the night?

From the Troubled Land of Sinim

WE wish that we had space to print the excellent articles and reports which we have received through the kindness and energy of our correspondent in China, Mr. F. E. Stafford. He has not only written himself; but we are sure that it is through his zeal that we have received reports from Mr. O. J. Gibson, missionary in Chang-Sha, Honan province; Mr. O. A. Hall, also from Honan province; and Mr. Esta L. Miller, an eye-witness of the battle of Hankow. The very best that we can do is to attempt to condense in one article the seven or eight which lie before us. We do this for two reasons: first, many of the events which they relate have already been chronicled in American papers; and secondly, we have not space for all that has been sent us. Therefore we will do the best we can, under the circumstances, being compelled, of course, to omit much that is of interest, in the hurried, broken narrative which follows.

One thing that will strike our readers as peculiar is that we learned of the proposed revolution, or rebellion, in China even before some of our missionaries did in the interior. Brother O. J. Gibson's report from Chang-Sha tells us that that city was captured by the rebels ten days after the Wuchang uprising. Previous to the time that the revolutionists took control, on account of these reports hundreds had left the city of Chang-Sha, crowding the river ferry-boats to the limit. But the new government had issued proclamations declaring their intention to protect all foreigners and foreign interests, threatening severe punishment to any who should disturb foreigners or their property. This of course gave some confidence. And yet, owing to the excited condition of the people, and the antiforeign spirit which has previously been manifest, nearly all foreigners considered that they were remaining in jeopardy of their lives. What heightened their fears was that there was dissension in the ranks of the revolutionists, especially when Chao Ta-feng, general of the "people's army," who hesitated to take charge of the new government, was beheaded. Many others were killed in the same way; and yet the very day after his death, message was received from Canton stating that Kwangtung province had joined the revolt through the influence of Chao. Finally, when the United States consul advised all to leave Chang-Sha, there was nothing to be done but to accede.

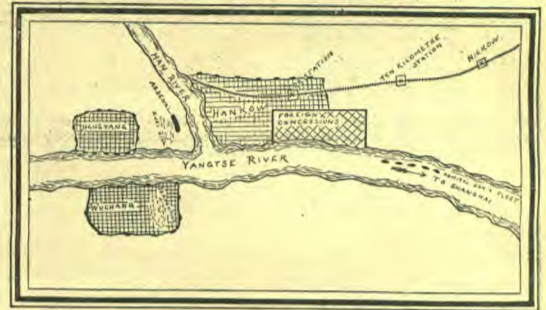
It seemed hard for the missionaries to leave their station, and especially as they were just situated in a new home. As soon as they struck the real war zone they found decided desolation, finally looking upon the smoldering ruins of the native city of Hankow. It was at first reported that many of the 700,000 inhabitants had been slain, or burned; but Brother Gibson assures us that comparatively few lives were lost in the fire.

One of the conditions which brought very much unrest among not only the native but the foreign population of China, was the question as to whether the revolution would result in a monarchy or a republic. There is no question about it, that if the Manchus had made the concessions in the beginning that they were compelled to make later, the revolutionists would probably have been satisfied, and

the monarchy, tho limited by a constitution, would have continued. But delay seems to have been fatal. The agitation, however, has taken hold of China with a tremendous grip. Other revolutions and local rebellions have found a great mass of people indifferent. This has been marked in America. But not so with this revolution. All, we learn, are taking sides on this question, and two great political parties have been formed already among the revolutionists themselves. On the one hand are the conservatives, or constitutionalists, who favor a constitutional monarchy. They feel that it is the only way in which the Chinese Empire can be saved from a disruption into factions; that the Mongols will go to Russia, the Tibetans to England, and Manchurians to Japan. Others, however—the radical party—hold that the only thing is a republic, and that the republic will be able to hold all China as well.

At the writing of this report, sixteen out of the eighteen provinces were practically governed by the revolutionists; and with such men as Sun Yat Sen and Wu Ting Fang, it has been felt by many that a republic would be a safe proposition.

But the great danger lies in this,—that there are strong men in the different provinces, and these provinces, many of which rebelled in and of themselves, synchronous with this movement and yet in a measure independent of it, will desire to see their favorites pushed to the front. Dr. Wu



Map of Hankow, Wuchang, and Hanyang on the Yang-tse River where the revolution struck its first great blow

Ting Fang's idea is that the government should be modeled after the United States of America or perhaps the German confederation. Others look to the Australian commonwealth; still others to the Swiss confederation. Even the republican party is divided between the liberals and the radicals. And yet it is felt that these divisions are not sufficiently marked to cause unfriendliness among those who are pushing forward the republic.

The same report tells us that one hundred and fifty missionaries from various provinces arrived in Shanghai that week, and still more were on the way, while foreign consuls have called all the various missionaries from their respective countries to Shanghai in order to insure their safety.

Brother O. A. Hall, of Chowkiakow, of Honan province, tells us of the flight from that city to Shanghai—how closer and closer the danger pressed day by day, until finally the American minister told them that it was advisable to remove women and children as soon as possible. It took them a two days' journey from that city to reach the railway. It being impossible for them to proceed to Shanghai, they went to Peking, and from there proceeded by boat to Shanghai. The boat which they boarded was planned to carry 1,300 imperial troops to Shanghai, but the authorities had received a note from the revolutionists that if they attempted this they would not reach their destination. So the troops were not sent.

Brother Hall writes under date of November 20, and says that just as soon as there is quiet, or opportunity, he will return to his work in the city from which he was forced to flee.

Under the same date, Mr. Stafford writes again of the defection of the Chinese navy by at least eleven gunboats and one torpedo-boat of Admiral Sah's fleets in the Yang-tse River, near Hankow. All raised the rebel flag together, and were joined by three gunboats from Shanghai, thus making fourteen boats, all men-of-war, to constitute the nucleus of the new navy of the Chinese republic. At that time the old capital city of Nanking was the central point of interest. It was held by the imperialists. The revolutionists were determined to capture it. The viceroy would probably have yielded to the rebel cause, under pressure, altho himself a Manchu; but the old general, Chang Hsun, a native Chinese but loyal to the Manchu government, determined to hold the fort to the very last. He insisted that he must be loyal to the emperor. He declared that he



MAP OF THE CHINESE PROVINCES

The numbers indicate cities. 1. Peking. 2. Hankow. 3. Nanking. 4. Wuchang. 5. Hanyang. 6. Chang-Sha. 7. Yochow. 8. Kiukiang. 9. Hukow. 10. Shanghai. 11. Woosung. 12. Hangchow. 13. Shaoshing. 14. Ningpo. 15. Kashing. 16. Amoy. 17. Ninghi. 18. Soochow. 19. Chingkiang. 20. Changchow. 21. Kiangying. 22. Yangchow. 23. Sungkiang. 24. Tien-Tsin. 25. Foochow. 26. Ichang. 27. Ginchow. 28. Sianfu. 29. Taiyuanfu. 30. Huchow. 31. Anking. 32. Datung. 33. Nanling. 34. Wuhu. 35. Nanchang. 36. Gian. 37. Kanchow. 38. Hwangchow. 39. Shenchow. 40. Canton. 41. Swatow. 42. Chaochow. 43. Pakhoi. 44. Kweilin. 45. Kweiyang. 46. Yunnanfu. 47. Chengtu. 48. Shuechow. 49. Chungking. 50. Wansien. 51. Kweichow. 52. Ginchow. 53. Paotingfu. 54. Cheating. 55. Shihgiachwang. 56. Lanchow. 57. Tsainan. 58. Cheefoo. 59. Kinghwa. 60. Taichow.

Nos. 1, 2, 3, marked with circle and points on the map, show the strongholds of the imperial soldiers. No. 1 is the capital, Peking, where there are a large number of imperial troops kept to protect the throne. All the other cities marked with a white circle in a black square are now controlled by the revolutionists, and were captured with very little bloodshed. Nanking is now among these cities. These are the principal and largest cities of China, many of them capitals of the various provinces. None of them are less than 20,000 population, while over half of them are between 100,000 and 500,000. Canton has a population of a million or more. Recruiting for the revolutionists is going on in all the largest centers. Troops are being rushed to Nanking and Hankow as fast as possible. Beginning with No. 4, our correspondent says that he has tried to give the cities in the order that they capitulated; but it is very probable there are mistakes, as reports that now reach Shanghai are not always reliable, and the dates of some events are at present unknown. In fact, so many of them yielded at about the same time that it is difficult to get the order of precedence. This map has been prepared by our own correspondent in great haste, but it is, after all, an excellent map. We doubt whether a better can be found in any of the journals of America, giving the actual situation at the time it was made.



General Li Yuan Hung, commander-in-chief of the revolutionary army, and leader of the republican party in the absence of Sun Yat Sen

Types of rebel flags on display in Shanghai, of which there are many. The one with the star in the corner is seen at all the rebels' headquarters. The one with the large central star is evidently



designed to represent the entire empire; the star representing the empire; the nine points lending themselves to a division, with eighteen circles in white representing the eighteen provinces of China.



Chang Ching Ching, viceroy of Liang Kiang province, headquarters at Nanking

would not only defend Nanking, but would lead his troops on through various towns to Shanghai and bring back those places. He had already beheaded four hundred men who were attempting to establish a new government. Of course he held a strong position, and did not think that it could be carried by the light guns of the rebels.

Writing of Hankow, Mr. Stafford tells us that the British gunboats were lying in the river, and, knowing the poor marksmanship of both revolutionists and imperialists, seemed to have no fear at all. In fact, one of the men on a British gunboat said that he didn't mind so much the shells, except the annoyance that one gave him in striking the water close by and splashing and spoiling a book that he was reading.

Our correspondent also gives us an incident of how an unarmed Chinese boatman sought to serve the revolutionary cause without going to war. Four men whom he rightly suspected to be spies, asked him to take them over to Wuchang. He told them to jump into his boat. They fell to arguing about the price they should pay. He charged them a ridiculously low rate, and the party set out. But when they were out in the middle of the stream, the boatman suddenly jumped overboard, grabbed the side of the boat, and capsized it. The soldiers, driven down by the current, vainly clutched at each other for help, and swiftly were carried out of sight. The boatman got into his boat and pulled back to the river bank, but little worse for the wetting, while the spies were all drowned.

Another of the uncertainties was the position that was taken by the noted Chinese Yuan Shi Kai. He was called back by the imperial government, as our readers all know, but for a long time he took no decided stand. While seeming to hold for a constitutional monarchy, he seemed also to have more or less sympathy with the revolutionists. And for aught we know he stands there at the present time. Evidently he does not want to make any mistake as to the stand that he shall take. But during all this hesitancy on his part, he is losing the wonderful confidence that all China, nearly, seemed to have in him; while on the other hand Dr. Wu Ting Fang, former minister of the United States, has been gaining in strength and interest. Dr. Wu also wishes it understood that the rumors which have gone out that the leaders of the republican movement are divided is not true, but that perfect unison exists among them. All are aiming for one common purpose. Monarchy can never be considered by them; it must be a republic. This well-known Chinese seems also to be taking hold of the situation with a good deal of statesmanship. He

has been asked to serve as secretary of foreign relations to the new republic of China, and has asked for recognition from the powers of earth. In that appeal to foreign powers he says, "The Chinese nation, born anew in the travail of revolution, extends friendly greetings and felicitations to the world." He also declares that "the Chinese people are not untried in self-government. For countless ages they ruled themselves; they developed observations of law to a degree not known among other races; they developed arts and industries and agriculture, and knew a peace and contentment surpassingly sweet. Down upon them swept the savage hordes of an alien and warlike race (the Manchus). The Chinese people were conquered and enslaved. For 270 years this bondage existed. Then the Chinese people arose and struck a blow for freedom. Out of the chaos and dust of a falling throne emerges a free and enlightened people—a great natural democracy of four hundred million human beings. They have chosen to set up a republic, and their choice we believe is a wise one. There is no class of nobility among the Chinese, and they have no recognized royal family to set up in the place of the departing Manchu royal house. This is a great democracy."

In view of this, and more which his appeal contains, Dr. Wu says: "We ask recognition in order that we may enter upon our new life and our new relationships with the great powers. We ask recognition of the republic, because the republic is a fact. . . . The most glorious page in Chinese history has been written with a bloodless pen." But it has not been wholly bloodless. It has been decidedly bloody down on the Yang-tse River and in the great battle at Nanking.

Of the beginning of those days, under date of November 6 Mr. Frederick Lee writes that he and other missionaries would have remained in the city; but Admiral Murdock, commander of the Asiatic division of the United States navy, and Consul Gracey of Nanking, issued mandatory orders that all American missionaries should leave the city who could possibly go, or forfeit their passports. Mr. Lee tells us of the reign of terror which preceded the capture of Nanking, of the cruelty that was shown by the Manchu rulers, of the setting aside of the police force and the proclamation of martial law, which resulted in utter confusion and a reign of terror, the soldiers taking advantage of their position to terrorize the people. Martial law, he declares, was no law at all. However, the presence of the American consul and a good, strong force of American marines, saved the Americans who were there with their wives and children, from violence; and when the time came



Baskets of foreign bread for the new recruits at Shanghai



Gate of the Kiang Nan arsenal, Shanghai, with rebel flags floating



Imperial siege-gun



Company of rebel soldiers. Mr. Stafford, our correspondent, in the foreground at the left; at his left a soldier who was formerly his principal man at the Commercial Press, doing all the three-color photograph work, and all the photo-finishing, and has finished nearly all the pictures which we have received for the "Signs" since Mr. Stafford went to China.



General Lee, imperial commander, and his aide at Hankow. Do not confuse this with General Li, the revolutionary commander.



Decapitating knife, decorated with a red cloth, to show that it has cut off 300 heads of Manchus



The fearful effect of a shell. The illustration does not show all.



Imperial troops leaving Peking for the seat of war. They are older and more experienced than the rebel soldiers.



Entrance to recruiting station in Shanghai



Sighting a rebel field-gun at Hankow



Typical rebel soldiers. Note they are mostly young men — students.



A view of the burning of Hankow

that they were to go they were passed out of the city, placed on the train, and sent to Shanghai.

Immediately after his leaving Nanking the war began in earnest. All who were thought to be in any wise in sympathy with the revolutionists were mercilessly slaughtered. Any one bearing a sign of white upon his body was beheaded as he walked along the streets. One man saw a Red Cross Chinese beheaded because he wore the red and white on his arm; and the coolie who was drawing his rickshaw was also killed. Men with short hair, or who were clueless, were slain without mercy. Yet, notwithstanding the strong walls of Nanking, something like twenty-three feet thick and sixty feet high, the city was taken.

Battle at Hankow

Brother Esta L. Miller, who was an eye-witness of the battle at Hankow, tells us of some of the impressions that he had as the conflict raged, and of the decided bravery that was manifested by the revolutionists, altho they were outnumbered five to one, and were also without the heavy arms and guns possessed by the imperialists. For a long time the 3,000 rebel troops held the 15,000 imperialists in check, notwithstanding they possessed their heavy guns; but when the re-enforced

prince as a figurehead upon the throne; but that was the last straw. After that nothing but a republic would satisfy. The end of the Manchu reign could be the only goal.

In the beginning the revolutionists were willing to admit that they were rebels, and were so called even by themselves, but after a little the title of the "people's army" was given to their forces. City after city yielded to them in rapid succession—the whole of the Yang-tse Valley, with one or two exceptions. Cities that were supposed to be absolutely loyal to the Manchu reign hoisted the flag of the revolution.

Tien-Tsin, an important city on the north coast, controlling in a large measure the trade of Peking, surrendered with hardly a struggle. Canton, the largest city on the south coast, where the Tartar general was killed by a bomb at the beginning of the war, shook off the Manchu yoke and ran up the flag of the revolution. When it did so, one report declares, "the city went mad. Merchants all the length of Shakee Street let themselves loose, and firecrackers blazed and spluttered by hundreds for hours. From every house came the sound of cheering. In every one of those narrow, evil-smelling lanes which go to form Canton, were merchants joyously and tumultuously celebrating the event. For hours it went on, and after one went to bed there was still heard the jumpy rat-tat-tat of crackers and the sound of cheering. Yet, when it died down in Shakee Street, about nine o'clock, they went back nonchalantly to the making of wares and money; and the sound of hammering, of buying and selling was heard in that busy mart. Only in China could men so have settled to work after such an event."

Shanghai yielded in about the same way. The men have gone to work in the arsenal, and are working night and day making guns and ammunition for the new recruits, who are being enlisted as rapidly as possible. A temple had been converted into a temporary headquarters, and there, under the shadow of the "god of war," men were enlisted to fight, sworn in, and passed on to the drilling ground. Great baskets of bread and meat were dealt out to the recruits. As the Chinese ordinarily never eat any bread as the foreigners make it, our correspondent was surprised to see it, and asked one of them how it was that they were eating such luxurious food; and the Chinese replied that they were establishing a republic, and must eat republican food. Nearly all the gunboats and war-ships have hoisted the flag of the revolution. There are some in the Yang-tse River with Admiral Sah, but these are bottled in by rebel batteries above and below, so that really about the only effective navy connected with China is that of the revolutionists.

The whole question now of the new movement hinges on the appearance of strong leaders. At the last writing, Sun Yat Sen, the remarkable man who has probably done more to shape and mold the revolution than any others, had not arrived in China, or had not manifested himself. All are looking to him, however, for relief.

The last article, under date of December 3, points out what we have already learned through the cables,—that Yuan Shi Kai, seeing how rapidly the revolution is advancing, is very anxious to secure terms of peace. Just what those will be were not at that time determined, nor are they now. Funds of the republic are running short; and yet, on the other hand, men are so thoroly believing in it that they are donating largely to support it.

The imperial government, under date of November 26, issued a constitution consisting of

nineteen articles, and with that a determination to continue the present Manchu rulers under that constitution; but this seems to be without any effect. These things would have been considered in the beginning; they are too late for consideration now. Two months ago these propositions would have been hailed with delight. Now they are unworthy of consideration.

Prices have been put upon the heads of some of the great leaders of the revolutionary party. About sixty have been classified for destruction, divided into about three classes. \$100,000 is offered for the head of any of the first class, \$30,000 for the head of any of those mentioned in the second class, and \$10,000 for those in the third class. Among those in the first class are Sun Yat Sen, Li Yuan Hung, Wang Hien, Tang Hua-lung, Chan Chao-tsang, Tang Shao-chien, Wu Ting Fang, and five others. The second class comprises twenty noted men, and the third class thirty men. New names are added to the list from time to time.

Among the reforms which the revolutionary party is adopting is the Gregorian calendar; that is, the same calendar that is held by all the civilized nations. The Chinese calendar is a lunar one, and the months are lunar months. It is dif-



The first meeting of the provincial delegates of the republican party, held at Shanghai, November 21, 1911

ments came the rebels were forced back, and the city of Hankow was set on fire and burned to the ground.

One thing of which he makes especial note is the poor marksmanship that was manifested on both sides. But notwithstanding this, there was a spirit of determined bravery shown that was worthy of admiration. Of course the retaking of Hankow was a blow to the revolutionists, and yet the burning of the city aroused sympathy for their cause throughout China.

Our correspondent draws decided contrast between the actions of the two forces. "On the one hand, the rebels have carefully protected all property, and preserved innocent lives; while on the other hand, the imperialists have been cruel, atrocious, and bloodthirsty. They have shot hundreds of innocent men, women, and children, or pierced them with their bayonets and left them to die in agony. That great city of 500,000 people was set on fire; and the innocent people swarmed out in droves, only to be cruelly slaughtered, while hundreds were burned to death." Before this the revolutionists would have listened to almost any talk of compromise, with a Manchu



Gate leading into the city of Nanking, the old capital city of China, showing the immense height of the city walls, against which the small field-guns of the revolutionists had but little effect. These walls are from 30 to 50 feet high and 23 feet thick.

fault for foreigners to harmonize with it at all; but the revolutionary government proposes to adopt the Gregorian calendar, making the year, the month, and the week consonant with the calendar and year divisions of other nations.

This will also settle the week. One of the difficulties in China regarding the week is that Sunday is counted as the worship day, the idea coming from a missionary of a long time ago; and then Monday is counted as workshop day one, Tuesday workshop day two, and so on to the last day of the week, workshop day six. This, of course, has confused the Sabbath to them to some extent, and made some of the Chinese believe that Sunday is the seventh day. The calendar will set this right, and give them a right understanding of the week.

In the meantime, most of our missionaries are in Shanghai, as are the missionaries of other denominations. And the perplexity and unrest still exist. The great danger lies in these two factors, that must be considered: There have been great sufferings in China during the last year, from floods and famine. Many are in the greatest want. If the revolutionary party, tho successful, is pressed for funds so that soldiers can not be



Barricading of British concession at Hankow. Marines guarding the entrance from the native city to the concession.



Red Cross nurses waiting for call to duty at Hankow. They were in some cases murdered by the imperial soldiers because they wore white.



A foreign residence in Nanking stripped by the hungry, starving mobs. Everything inside and outside which could be taken for use as fuel was carried away, including all the doors, windows, and window casings.

paid, these men will doubtless turn brigands, and loot and capture and kill and rob. Great wisdom will be needed in the settling of China at the close of the revolution. It behooves Christians everywhere to pray that God may so overrule that good may come to His cause, and that peace and quietness may reign until His message is given to the four hundred million souls of China.

— * * —

"Political Alcoholism."—This is what Sir Edward Grey calls the jingoism, the war spirit, of the present time. In his great speech before Parliament in November, in which he outlined England's part in the Morocco question, and intimated how near war was, he said:

There are really some people who seem to take delight in suggesting or forming the opinion, from whatever gossip or information they may get from any quarter, that we were near to war; and the nearer we came to war the greater the satisfaction they seemed to get out of it. I do not say we are peculiar in this respect at this moment. It is really as if in the atmosphere of the world there was some mischievous influence at work which troubles and excites every part of it. We are passing this year through a period of great excitement; it is so still. Some countries are in revolution, others are at war; and in several countries which are neither in revolution nor at war there are people who seem to delight in discussing how near they have been, or are, or are likely to be, either to revolution or to war in the past, the present, or the future. Really it is as if the world were indulging in a fit of political alcoholism.

— London Weekly "Times" of December 1, 1911.

Sir Edward Grey speaks truly, not knowing that he is recording the fulfilment of a divine prophecy of nearly 2,000 years ago. Said John "the beloved," looking forward to the last days:

And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils [demons], working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Rev. 16:13, 14.

There is a "mischievous influence at work"—the devil and his angels. It "troubles every part" of the world; for these spirits go to all the kingdoms of earth. And verse 16 declares that they are gathering the world to Armageddon. God's prophet declared it; noted men nearly two millenniums later declare its fulfilment.

The National Child Labor Committee is holding its eighth annual conference in Louisville, Kentucky, January 25 to 28. This committee, of which Mr. Owen R. Lovejoy, 105 E. 22d St., New York, is the general secretary, has helped to get better child labor laws in thirty States this year, and will bring together in this conference twenty-seven affiliated State committees. The conference will be devoted to practical measures for reducing the basis of child labor, and for keeping children in school until they are equipped for efficient citizenship. Mr. Lovejoy says that "the employer is usually blamed for child labor, but there are other reasons, and one of the most perplexing elements is the fact that the children themselves are against us. They want to get out of school at the earliest possible moment and enter wage-earning industries. The live school men are helping change all this." And yet there are many cases in which children would be much better employed under proper restrictions, than to run wild in the street, even tho a few hours of the day are spent in school. Sometimes the education received in labor is worth more than the education which the boy receives at school. These things ought to be considered by the national convention.

In the Republic of Cuba the rival of President Gomez has placed himself at the head of the president's soldiers, and they are demanding the nullification of certain civil service regulations. President Taft has issued an ultimatum to the inhabitants of the island to the effect that if they start a civil war the United States will step in to put a stop to it. Troops and transports are in readiness for any emergency, and it is suggested by some that if the United States enters the island again she may not withdraw.

Complete returns of the general elections in Germany show that the Socialists have made a great gain, and their prospects are for still further gains in the reballoting. The emperor has expressed great disappointment at the results of the election, for he had hoped that the people would give him a Reichstag that would enable him to carry out his policy for armament. His conflicts with the Socialists are throwing the emperor more and more closely with the Center or Catholic party. These movements may yet result in reviving the sentiments of the Middle Ages, when the emperor of Germany was also chosen as the emperor of the Holy Roman Empire, and the power of the Papacy be invoked to crush the rising tide of Socialism.

The fire losses in the United States amounted in 1911 to \$250,000,000. Much of this loss is due to carelessness. It is said that if a fire should sweep away the buildings embraced in the eight square miles between the Battery and Forty-second Street, New York, it "would be a national disaster, carrying financial panic and ruin in its wake." A president of a great fire-insurance company said, "After such a conflagration there would not be a fire-insurance company left in the world." It is said that New York has the greatest fire hazard of any city in the country.

The Department of Agriculture in California is planning to harvest about four tons of ladybugs in the mountains of the Sierras. There are certain sections there where they may be found in colonies of millions, and they are dug from beneath the snow while in a dormant state, and kept in cold storage until demanded by the fruit grower in fighting the pests, particularly the aphid, that destroys his fruit. Melon growers will demand large numbers of the little bugs to protect their crops.

A large deposit of mineral unlike any heretofore seen has recently been discovered near Grand Valley, Colo. It has many of the characteristics of hard rubber, being a non-conductor of electricity, and suitable for making anything where rubber is now used in electrical appliances, as well as for making combs and the like. If the hopes of the finders are realized it will help to overcome the shortage in the rubber supply, and greatly reduce the price of that commodity.

A bomb was thrown at Yuan Shi Kai, the premier of the Manchu government, in the streets of Peking, on January 15, and, while he escaped, two soldiers and the horses attached to his carriage were killed. He has been frequently warned that an attempt would be made on his life, and has been urged to surrender in consequence.

The Pacific Mail Steamship Company is planning to build four 36,000 ton vessels to ply between New York, San Francisco, Hongkong, and other oriental points by way of the new Panama Canal. Plans for these new vessels are already completed, and it is expected that they will be ready for the opening of the canal.

Postmaster-General Hitchcock has given out that he will urge Congress to insist upon the Government ownership of the telegraph-lines. President Taft is not in harmony with his suggestions, and there may be a break in the cabinet as the result.

The report of the massacre of 10,000 Manchus in the Shensi district is confirmed, and it is reported that on December 8 a messenger came from the Sianfu district with the report that 8,000 had been slain in that province up to that time.

An unconfirmed despatch dated January 14 states that Russia has invaded Mongolia. She had threatened to do this some days ago, and this is probably the carrying out of her threat.

The despatches say that on January 15 the inauguration of the Republic of China was quietly celebrated by a reception held at the residence of President Sun Yat Sen.

The Democratic National Convention will convene in Baltimore on June 25, one week after the Republican Convention meets in Chicago.

Spain is to have a Spanish-American exposition in 1914.

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.

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HOME AND FIRESIDE

The Use of Drugs at the Family Table

By Mary W. Paulson, M.D.



IN dealing with sick people we are forcibly reminded of the evil effects of tea and coffee upon the human organism. Frequently patients consult a physician for medical aid who have sallow skins, who complain of palpitation of the heart, or are depressed.

Upon making inquiry into their habits, they admit that they use freely tea and coffee. The wife or mother of the home may say: "I am never hungry for breakfast, but always take my cup of coffee. I could not do my morning work without it, but with it I am able to accomplish my work."

People of such habits must sooner or later visit the clinic or physician's office, because their unnatural demands upon nature finally are overdrawn, and there follows a reaction. It is truly said:

Tea and coffee produce an immediate effect. Under the influence of these poisons the nervous system is excited, and in some cases for the time being the intellect seems to be invigorated and the imagination to be more vivid. Because these stimulants produce for the time being such agreeable results, many conclude that they really need them, and continue their use. But there is always a reaction. The nervous system, having been unduly excited, borrows for present use from its future resources of strength. All this temporary invigoration of the system is followed by depression. In proportion as these stimulants temporarily invigorate the system, will be the letting down of the power of the excited organs after the stimulus has lost its force.

Chemists have examined for us the chemical and nutritive values of tea and coffee. Their report is as follows:

	Black Tea	Green Tea
Water	8.20	5.96
Caffein	3.24	2.33
Albumin (insoluble)	17.20	16.83
Albumin (soluble)	0.70	0.80
Alcoholic extract	6.79	7.05
Dextrin	—	0.50
Pectin and pectic acid	2.60	3.22
Tannic acid	16.40	27.14
Chlorophyl and resin	4.60	4.20
Cellulose	34.00	25.90
Ash	6.27	6.07

	Roasted Coffee (Mocha)
Caffein	0.82
Saccharine matter	0.43
Caffeic acids	4.74
Alcoholic extract (nitrogenous and coloring matters)	14.14
Fat and oil	13.59
Legumin	11.23
Dextrin	1.24
Cellulose and insoluble coloring matter	48.62
Ash	4.56
Moisture	0.63

In other words, an ordinary teacupful of tea as it is usually drunk contains fifteen grains of solid matter, chief of which are caffeine, tannic acid, and volatile oil.

An ordinary cup of coffee contains 1.7 grains of caffeine and 3.24 grains of tannic acid. The longer the infusion of these the greater the per cent of tannic acid. This is not true of caffeine, as it is easily dissolved.

By studying carefully these figures one can see that in each cupful of tea or coffee the user gets a fairly good-sized medicinal dose of caffeine; also that these drinks can not be considered foods. Hutchison says on this subject:

All experiments go to prove that caffeine tends to increase rather than diminish tissue waste. It does not prolong life in starvation, altho it may perhaps lessen the feeling of hunger. . . . We may conclude, then, that tea and coffee are in no sense foods, in that they can neither build up the tissues nor provide them with potential energy, tho they may perhaps act the parts of lubricants in the machinery of the body by diminishing nervous fatigue. It is no doubt that it is this subjective feeling which has led to the very extended use of these beverages by men in all ages and in all countries.

Since they are not foods, what are their effects upon the human body? The principal and active constituents of tea and coffee are caffeine, tannic acid, and volatile oil. The effect of caffeine upon the body is to stimulate. It exerts its effects upon the central nervous system even more than upon the heart. It removes the sense of fatigue, but produces sleeplessness. It produces an in-

Little Things

A good-by kiss is a little thing,
With your hand on the door to go,
But it takes the venom out of the sting
Of a thoughtless word or a cruel fling
That they made an hour ago.

A kiss of greeting is sweet and rare,
After the toil of the day.
But it smooths the furrows out of the care
And lines on the forehead you once called
fair,
In the years that have flown away.

'Tis a little thing to say, "You are kind —
I love you, my dear," each night;
But it sends a thrill through the heart, I
find,
For love is tender, as love is blind,
As we climb life's rugged height.

We starve each other for love's caress;
We take, but do not give;
It seems so easy some soul to bless,
But we dole love grudgingly, less and less,
Till 'tis bitter and hard to live.
— Selected.

creased heart action, which shows itself by palpitation of the heart, a symptom which is so annoying to many people. In small doses caffeine raises arterial tension. For this reason we often find patients who use coffee, suffering from high blood pressure, a symptom which produces apoplexy. In large doses caffeine is a depressant to the heart and also to respiration. A noted author of materia medica (Potter) makes this statement:

Used to excess it disorders digestion and causes functional disturbance of the nervous system, shown by headache, mental confusion, and palpitation of the heart. It increases secretion, blunts sensation, exerts reflex excitability, increases mental activity, and may produce insomnia and great nervous restlessness. It first briefly stimulates the heart and raises arterial tension, but soon depresses both.

Another active constituent of tea and coffee is tannic acid, which, as we have noticed, is contained in both in large percentage. The effect of tannic acid on salivary and gastric digestion is invariably to retard stomach digestion, and in strong infusions of tea it acts as an irritant to the mucous membrane of the stomach, especially if the stomach is empty. The same is true of the volatile oils contained in both tea and coffee, particularly coffee, so that it may be possible for these drugs, taken upon an empty stomach, to keep up a condition of chronic gastric catarrh.

Tannic acid is a powerful astringent. It precipitates pepsin and coagulates albumin, impairs digestion, stops peristalsis, and causes constipation. Its continued use disorders digestion, irritates the mucous membranes, and produces emaciation.— Potter.

One can readily see that instead of taking a food or even something which aids the digestion of food, a drug is used at the table producing the above results, which are certainly not desirable.

We then can understand how tea draws upon "the strength of the nerves and leaves them greatly weakened. When its influence is gone and the increased action caused by its use is abated, then what is the result? — Languor and debility corresponding to the artificial vivacity that tea imparted. When the system is already overtaxed and needs rest, the use of tea spurs up nature by stimulation to perform unwonted, unnatural action, and thereby lessens her power to perform and her ability to endure. The influence of coffee is in a degree the same as tea, but the effect upon the system is still worse. Its influence is exciting, and just in the degree that it elevates above par it will exhaust and bring prostration below par. Tea and coffee drinkers carry their marks upon their faces. The skin becomes sallow and assumes a lifeless appearance. The glow of health is not seen upon the countenance."

The apparent strength which tea and coffee give is false strength and not natural strength. In attempting to stop their use, particularly that of coffee, one suffers from headache, which can be relieved by the application of hot and cold to the head. The heat is applied over the eyes and forehead and sides of the face, the cold in an ice-bag at the back of the neck. Oftentimes this gives relief in a very short time, provided the patient is put to bed and kept quiet and the feet are made warm by a hot foot-bath if necessary. If the determination to stop the use of these drugs is persisted in, in a few days the tendency to headache will disappear and the patient will feel much brighter and clearer than before.

A habit which is deleterious to the action of the human body certainly should be discontinued. Some are afraid to do this, because they believe it would result disastrously with them. Such is not the case. The continuance of these hurtful stimulants is destroying nature's fine machinery, and battering down her fortifications erected against disease and premature decay. The same God who requires that we present our bodies a living sacrifice, is able to help us to overcome the effects of hurtful habits, in order that we may preserve our bodies in the very best condition of health and thus do better service for Him.

— ★ ★ —

"THE rule of the world is, 'Look out for number one.' Nothing could be more antagonistic than this to the teachings of Christ. His greatest doctrine, the underlying principle of all His works and deeds, was that of self-sacrifice, looking out for number two. Therefore He has given the plain message that to save our lives we must sacrifice them for the salvation of others."

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THE PROTESTANT MAGAZINE
Washington, D. C.



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MOUNTAIN VIEW, CAL., JANUARY 30, 1912

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

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Romantic history is one thing; prophecy is quite another.

Read "The Use of Drugs at the Family Table," and discontinue if you are using them. Dr. Paulson will have other articles for us from time to time.

We can fill all orders for "All Past Time," and can fill a few orders for "Date of Creation" or "Historical Bible" with "All Past Time," for \$1.15. We may not be able to get the last two named, but will try.

Dr. Sun Yat Sen has been inaugurated provisional president of the Republic of China. The latest is that the emperor will abdicate and at the same time go through the farce of proclaiming a republic. May God overrule for the good of humanity.

Who Wrote It?—A postal card comes to us from Marshfield, Oregon, dated January 4, asking for a copy of "All Past Time," but the card has been wet, and the box number, a portion of the message, and the name of the writer have been utterly obliterated. Who wrote it?

The thoughtful reader of history will often note that the prophecies, schemes, plans, and dreams of great men are generally set aside by God's plans. Nebuchadnezzar planned for an eternal world empire; but at that very time the man was born who should sit upon the throne of conquered Babylon. So may all the dreams of Russia, Germany, the United States, and other powers come to naught.

This is a soul-stirring, nerve-harrowing time; especially in the political world is everything at high tension. Every candidate for prominent office is afraid of every other candidate. Men are borrowing trouble over various measures before Congress and legislatures to a degree never before known. Just now there is a great deal of opposition to the "Owen Bill" which provides for a new department in the Government known as the "Department of Health," which shall combine the Public Health Department and the Marine Hospital Service (now in the Treasury Department), the Bureau of Vital Statistics (now in the Department of Commerce and Labor), and the Bureau of Chemistry (now a branch of the Department of Agriculture). The League of Medical Freedom, the

smaller medical schools, Christian Scientists, and many others are said to be strongly opposing the bill. Yet the *Journal of the American Medical Association* declares that no one can be injured except the medical frauds in patent medicines, adulterated drugs, etc.; that it will not interfere with any "healer" in any State. The bill does not add new laws, but puts three bureaus, now existing, under one department, making them much more effective.

Germany Aiding Turkey.—A despatch in the London Weekly *Times* of December 22, 1911, from its own correspondent, dated Sofia, December 19, says:

I learn from a trustworthy source that on the night of December 11-12 a special train conveying war material from Germany arrived at the Turco-Servian frontier station of Zibeftehe, where it was met by an officer of superior rank despatched specially from Uskub. The utmost secrecy was observed, and the train, preceded by a pilot engine, left for Salonika and Constantinople, its progress being reported from various stations along the line. Another train, similarly laden, was expected to reach Zibeftehe on the 16th inst., but information is not yet forthcoming with regard to its arrival.

According to the same source, the Turkish ambassador in Berlin has tendered the thanks of his government to the Emperor William for the convincing proof of German friendship furnished by the despatch of munitions of war to Turkey at this critical juncture.

The same correspondent declares that "war preparations are being rapidly pushed" in the European vilayets of Turkey, especially in the Albanian districts and near the Montenegrin frontier. "The situation in Macedonia daily grows worse." When the great break comes, Germany or a German confederation may be in control of Turkey from the Danube to the Persian Gulf. But general war will not come till God's work is ready. He is holding the winds of war. Rev. 7:1.

We hold no brief for Gen. H. G. Otis of the Los Angeles *Times*. We do not agree with him in many things. We think his methods of verbal warfare are too militant, harsh, irritating; but all this does not justify the cauterizing abuse, the fiery falsehood, the base insinuations to which he has been subjected, whether from a candidate for the governor of the State or an irresponsible labor agitator. If he were the low-dyed villain he is said to be (see expressions of this quoted in *Current Literature* for January) it is strange indeed that he and his paper should receive the patronage given by the Southern California community composed of a class of people of more than average intelligence, and strongly American. General Otis, as stated in the *Times* for December 14, supports "the vital principle of liberty under law. . . . We are for 'equality of opportunity,' fair play, an even chance for all workers and employers in the domain of labor everywhere,—labor of every grade and kind. We believe that workmen should be allowed to join or refuse to join, labor unions, according to the personal choice of each. We hold they should not be subjected to coercion under any circumstances or from any source. We repeat that the *Times* has never assailed law-abiding organized labor as such, or merely because it was organized. But we have opposed lawless labor, whether organized or unorganized, whenever it has shown itself to be so, or has tolerated lawless persons in its ranks, or justified lawless acts done by its members, or persecuted independent workmen exercising their inalienable right to work freely, according to their own individual choice, and to have the full protection of the law in the exercise of that right—a right constitutional, industrial, and personal in its very nature." We would suggest that if our readers wish to learn the real attitude of the *Times* that they send for the issue of December 14, 1911, "Its Stand on Labor." Surely we do not see what is wrong with these principles.

A Correction.—Mr. G. W. White, who had an article in the *SIGNS OF THE TIMES* of September 5, entitled "The Dying Thief," wishes to note a correction which should be made in a quotation in that article. This quotation is alleged to be from Murdock's Syriac translation, and is thus given: "Verily, I say unto thee to-day, Thou shalt be with Me in Paradise." Mr. White is at a loss to

know how the quotation crept in in that way, and thinks that he must have taken it from some other authority, and wishes to make this correction, so that it may not be repeated by some one else as a quotation from the Syriac. Murdock's rendering is, "Jesus said to him, Verily I say to you, that this day thou shalt be with Me in Paradise." There is the same difficulty with Murdock that there is with the ordinary version. Rotherham's New Testament translation from the Greek text of Tregelles, critically emphasized, in its twelfth edition revised, renders it this way: "And Jesus said to him, Verily, to thee I say, this day, with Me shalt thou be in the Paradise." He has this note: "It is left for the reader to determine whether the words 'this day' should be joined (a) with the former part of the sentence, or (b) with the latter. In favor of (a) may be urged, first, the fact that *scmeron*, 'this day,' does not always stand first in the clause to which it belongs (see Luke 2:11; 5:26; 22:34; Acts 20:26; 22:3; 24:21; 26:29); (2) that being essentially a demonstrative word, it will bear any reasonable stress which may be laid upon it, whether it be placed before or after the words which it qualifies; (3) that it is far from meaningless if regarded as belonging to the opening words of asseveration ('Thou dost ask to be remembered then: verily thou art assured now. As on this the day of My weakness and shame, thou hast faith to ask, I this day have authority to answer'); (4) that the latter part of the verse is thus left free to refer to the very matter of the supplicant's request ('Thou dost ask to be remembered when I come in My kingdom: thou shalt be remembered then, and with distinguished favor: thou shalt be in My kingdom; shalt be with Me in the very Paradise of My kingdom, in the garden of the Lord (Isa. 51:3), . . . in that most central and blessed part of the coming kingdom, of which thou dost believe Me to be the destined King.')."

China.—We give large place, in our Outlook department, to conditions in China, as reported by mail from our own correspondents. Those reports, of course, are not up to date. As this number is about to go to press, the cable reports from China are that the Manchus are ready to abdicate, and have practically decided it, and have accepted the terms of the republicans, which are protection and respect such as would be accorded to a retired foreigner residing in China, allowing the royal family to retain the palace at Jehol, or another palace near Peking, for the use of the emperor. Other members of the imperial family to retain their personal wealth and property, and all Manchu pensions to continue for a fixed term; and the payment of a large annual pension to the court, said to be \$6,500,000. The Manchu dynasty has been in need of funds, but the princes who hold so much wealth have not been free to contribute to what is clear to them as a dying cause. The empress dowager, it is said, feels that the government is powerless without foreign assistance, and has asked Yuan Shi Kai to conclude the best possible arrangement in connection with the retirement of the imperial family. What will be done with the government is not known. A limited monarchy has been suggested for the north of China, and a republic for the south, provisionally so, the two to unite afterward. But this is by some thought impracticable. Yuan Shi Kai feels that abdication is the only hope, but it is understood that he has referred this abdication to certain foreign powers, in which case the two weeks' extension of the armistice will be asked for. Sun Yat Sen is pleased with the results so far, and thinks that it is probable that Yuan Shi Kai might be the president of the new republic. He declares that he will resign when the Manchu government has been ousted, and peace completely restored. A barbarous thing is reported at Shanghai, January 14, of two imperialists going into a French hospital and murdering a prominent rebel, as he was lying in bed sick. Both of them escaped. This shows the desperate straits, as well as the disposition of the entire Manchu dynasty. It is to be hoped that peace will speedily be restored, and with peace order throughout the entire empire, under the new régime.