

Question Corner

"IF YE WILL INQUIRE, INQUIRE YE."

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 The name and address *must* accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3692 — Every Eye Shall See Him

Please explain Rev. 1:7—"Every eye shall see Him, and they also which pierced Him." Rev. 20:6 pronounces a blessing on those who have part in the first resurrection. Surely those who pierced Jesus will not receive that blessing. What will become of them, and where will they be during the thousand years? If they are slain by the brightness of Christ's coming, there will surely be three resurrections, which I can not understand. Please explain. I. A. W.

There are but two **general** resurrections. The **special** resurrections which may take place are exceptions, and do not change in any way the great **general** resurrections. For instance, Moses was raised from the dead, and Lazarus. Many were raised from the dead when our Lord was raised, but this does not invalidate nor affect the great general resurrections of the righteous and of the wicked. Those who pierced Him, who will see Him come, are evidently some special ones who will be raised from the dead and will see our Lord appear, but will die in the brightness of His presence—simply a physical death, and not a punishment. These will be raised again at the end of the thousand years. This special resurrection seems to be hinted at by Dan. 12:2: "Many of them that sleep in the dust of the earth shall awake, **some** to everlasting life, and **some** to shame and everlasting contempt," but not all.

3693 — Parable of the Covenants, Gal. 4:21-28

Please give an exposition of Gal. 4: 21-28. H.

This scripture is an illustration of the two covenants: Hagar the type of one, Sarah the other; the child of Hagar the type of those who are brought into the nominal fold of Christ through human scheming, the child of Sarah a type of those who are brought in solely through the promise and power of the Lord Jesus Christ. Hagar bore children to bondage, for she was a bondmaid. So all those who are endeavoring to save themselves by any scheme of man are in bondage. They never can break their bondage themselves; and all they can save, or convert, to such a system are also children of bondage. On the other hand, Sarah was a freewoman, and her children were free, and she therefore represents God's order; and all those who are saved through the Lord Jesus Christ by faith are the children of Sarah and the children of Abraham, children of freedom. The two things are represented by earthly Jerusalem and heavenly Jerusalem. The Jerusalem of the earth is in bondage with her children, and was then. She rejected God and followed her own way. The Jerusalem which is above is free. She was created and exists by the promise of God. She is therefore called the mother of the children of faith. Isa. 54:1 is quoted to prove this. The apostle concludes, therefore, that those who believe are just as Isaac was, children of promise. And then, too, as Ishmael persecuted Isaac, so those who are the children of bondage persecute those who are free in Christ Jesus. Those who follow the schemes of men will use the schemes of men to suppress what they think to be error, but in the glorious outcome God will save His children. It is better to be the children of freedom in Christ, than in bondage here, than to be the children of sin-bondage, tho they may for a while seem to be in power.

3694 — Under the Law

Why is it that the mass of Christians have made a mistake, and keep Sunday, if we are still "under the law"? Are they mistaken when they say they are no longer "under the law," because Christ fulfilled the law, and we are now "under grace"? W. L. H.

The expression "under the law" is greatly misunderstood. It is generally used as meaning under obligation to keep the law. It is used in that sense once in the Scripture—Rom. 3:19. Elsewhere "under the law" means under the condemnation of the law. He who sins is under the condemnation of the law. That is, he is **under** the law; the law is above him, suspends over him the sword of condemnation. The man who is justified by the Lord Jesus Christ has placed upon him the righteousness which Jesus Christ wrought out, and that righteousness included Sabbath-keeping. That does not place men "under the law." It takes men out from "under the law," and writes in the heart the very law that Christ Himself kept, so that the law is within the man, and not outside. The law outside condemns; the law within in Christ Jesus justifies.

The reason why the "mistake" has been made is very clear, if we will study the Sabbath question in the light of prophecy. We are told in Dan. 7:25, and elsewhere, of that power that should arise that should "think to change the times and the law," and that these would be given into the hand of that apostate power until the last days should come, and when that time comes there would be a reform regarding all these things. See Isa. 58:1, 13; Rev. 12:17; 14:6-14. We would like to have our questioner read the three following pamphlets and tracts: "The Lord's Day the Test of the Ages," giving an account of the Sabbath from the beginning to the present time. Price 10c. "Who Changed the Sabbath?" Price 2c. "Under the Law, or 'Under Grace'?" Price 2c.

3695 — Dying and Not Dying

Please explain Gen. 2:17 and 3:17, in thus changing His word. L. H.

The first text reads, "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." 3:17 reads, "And unto Adam He said, Because thou hast harkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life."

Our correspondent has not given us the full record, in the carrying out of the sentence. The first is God's sentence in brief. Man possessed not only physical life, the life of the body, the life of the flesh that all animals possess, but he also possessed the life of the spirit, the life which came from God in harmony with God's law, the higher life, which animals did not possess. In the very day man ate of the tree, he should surely lose that; and losing that, he would surely die. Death began—even physical death—at that very moment that man transgressed. This instruction was given before man sinned. In Genesis 3 we have the instruction after he sinned, the pronouncing of that sentence. That sentence involved the curse of the earth, that sorrow which came upon man, the thorns and thistles which the earth should bear, the labor which would come upon the human family; but the ultimate of the sentence is mentioned in verse 19: "Dust thou art, and unto dust shalt thou return." Man should die. That is all that is implied, it seems to us, in the fulness of God's word; there was no changing of it. Man lost spiritual life, which he held by faith and obedience, the very moment that he ate of that tree, and that made him a dying man physically, and the fulness of that act would be terminated when man should return to the dust.

3696 — The 144,000

I have been studying the thought that there will be only 144,000 living righteous people at the time the Lord comes. What about the children that will be born into the world? There will be thousands and thousands of children under the age of responsibility. What will become of them? Will they be saved, or lost, or numbered with the 144,000 living? Or is there anything to show that there will not be any children under the age of understanding, or responsibility, before the Lord comes?

A. C. M.

We do not know that there is any scripture which tells us that there will be just 144,000 saved when the Lord comes. We are taught, it seems to us, quite clearly, in Revelation 14 and Revelation 7, that there will be a special class of 144,000. The Bible way of numbering is numbering the men that are of strong age. When the children of Israel entered the land of Canaan, a type of the heavenly Canaan, they were numbered from twenty years old and upwards. When our Lord fed the 5,000 and the 4,000, it said there were about 5,000 men, besides women and children, and 4,000 besides women and children. In the early church we are told that the number of men was about 5,000 (Acts 4:4), and yet we know there were many women, and doubtless children, who were with these believers. So it may be in the case of the 144,000. It may not include the women and children, and yet they would be numbered among the saved, equally well with the 144,000.

This special company which are numbered are of a special character—those who have borne great trials, and met them in the name of the Lord Jesus Christ.

Regarding the salvation of children in general, this we know, that those who died from Adam's

sin will be raised from the dead through the grace of our Lord. If they have no sins of their own, they certainly have right to the salvation which He offers. The Lord does not reveal to us just what His will is concerning the irresponsible ones. The Bible is addressed to responsible men and women, and we can leave the irresponsibles with Him, knowing that what the Master does He will do well.

3697 — Drinking Coffee

Please give your opinion: is it wrong to drink coffee? E.

We suppose that our correspondent means the regular sale coffee, like Brazil or Java. Coffee contains a poison called caffeine. This acts the same as does the active poison in tea. Taken in large doses it is a powerful drug, and the bad results that come from heavy coffee or tea drinking are caused by the constant partaking of this drug. Why, then, should we use it? We question whether any one has ever been benefited by its use, whether any one can point out the superior health of a coffee drinker, as a coffee drinker. We know there are thousands and thousands who have been injured by drinking coffee, and have been ordered by doctors to abstain from it, and many thousands will witness to the benefit of utterly breaking away from the habit. It would seem as if it were wrong, first, because it is entirely useless; secondly, because of the harm that it does and the active poison which it contains; thirdly, it is money expended for nothing, and worse than nothing, which might be used for a far better purpose. Break away utterly, and if some warm drink is used, take some harmless preparation, such as cereal coffee, or crust coffee, or corn coffee, or what may be better still in many cases, simply hot water. Years ago, when a young man teaching school, the writer sat at a table with a Methodist minister—a clear-headed, entertaining gentleman, who told of his experience, when he was a boy, of drinking tea, and getting into his mother's tea-canister, of the longings that he had for coffee, and how, when he saw that such things as those were harming him, he stopped there and then. The advice seemed to be good, the counsel wise, and the writer concluded that there was no better place for him to stop the drinking of coffee and tea than right there and then, and he has never regretted it.

If P. B., who wrote us under date of February 5, will give his address, we will reply by letter. We do not reply to anything in the "Question Corner" even unless we have the address, not for publication, but as evidence of good faith. This is an invariable rule.



Schedule for Week Ending March 30, 1912

	March 24	Joshua
Sunday	" 24	3, 4
Monday	" 25	5, 6
Tuesday	" 26	7
Wednesday	" 27	8
Thursday	" 28	9; 10:1-27
Friday	" 29	23, 24
Sabbath	" 30	Psalm 106

We cover the remainder of the book of Joshua this week, with the exception of a part of chapter 10 to chapter 22 inclusive. These will not be of general interest, and many of the events can not be understood, concerning the division of the land, as there are no data to trace the boundary lines. This can be done only in a general way, and the division of the land is not of particular interest now. It shows this,—that God was true then, in the giving of the inheritance to the tribes, and that He is just the same God to-day, and will remember to fulfil His promises and carry out His purposes as He did then. Joshua could say, at the close of his eventful life, that "there failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass." After reading this record of the bringing of the children of Israel into the promised land, we can read with greater interest the 106th Psalm at the close of the week, and of the wonderful mercy which He showed, too—mercy in all their backsliding and departure from Him, and how He forgave them when they returned to Him with all their heart.

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
Volume 39, No. 12

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Gethsemane

By Mrs. E. G. White

HEN cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith He unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with Me. And He went a little farther, and fell on His face, and prayed, saying, O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt." It was here that the mysterious cup trembled in Christ's hand. Here the destiny of a lost world hung in the balance. Should He refuse to stand as man's surety? Satan encircled His humanity with a horror of great darkness, tempting Him to think that God had forsaken Him.

In this hour of trial Christ's human nature longed for sympathy. In the supreme agony of His soul, He came to His disciples with a yearning desire to hear some words of relief from those whom He had oft blessed and comforted and shielded in sorrow and distress, for the law of kindness was ever on His lips. The One who had always had words of comfort for them was now suffering superhuman agony, and He craved sympathy; He longed to know that they were praying for Him and for themselves. How dark seemed the malignity of sin! No earthly potentate can show himself more keenly observant of his subjects than was Jesus. He was jealous for His law as no earthly king can be, for He was the King eternal, invisible, immortal. If He could only know that His disciples understood and appreciated the terrible temptation to let the human race bear the consequences of its own guilt, while He stood innocent before God, He would be strengthened.

"And He cometh unto the disciples, and findeth them asleep." Had He found them praying, He would have been relieved. Had they been seeking refuge in God, that satanic agencies might not prevail over them, He would have been comforted by their steadfast faith. But, unheeding the re-

peated warning, "Watch and pray," they had fallen asleep. They knew not the necessity of watchfulness and earnest prayer in order to withstand the temptations of Satan.

Could Ye Not Watch?

As one surprised, Christ addressed them, saying, "What, could ye not watch with Me one hour?" They roused themselves, and looked sorrowfully at their Lord. "Watch and pray," He said, "that ye enter not into temptation." Then the divine Sufferer excused the disciples, saying, "The spirit indeed is willing, but the flesh is weak."



"Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder"

Christ went away the second time, and prayed earnestly, "O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done." Again darkness pressed upon His soul with almost unbearable agony, and again He felt a longing for companionship, for some words which would bring relief, and break the spell of darkness that well-nigh overpowered Him. "And He came and found them asleep again: for their eyes were heavy;" "neither wist they what to answer Him." They saw His face marked with the bloody sweat of agony, and they were filled with sorrow; for "His visage was so marred more than any man."

Again Christ went away, and prayed that if it were possible, this cup might pass from Him. His soul was filled with an overpowering fear of separation from God in consequence of sin. Satan told Him that if He became the substitute and surety for a sinful world, He would nevermore be one with God, but would be under his control.

Shall the Sacrifice Be Made?

Three times the prayer ascended to God, "O My Father, if it be possible, let this cup pass from Me," always followed by the words, "Not My will, but Thine, be done." Shall the cup pass from the Suffering One? Shall the sacrifice of Christ, ordained before the foundation of the world, and symbolized in every sacrifice offered since Adam's transgression, be given up? Shall the glorious purpose of God the Father, and Jesus Christ His Son, entered upon to save a perishing world, be of no account? Shall that which angels eagerly desired to look into and understand, that which had been the burden of prophecy, that which lay at the foundation of types and shadows, fail after all, leaving Satan and his apostate forces and confederacy of evil to come off triumphant?

O, how much Christ had already suffered as the Son of Man, in order to redeem and save men! How much He had borne as their substitute! Now the time had come when all the types and symbols pointing to His suffering and death were to be fulfilled. Shall He fail, and come short in His work of redemption? Shall the prince of darkness triumph? Shall his proud boast become truth? Shall the prey be left helpless in the hands of the mighty? Or shall the captives be delivered, Satan overcome, and it be demonstrated that obedience to the law is possible, for all have been made more than conquerors through Christ?

The Universe a Spectator

It was the will of God that none should perish, but that all should have eternal life through faith in the sacrifice of Christ. Him God the Father sealed to become man's Restorer. The worlds unfallen and the heavenly angels watched with intense interest as the conflict drew to its close. Satan and his confederacy of evil, the legions of apostasy, watched intently this great crisis in the work of redemption. The powers of good and evil waited to see what answer would come to Christ's thrice repeated prayer. In this awful crisis, when everything was at stake, when the mysterious cup trembled in the hand of the Sufferer, the heavens opened, a light shone forth amid the stormy darkness of the crisis hour, and an angel who stands in the presence of God, occupying the position from which Satan

fell, came to the side of Christ. What message did he bring? Had he come to tell Christ that the price to be paid was too great, that it would cost too much to save the world, and that man must be left to his doom, to be destroyed by the wrath of an offended God? Did he tell Him that He need not drink the bitter cup, that He need not bear the guilt of man?

The Assurance of His Father's Love

The angel did not come to take the cup from Christ's hand, but to strengthen Him to drink it, with the assurance of the Father's love. He came to give power to the divine-human Suppliant. He pointed Him to the open heavens, telling Him of the souls that would be saved as the result of His sufferings. He assured Him that His Father is greater and more powerful than Satan, that His death would result in the utter discomfiture of Satan, and that the kingdom of this world would be given to the saints of the Most High. He told Him that He would see of the travail of His soul, and be satisfied, for He would see a multitude of the redeemed, saved, eternally saved.

Christ's agony did not cease, but His depression and discouragement left Him. He still carried the load of guilt, and He fulfilled the demands of the divine law, and glorified the Father by drinking the bitter cup.

"Then cometh He to His disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners." The storm of the hellish host had in no wise abated, but He who was its subject was strengthened to meet its fury. He came forth calm and serene. He had borne that which no human being can ever bear; for He had tasted the sufferings of death for every man. "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, traveling in the greatness of His strength? I that speak in righteousness, mighty to save. Wherefore art Thou red in Thine apparel, and Thy garments like him that treadeth in the wine fat? I have trodden the wine-press alone; and of the people there was none with Me."

The Temptation of Christians

As Satan tempted Christ, so he will tempt Christ's followers. The Son of Man was betrayed into the hands of sinners. Many, for Christ's sake, will undergo a similar experience. Priests and rulers will instigate men to testify falsely against them. Christ has told us of the persecution that will come upon those that love and fear God, through men who are working in copartnership with Satan. Under the teaching of the Holy Spirit, God's people will learn more of the terrible character of sin as they feel the cruelty of those who are controlled by it. But all the cruelty manifested toward them is charged against the doers as done to Christ, who has redeemed human souls with His own blood, and has called them by His name.

The Same Strength for Us

The strength given to Christ in the hour of bodily suffering and mental anguish in the Garden of Gethsemane, has been and will be given to those who suffer for His dear name's sake. The same grace given to Jesus, the same comfort, the more than mortal steadfastness, will be given to every believing child of God who is brought into per-

plexity and suffering, and threatened with imprisonment and death, by Satan's agents. Never has a soul that trusts in Christ been left to perish. The rack, the stake, the many inventions of cruelty, may kill the body, but they can not touch the life that is hid with Christ in God.

"Nation shall rise against nation," said Christ, "and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and

into prisons, being brought before kings and rulers for My name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for My name's sake. But there shall not an hair of your head perish." "In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

The Promises to Abraham

By Eugene W. Farnsworth

IV—The Earth Renewed



HE Scriptures teach that God promised Abraham and his seed the earth for an "everlasting possession." This fact illuminates many Scripture texts:

Blessed are the meek: for they shall inherit the earth. Matt. 5: 5.

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. Ex. 20: 12.

Thy kingdom come. Thy will be done in earth, as it is in heaven. Matt. 6:10.

Summoned from a Sycamore

By Delwin Rees Buckner

Because his body was so bowed and bent,
Not Zacchaeus nor other was to blame;
He simply bore about the fragile frame
An all-wise Lord had leniently lent
Until that fatal moment when He meant
To crumble it to dust again, the same
As when it slumbered without shape or
name
In Eden's lovely vale of violet scent.
Yet fortunate for him he was so small
Of stature, else he had not bent the
boughs
Of that lone, leaning sycamore to see
The Saviour, nor had heard His urgent call
To hasten down, for that day at his
house
He needs must share his hospitality.

Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner. Prov. 11: 31.

For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it. Prov. 2:21, 22.

A multitude of other scriptures proclaim the same truth.

But the world is now under the curse. At the time sin entered, we read, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." When the first martyr's blood was shed, God said to the murderer, "And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand." When the flood of waters was dried from the earth, God declared, "I will not again curse the ground any more for man's sake."

Groaning Under the Curse

Under its heavy load of transgression, we are told, "The whole creation groaneth and travaleth in pain together until now." "The creation itself also shall be delivered from the bondage of corruption into the

liberty of the glory of the children of God." Rom. 8: 22, 21, A.R.V.

There is a glorious future awaiting this earth. God has promised, "There shall be no more curse." Rev. 22: 3. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." Gal. 3: 13. Christ was made a curse Himself, that He might lift the curse of God from the whole creation.

Peter, speaking of Christ and His mission, said, "Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3: 21. There is, then, to be a restitution, a regeneration of the earth, as well as a regeneration of men. The Saviour said, "Ye which have followed Me, in the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19: 28. "Behold, I make all things new." Rev. 21: 5.

The Earth to Be Renewed

The earth is to be renewed and brought back to its original condition. When it came from the hand of God He pronounced it "very good." By and by it will be brought back to that state again. Peter tells us how this will be accomplished: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" 2 Peter 3: 10-12. The fires of the great day will "dissolve," "melt" this old earth, all marred and scarred by sin. That fire will "destroy the works of the devil." 1 John 3: 8. It will "burn up the chaff with unquenchable fire." Matt. 3: 12. That is the day when "all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch." Mal. 4: 1.

But when this raging fire has done its awful work, the earth melted and purged from every stain of sin will come forth a new earth, a renewed earth. Peter, after describing the fire and its results, continues,

"Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

Paradise Restored

This new earth is Paradise restored. In it the righteous will ever dwell. Of this beautiful home prophets have written and poets have sung. Isaiah, in his rapturous song, thus describes it:

For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in My people; and the voice of weeping shall be no more heard in her, nor the voice of crying. Isa. 65: 17-19.

All Nature Brought into Harmony

Wonderful changes will be seen. All nature will be in harmony. The fierceness and ferocity seen among animals will vanish.

The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all My holy mountain, saith the Lord. Isa. 65:25.

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the

bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. . . . For the earth shall be full of the knowledge of the Lord, as the waters cover the sea. Isa. 11:6-9.

And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away. Isa. 35:10.

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord. Isa. 66: 22, 23.

This is the reward Christ promised when He said, "Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 34.

And thus all God's saved children, all the seed of Abraham, all the wandering, exiled pilgrims, those sojourners, will at last reach their own country and home. What a gathering that will be!

The capital city of the new earth will form an interesting study to conclude this series of articles.

What plainer testimony could be brought? And there are numerous other undisputed Catholic authorities that claim the Church of Rome has changed the Sabbath from the seventh to the first day of the week. The prophecy calls for a power that would attempt to change the law of God, and the Papacy claims she has done it. Can any rational man doubt the evidence?

What other power has ever so "stood up against the Prince of Princes" as to defy His power even to the extent of changing His law?

What power alone has the right to change the laws of man? — Evidently the same power that made them. But if the law of the land is changed by any other power save the power which made that law, what is proved thereby? — That the power which was able to change it is greater than the power which made it. And therefore, if the Church of Rome presumes to alter the law of God, what does she assume by that act? — She seeks to exalt her power and her claims above the throne of the Eternal!

In view of these facts, what are we to do? What are you going to do in future, reader? Can you longer plead ignorance of the facts in the case? Can you truthfully declare that you knew them not? Can you stand, in the fast hastening judgment-day, by the side of that holy law by which we are to be judged, and plead "not guilty," if you go recklessly on, week after week, defying the law of the Almighty, and bowing the knee to the mandates of Rome?

"To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey."

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What Christ Wants

IS THERE nothing that Christ, as your friend, your Lord, your Saviour, wants you to do that you are leaving undone to-day? Do you doubt one instant that it is His will that you should honor and help and bless all the men about you who are His brethren? And are you doing anything like that? Do you doubt one instant that His will is that you should make life serious and lofty? Do you doubt one instant that He wants you to be pure in deed and word and thought? And are you pure? Do you doubt one instant that His command is for you openly to own Him and declare that you are His servant, before the world? And have you done it? These are questions which make the whole matter clear. No, not in quiet lanes nor in bright temple courts, as once He spake, and not from blazing heavens, as men sometimes seem to expect — not so does Christ speak to us.

And yet He speaks. I know what He — there in all His glory, He here in my heart — wants me to do to-day, and I know that I am not mistaken in my knowledge. It is no guess of mine. It is His voice that tells me. — Phillips Brooks.

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"God commands us to keep the Sabbath; popular custom commands us to trample on it.

"God sanctified the Sabbath; and Christ, the Saviour of men, kept it.

"Pagan philosophy and Roman Catholic tradition have pushed God's sanctified day aside, and exalted a human holiday in its place."

What Shall We Do with the Fourth Commandment?

By Mrs. L. D. Avery-Stuttle

V—The Change of the Sabbath

 OOLLOWING the article of last week, the question comes, Who, then, dared presume to make the change of the Sabbath, or attempt to make it — for the Sabbath never has been and never can be changed in reality? Who? I repeat with emphasis, *The Church of Rome*.

Methinks I see a shudder of apprehension and dread pass over many honest souls who help to fill the Protestant churches of the land — those churches that have declined to swear allegiance to the apostate power, and who are supposed to take the Bible and the Bible alone as their guide.

Church of Rome! At mere mention of that name the heart grows sick as memory turns the page of history, where are recounted by the faithful historian the awful deeds committed by the fourth beast of the wonderful vision of Daniel 7, — aptly called the "nondescript."

Read the prophet's words; they are wonderful: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time."

The Church of Rome answers every specification of the prophecy. What power has so worn out the saints of the Lord? Let the blood of a million martyrs make answer. Persecuted, hunted, and hated; driven from cave to den and from forest to mountain; brought before magistrates and inquisitors; banished to dreary cells and tortured in the dark chambers of the bloody Inquisition, until the long period specified by the prophecy had run its dreary length, the church of the Most High tasted the cup of misery

pressed to her trembling lips by the Church of Rome.

But not only shall the saints be given into his hand, but he shall "think to change times and laws." Again the specifications of the prophecy are perfectly met. Have "the times" been changed? — Virtually the whole civilized world follows the "Roman time" in reckoning the day from midnight to midnight, instead of "the evening and the morning" of creation — or from sunset to sunset.

Has God's holy law been changed? — Yes; this "horn" having "eyes, and a mouth that spake very great things," has thought "to change the times and the law" of the Eternal. The fourth command has been the especial target of the enemy, because it contains the *SEAL of the living God* — the mark of His authority as Creator of all things.

Does the Church of Rome acknowledge these facts? — She *glories* in them. She boasts of her authority, and tauntingly laughs at the whole Protestant world for bowing to her mandates.

I quote from "The Catholic Christian Instructed," pages 252, 253:

Question: What warrant have you for keeping the Sunday preferable to the ancient Sabbath, which was Saturday?

Answer: We have for it the authority of the Catholic Church and apostolic tradition.

Question: Does the Scripture anywhere command the Sunday to be kept for the Sabbath?

Answer: . . . The Scripture does not in particular mention this change of the Sabbath; . . . and therefore those who pretend to be so religious observers of the Sunday, whilst they take no notice of other festivals ordained by the same church authority, show that they act by humor and not by reason and religion; since Sunday and holidays all stand upon the same foundation; viz., the ordinance of the church.

Studies in Daniel

A Vision of Empires—5

The Empire of the Spiritual, Continued; the Application of the Prophetic Delineations

 In our last study we learned that the "daily," or "continual," or "perpetual," which was taken from the "Prince of the host," implies all that Christ would be to His people, and the response of that appeal to Him in life union and consecrated, continual service. Christ is our Creator, our King, our Sacrifice, our Priest, our Mediator, our Life, our Potency, our Director, our Friend, our All in all; and our only true response to that is to yield to Him full-hearted, continual service and worship. The scriptures used in our last lesson study, clearly declare the life union between our Lord and His child, the blessings He bestows in response to prayer, and their response in a life of fruitful obedience to His Word. His church are those believers in the aggregate joined together in Him. **HE IS THE HEAD**, and He designed that no person shall come between Him and a single soul purchased by His redeeming love. Men may point souls to Him, they may bring them to Him; but no priest, nor **MINISTER**, nor council, nor pope, nor **PREACHER**, may come between the soul and God. Says our Lord, in infinite tenderness, "**COME UNTO ME . . . I will give you rest.**" "**He is the HEAD OF THE BODY**, the church." "**For IN HIM DWELLETH ALL THE FULNESS OF THE GODHEAD** bodily, and **IN HIM YE ARE MADE FULL.**" Col. 1: 18; 2: 9, 10.

And He has left in the church His Holy Spirit, with all the varied gifts of the Spirit, to guide His church to the perfect day. From these considerations it must be evident that the little-horn power must strike directly against the headship of Christ and His church, and that the perversions of all other great and important relationships would follow in logical sequence. And this has been done. Apostasy has put in the place of our blessed Lord a mere man, exalted to be "the vicegerent of the Son of God." She has placed between the soul and Him who died for it, great cordons of saints and prelates and priests, whose favor must be propitiated and purchased, whose wishes must be met before the soul has access to Christ; and then the access must come through the creature channel. Even so the prophecy declared: "It magnified itself, even to the Prince of the host"—"the Head of the church." "He shall also stand up against the Prince of Princes." Dan. 8: 11, 25. "He shall exalt himself, and magnify himself above every god." Dan. 11: 36. This is the very core and heart of the Papacy, the headship. It is the dogma upon which all others hang. So we read in the "Faith of Our Fathers," by James Cardinal Gibbons, archbishop of Baltimore, 63d edition, 1905, in his chapter 11, on the "Infallibility of the Popes," that "the pope as successor of St. Peter, prince of the apostles by virtue of the promises of Jesus Christ, is preserved from error of judgment when he promulgates to the church a decision on faith and morals." "In a word, the sovereign pontiff is to the church, tho in a more eminent degree, what the chief justice is to the United States." "Peter was appointed by our Lord the universal shepherd of His flock, of the sheep and of the lambs; that is, shepherd of the bishops and of the priests as well as of the people." Then he quotes from the "Second General Council of Lyons," 1274, as follows:

The Holy Roman Church possesses full primacy and principality over the universal Catholic Church, which primacy, with the plenitude of power, she truly and humbly acknowledges to have been received from our Lord Himself, in the person of blessed Peter, prince or head of the apostles, whose

successor the Roman pontiff is; and as the Roman See above all others is bound to defend the truth of faith, so also, if any questions on faith arise, they ought to be defined by her judgment.

And from the Council of Florence, in 1439:

We define that the Roman pontiff is the successor of the blessed Peter, prince of the apostles and the true vicar of Christ, the head of the whole church, the father and doctor of all Christians, and we declare that to him, in the person of blessed Peter, was given, by Jesus Christ our Saviour, full power to feed, rule, and govern the universal church.

On the next page he is called the "father" and "doctor" of all Christians, the "chief pilot of the church."

Then he states that "the church, like civil powers, must have a permanent, stationary, **SUPREME TRIBUNAL**," and asks what constitutes this. "Is it the bishops, or the general council? Is it composed of bishops scattered throughout the world? — By no means." And then says, "**THE POPE**, then, as head of the Catholic Church, **CONSTITUTES** with just reason this **SUPREME TRIBUNAL**."

Here is the testimony of another Catholic, taken from Cardinal John Henry Newman's essay entitled "The Protestant Idea of Anti-christ:"

We observe then that the essence of the doctrine that there is "one only catholic and apostolic church" lies in this;—that there is on earth a representative of our absent Lord, or a something divinely interposed between the soul and God, or a visible body with invisible privileges. All its subordinate characteristics flow from this description. Does it impose a creed, or impose rites and ceremonies, or change ordinances, or remit and retain sins, or rebuke and punish, or accept offerings, or send out ministers, or invest its ministers with authority, or accept of reverence or devotion in their persons? — all this is because it is Christ's visible presence. It stands for Christ.

Can it convey the power of the Spirit? does grace attend its acts? can it touch, or bathe, or seal, or lay on hands? can it use material things for spiritual purposes? are its temples holy? — all this comes of its being (so far) what Christ was on earth.

Is it a ruler, prophet, priest, intercessor, teacher? — it has titles such as these in its measure, as being the representative and instrument of the Almighty Lord who is unseen. Does it claim a palace and a throne, an altar and a doctor's chair, the gold, frankincense and myrrh of the rich and wise, an universal empire and a never-ending succession? — all this is so, because it is what Christ is. All the offices, names, honors, powers which it claims depend upon the determination of the simple question — Has Christ, or has He not, left a representative behind Him? . . . It comes forward instead of Christ and for Him; it speaks for Him, it develops His words; it suspends His appointments, it grants dispensations in matters of positive duty; it professes to minister grace, it absolves from sin; — and all this of its own authority. Is it not forthwith, according to the very force of the word, "antichrist"? He who speaks for Christ must either be His true ambassador or antichrist; and nothing but antichrist can he be, if appointed ambassador there is none. Let his acts be the same in both cases, according as he has authority or not, so is he most holy or most guilty. It is not the acts that make the difference, it is the authority for those acts. The very same acts are Christ's acts or antichrist's, according to the doer: they are Christ's, if Christ does them; they are antichrist's, if Christ does them not. There is no medium between a vice-Christ and antichrist.— "Essays Critical and Historical," London and New York, 1890, Longmans, Green, and Co.

Certainly one could not ask for anything stronger than this, that the claim of the Papacy is that the pope stands in the place of

Christ, vicar of Christ. Evidence on this might be multiplied, but this is sufficient. We know that this doctrine rests upon her self-assumed doctrine, or teaching, and that is, that the Roman Church itself is the infallible interpreter of Scripture. We have not time to develop that thought, but we would like to throw out the following suggestions:

The prophecies of God's Word make some tremendous charges against some criminal who has dared to tamper with the words of the Most High, with the law of the Most High, with the simple plan of salvation as presented through our Lord Jesus Christ. These charges are repeated by divine prophecy over and over again, in Daniel, in the words of Paul, in the Apocalypse. Unequivocally, without question, they are met in Rome, in the Roman Catholic Church. Every specification is met in the Roman Catholic Church. She, to escape this, declares that she has power to interpret the Scriptures; and that instead of these Scriptures' meaning just what they do, on the very face of them, so clearly that any one can see them, they mean the very opposite of this.

God's law of witness is a twofold witness. This great fact can not be emphasized too strongly. All His Word comes to us resting on that basis. These witnesses are not collusive, there is no agreement between them as to how they shall testify. God has so fixed the witness of His Word in prophecy, in history, in morals, that there can be no question as to the divine, twofold witness. In prophecy He has told us, hundreds of years before the event was to take place, just what would come. He has written it specifically, particularly, strongly, repeatedly, emphatically. Centuries roll on, the prophecy still stands; but in God's own time the events occur, and the Word of God is written again in those events. Fact answers to prediction. Prophecy is fulfilled. This was pre-eminently true in the life of our Lord; it is emphatically true in that system which has assumed to take the place of our Lord.

This is also true in the realm of morals. God has given us as the very summary of morality His holy law of Ten Commandments. There it stands. Men may deny it, men may declare that it is invalid, annulled, done away, repealed; but it still stands with the authority of the eternal God behind it. It stands in words as a transcript of holy character; and then God demonstrated the kind of character that law would produce if obeyed in every respect, in the life of His Son, our Lord Jesus Christ; and He comes to every soul that will yield to that law, and writes that same law in the hearts of His children, to demonstrate to them that the law written on tables of stone is the eternal, moral truth of God. That Son argued no changes in that law to conform to a perverted life or age. He granted no dispensation of indulgences. He honored the Word in exactness of letter and fulness of Spirit.

The Papacy must meet this test of the Word in the judgment of God. The charges lie against her. She has demonstrated their truthfulness in her own life and entire career. What would we think of a criminal called before the bar that should say: "I am the interpreter of the law. I am above the law. I am the one who is to say as to how that law should be applied. I can make no mistake in regard to this. I can change, set aside, add to, or utterly pervert the words of the law. I have been given authority to do that!" In all civil procedure such claims on the part of a criminal would be set aside, unworthy of consideration.

The Lord Jesus Christ is on trial before this world, and He has been willing to let Himself

be on trial. The great, wicked world has denied God's love and God's goodness and God's purity and God's truth. How did Jesus meet that charge? He met it by living the very truth of God, and the very life of God, by fulfilling in His own life, in His doing, in His teaching, in all that He did, the very words of the Scripture, so that He could say that "the works which the Father hath given Me to accomplish, the very works that I do, bear witness of Me, that the Father hath sent Me." With that is the witness of the Word: "The Scriptures, . . . these are they which bear witness of Me." John 5:36, 39. The Word had said, "I have loved thee with an everlasting love;" and He said, in that transcendent life of His, "God so loved the world, that He gave His only-begotten Son."

Weighed by this test of the twofold witness, Christ in His mission stands. But by this test the Papacy is revealed as the one who has assumed the place of Christ without authority. Her parallel is found in the later doctors of the Jewish church itself, who claimed to be the successors of Abraham, and the children of Abraham, but did not do the works of Abraham, and were set aside of God. Yet the very priests that put our Lord to death, who ministered at the Jewish altars, were direct descendants of Levi, and of the household of Aaron; and the very tribe which held the city of Jerusalem was the tribe of Judah, concerning which God had spoken. But the tribe of Judah and the tribe of Levi were set aside for those who met in their lives the witness of the truth concerning Christ and His work. Says one:

When the bishop of Rome placed his chair, with all the prerogatives and dignities vested in it, upon this ground, he stood no longer upon a merely imperial foundation. Henceforth he held neither of Cæsar nor of Rome. He held immediately of heaven. What one emperor had given, another emperor might take away. . . . The pope . . . claimed to rest it upon a divine foundation. He claimed to be not merely the chief of bishops and the first of patriots, but the vicar of the most high God.—"History of Protestantism," volume 1, pages 9, 10.

On the assumption that the pope is Christ's vicar, is built the whole fabric of popery. On this point, according to Bellarmine, hangs the whole of Christianity; and one of the latest expounders of the Papacy re-echoes this sentiment. "Wanting the sovereign," says De Maistre, "Christianity wants its sole foundation." Anything farther that would go to annihilate that assumption would raze, as Bellarmine admits, the foundation of the whole system. The Papacy, then, has in its choice to be the superior of kings, or nothing. It has no middle path. "Aut Cæsar aut nullus." The pope is Christ's vicar, and so lord of the earth, and of all its empires, or his pretensions are unfounded, his religion a cheat, and himself an impostor.—"The Papacy," by Wylie, pages 153, 154.

The claim of supremacy was made quite early by the Roman bishops, but was not generally acknowledged. So far as we know, the first time that it was acknowledged in a council was in the year 503, the thirteenth year of the emperor Anastasius, and the fifth of Pope Symmachus. At that synod the Roman pontiff was declared "most holy." See "Baronius Annales," volume 6, pages 556, 557.

The reason of the utterance of this synod was that certain charges had been brought against Pope Symmachus by Laurentius. King Theodoric called a council to settle the matter. He did not believe that it was for him to meddle in things spiritual, that it was a matter which the church should settle, itself. An answer to these charges was drawn by Ennodius, and "Dictionary of Christian Biography," by Smith and Wace, under the heading of "Symmachus," says that the apology is "note-worthy as containing the earliest well-established expression of the view of the pope's entire immunity from all human judgment."

Again: "The causes of other men God may have willed to determine through men. The

bishop of this see He has without question reserved to His own judgment. . . . And again I say that by the voice of holy pontiffs the dignity of his see has been made venerable throughout the world, the causes of the faithful everywhere being submitted to him, while he is designated the 'HEAD OF THE WHOLE BODY.' In a subsequent synod of 218 bishops at Rome, this libellus of Ennodius was read and approved, having synodal authority given to it, and Symmachus ordered it to be inserted among the APOSTOLIC DECRETA.

Bower's "History of the Popes," volume 2, edition of 1750, pages 268, 269, says that the bishops "ordered it to be inserted among the acts of the council, and to be deemed of as much authority as the council itself, or any decree made by the council. The pope, not satisfied with that mark of honor, the greatest that had been yet bestowed on any work, commanded it, with the unanimous consent of the bishops, to be placed among the Decrees of the Apostolic See, and to be held by all as one of them."

Dowling, in his "History of Romanism," chapter 5, book 1, pages 50, 51, says:

It was on this occasion and in this apology, says Gieseler, that the assertion was first hazarded that the bishop of Rome was subject to no earthly tribunal. . . . In this apology for Symmachus, the servile flatterer Ennodius styles the object of his flattery, "judge in the place of God, and vicegerent of the Most High." This was the first time, so far as is known, that this blasphemous title was given to man, tho some centuries afterward it was commonly applied to the popes, thus fulfilling the prophetic words of Paul, "So that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:4.

Gieseler, volume 2, pages 124, 125, published by T. and T. Clark, Edinburgh, 1848, says:

After the Synodus Palmaris, called by Theodoric to examine the charges newly raised by the Laurentian party against Symmachus (503), had acquitted him without examination, in consequence of the circumstances, the apologist of this synod, Ennodius, bishop of Ticinum (511), first gave utterance to the assertion that "the bishop of Rome is subject to no earthly judge."

The "Encyclopædia Britannica," volume 19, page 492, under the general title of "Papedom," says:

The Palmyra Synod, as it was termed, convened in Rome during the pontificate of Symmachus, formally disavowed its own right to sit in judgment on his administrative acts. Ennodius, bishop of Pavia, declared that the Roman pontiff was to be judged by God alone, and was not amenable to any earthly potentate or tribunal. It is thus evident that the doctrine of papal infallibility, tho not yet formulated, was already virtually recognized. (See also "Historians' History of the World," volume 8, page 528.)

Recognition by Civil Powers in the West

This claim of the church within itself was helped mightily by the civil powers, in the West, by the conversion of Clovis, one of the Gothic princes. Arianism was flourishing, a mighty foe to the claims of the Papacy. Arian Ostrogoths ruled Rome, Arian Visigoths in Southern France, Arian Suevi in Spain. Their conversion seemed hopeless, their subjugation also, till the profession of Clovis. He had married a Christian princess, Clotilda. On the battle-field of Tolbiac, where he vanquished the Alemanni, he made a vow that if he were given the victory he would become Christian, and this he professed. When he ascended from the baptismal font he alone of all the new chiefs that governed the West had submitted to the baptismal rite. After this he espoused the cause of the Catholics against the Arians. The pope called him "the eldest son of the church," a title perpetuated in the kings of France. The battle of Poitiers was fought in 507, between Clovis and Alaric. Clovis was

victorious. In 508 the province of Aquitaine was annexed to France. Imperial titles were conferred upon Clovis by the emperor Anastasius. Clovis entered the church of St. Martin in Tours clothed in purple, and was saluted as "consul and Augustus." (See Ridpath's "History of the World," volume 4, pages 432-435.)

In the "Encyclopædia Britannica," volume 9, page 529, under the date of 507, they state that Clovis reduced the Visigoths under Alaric, and that he "stands out in history as the founder of a new world in France." "In him the church first made that connection with feudalism, which lowered her character, while it strengthened her power and influence."

Paris was made his official capital, in 508, according to volume 18, page 287, of the above work. Guizot's "France," volume 1, page 113, says: "The question between Catholic orthodoxy and Arianism, was at that time a vital question for Christianity in its entirety, and St. Athanasius was not wrong in attributing to it supreme importance." On pages 116, 117, of the same volume, Avitus, the bishop of Vienna, wrote to the Frankish king Clovis, and said: "Your faith is our victory. In choosing for you and yours, you have pronounced for all. Divine providence hath given you as ARBITER TO OUR AGE. Greece can boast of having a sovereign of our persuasion, but she is no longer alone in possession of this precious gift. The rest of the world doth share her light."

Pope Anastasius hastened to express his joy to Clovis. "The church, our common mother," he wrote, "rejoiceth to have born unto God so great a king. Continue, glorious and illustrious son, to cheer the heart of this tender mother. Be a column of iron to support her, and she in turn will give thee victory over all thine enemies."

Guizot tells us further, volume 1, chapter 7, page 119, "It appears that even the Britons of Armorica tendered to him [Clovis] at that time, through the interposition of Melarius, bishop of Rennes, if not their actual submission, at any rate their subordination and homage." On page 123 Guizot says:

It is but right to make the reader intimately acquainted with that great barbarian who, with all his vices and all his crimes, brought about, or rather began, two great empires which have already endured through fourteen centuries, and still endure, for he founded the French monarchy and Christian France.

The "Historians' History of the World," volume 7, page 466, says that Clovis "made his throne the center of union to by far the greater portion of the whole German race." And in volume 7, page 477, we read:

By his conversion he had led the way to the triumph of Catholicism. He had saved the Roman Church from the Scylla and Charybdis of heresy and of paganism, planted it on a rock in the very center of Europe, and fixed its doctrines and traditions in the hearts of the conquerors of the West.

In the Eastern Empire

So much for the establishment of the claim of the Papacy in Western Rome. It was first acknowledged by the church in council in 503. It really was established in Western Rome by the ascendancy of Clovis in 508. But it also received acknowledgment in the Eastern empire. At that time Justinian reigned, and in the year 533 made his famous decree that the bishop of Rome should be head over all the churches. The original is found in "Baronius Annales," tome 7, page 197, of the Antwerp edition, under the date of 533, seventh year of Justinian, and second of John the pope. The translation of that letter of Justinian we take from Croly's "Apocalypse," pages 134, 135, edition of 1838, London. His letter was couched in these terms:

Justinian pious, fortunate, renowned, triumphant,

emperor, consul, etc., to John the most holy archbishop of our city of Rome and patriarch.

Rendering honor to the apostolic chair, and to your holiness, as has been always and is our wish, and honoring your blessedness as a father, we have hastened to bring to the knowledge of your holiness all matters relating to the state of the churches, it having been at all times our great desire to preserve the unity of your apostolic chair, and the constitution of the holy churches of God, which has obtained hitherto, and still obtains.

Therefore we have made no delay in subjecting and uniting to your holiness all the priests of the whole East.

For this reason we have thought fit to bring to your notice the present matters of disturbance; tho they are manifest and unquestionable, and always firmly held and declared by the whole priesthood according to the doctrine of your apostolic chair. For we can not suffer that anything which relates to the state of the church, however manifest and unquestionable, should be moved without the knowledge of your holiness, who are the head of all the holy churches, for in all things, as we have already declared, we are anxious to increase the honor and authority of your apostolic chair.

Croly remarks, "The emperor's letter must have been sent before the 25th of March, 533. For in his letter of that date to Epiphanius he speaks of its having been already despatched, and repeats his decision that all affairs touching the church shall be referred to the pope, HEAD OF ALL BISHOPS, AND THE TRUE AND EFFECTIVE CORRECTOR OF HERETICS." This is found in the same volume of Baronius as noted above, page 199.

That this was not a mere matter of flattery from Justinian to the bishop of Rome is evident from the fact that in the division of Justinian's code termed "The Novellæ," in the preamble of the 9th, is the statement made, "As the elder Rome was the founder of the laws, so it is not to be questioned that in her is the supremacy of the pontificate." And in the 31st of the Novellæ, on "Ecclesiastical Titles and Privileges," chapter 2, the statement is made, "We therefore decree that the most holy pope of the elder Rome is THE FIRST OF ALL THE PRIESTHOOD, and that the most blessed archbishop of Constantinople, the new Rome, shall hold the second rank, after the apostolic chair of the elder Rome."

Charles E. Little, in his "Encyclopædia of Classified Dates," published by Funk and Wagnalls, says: "533, Constantinople. The Greek emperor first acknowledges the pope's supremacy." Thus in 503 the claim of the bishop of Rome was acknowledged by the council of the church, really established in the West by the ascendency of Clovis in 508, and acknowledged in the East by Justinian in 533. He shall stand up against the Prince of Princes, and shall take from Him the continual, declares the prophecy; and the prophecy meets its specific fulfilment in Rome.

More of these dates later on.

Specification Twelve

The place of His (the Prince's) sanctuary was cast down. This has been applied, and may have partial application, to the casting down of the center of worship at Jerusalem, under pagan Rome; but to our mind it has a far broader application than that. He who strikes against the authority of our Lord Himself, strikes also against the very place of His authority. By putting man in the place of Christ, He, the Master, has been set aside and trodden underfoot in His church and in the efficacy of His work. He who is all-sufficient is said to be inefficient. Consequently the multiplied additions and traditions to the Word of God. The temple in heaven where He serves as priest, is no longer the center to which the faithful are taught to look. Their mind and worship are directed to the earthly, and this thought is clearly expressed in Hebrews the 10th chapter and 29th verse. The inspired Word there tells us of those who were guilty

of sore punishment, "who hath trodden underfoot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace." Of course we know that literally the Son of God has not been trodden underfoot; He still reigns in heaven. But in the minds of the great mass of people He has been as literally set aside as if He were really trodden underfoot. The pure, simple righteousness by faith has been replaced by human works. The blood which is all-sufficient for the atonement of sin has been superseded by the doctrine of works of penance; and the place of our Lord's sanctuary, where He Himself ministers the virtue of His own precious blood, is set aside for a throne and a sanctuary and a temple of man. Rome has taken the place of the New Jerusalem on high, as the center of worship, as the pope has taken the place of Christ as the head of the church.

Specifications Thirteen and Fourteen

The host (that is, many of the people of God, the church of God) and the continual

lessness doth already work: only there is ONE THAT RESTRAINETH NOW, until he be taken out of the way." Verses 6, 7. There is only one thing that can prevent apostasy among God's people, only one thing which can restrain the development of the man of sin among God's children; there is only one thing that can hold in check the powers of apostasy, and that is the CONTINUAL CHERISHING OF CHRIST AND ALL HE WOULD BE TO HIS CHILDREN IN THEIR HEARTS, in their daily lives.

When the Jews yielded themselves to the perversions of the traditions of the fathers, when they transgressed God's law and the implicit directions which He had given them, they started on that course which inevitably brought them to the place where they could say, "We have no king but Cæsar," and they crucified the Son of God. And likewise when the Christian church yielded herself to transgression, she came to that place where she let go of the hand of her rightful spouse, Christ Jesus, and turned to the kingdoms of the world, united with them in spiritual fornication, and by the traditions of sacerdotalism and unholy union with the world, set up a rival to Christ. The great mass of the people were given over to the little-horn power through transgression, and the continual followed as a necessary consequence. In fact, the two were so bound together that it was utterly impossible to separate them, except in our thought.

And in this transgression, and in the perversion of truth which led to the transgression, has that mighty system destroyed many by peace and prosperity. It has ever tended toward the exaltation of the human, and where it has taught submission it has been the human to the human. But in human exaltation there is destruction; in humility to God there is help. It was not God's design that His church should bring war upon earth, but peace; and yet there were millions slain during the Dark Ages, simply and solely because the professed church of Christ had forgotten her divine Lord, the Prince of Peace, and had taken the arms of men. Not only were many destroyed in the erroneous doctrines spread abroad in the world, but through the teachings and attitude of that system many were led on to destructive warfare. Very much is made of the souls who have been put to death by the Papacy, or papal influence, as heretics, during the Dark Ages; but it is a serious question, after all, whether those who have trusted to human help for salvation instead of to the Lord Jesus Christ, and thus have followed a vain hope, do not greatly outnumber those who died for their faith. And the lot of the latter is preferable to that of the former.

Specification Fifteen

"It did its pleasure and prospered." And yet the prosperity of the Papacy is taken as an evidence of its sanction by the Lord. The prophecy declares that tho it cast down the truth to the ground and tho it stood up against the Prince of Princes, and tho it set aside His work, profaned His tabernacle, and those who dwelt therein, on high, still it would do its pleasure and prosper. How true it has been! Look at the long career of the apostasy during the Dark Ages, when kings bowed at the feet of the popes, when kingdoms and dominions were parceled out according to the will of the Papacy, when the lands of earth were divided, when heretics were prosecuted to the limit, and thousands upon thousands of those who felt in conscience bound to oppose that apostasy were adjudged to be heretics and slain.

Specification Sixteen

"It [the little-horn power] cast down the truth to the ground." And how true this has been! We need to mention but two or three self-evident propositions. One of the great truths of the Gospel is that we are justified

(what we have been treating under specification eleven) were given over to this apostate power, and that through transgression. The explanation of this has already been suggested. It is only by the transgression of God's children that a usurper can take the place of our Lord. Referring to this great apostasy, in 2 Thessalonians 2, the apostasy in which the man of sin would be developed "so that he siteth in the temple of God, setting himself forth as God," the apostle tells us that in his day there was something that restrained this manifestation. "And now ye know that which restraineth, to the end that he may be revealed in his own season. For the mystery of law-

by faith alone, that by faith alone is forgiveness of sins, by faith alone man is cleansed of all his iniquity, and stands just before God. In the place of this the apostasy has substituted salvation by works; and not only has it taught that works are sufficient to save, but that the good works of the church and of the holy men of the church are sufficient to pile up merit, works of supererogation above and beyond what God calls for, that the church may use as she will for the benefit of those who are wanting.

We have dwelt upon the great truth that Jesus Christ is the Head of every man, and consequently the head of the church, and that the Spirit is the Guide and the Interpreter of the Word of God in the various gifts which the Lord has placed in that church in harmony with His holy law; but these have been set aside, and man has been put in the place of God.

The Scriptures teach us to look forward to that time when Christ shall come again, when men righteous and wicked shall be raised from the dead and judged according to their works; but it has been taught, and is taught, that men go to their rewards or punishments direct at death, or to a middle place called "limbo," or "purgatory," where they are in a state of semi-suffering or happiness until the judgment-day,—a doctrine that utterly sets aside the preciousness of Christ's second coming.

The Scriptures plainly teach that there is one Mediator between God and man,—the Man Christ Jesus; but in His place the apostasy has placed many mediators, in the mother of our Lord, in saints and priests.

The great rule of moral conduct which God has given is summarily comprehended in the Decalogue, of which law our Lord tells us "it is easier for heaven and earth to pass away, than for one tittle of the law to fail," which is the test of all moral conduct; and yet Rome has changed the fourth commandment of this law, which declares that the seventh day is the Sabbath, and has substituted in its place the first day, for which there is no Scriptural authority, and this Rome herself boldly tells us. The apostasy would cast down the truth to the ground. How truly it has been fulfilled,—not only the truth in its theory, but the truth in the person of its devotees!

All the foregoing specifications have been met in the great system of the Papacy. We note one more in our next,—its blasting, blighting effect will be manifest concerning the continual for 2,300 prophetic days. We regret that the space at our disposal did not permit us to give clear, definite proofs from papal authority concerning some of the statements of these last specifications; but we are sure that those who are tolerably well-informed regarding these things will not dispute the statements which are made. What we all desire is the truth of God. Note how the witness of God concerning this power is fortified by the facts of history. In the prophecy itself and in its fulfilment is the demonstration of the truth of His Word.

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What Manner of Love

By G. W. White

Behold, what manner of love the Father hath bestowed upon us. 1 John 3:1.

BEHOLD" is distinctively a Bible word. It is used therein more than thirteen hundred times. When John announced Jesus as the Messiah, he cried, "Behold the Lamb of God." With Jesus standing in the presence of that jeering, blaspheming multitude on the day of His crucifixion, Pilate cried, "Behold the Man." The angel at the empty tomb addressed the women, saying, "Behold the place where they laid

Him." To His doubting disciples the risen Saviour exclaimed, "Behold My hands and My feet." And as the beloved John thought it all over, and there burst upon his soul a sense of the marvelous character of God's love for fallen man, he was led to cry out in astonishment, "Behold, what manner of love the Father hath bestowed upon us."

The Uncrowned Dead

By J. A. L. Derby

The uncrowned dead, the uncrowned dead,
In many lands they lie,
In alien isles, where duty led,
To dare, and fight, and die.

The heedless wind blows o'er the spot,
The vacant stars shine down;
Their name and country are forgot,
They won no fair renown.

Yet bravely there they toiled and wrought,
And fearlessly they died,
Still mastered by the nobler thought
They trusted them to guide.

With honors gained by toil and loss,
Men distant lands explore,
And lo, the bearer of the cross
Has reached the spot before.

No sordid motive drove him there,
But choice and purpose free,
His fellow men his only care,
Man's need his only plea.

He freely gave, as did his Lord,
The best he had to give,
No ruthless service of the sword,
But life, that men might live.

And some for sterner duty dear,
Where arms must clash in fight,
As best they knew, with conscience clear,
Have battled for the right;

As when of yore, by high command,
In justice without ruth,
The chosen host swept from the land
The enemies of truth;

Or when, as to the bondman's cry
Avenging Heaven gave ear,
And countless thousands marched to die
For what they held most dear.

Ah, yes, the uncrowned dead are there,
Tho' slab ne'er mark the sod;
Themselves for right they did not spare
And left all else with God.

They sleep in thousands there mayhap,
And none can tell a name;
Their mangled corpses filled the gap—
But others got the fame.

For praise of men they did not fight,
Nor cared to whom it fell,
But, loyal to their highest light,
Their part they acted well.

To them approval from within
Was more than earthly fame;
From God and self they sought to win
A conscience free from blame.

And so they lie, the uncrowned dead,
'Neath many alien skies,
Unknown, forgotten in their bed
Until the dead arise.

Forgot and crumbled into dust;
Yet are their deeds enrolled,
Beyond the reach of moth and rust,
In words of living gold.

Forgot; yet could eternal night
Such souls forever bind,
The universe must perish quite,
"And leave no wrack behind."

For if the innate purpose high
Nowhere may claim its own,
All nature is a cursed lie
Through every clime and zone;

And right, and truth, and moral worth,
Are lures by devils planned
To torture souls, for fiendish mirth,
With visions vain and grand.

Sleep, uncrowned dead, till God's designs
Proclaim thy royal birth,
When kings are known by other signs
Than mark the great of earth.

It was not the fact that God *loves* that drew this exclamation from the soul of this gray-haired apostle; but the *character* of the love and the *object* of this wonderful love of God. "Behold, what manner of love the Father hath bestowed upon us."

We Regard Love as So Common a Thing

that it is no cause for wonder that God loves. God is love. It is natural for Him to love, and it is natural for His creatures to love; but His love is of a different nature from ours.

We love because of some qualities which excite pleasing sensations. We love a friend because of some quality he possesses which gives us pleasure in his society. We love those who have done us favors. We love our parents and our children because of their connection with us and because of their qualities which please us. In brief, we love whatever contributes to our pleasure; but those things which detract from our pleasure, we do not naturally love. Now, right here is where —

God's Love Differs from Ours

It is no wonder that God loves. The wonder is that He loves *us*. There are thousands upon thousands of pure, sinless angels in heaven. They ever do His bidding, and have never transgressed His law, and therefore have never been marred by sin. Why was He not content to love them only?

There are myriads of pure, sinless beings in other worlds who have not trampled upon His law and who are worthy of His love. Why was He not content to love them alone?

Ah, here is the peculiar "manner" of love wherewith He has loved us. It is different from the love of all others.

We love those who are attractive and lovable, those who add to our pleasure, those in whom we see pleasing qualities, those who love us; but —

God Loves the Unattractive, the Unlovely

those who possess no natural qualities that can enrich Him, those in whom there is nothing good, those who love Him not. For "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8. And "God so loved the world, that He gave His only-begotten Son," that we, unlovely, unattractive, unholy, and sinful as we are, might by faith be transformed into the image of His dear Son. Is it any wonder that John calls upon us to "behold, what manner of love the Father hath bestowed upon us"?

Dear reader, have you beheld this wonderful love of our heavenly Father? He says He has set His love upon you. Have you responded to His tender pleadings to come and walk with Him, that you may know the fulness of His love, and have a part in the kingdom that He is soon coming to set up? It is all for you, *you*.

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REST is the mind at leisure from itself. It is the perfect poise of the soul; the absolute adjustment of the inward man to the stress of outward things; the preparedness against every emergency; the stability of assured convictions; the eternal calm of an invulnerable faith; the repose of a heart set deep in God.—Professor Drummond.

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TEMPTATION is the means by which those who claim to be the children of God are tested and tried.—Mrs. E. G. White.



THE OUTLOOK

Watchman
what of
the night?

Denied the Right of Religious Conviction

Plea of J. G. Dasilva Before the Police Court of Honolulu

 OUR Honor, the Judge of the Court. First of all I must say that I am a citizen of a kingdom whose constitution is before us—the Ten Commandments. I have also applied for citizenship in the great and glorious republic of the United States, under whose judiciary power I am to defend myself to-day.

I have been conducting a small business in a store on Luso Street for about four years. In this business, with hard labor, and with the coöperation and help of my dear old mother, my wife and children, have earned a fair living and enjoyed freedom and happiness.

Two weeks before my arrest, an officer came to my store to inform me of this law regulating Sunday keeping, but I was out. A week later Officer Wright came and ordered my store to be closed, which order I obeyed for good reasons.

I called on Sheriff Jarret and laid my case before him, and tried to make him see the injustice, the hardship, and the unconstitutionality of this law, especially in my case. But the answer was the same that was given at the trial of Christ, "We have a law," etc. Our county attorney gave me the same answer, so also did Deputy Sheriff Rose. Last Sunday, as my custom and duty has been for the last four years, I opened my store and served my good and patient customers, who had been without provisions all day Sabbath (Saturday), because of my keeping that day holy, according to the dictates of my conscience and the law of my God, and in harmony with the Constitution of the United States.

I trust that your honor and the court will see that my arrest was not a lawful, just, and impartial one. In that locality, within a few hundred feet, there were seven more stores all like mine open at that time, 8:30 A.M. I was the only one who was arrested, altho one of these stores had its delivery wagon, loaded with groceries, on the road to its customers, and was stopped by the policeman, but not arrested.

I asked the officer not to call for the patrol-wagon, telling him that I would walk down to the police station; but he would not consent to do so. His conduct toward both me and my family, I may have a chance to talk about later. He went out, and I quickly took my coat and hat, to ask him again the same privilege, but did not meet him. Not seeing him, I went direct to the police station, and gave myself up as an arrested man. My name was taken. Then Sheriff Jarret came in and sent me home, requesting my presence in court the next day at 9 o'clock. I claim, and hope to prove it to your honor's satisfaction, and the court's, that this law regulating Sabbath or Sunday keeping was made in excess of the powers of the Federal Government, and should therefore be void and of none effect. Even an act of Congress itself would be void, if it should be in excess of the powers delegated to it by the Constitution of the United States.

The fourth amendment to the Constitution reads: "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech, or of the press." The fourteenth amendment also reads: "No State shall make or enforce any law which shall abridge the privileges or immunities of the citizens of the United States, . . . nor deny

to any person within its jurisdiction the equal protection of the laws."

I appeal to your honor's wisdom and understanding of legal enactments, and ask in all candor, Does not this Sunday law directly contradict and violate these two articles of the Constitution of the United States? It seriously abridges the privileges of every laboring man, especially of every seventh-day Sabbath-keeper, as it takes from him one sixth of his time for labor, thus severely crippling him. It establishes a religious ordinance, and compels men to perform it, and in my case it deprives me of the equal protection of the laws.

I am exceedingly glad that I am not alone in this interpretation. That great and most noble man, the father of our country (George Washington), and the president of that wise committee which framed the most accurate and wonderful constitution of the nations of the earth, declared that Sunday imposed on those who did not believe in it, was nothing more or less than religious persecution. It is strange, nevertheless a fact, that in the time of his presidency, this persecution took place. The friends of the arrested ones wrote to this noble man asking him if the Constitution perfected by that committee of which he was president warranted such interference with their religious freedom and rights of conscience. This letter is dated August 4, 1789, and can be found in "An Appeal to the Friends of Equal Rights and Religious Freedom in the United States by the Seventh-Day Baptist General Conference, Published in 1846." The President replied:

If I had had the least idea of any difficulty resulting from the Constitution adopted by the convention of which I had the honor to be president when it was formed, so as to endanger the rights of any religious denomination, then I never should have attached my name to that instrument. If I had any idea that the general Government was so administered that the liberty of conscience was endangered, I pray you be assured that no man would be more willing than myself to revise and alter that part of it, so as to avoid all religious persecution. You can, without any doubt, remember that I have often expressed as my opinion, that every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshiping God according to the dictates of his conscience.

Another good authority to show that the United States should not esteem one day above another and enforce it upon the people, is the verdict of the United States Senate Sunday Mail Report of 1820:

It is not in the legitimate province of the legislature to determine what religion is true or what false. Our Government is a civil and not a religious institution. Our Constitution recognizes in every person the right to choose his own religion, and to enjoy it freely without molestation. . . . The proper object of government is to protect all persons in the enjoyment of their civil as well as their religious rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike. . . . What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights of which government can not deprive any portion of its citizens, however small. Despotic power may invade those rights, but justice still confirms them.

Now to show that this same principle is recognized in Congress to-day, and that the senators consider all Sunday legislation as granting special privileges to members of re-

ligious societies, and denying them to those who do not believe, in plain violation of the Constitution, I quote from a speech made in the last Congress by Senator Heyburn on the Johnston Sunday Bill:

This legislation grants special privileges to the people who are members of religious societies. More than half the world and more than half the people in this city are not members of any religious society. It grants a special privilege to those who are, which is withheld from those who are not. The law in this land was intended to insure perfect freedom and independence to the citizens in regard to the observance of religious principles. . . . No man has the right to set himself up as the moral standard of all the community or of any part of the community except himself. As to the use of the Sabbath day, every man, so far as personal acts that do not include any acts of lawlessness are concerned, should be the guardian of his own morals. It was never intended that the law should lay down the rules that should constitute a good man, and say that all men should live up to these rules. That never was the intention of the lawmakers, and we discovered it very soon after we became a nation and had organized government, and we abandoned that kind of legislation. It was the legislation that resulted in whipping people at the tail of carts, placing them in the stocks, branding them upon the hand, and so forth.

It was such legislation that wrote the annals of bloodshed and oppression and intolerance in the religious history of the world, where a part of the people undertook to be sponsors for the conscience of another part. Upon these same grounds the Supreme Court of California in 1858 decided that Sunday laws were unconstitutional, for in this decision we read, "The act in question is in intention and effect a discrimination in favor of one religious profession over all others, and as such is in violation of the Constitution." The Sunday law violates this provision of the Constitution, because it establishes a compulsory religious observance. It violates as much the religious freedom of the Christian as of the Jew. The principle is the same, whether the act compels us to do what we wish to do or what we wish not to do.

There are still some States and Territories which are loyal to the principles of the Constitution of the United States, and we hope that Hawaii will soon be added to this number. There are courts which also consider the rights of man inviolable as they are taught by that eminent jurist Blackstone, who said:

These rights, then, which God and nature have established, and which are therefore called natural rights, such as are life and liberty, need not the aid of human laws to be more effectually invested in every man than they are; neither do they receive any additional strength when declared by the municipal laws to be inviolable. On the contrary, no human legislature has the power to abridge or destroy them.

Your honor, I am trying to live a conscientious Christian life and earn an honest living for my family, and kindly ask you to consider the words of President Fairchild:

Government is never the gainer in the execution of a law that is manifestly unjust. . . . Conscientious men are not the enemies, but the friends, of any government but tyranny. They are its strength, and not its weakness. Daniel, in Babylon, praying contrary to law, was a true friend and supporter of the government; while those who, in their pretended zeal for the law and the constitution, would strike down the good man, were its real enemies. It is only when government transcends its sphere, that it comes in conflict with the conscience of men.

Crippling the Boys

PNE of the worst agencies, if not the very worst, for crippling our boys is the cigaret, and the habit is growing alarmingly. Ten billion cigarets a year are smoked in the United States, or an average of over a hundred for *each man, woman, and child* in the whole nation. When it is taken into account that there are millions of children who are too young to smoke, and that there are many other millions who do not use the cigaret, it is shown that some people are using a very great number of them.

The habit does its greatest evil among boys. Once it is formed it grows on them very rapidly, and soon destroys their vitality by breaking down their nervous energy. Boys who form the habit early, seldom have enough ambition left to complete the grammar grades in school.

The cigaret, and the use of tobacco in all its various forms, together with the drink curse, are reaching out with fiendish hands in every direction for the manhood of the world. The use of tobacco and the use of liquors are twin evils that are alarmingly on the increase. They are the great leaders that are drawing their millions into the attendant vices and crimes that curse the age.

The evils that are brought into the physical life through the use of tobacco and alcoholic drinks are very bad indeed, but they are almost as nothing when compared with the moral wreckage that these twin destroyers produce. And altho these facts can be demonstrated, yet there is an army of men who insist on manufacturing and distributing these body-and-soul-destroying commodities, and all for the sake of making money. They would seem to say: "What do I care how many boys are ruined! I have a good chance to make money by cultivating and intensifying their depraved appetites, and I am going to make the money, no matter what the cost in wrecking the health and morals of the boys and men of the nation and of the world."

The outlook for the conversion of the world and the much-talked-of millennium is not very bright while there is such a vast number who insist on making their money by educating the rising generation to drink and smoke and revel in the other vices and crimes that attend these twin evils. Any one who will calmly look at actual facts, and refuse to be led away by gushing sophistries, can readily see that the apostle spoke the truth when he said that "evil men and seducers shall wax worse and worse," until Christ comes back to earth in person to put an end to the reign of sin.

The divine Book holds out no hope of saving this whole world, or that it ever will all turn to Christ. Our hope and our aim must be to reach the individual and to save as many as we can. And if there was ever a time when fathers and mothers should be wide awake to guard their little boys and girls, that time is now. They should most faithfully teach them in their tenderest years, of the evils that beset them at every step. It is only in this way that they may hope to save them from the ruin of mind and heart and body that is beckoning them on all sides.

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F. J. McRae, the expert of the Stanley Committee, has rendered his report to that body. He states that the J. P. Morgan company received \$69,300,000 in cash as fees and profits for organizing the big steel trust. The steel trust made net earnings, during a period of nine years, of \$1,029,685,389. Such figures as these show without any mistake how rapidly and surely the wealth of the country is being drawn into the hands of a very few men. And it is the definite knowledge of these things that is causing so much discontent among the masses of the people. And any one ought to be able to see that since the great money interests of the world are determined to hold their own and to continue to pile up their wealth, the mass of the people will become more and more discontented and turbulent. The law of gravity is not surer in its action than will be the results that will follow the greed that is seizing all the resources of the world. The reforms that many men are so loudly talking, are only touching the edges of the disease. Superficial legislation can not meet the demands of

this time. There must be a work done down deep in the hearts of men if we would be saved from the destruction that is brooding over the world.

Mexico seems to plunge deeper and deeper into revolution. She is said to be in the most turbulent and unsettled state that she has known for thirty years. Earnest appeals have been sent to the Government at Washington from the citizens along the border in Texas to send troops to protect lives and property, and equally earnest appeals have come from citizens living in Mexico. Reports had been given out that the Government could do nothing in the matter, at least at the present, for there was no reason why the United States should invade Mexican territory. And persistent reports kept coming from the Madero government, threatening to institute a general massacre of all American citizens within the borders of Mexico the moment the United States troops should step across the border. It was also given out that the United States could not protect the residents of other nations in Mexico, and therefore the French government decided to send a cruiser at once to the scene of strife to protect French interests, and other governments will likely follow. And this has caused the United

Despatches from London and also from Australia indicate that both Capt. Robert F. Scott, the British explorer, and Capt. Roald Amundsen, the Norwegian, have reached the South Pole.

The Italian Chamber of Deputies has passed a bill annexing Tripoli. There was slight opposition to it among the Socialists and a few others, but in the main the city "went wild with joy."

In discussing the amount of money necessary for a well-dressed American woman to spend on clothes, Mrs. C. H. Anthony, of Muncie, Indiana, stated that \$50,000 is about the right sum. She then proceeded to give an itemized account of how she was able to get along on that much money for her annual clothes supply.

Altho Hiram C. Gill, the man who was deposed from the mayor's office by the recall in Seattle two years ago, ran ahead in the primaries, he was defeated in the election. Let this be said to the credit of the city that refuses to place a man in office who believes in running a town with saloons and every other kind of dive without any restriction.

Just as it seemed that China was about to end her war by the establishment of a republic, and when all the world was congratulating her, a large number of her soldiers mutinied and began a general massacre. To protect the lives and property of citizens of other nations who are residing there, foreign troops are being rushed in, and some kind of intervention may become necessary. A spirit of war is rife in the world that seems hard to suppress.

Secretary Knox has been received very cordially in the main during his tour through Central America. The crowds turn out to cheer him, and he is banqueted and treated most royally. But a despatch from Nicaragua states that certain newspapers published letters with big head-lines, suggesting that dynamite should be used against the secretary. It is to the credit of the Nicaraguan government that these anarchistic teachers were promptly arrested, and the celebrations in honor of Mr. Knox went on in gala style among enthusiastic people.

The women of England who believe in female suffrage, having noticed that the laboring men were able to awe the government by force and threats, started in on a campaign of breaking show-windows in one of the leading business districts of London. Women came up in their automobiles to join in the window smashing, and others had already preceded them on foot. Before they could be arrested and taken away by the police, they broke a large number of windows and did much damage. Two days later they appeared *en masse* to hold a great meeting in Parliament Square; and an army of 9,000 police, infantry, and cavalry was called out before they were dispersed. With the strikes and other matters that are confronting England she certainly has her hands full of domestic troubles.

Much has been said in the papers of late in regard to the "money trust," and many have denied that there was any such thing in existence. But the House of the United States Congress seems to think that there is sufficient evidence of such a trust to warrant the passing of a resolution directing the Committee on Banking and Currency to probe the matter thoroly. The money trust, by combining the large banks, is able to control firmly all money matters. And whenever it is to their best interests to do so, they can hold the money in their great coffers, and thus create a panic, and force their schemes through. To be sure many innocent people will be made to suffer, but this is not the concern of the money power. Its concern is to control things so that it can pile up more and more billions into its vast hoards. The heaping together of great aggregations of wealth is one of the leading topics of discussion in these times. It is significant, and we should study to know what will be the real outcome of these intensifying conditions. Did you ever study the first part of the fifth chapter of the book of James in connection with the facts of the gathering of the wealth of the world in a comparatively few hands?



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John P. White, president of the United Mine Workers of America, whom he represented at the conference with the heads of the various railroads and coal companies interested in mining anthracite, in an effort to reach an understanding and avoid a general strike.

States to make public extensive plans to put an army of 100,000 men on the borders of Mexico, ready to act promptly if events continue to develop so that it will seem necessary. It appears from present despatches that Uncle Sam has not been unmindful of his subjects, even tho contrary reports had been circulated, and he is abundantly equipped to strike quickly and strike hard.

The strikers at Lawrence, Massachusetts, have sent a delegation to Washington to appear before Congress with their grievances. The labor battle there seems to continue unabated. Among the recent occurrences was the finding of nineteen sticks of dynamite attached to the truck of a freight-car loaded with woolen goods. Life has become very cheap in the minds of many men. Of course both sides will charge the other with having placed the dynamite in this position; but whoever did it, the deed was a violently dastard one. Many innocent persons were endangered in order to wage this secret, underhanded warfare. And it is only one of the many incidents that are multiplying in all parts of the world which show that scenes of violence are to follow the tense feeling of ill will that is growing up between the classes that have been formed.

HOME AND FIRESIDE

Now and Never

Not all the music in the world,
Sung e'er so sweet and clear,
With all the master's magic wrought,
Can thrill the silent ear.

Not all the sunshine in the skies,
Tho' falling tenderly,
With kiss like lilies' breath, can light
The eye that can not see.

Not all the love the great world holds,
With deepest longing said,
And fraught with all that love can mean,
Can reach a loved one dead.

Speak now thy word of love and cheer,
Thy heart its sunshine spread;
Swift be thy lips their song to sing,
Ere life and love have fled!

—A. W. Peach, in "Farm Journal."

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Has One a Right to Happiness?

From the *Sunday School Times*

HAS one a right to happiness?" asks a widely scattered advertisement of a would-be epoch-making book promulgating "liberal" ideas upon divorce. The implication is that the answer must unmistakably be "Yes." For the right to happiness is quite generally conceded. In this, people are in accord with a venerable document of our republican faith which asserts that man has certain inalienable rights, such as life, liberty, and the pursuit of happiness, the truth of which we have for one hundred and forty years been illustrating by electrocuting certain of our citizens, shutting up others, and providing social and other conditions which have made life a long misery for many more. That, other things not being neglected, a good God or an intelligent government will seek the happiness of the greatest number of their subjects or citizens, can not be disputed. But these other things must be considered and some of them must be considered first.

The easy notion that "one has a right to happiness" is the cause of more than nine tenths, if indeed it is not the cause of all, the sin, foulness, strife, and unhappiness in the world. Wipe out the idea, and replace it with the truth, and the long and shameful record of the divorced, and, alas, of many of the undivorced, would disappear at a breath.

The question, "Has one a right to happiness?" is compounded of several dangerous ethical errors. It assumes that a man or a woman is "one," when as a matter of fact we are each both less and more than one. We are fractions, which must be completed by many other lives to make a full and rounded unity. No one can rightly consider any problem of life unless he considers the many others that make up his life. And each one of us is also part of a half-dozen, a dozen, a hundred others, in our touch on other lives, in our weight and influence and bearing upon our fellows. Any soul that approaches a moral question with "one" on his lips starts fatally wrong.

If we take next on our lips the words "a right," we move fatally farther astray. When we are considering another man, and what he can be, or what we can or ought to do for him, "right" is the word; but from the angle of what we are to seek for ourselves, it would be an incalculable boon to

the world if "right" could be forever expunged from the human vocabulary. The only real justification any man has for standing up for his "rights" is lest his failure to do so should breed in the body politic the bad habit of injustice. But that is not on his own account; it is simply that society may be clear of sin, and others may receive their due. Imagine what a world this would become if all men, or the majority of men, at once ceased to strive for rights and began to live only for duties!

Perhaps an even more fatal error is wrapped up in that word "happiness." The spirit that asks if we have a right to that, and proposes to climb to it over the broken laws of God and man, has utterly misconceived what happiness is. In its original meaning happiness was a state of "good hap," the fortunate state, the state that had received the best that could come to it, or at least a very genuine good. It was the heathen synonym for the Christian "blessed," given by impartial fate or capricious deities, where the latter, blessedness, is bestowed by all-wise and holy beneficence. But neither of these conceptions finds place in the word as it is used in this question. Happiness here is pleasant human association, congenial companionship, satisfied and yet unsated desire, delights, pleasure, "thrills." In the light of that definition, which is clearly the one foremost in the questioner's mind, is it possible to answer "Yes"?

Of course we have no right to be happy, no right to any combination of personal pleasurable relationship or feeling, at the expense of a broken law of God. True, many of those who flatly insist on this "right" question whether God is, or whether He has made such laws. But those who have been reared in reverence for God and His Book, who have seen in Jesus Christ a competent Lawgiver as well as a capable Saviour, will be slow to buy emotional satisfaction at such a price. And it would be well for the others to examine once again the "law and the testimony," and the deep, wise, universal, eternal principles on which they are based.

The happiness that is won at the cost of lowering our own high ideals, coarsening or blunting our own delicacy of conscience, de-throning the spirit of its supremacy over the flesh, abandoning our fidelity to promise, and violating the rights of others, is a costly gain. The substitution of self-gratification, as a motive, for fairness, duty, helpfulness, works fatal havoc on the soul. The fact that such havoc is also accompanied by spiritual blindness and insensibility explains, no doubt, the small effect such considerations as this have on those who contemplate or have taken the step.

"But," says one, "have we not a right to happiness if we obey the rules of the game?" We shall never have the great questions of morals and duty put on the right foundation till we learn to answer even this question, and with an eternal emphasis, "No!"

It is rather a bold thing, at the start, for any man to talk about his "rights" in the presence of God. Paul would have laughed, or shuddered, at that. The clay making inquisition of the potter! "Right" implies

some claim derived from action on our part. And when we have done all, we shall be obliged to say, "Unprofitable servants: we have done that which it was our duty to do;"

For merit lives from man to man,
And not from man, O Lord, to Thee.

The proper human attitude toward joy or pain, "happiness" or sorrow, is, "Even so, Father; for so it seemed good in Thy sight."

Yet, looked at in imagination from the divine side, that of the heavenly Father, who desires to do most for His earthly children, is not happiness the one gift He seeks to have them inherit? Even here, we must realize that happiness is no soul's primary right, or good, or aim. At best it is a by-product. If we do look forward with the eye of faith and see the proposition of human faithfulness, goodness, and character, with the divine love and power, worked out into its final accompaniments of unbroken heavenly peace, joy, rapture, we are very certain that the one main aim is the deed and the character, and not the feeling. We are very certain of another thing,—that, in the stage in which we now are, the feeling is entirely subsidiary and incidental, and ever and again ommissible. We might be "happy" forever, and forever miss life's goal. We might never once be "happy," and yet gloriously gain life's goal. We are not here to be happy. We are here to be harmless, and holy, and helpful. We are here to be co-workers with God in the world's redemption. We are here to battle for the right and against the wrong. We are here to fight and foil the adversary of souls. This light thing called "happiness" has small place in the vocabulary of a soul that has weight or vision.

God's men have not been "happy" men. They have been men pressed down by burdens, pierced with the pangs of human suffering and sin; like their own Lord, "men of sorrows, and acquainted with grief." They have had sunshine, "the light that never was on land or sea." They have had peace, "such peace as the world neither gives nor takes." They have had joy, the joy of the warrior, of the life-saver, of the heart-fellow of Jesus Christ. They have not missed entirely the finer, lighter pleasures of loving humanity; indeed, of these they have had the finest. They may, or may not, know the love of wife and children; they certainly know the sweet fellowship of human love, service, gratitude. But, appreciating these things to the full, they have counted none of them dear and weighty beside this: "To accomplish Thy work!"

A "right to happiness"! Let the child about his play ask that; but let the full-grown man or woman, made in the image of God, made for God, ask only one right, that right itself a glorious gift of grace: the right to spend and be spent for humanity; the right to be a benevolent spiritual power in this world; the right to walk in the very footsteps of Christ!

— ★ —

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- 5 Sunday in a Nutshell

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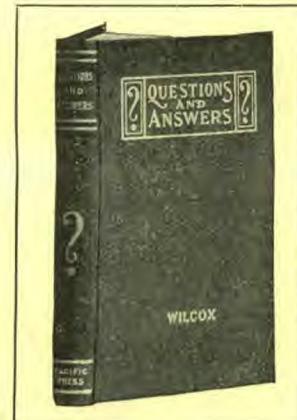
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SIGNS OF THE TIMES
Mountain View, Cal.



From Abyssinia

Inauguration of the Massawah-Asmara Railway

ECEMBER 5, 1911, at just 4:30 P.M., on schedule time, arrived the first train over the Nefasit-Asmara Railway. It meant an end of many previous hardships endured in travel, as well as saving of time and means.

This railway has been many years in process of construction, and reflects much credit to the Italian government. Its starting-point is Massawah, the seaport, said to be one of the three hottest places of earth. Here a continuous sweat bath is forced upon every traveler, free of charge. The road passes through Ghinda, Nefasit, and finally reaches its terminus at Asmara, the capital, which is 7,000 feet above sea-level and 120 kilometers inland. A little to the southeast of Nefasit lies the "Bizen Mountain," famed for its large Abyssinian monastery. Several hundred monks spend here a solitary life. The mountain is considered holy by Abyssinians, having several restrictions, among them that no female, human or beast, is allowed about its base or to ascend its steep precipice. Railway extension is also in process through more favorable and level country to Keren, another ninety-five kilometers inland.

Thus even in Africa we see these various inventions and aids for travel, and they will do their part in speeding on the everlasting Gospel as "a witness unto all nations; and then shall the end come."

In Asmara is located the governor's palace, also other government buildings, the splendid "Balderas" fort, etc. The city is electric lighted, has several flour-mills with most modern machinery, a machinist's shop with latest machinery and skilled workmen. It has a well-built post-office building, colony mail arriving and departing every other day, foreign mail arriving and departing weekly. Telegram and cable service is open to all parts of the world, and a Marconi wireless is also in use at the fort of Massawah.

The merchants of Asmara are chiefly Italians, Greeks, Jews, Indians, Arabs, and Abyssinians. A large assortment of articles used by these people is for sale, often, however, at soaring prices. There being no American or English merchants, many commodities from those

countries are lacking, which generally are both cheaper in price and superior in quality.

There are seven religious bodies in the city at present, the Seventh-day Adventists being the seventh (complete) in number and order. Our mission station is located a little over a mile south of Asmara. We are glad to be located thus away from the city itself.

At this writing the harvesting of the grains is nearly over. The natives still use their native method of threshing, treading out with oxen, separating the straw and chaff by the help of the wind. The flowers (where abundantly watered) stand in bloom. Snow is never seen here. There are also enough drawbacks and discouraging things I could mention, but we try to cultivate the habit of looking chiefly on the bright side of things that have such a side, or at least a corner. Our greatest aim and desire is the promulgation of the Gospel of Jesus Christ to those that sit in heathen darkness.

Scourged to Death for Conscience' Sake

I have again to bring you stirring news of persecution from old Ethiopia. The whole country at present seems to be in a reign of terror, not only direct persecution against foreign evangelical efforts, but among the people themselves the situation is most critical and distrustful. Many places

Catholics, for he neither worshiped Mary nor fasted. "Imprison his people also, then," said Lidj Jasu. All were unanimous that thus it should be done the coming Sunday. One person in the assembly, who secretly was a Catholic, told the Catholics what was taking place. The French minister then went down to the chapel, took people with him—all unarmed—and caught the twenty armed soldiers sent out by the authorities to imprison the Catholics. When



Jewish synagogue (left), and Protestant church, Asmara

the consul later let the men loose, with shame they went their way without doing further harm.

We had, however, no knowledge of their special plan, and we held our service as usual. People had come in from different places and remained over dinner; and as we had not enough places for all at the dinner-table at one time, it was only those who went out and were found on the roads that were imprisoned. The imprisonment order read that "all coming from the place and all found near by should be imprisoned." The total number of persons thus caught was twenty-one, among them children down to seven years of age. All were immediately laid in irons.

A trial should later have taken place; but instead, all became confused. The priests admonished the people to cry out: "They are Catholics! Kill them! They are Catholics! Kill them!" As the enraged mob were thus carrying on, the priests, minister of justice, and ruler were examining the garments worn by my servant Johannes. In the yellow-brown cotton garment they detected, as they believed, that he had the highest standing among the twenty-one; that he was very talented, and therefore very dangerous; that he had a special talent in drawing people to himself to blindfold and mislead them.

A priest who listened to this charge against him sharpened his sword to slay the "dangerous fellow" when he should near the judgment-seat. Ruler and judge at once sentenced that all should have forty "strikes" each.

Lashes and belongings to strike with were brought forth, and long, wide, coarse leather lines whizzed through the air. The minister of war definitely denied having any part in such an attack of madness. The minister of justice, who knew something about foreign affairs from European quarters, gave order that the whipping be deferred.

I spoke later with a person who has witnessed executions inside the palace. He remarked that forty "strikes" with belongings were equal to death, for even tho a strong person could survive the abuse, he would later die from blood-poisoning or the like, unless immediately taken in charge by a person skilled in bandaging and treatments of sores.

We did not wait long for material to substantiate his words. Nine men were scourged at one time, and two died under the mistreatment. The others were taken in hand by different parties. The English consul's wife, who is a trained nurse, took one to see if she could save the mistreated person from death, and possibly she may be successful.

The controversy over the scourging tried most severely the nerves, not only of those who were to pass through the awful trial, but also of us who wrestled with God and man to save these lives from the impending doom. The children's bodies would have become a lifeless, bloody mass long ere the forty "strikes" had been delivered.

That which at present makes the situation so severe is that besides the abouna's and priests' madness, the present ruler delights in the sight of people beflogged to death. He desires like executions to take place for pleasure's sake, and that people shall be truly inspired with awe and fear. He is only fifteen years of age, and does not seem to comprehend that through seeming pleasure he is playing away his crown.

After the ruler's and priests' wrath had quieted down, the smaller children and Johannes were taken out, with the help of the foreign legation. Johannes could be set free, because an agreement between the legation and the government provides that



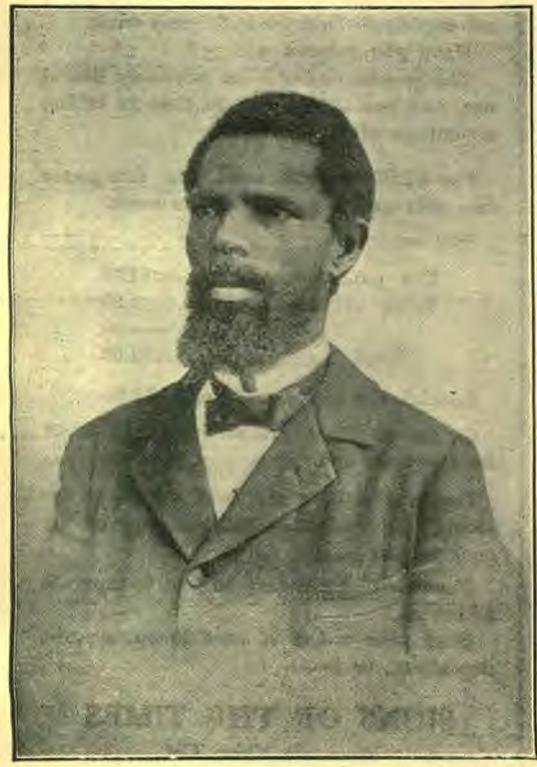
City square and principal hotel, Asmara

see riots and tumults, and it would be no unexpected thing to hear at any time of the outbreak of civil war. Following is a news-letter from the capital, Adis Abeba, dated September 28, 1911:

... I need only mention that the abouna [Abyssinia's Coptic pope] and the priesthood, during the time intervening between the change of government rule and the 10th of September, have worked plans to eradicate all Christian efforts within the country, and already early this spring have made out a list of all the names of the faithful in Leka and Wallega, to bring them to Adis Abeba for imprisonment.

That we have been able to carry on our school work and hold services caused the priests, however, to take a second thought. The priest Wolde Mikael, who the 21st of June came here with eight accused persons, on arrival was taken with fear, and asked for peace. [He is so ignorant that he does not know the alphabet.] As time went on, the abouna strengthened the hands of the priests, loosed the Wallega priest from his oath made in the church at the reconciliation, it being a solemn promise that he would not further trouble or lay hands on the evangelicals inside Galla territory, and further sent a high priest to Leka and Wallega to tear up all Christian efforts there. Our work there must therefore be laid down.

I mentioned that the abouna and priests long ago began to plan their attack. So one day the abouna took a stroll out in the city, and on coming near the French chapel he heard how children there were practising singing. Some French Catholics received many years ago permission of Kaiser Menelek to build in Adis Abeba a chapel in which to hold their services. Angered by the song, he demanded of the chief, Lidj Jasu, that the Catholics be imprisoned. Lidj Jasu at once called in the ministers of affairs, to discuss the question. During the discussion, a priest by the name of Admaso said that he knew a person in the city who was ten times worse than the



NATIVE EVANGELIST, ONESIMUS, IN GALLA

a European servant must not be interfered with on religious ground. Then came the trial of the others, and after five days and much trouble they were released.

That the ruler, abouna, and priests rushed ahead and took everybody in reach without question or judgment, has brought over themselves both complaints and sarcasm. They are not yet clear as to what they shall do with those who are left in the prison. Some of them come for medicine, and now they claim that we have given false reports, and have got out those we thought most of, and substituted others in their places.

A man who, unnoticed, attended the trial within the palace yard, overheard how it was planned that they invite me to themselves, showing themselves most friendly, telling me I have done their people much good, and that they were very thankful; and to show their appreciation they would loose those from prison whom I thought most of and those I most needed, if I only would let them know who they were. When they thus had received the desired information, they would take from these their land, and so severely punish my followers that the punishment for all time would be awe-inspiring for them and all who should desire to come to me for learning.

In spite of all, and during the severe days of trial, we have much to thank God for. The weakest children are freed. Johannes is free. The others bear no foot-irons, only hand-irons, and have been removed from the large fort to a smaller building nearer our place. We have some good and courageous boys, that read and have begun to see a glimpse of the heavenly home. These go errands daily between me and the imprisoned. These small messengers are, for the dozen imprisoned, rays of sunshine amid the tears of hardships.

Are these children allowed to visit the jail daily? — Yes, the Abyssinians must allow it, for they give the imprisoned neither food nor water. We must supply their life's necessities. This is also necessary in order to evade their being poisoned. The food draws on my cash, and the continual sending becomes monotonous, especially as I must personally prepare it and pack it; but I am glad the nourishing food can be sent free from poison.

Altho' nothing certain can be said of future events, yet I can say that the Abyssinians themselves are out of sympathy with the present ruler, that only the priests and one other high official stand with the ruler. . . . I firmly believe that the year 1912 will be a year of joy for the friends of the Galla mission, and for Abyssinia we never have had such reasons to look forward with hope as just now.

From the foregoing is given the reader a vivid portrayal of what Abyssinia is in this year 1911. It has the deceptive name of being Christian, yet in tyranny and priest rule the people are firmly gripped. May God intercede to liberalize the priest-ridden land, and give its people free speech and liberty to act upon convictions of conscience without persecution. May the day hasten when the honest in heart from among its millions shall have heard of the Gospel message, and be prepared for a coming Saviour.

ANOL GRUNDSET.

Asmara, Eritrea, East Africa,
December 25, 1911.

— ★ —
Our Funds

We have not been reporting our funds recently, not because we have not received any, but space somehow seemed to have been more than filled. Unreported last year, up to December 31, 1911, as follows:

China

Previously reported	\$720.01
Sallie Cain	4.45
D. W. Witter	7.50
Max Ritter	.25
Mrs. J. A. Hardy	5.00
Lizzie Church	17.40
Captain J. Wehman	15.00
Total	\$769.61

India

Previously reported	\$202.70
D. W. Witter	4.50
Lizzie Church	5.00
M. & C. Thayer	4.00
Captain J. Wehman	10.00
Total	\$226.20

Japan

Previously reported	\$44.75
Total received up to December 31, 1911	53.20

The last of the above amounts were forwarded to the General Conference December 31, 1911.

Donations for Pitcairn Island

Mrs. A. L. Kemp	\$5.00
Harry Goddier	1.00

Alfred Carlson	\$1.90
C. W. Smouse	2.00
B. B. Johnson	7.50
Mrs. J. N. McLeod	2.25
J. N. Loughborough	2.81
Ezra Egolf	20.00
D. W. Witter	2.00
K. B. Wilcox	5.00
S. S.	25.00
A. Jones	.65
W. V. Henrique	1.00
S.	1.01
Olive Caldwell	5.00

Total received to March 1 \$82.12

India

January 1 to March 1	
Alfred Carlson	\$20.00
Jason S. Powell	1.50
Margaret Barrett	1.00
Ben Smith	5.00
Alexie Hinckley	2.50
Mrs. M. D. Schriver	4.20
Josie Treganza	1.00
John Croft	3.00
George Benner	2.50
Mrs. R. J. McCutcheon	4.00
S. S.	70.00

Total to March 1 \$114.70

China

January 1 to March 1	
Alfred Carlson	\$18.00
V. Z. Merriam	10.50
Alexie Hinckley	7.50
Dollie Shotwell	.40
George Benner	2.50
Mrs. R. J. McCutcheon	4.00
S. S.	50.00

Total to March 1 \$92.90

Through "Our Little Friend" to China for the same period 30.60

Miscellaneous Donations

Bolivia, Mrs. Indiana Topping	\$10.00
Japan, Mrs. Jerome Sumner	.80

Total for First Two Months of the Year

To India	\$114.70
To China	92.90
To China through "Our Little Friend"	30.60
To Pitcairn Island	82.12
Miscellaneous	10.80

Grand total for two months \$331.12

We have received, in the last few days, several donations for famine in China. These will be reported in the next month's issue. China is in dire need, and we appeal to those who can spare from other deserving enterprises, funds for the starving and dying in that famine-stricken, war-devastated country. We can assure our readers that we will place it in the hands of those who will make the very best and wisest use of it possible.

Co-operation Corner

As we have before stated, we are constantly receiving appeals for special copies of this paper, and other truth-filled matter, for different fields, among which we may mention clubs for foreign countries, among English-speaking people; clubs for men in prison, some of whom are no more criminal at heart than thousands who are without, and are not beyond the touch of the grace of God; thousands of sailors who are calling at different ports in different parts of the world; and for various other classes who would read, and into whose hands papers would be placed if there were some who would donate the funds. We hope that all our friends who may not be able to do personal missionary work themselves will help others to do it, and so share in the blessed reward of seeing souls saved.

Wanted

Five more young or middle-aged women to assist in serving about 2,000 people at the vegetarian cafeteria. Steady work, good wages, good home. When answering this "ad," please send recommendation from your church elder or Sabbath-school superintendent. Address E. G. Fulton, 259 South Hill Street, Los Angeles, California.

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PUBLISHED WEEKLY

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SIGNS OF THE TIMES

MOUNTAIN VIEW, CALIFORNIA, MARCH 19, 1912

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Read "Our Funds," on page 15.

Blessed is the man who can truly say with the prophet of old, "But now, O Lord, Thou art our Father; we are the clay, and Thou our potter; and we all are the work of Thy hand." Such a one will find that God will mold him a vessel unto honor, meet for the Master's use.

There is one science, the blessings of which we may all share; namely, the science of salvation. We may not understand it. How many understand electricity? Yet they walk in its light. While we will never comprehend the science of salvation, we may apprehend it — lay hold of it — and experience its saving power from sin and from death. "Look unto Me," says our heavenly Father, "and be ye saved, all the ends of the earth: for I am God, and there is none else." His very divinity is pledged in behalf of every trusting soul.

Every one who loves the cause of present truth ought to be a possessor — or have it in his family — of the 1912 Year Book of the Seventh-day Adventist Denomination. It contains all official directories of all the various conferences and mission fields; a list of ministers and missionaries, and where located; educational, medical, and publishing institutions, and where located; periodicals, and where published; and much other information on the progress of the work. Only 25 cents. Address Review and Herald, Takoma Park Station, Washington, D. C.

Pleasant Occasions.—We have been greatly pleased to welcome at this office for a few days Pastor F. M. Wilcox, the editor of our general church paper, the *Review and Herald*, published at Washington, D. C. His counsels were sweet and helpful, his talks to our church, young people, and office employees were timely and uplifting. He goes on to the ministerial institute and Pacific Union Conference at Los Angeles. He had scarcely gone before we received a call from Pastor A. G. Daniells, president of our General Conference, on his way to the same meetings, but who could stay less than two hours. These occasions are like the proverbial, not actual "angel visits," far between, and we are glad to record them.

The resources of the money trust, says a recent daily paper, are now declared to be greater than the combined income of the national, State, county, and city governments of the United States. It well asks, "What will be the end?"

The opposition for years to the "Deceased Wife's Sister's Bill" in Parliament may have been born of sad experience. Some of those who opposed it may have had the sad lot of having to live with deceased mothers' sisters as stepmothers, who ought to have been the best of foster-mothers, but who, alas! were too selfish and foolishly jealous of a husband's love for his children. Thank God, not all dead wives' and mothers' sisters are the same. Some of them are the best of mothers to those left orphans.

How little we know, by our own research, of the common things of life! How theories supposed to be founded on observation and confirmed by experimentation go glimmering before some stubborn fact which faces them! The old nebular theory of the origin of worlds is utterly set aside by Prof. T. J. See, of the Mare Island Observatory; and many believe that Mr. See is right. The spectroscope has revealed what seem to be wonderful things concerning the substances of suns and nebulae; but how do we know that there are not elements and combinations of elements in the distant suns or nebulae which are altogether different from what men conclude them to be, tho they seem the same through our imperfect media? Again, what effect has sin had upon this earth? Has it perverted the laws of other worlds? How little we know after all. How needful the revelation of God in His Word!

"The Hope of the Church."—In the sixth volume of "The Fundamentals," the Rev. John Nicoll, B.A., D.D., principal of the Toronto Bible Training School, truly says that the apostles never speak of death as "something to prepare for," "nor is heaven set forth as the Christian's hope," nor is "the conversion of the world" "the object of the Christian's hope," but that "the hope of the church" "is the personal return of her Lord." This, he declares, was taught by Christ to His apostles, the apostles taught it to their converts; the whole life and work of the New Testament church has the coming of the Lord in view; the New Testament grace of hope rests upon that coming, redemption is not complete until that event, and in that hope are bound up some of the most important truths of the Scripture. All these positions are abundantly fortified with Bible evidence, as our readers would expect, because the Bible is filled with the doctrine of Christ's second coming and its meaning. If the church but appreciated it now, it would be a different church.

Our Catholic friends sometimes think, in the language of a letter recently received, that we are "pretty hard on Catholics." But we wish again to repeat that we have naught but the most friendly feelings toward Roman Catholics from Pope Pius X to the Protestant proselyte. We will do by them, by God's grace, as we would have them do by us. But the teachings of Roman Catholicism, the system of the Papacy, that is quite another thing. We believe it to be an awful perversion of Gospel truth. We wonder if our Catholic readers know what Catholic papers say. Here, for instance, are some expressions taken from one editorial page of the *Western Watchman* of February 22, 1912, the editor of which is called "the dean of Catholic editors" in this country:

"You may rattle the old Protestant bones as you will; they will never live again."

"Evidently he [a Presbyterian preacher] looks forward with terror to the possibility of an American Inquisition. Why, bless his timorous soul, there is not enough religion among the preachers of this country to furnish a victim for an Inquisition."

And an article besides of over a column starts out with this sentence:

"The Protestant pulpits are become geysers of blasphemy." And these are not exceptional.

Conviction Quashed.—Some time ago certain Sabbath-keepers in Newfoundland were haled before the courts for hauling their fish-nets on Sunday. They were tried in the lower courts, and convicted, and then appealed to the Supreme Court. According to the St. Johns *Evening Telegram* of February 22, the court, while confirming the law, held that the prosecution was not brought within the limit of time provided by the statute, and further that according to prior court decisions "fishermen attending to their own property are not included in the act, and consequently that the work they did incidental to hauling their fish-trap is not within the statute's prohibition." For these reasons the conviction was quashed, and the costs of the appellants were placed upon the respondent. This prosecution was under an English medieval law, and all Sunday laws have a similar origin.

Secretary Meyer says that unless the United States builds two battle-ships a year, Japan will soon be ahead of us as a naval power, and then it will be difficult to wrest the advantage from her again. He also asks Congress to appropriate \$1,000,000 for a "globe-girdling wireless system" by which the department could be in contact at all times with the entire navy. It has not been long since war-ships had to come into port for orders, but now they can be "spoken" anywhere on the high seas.

The people of California have decided to experiment with the initiative, referendum, and recall in legislation. We hope it may be in an intelligent way, and that the people may decide what some classes are bound not to see, that class privileges and religious matters lie outside the purview of all proper civil legislation. There are some questions which belong to well-understood society codes unwritten in statute law, and other questions lie wholly between the conscience and God.

The after section of the battle-ship Maine has been floated out of the mud where it was sunk at the outbreak of the Spanish war. It is found that the ship is such an utter wreck that it will be necessary to abandon it completely, except as some of its equipment may be saved. The main portion of the hulk will be floated out to deep sea, and with proper naval ceremony, given a burial. A funeral service for a battle-ship is rather an unusual occurrence.

England's coal strike has started in earnest, and it bids fair to outdo the railroad strike that she had last summer. Every effort of the statesmen to avert the strike has proved a failure, and now an appeal is made to the king direct. They say he is the only man that can put an end to the labor war. In the meantime the prices of foodstuffs are soaring higher and higher, and much suffering is bound to result from the struggle.

Despatches from London state that King George has definitely decided to visit Canada during the term of the Duke of Connaught as governor-general, and he is considering favorably a visit to the United States at the same time. Efforts are being put forth to have him visit the Panama-Pacific Exposition while on this tour. It would be a great advertising feature, and doubtless everything possible will be done to bring it about.

Another periodical is added to our 121 papers and magazines now published, — one in Burma. This now makes sixty foreign papers. The periodical was not named when Superintendent of the Burmese field H. H. Votaw wrote us. May God make the new paper a blessing to the thousands in that far distant land.

Reports continue to tell of the hard battles that are being fought between the Italians and the Turks. But there does not seem to be much headway toward the settlement of their difficulties.

"An Astronomer's View of Our Father's House," by Gamma Beta, for years out of print, is now published again, and better than ever.