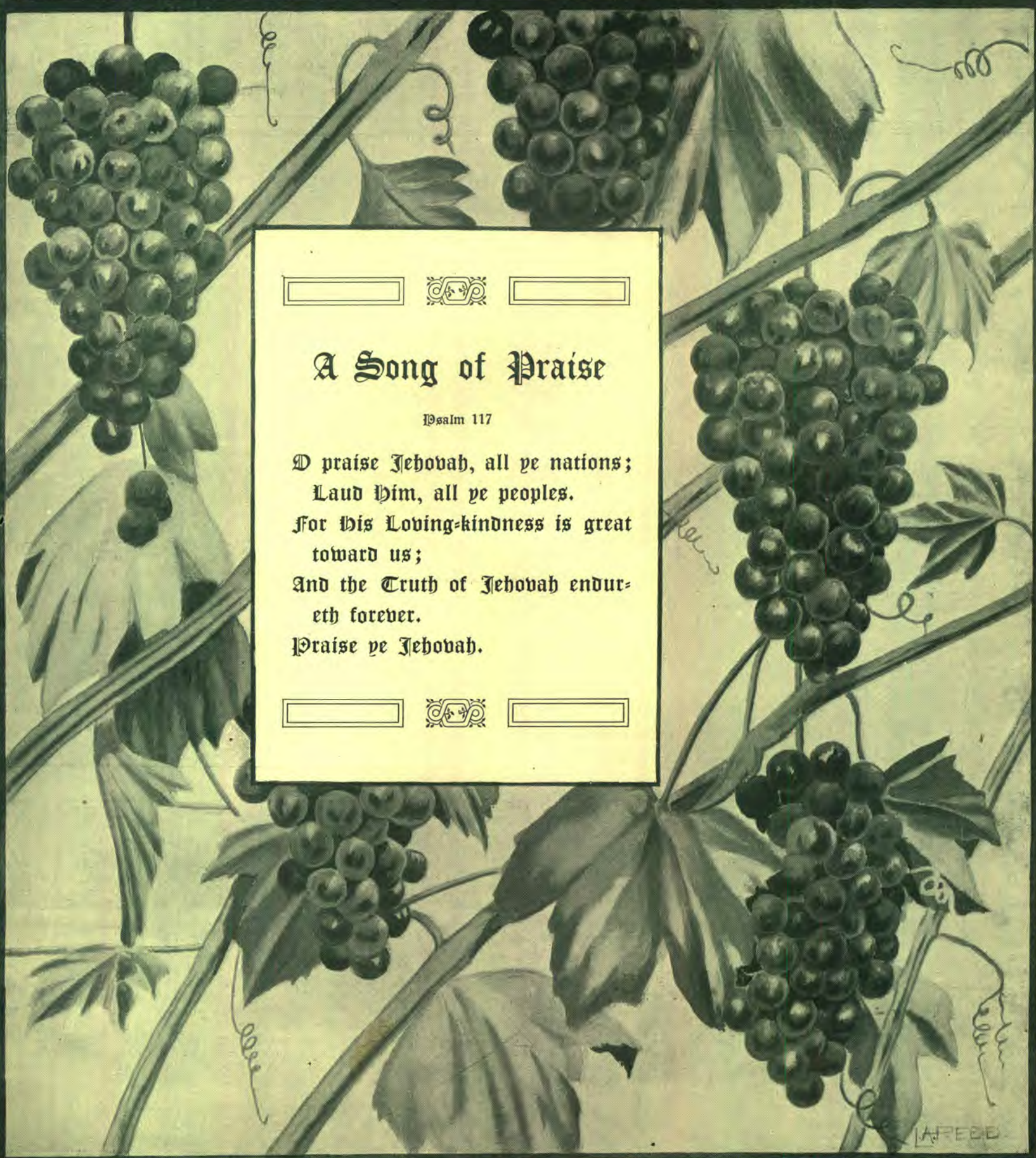


SIGNS OF THE TIMES



A Song of Praise

Psalm 117

O praise Jehovah, all ye nations;
Laud Him, all ye peoples.
For His Loving-kindness is great
toward us;
And the Truth of Jehovah endureth
forever.
Praise ye Jehovah.





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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3611—The Psalms and Our Lord

Some time ago the following statement was in the "Signs": "The psalms express the fulness of the experience of our Lord." I have since read the book of Psalms with deeper interest, and yet I can not understand fully how all of them do, and sometimes fail to make clear to others what is not clear in my own mind. M. L. M.

Now by that statement it is not meant that every psalm expresses the fulness of Christ. And we would not say that every psalm expresses any of the experience of Christ. But the psalms taken all together do express His fulness. Some of these psalms, of course, are psalms of historic character, like 78, for instance, and 104, 105, 106, pointing out God's wonderful deliverances. Of course these deliverances were wrought through our Lord Jesus Christ, the Angel of God's presence, who was with His people. The 22d Psalm is simply filled with the experience of Jesus standing in the place of the sinner when He was here upon the earth. Some of the psalms teem with expressions which indicate the experiences which our Lord passed through and will pass through. Let us not try to force them. If we will keep the thought in mind that our Lord Himself stood in the place of the sinner and passed through, for our sakes, just what the repentant sinner must pass through—yea, He passed through what even the lost must pass through, in giving Himself to die upon the cross—we can see more and more in all the Scriptures pointing to our blessed Lord.

But there are also the experiences of others given, as well. And in many cases the thought in the mind of the writer must have been his own experience, and the things which surrounded him; but God, speaking through him, led his thoughts for later generations into much wider fields.

It is marvelous how broad and comprehensive the psalms are. They cover all phases and conditions of human experience, and give hope and encouragement in all times of sadness and trial. When we look upon it from the divine plan, this is just as it ought to be. They were the songs which God's children were to sing, expressive of their pilgrimage journey and the triumph at last.

3612—Baptized for the Dead, 1 Cor. 15:29

Please explain 1 Cor. 15:29, and oblige. L. D. S.

It seems to us the only true explanation of the text lies in the context. The whole chapter itself abounds in an argument that there is a resurrection of the dead, and all that is centered in our Lord Jesus Christ, so that if Christ is not raised from the dead, there is no resurrection; preaching is vain, faith is vain, and they that are fallen asleep in Christ are perished. Christ is forever dead, if there is no resurrection; and all who trusted in Him are also forever dead. But Christ rose again. The three great facts of redemption are, as stated in the first verses of the chapter, He died, He was buried, He rose again. Baptism sets that forth—death, burial, resurrection (Rom. 6:4-6). Now those who are baptized are baptized with the hope of the resurrection. They are baptized with the hope that they themselves shall rise from the dead in Christ, with all who are Christ's.

Bingham, in his "Christian Antiquities," volume 3, pages 447 and 448, says that later in the church an absurd practise prevailed among certain heretics, called "vicarious baptism." It was that when any one died without baptism, another was baptized in his stead; and it is said that when one died unbaptized, a living man was hid under the bed. Then coming to the dead man, they asked him whether he would receive baptism, and the man under the bed answered that he would be baptized in his stead. "And so they baptized the living for the dead, as if they were acting a comedy upon the stage; so great was the power of Satan in the minds of these vain men." Afterward, when challenged regarding the practise, they pleaded the apostle's authority for it in 1 Cor. 15:29. Chrysostom shows the foolishness of pleading that authority by saying, "If this were allowed, in vain had God threatened those that died unbaptized. For, by this means, any Jew or Gentile might easily be made a Christian, by having another, after his death, baptized for him." And Tertullian declares that "they did but in vain allege the apostle's authority for this practise, as if he had argued from it for the truth and confirmation of the resurrection. For the apostle speaks of but one baptism, and that was of the living for themselves." Bingham also tells us that none of the worthy ancients inter-

preted the passage of the apostle to have reference to vicarious baptism. Chrysostom declares that it referred to the custom of every candidate "at his baptism, with his own mouth" declaring "his belief of the resurrection of the dead," "and so being baptized into that faith, or hope, of the resurrection of the dead." "So that 'baptizing for the dead' is an elliptical expression for 'being baptized into the faith or belief of the resurrection of the dead.'"

The expression of the apostle is an emphatic declaration that all those who have been baptized into Christ are without hope, if the dead rise not.

3613—The Gifts

Why is it that all the gifts mentioned in 1 Corinthians 12 are not in the church to-day? If God set them there, why are they not all seen in the church now? W. P. M. L.

This question might be answered by another one: If God gave all those gifts, why were they not in the church a thousand years ago? Why were they not in the church one hundred years ago? They were there in apostolic times. The reason is that the church wandered away from God. Some of these gifts could not be maintained in the church unless the law of God itself was honored. That is the great test of all doctrines, of all gifts. On that very law and its nature is based the Gospel of Jesus Christ. Its transgression demanded the Gospel. And as God's people come back to the great standard of morality and the fulness of the Gospel of His grace, these gifts will be restored more fully. There are some of them given as needed. Take the gift of tongues, for instance; that is not needed where the language is understood. As to the other gifts, it seems as if most of them, and especially the important ones, are in the church at the present time. Take those, for instance, of which it is said that "God hath set some in the church, first apostles"—those sent of God with a mission; "secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." The most important are mentioned first, the least important last. These are not of human appointment, let us remember. They are of God's appointment. It will not make the church a true church of God to say that we will choose twelve men and call them apostles. It will not make the church a true church of God to set aside some man and say, He is a prophet, or for a man to set aside himself and claim that he is a prophet. All these must meet the test of God's Word, and the appointment is of God. When we will heed His Word, when it becomes to us everything, when there is absolute consecration to Him, and the whole church is doing that, when the testimony of Christ is confirmed in them, then may we expect that they will come behind in no gift, waiting for the coming of our Lord Jesus Christ. 1 Cor. 1:7. Neither is it best for the church to seek these special gifts, as some are seeking for the gift of tongues, and the devil answers sometimes in a strange sort of gibberish that means nothing. The more excellent way which the apostle points out is that of love—earnest, devoted love to God; and the man who thus loves God, will have bestowed upon him by the Spirit just the gift that he can use best for God. 1 Cor. 12:11.

Right in connection with this is what our correspondent asks on Acts 8:14-17; 10:44-46, saying that the apostles looked for some outward manifestation on the part of the convert as an evidence that the Holy Spirit was received. We can not see from these scriptures that that conclusion necessarily follows. It was the convert himself who seemed to testify regarding this. "Have ye received the Holy Spirit since ye believed?" the apostle Paul asked of brethren whom he met; and they had not heard that the Holy Spirit had been poured out. Regarding the laying on of hands for the reception of the Holy Spirit, that, it would seem to us, would be a matter of faith on the part of those concerned. It can not be brought about mechanically in any way. There were some who received the Holy Spirit in the days of the apostles and of our Lord without laying on of hands. There were some that received it by that. It is not for us to work the will of God. That works according to God's will. It is for us so to yield ourselves to Him that the Spirit can mold us, and thus God will bestow whatever gifts we can use to His glory.

3614—The Seventh Trumpet

When did the time of the seventh trumpet begin, 1840, 1844, or has it to come yet? Is there a difference between the "time" and the "sounding" of the trumpet? M. H. W.

This was treated quite fully in the articles on the Revelation during our last series, and we have only space to treat it very briefly in our Question Corner.

The sixth trumpet ceased its sounding in 1840, it seems quite clear with the ending of the 391 years of the Turkish dominancy. The seventh trumpet is to follow that. In the tenth chapter and the seventh verse we read, "But in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which He declared to His servants the prophets." From the time that the sixth trumpet ceased its sounding to the time when the seventh trumpet sounds is the waiting time, and working time, and finishing time. The time of that trumpet was put in 1844, but the sounding of that trumpet, to our mind, will not take place until the Lord shall come. Then, as recorded in Rev. 11:15, the seventh angel sounded, and there followed great voices in heaven, and they said, "The kingdom of the world is become the kingdom of our Lord, and of His Christ; and He shall reign forever and ever." We are living in the days when it is about to sound—God's waiting time for His children, the indefinite days, or years, of the time of the end. It seems to us that this is the meaning of the exact words of the prophecy. Definite time ended in 1844. No one knows the day and the hour when that period of time will end which follows, but through it all God's children ought to have a sense of the nearness of the time of the end, when the seventh angel is about to sound.

3615—Satan and the Deluge

Where were Satan and his angels during the time of the great Noachic Flood? for he seems to have been in the earth soon after man was created. H. C. L.

We do not know. The apostle Paul tells us he is the "prince of the power of the air." He may have been in the storms and the tempests which raged during that time. Possibly some of his minions may have possessed the unclean beasts that Noah carried in the ark. The question is one which is curious, but not important. He may have gone to the moon, for aught we know.



Schedule for Week Ending December 16

Sunday	December 10	2 Timothy	1-4
Monday	" 11	Psalms	107-110
Tuesday	" 12	"	111-117
Wednesday	" 13	"	118-119:72
Thursday	" 14	"	119:73-176
Friday	" 15	Hebrews	1-6
Sabbath	" 16	"	7-10

The week begins with the apostle Paul's last epistle extant, 2 Timothy, covers Psalms 107 to 119 inclusive, and the first 10 chapters of Hebrews. What a wonderful week's reading it is, and how filled with precious instruction! These psalms are among the very best there are—so full are they of real, vital religion and religious experience. Psalm 119 seems to have been written by Daniel. At least, of all the Old Testament characters, it would seem as if it echoed his experience more than that of any other.

Hebrews is thought to have been written by the apostle Paul, but it does not bear any of the characteristics of Paul's epistles, in beginning or closing. Other epistles of the apostle declare that he received not his Gospel from men, nor was he taught it by men; but the writer of Hebrews seems to indicate that the truth which he first received came through the apostles themselves. See chapter 2:3: "How shall we escape, if we neglect so great a salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard." Some scholars take the ground that it was written by Apollos; others argue for Barnabas, and still others for Priscilla. Whoever it may be that wrote it, it bears the genuine marks of inspiration, and gives us a wonderful amount of instruction concerning our Lord Jesus Christ, His glory and unity with the Father, His great sacrifice, and His priesthood.

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 38, Number 48

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The True Light

By Mrs. E. G. White

BEFORE sin entered our world through the transgression of God's law, it was the glory of Adam and Eve to obey God's requirements. They lived in perfect conformity to His will. Not a cloud rested upon their minds to obscure their view of God. There was no doubt or uncertainty in regard to their moral obligations, and all the strength of their affections was given to their heavenly Father. A beautiful soft light, proceeding from God, enshrouded the holy pair, and was reflected from every object upon which they looked. God was their teacher, and in the beauties of nature around them His lessons were repeated. The invisible things of God were clearly seen and understood by the things which He had made.

Had man remained true to God, the light of Heaven would have continued to guide him. But when sin entered, he severed his connection with Jehovah, and the light which had enshrouded him departed. Sin so defaced the image of God in him, so

darkened his understanding, that it became necessary for God to send His only-begotten Son to shine as the light of the world.

Ever since his fall from the purity of heaven, it has been the object of Satan to instil his spirit into the sons of men, and cause them to follow the same path that he traveled when he sought to become equal with God. He has led sinful, erring men, transgressors of God's law, to attach to their names "Reverend" and "Right Reverend" — names which should be applied to none but God Himself. These are not following the example which Christ gave us in His life on earth. He has said, "Blessed are the poor in spirit; for theirs is the kingdom of heaven." And He invites His followers, "Learn of Me; for I am meek and lowly in heart." "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Those who "follow on to

know the Lord," will know that "His going forth is prepared as the morning."

Why Refuse His Yoke?

Why is it that men to whom the Lord has given capabilities and talents, resist the drawing of Christ, refuse to wear His yoke and bear His burdens? It is because they are proud of their knowledge and influence, "puffed up" with the favor and applause they receive because of these talents. They make their boast of science and philosophy, and place these above Christ, the God of science and true philosophy. Thus these worldly-wise men magnify themselves, seeking to eclipse by their flashing meteors the Light of the world. But are these men above Christ? Can the stars outshine the sun? Can the whole firmament of heaven do more than declare the glory of God?

The Lord calls these men fools because they place such value upon the gifts bestowed upon them, while they despise the Fountain of supply, and reject the Source of all wisdom and light, who can make these gifts to increase constantly. The principle that prompts men to place their human ideas first, leads to many false conjectures and delusions. Christ has made no man independent. He has given men talents, that



JESUS IN THE TEMPLE

In the cleansing of the temple, so graphically portrayed by Kirchbuck above, it was the majesty of the purity of Christ which affected the sinful, and drew to Him the humble. It is the light of the character of Jesus, the Light of the World, which shows sin to be exceeding sinful, but which by man's consent will shine away the sin.

they may improve them by exercise, learning of Him how to use them wisely. He has said, "I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life."

Reason was never given man to lead him to suppose that he can climb higher than the Source from which that reason flows. God gave man his reasoning powers, and He can remove them, as in the case of Nebuchadnezzar, when they are not used to His glory. In Noah's day the inhabitants of the earth sought out many inventions. They were wise to do evil. The imaginations of their hearts were only evil continually, and God swept them from the face of the earth.

Through His prophet the Lord exhorts us: "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight."

The Revelation of God's Glory

The glory of God is seen in the life and character of Christ. In the pure, lofty piety exhibited in His life in humanity we have an example of what pure religion is. His life of uncompromising holiness creates in the hearts of those who are in rebellion against God, a desire to follow their own inclinations, as did the inhabitants of the antediluvian world; for "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." The Lord has said, "Come out from among them, and be ye separate." But men rebel against the light because the path it marks out involves a cross.

Perfection of character can be attained only through Jesus Christ. He alone is able to dispel the darkness that has gathered about the souls of men. He will lift fallen humanity into a pure and holy atmosphere, if men will believe on Him as their personal Saviour. He will inspire in their hearts and minds an enthusiasm that will make them noble, and mold them after the divine similitude.

The Christian believer possesses the key to true philosophy. In connection with Christ, coöperating with Him in good works, he may shine amid the darkness of the world. Christ is the truth, the life, and the light of the world; and by beholding Him, His followers will be changed into the same image, from glory to glory.

Satan would cast his shadows across our pathway, to prevent the light of heaven from shining into the chambers of the mind, into the soul temple; but the mists from beneath can not dim the bright beams of the Sun of Righteousness. The true Light brightens beyond the clouds of doubt and unbelief.

The words, "I am the light of the world," have been sounding down through the ages to the present time. They are no less true now than they were in Christ's day, and to-day they have the same comfort for the follower of Christ, the same hope for those that sit in the darkness and shadow of death. God appeals to His children to uplift before the world the Man of Calvary, that with Him human nature may be lifted up. "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."

Christian Science

By Walter Clair Thompson

IV—Its Philosophy in the Light of Reason and Revelation

(Continued)



BRIEFLY stated, Christian Science means to deny reality and ignore environment. But despite all their metaphysics and "ethereal theories," Christian Scientist experiences are not unlike those of the balance of humanity. Life is made up of experiences. We must have experience of some kind before we can have thoughts. We may call these experiences what we please, it does not alter them. Call them illusions or realities, the experience remains unchanged.

In theory we may call matter material, illusion, or "sensation in the sensationless," but in practise the material must not be ignored. To illustrate, if one wishes to catch rain-water, he must use a barrel instead of a clothes-basket,—it matters not whether he be orthodox or Christian Scientist.

The Reality of Experience

What Prof. Borden P. Bowne has to say of the reality of experience is very much to the point:

The experience remains the same under one system

Happiness

By C. H. Meiers

True happiness comes not from being
Submerged with blessings rare and fine;
It comes alone through power of seeing
Some good in everything of thine.

of metaphysics as another. Thus Berkeley, Mill, Hume, Reid, and Hamilton differed widely in their metaphysics, but practically they had to live in the same way. Kant, with his ideality of space and time, found it no easier to get around the world than the ordinary realist on that subject. Berkeley found his butcher bills and his grocery bills just as important a matter and just as difficult to pay as Reid. So on the plane of experiences we are all alike, and the philosophers can not help us. . . . If the philosophers can do anything it must be in the way of interpreting experience, not in the way of producing or verifying it. In this sense experience is real and carries its truth or verification in itself.

Evidently Christian Science will not stand the search-light of investigation and reason, much less will it stand the Bible test. As revelation and matter have a common authorship, and that divine, we find that all things that do not harmonize with the one, are also in conflict with the other. It is because this philosophy is unbiblical that it is so contrary to nature and nature's laws. Instead of being science, it is its antithesis; it may be metaphysics—clearly it is not science.

Who Is Responsible?

A question that arises to the rational mind in pursuing this anomalous religion, and which, like Hamlet's ghost, will not down, is, If sin, sickness, and death, and the sensibility of matter, are only illusions of mortal mind, who is responsible for this nightmare in which the world has been enthralled for so many centuries? Using the Christian Science formula for reasoning,

and God is the guilty party. There is no escaping this conclusion. I repeat the formula, that you may see the force of the conclusion:

God is all in all. God is good. Good is Mind. God, Spirit, being all, nothing is matter. Life, God, omnipotent good, deny death, evil, sin, disease.

God, then, is responsible? No, they won't allow us to put it that way. True, it is the result of inevitable sequence, but it simply won't do, that is all, and we must not fall into the error of reasoning adversely, cautions our Christian Science friend. But he has forgotten that there is no such thing as error. "Error is mortal mind. Mortal mind does not exist." Driven to the extremity of his logic, he admits that, while there is no sin, there is a something—not very clearly defined—which they call "malicious animal magnetism."

You ask, "What is malicious animal magnetism?" You may as well spare yourself the trouble and fatigue of witnessing his mental gymnastics to escape the perils of the situation that logic has forced him into. Does he extricate himself? Well, not very gracefully, we should think, unless we lack appreciation; but, lacking appreciation himself, or refusing to recognize the dilemma, or renouncing its reality, he appears to come out triumphant—at least he is satisfied. That he frequently has to abandon his position, does not trouble him as such things would the uninitiated.

Will Not Stand the Test of Reason

The facts of the case are, Christian Science will not stand the test of reason. Logical conclusions always get them into difficulties. No doubt this is why we read in "Science and Health" that "knowledge impedes progress" in this science. It also explains why ignorance is at such a premium, and why all literature aside from "legitimate metaphysics" is renounced as refuse material. Catholicism in the darkest midnight of its career never put a more rigorous ban upon education than does this cult in this enlightened twentieth century.

Recognizing that education militates against its progress, a fundamental principle in Christian Science is to repudiate all learning other than prescribed by their ritual; thus we find such proscriptions against education as the following:

Mortal mind is the chief husbandman of error.—"Science and Health," page 171.

The so-called laws of matter are nothing but false beliefs in the presence of intelligence where mind is not.—*Id.*, page 171.

Physiology is one of the apples from "the tree of knowledge."—*Id.*, page 165.

Obedience to material law prevents full obedience to spiritual law.—*Id.*, page 182.

The so-called laws of health are simply laws of mortal belief.—*Id.*, page 184.

The brain can give no idea of God's man.—*Id.*, page 191.

The senses are illusive.—*Id.*, page 191.

Many a hopeless case of disease is induced by a single post-mortem examination.—*Id.*, page 196.

How thinking and apparently intelligent people can be gulled into accepting such reason-impeaching sophistry is difficult to comprehend. However, there is an explanation that throws much light on the question; it is a Scriptural one:

Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.

And for this cause God shall send them strong delusion, that they should believe a lie.

The Contrast

Let us now contrast the principal tenets of the so-called Christian Science with Bible doctrine and observe how opposed it is to the plainest Scriptural teachings:

BIBLE	CHRISTIAN SCIENCE
Teaches reality of matter:	Denies the reality of matter:
And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Gen. 2:7.	Matter and death are mortal illusions.—“ <i>Science and Health</i> ,” page 289. All must be mind or else all must be matter. — <i>Id.</i> , page 551.

Affirms the existence of sin:	Denies the existence of sin:
Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. Rom. 5:12.	In reality there is no evil. Sin exists so long as the mortal illusion of mind in matter remains. — <i>Id.</i> , page 311.

Teaches vicarious atonement:	Denies vicarious atonement:
Being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God. Rom. 3:24, 25.	One sacrifice, however great, is insufficient to pay the debt of sin. That God's wrath should be vented upon his beloved son is divinely unnatural. Such a theory is man made.— <i>Id.</i> , page 23.

Would space permit, these comparisons could be greatly multiplied, but these, cited on the most vital points, will suffice to show Christian Science to be fatally unscriptural. Being thus arrayed against both science and the fundamentals of Christianity, it is proved to be neither Christian nor science. Its title therefore is a misnomer; a mask worn that it might parade before the world in acceptable form to bid for disciples from both the church and the world.

In summing up the matter, we find that, as pertaining to religion, it is unbiblical and antichristian; and as pertaining to science, it is the despair of reason and a discordant note in the realm of nature. In the words of the apostle Paul, it is “science falsely so called: which some professing have erred concerning the faith.”

Let us also heed the apostolic admonition:

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

— ★ ★ —

Do TO-DAY'S duty, fight to-day's temptation; and do not weaken and distract yourself by looking forward to things which you can not see, and could not understand if you saw them.— *Charles Kingsley*.

— ★ —

BIND together your spare hours by the cord of some definite purpose, and you know not how much you may accomplish. A man is commonly either made or marred for life by the use he makes of his leisure time.— *Jeremy Taylor*.

What Christ's Coming Means to the Earth

By C. P. Bollman

The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night. Isa. 21:11, 12.



HILE to His own believing children the second coming of Christ will be the dawn of the glad morning of eternal day, to the wicked it will bring the blackness of everlasting midnight. Thus while the morning comes, the night also draws on apace. To the righteous that day is a time of final salvation; to the wicked it is a time of darkness, of desolation and death.

Shortly before the Lord appears in the clouds of heaven, probation closes, and the dread decree goes forth, “He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still.” Therefore the coming of the Lord means the closing of the door of hope to all who are not at that time God's children. They having chosen sin and refused to be separated from it, the Lord says of them, “Ephraim is joined to idols: let him alone.” And a little later they are destroyed; for—

Sin must perish, and with it all must die
Who to transgression cling, who God defy,
And crucify afresh the Lord who for them died
That they might live forever.

It must suffice for the present to state briefly that “the day of the Lord,” beginning with the close of human probation and ending with the final destruction of sin and of sinners, embraces a period of approximately one thousand years. This will be shown quite definitely at a future time. But in this study, judgments upon the wicked will be referred to without stopping to locate them as to time, or in other words, without showing whether they fall upon the finally impenitent in the early part of the day of the Lord, or at its close.

The Wicked “Cut Off”

The Lord through the psalmist David gives this counsel, and incidentally reveals what the coming of Christ means to the wicked: “Rest in the Lord, and wait patiently for Him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Cease from anger, and forsake wrath: fret not thyself in any wise to do evil. For evil-doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth.” Ps. 37: 7-9.

Of that day the prophet Isaiah says, “Behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.” Isa. 26: 21.

The Great Day of the Lord

Looking down the stream of time to the end of the history of sin, the prophet Joel exclaims, “Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come.” Joel 1: 15. Of the same dread time Obadiah testifies: “The day of the Lord is near upon all the heathen [the wicked]: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head. For as ye have drunk upon My holy moun-

tain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as tho they had not been.” Obadiah 15, 16.

“The great day of the Lord is near,” testifies another prophet; “it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of His jealousy: for He shall make even a speedy riddance of all them that dwell in the land.” Zeph. 1: 14-18.

The Vision of God's Throne

Still another phase of the same dreadful day is described in these words: “And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the Book of Life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell [the grave] delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the Book of Life was cast into the lake of fire.” Rev. 20: 11-15.

The Day of Burning

Of that day the prophet Malachi writes: “The day cometh, that shall burn as an oven; and 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.

Of that day and of what it means to the wicked, our Lord Himself says: “When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left. Then shall the King . . . say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels.” Matt. 25: 31-34, 41.

Ushered in by the Plagues

In Revelation 16 we learn that the ushering in of the day of the Lord means the falling of the seven last plagues upon the unprotected heads of the impenitent. That

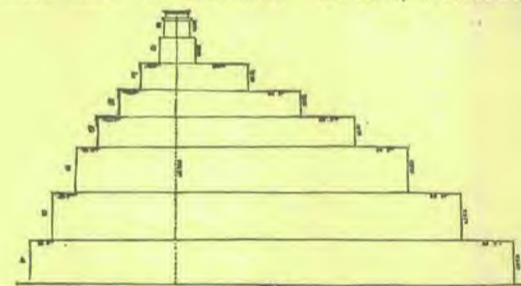
(Continued on page 8)

Studies in Daniel

God the Teacher—A Lesson for the Ages

VIEWED from a temporal and political standpoint, it was to no mean education that Nebuchadnezzar called the royal Judean youth. In many respects it would compare favorably with much of the education of to-day. In fact, some of the things then known in natural science are now lost to the world, and neither Yankee ingenuity nor European persistence has been able to restore them. Babylonia was a great educational world center. Great universities were established at Borsippa—a suburb of Babylon—and at Ur, or Orchoe. Great Babylonian libraries existed, written by Chaldeans and by the magi. Says the Schaff-Herzog Encyclopedia: "The contents of the inscriptions [in these libraries], as well as the materials inscribed, are most various. Stone slabs, gems, clay tablets, glass, and metals are all employed; and the subject-matter is historical, mythological, religious, official, commercial, astronomical, and mathematical,"—just what we would find in our great libraries of the present day. Some of these works are translations of older works in other languages, the original and translation occupying parallel columns.

Art, also, the finest of which has perished, was manifest in various forms. Their sculpture, painting, and coloring show them to have possessed no small knowledge of metallurgy and chemistry. And stones used in sculpture, which were bored, shaped, or engraved, were not merely the softer kind of rock, but the harder kinds, such as carnelian, agate, quartz, jasper, syenite, lodestone, and green feldspar. To cut these, emery, or some similar substance, must have been used, as well as rapidly revolving drills and disks, such as lapidaries now use. The work, "sometimes exceeding delicate," shows a complete mastery over tools and material.¹ In fact, a lens has



Plan of the Babylonian temple at Borsippa (Birs Nimrud) thought to be the Tower of Babel

been found in Assyria, and it is well known that glass was used and cut into various shapes in Babylon. In metals gold and silver, bronze and copper, lead and iron were used. Solid, massive gates were cast of bronze. The pottery is of excellent quality. Their textile fabrics were of great celebrity even as early as the days of Joshua (see Joshua 7:21), standing in the ancient world as do the fabrics of Turkey and Persia now. These were composed of wool, cotton, and linen.

Rawlinson tells us that in mechanical art they "decidedly excelled the Egyptians," and "may challenge comparison with the most advanced nations of antiquity," "falling little, if at all, short of the Greeks and Romans."

In astronomy they distinguished between fixed stars and planets, mapped out the heavens into constellations as they exist to-day, computed eclipses, and learned the relative distances of moon and planets.

All these things were taught in their universities. The practical application of the wise men of Babylon is evidenced in the great

works of the city of Babylon itself. The men who projected and directed in the construction of these works in that mighty city were not novices. In the days of Daniel ancient sun temples had been or were being repaired. Gold-covered temples and royal palaces exceeding imagination in their barbaric splendor had been erected. Colossal and beautiful hanging gardens containing rocks and forest trees had been constructed by Nebuchadnezzar in the heart of the city, that his wife, a royal mountain maiden, might enjoy the beauties of the country in the midst of the most luxurious metropolitan life. By mighty moat and wall the city was fortified against all known weapons of war which might be wielded by an attacking foe. This wall was said to be sixty miles in length, fifteen miles on each side of the city, 350 feet high and 87 feet thick. Flowing through the city was the Euphrates River, and on each side of the river there was a wall equal to one half the



A cameo portrait of Nebuchadnezzar, made as a votive offering to his god

cubic contents of the outer wall. It was such a city as this that Nebuchadnezzar surveyed when, in his pride of heart, he exclaimed, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" It was to this glorious city, teeming with works of art and grandeur, that the children of exile, mourning for desecrated Jerusalem, were carried, there to witness even in their humiliation to the truth of God.

Nebuchadnezzar purposed that they should be educated in the best schools the world knew. How the king's purpose affected the Judean youths is told in the Scripture. Let us—

Question the Text

Daniel 1:3-21

1. What selections did the king instruct the master of his eunuchs to make from the children of Israel?

And the king spake unto Ashpenaz the master of his eunuchs, that he should bring in certain of the children of Israel, even of the seed royal and of the nobles. Verse 3. Note 1.

2. What were to be the character and qualifications of those selected?

Youths in whom was no blemish, but well favored, and skilful in all wisdom, and endued with knowledge, and understanding science, and such as had ability to stand in the king's palace; and that he should teach them the learning and the tongue of the Chaldeans. Verse 4. Note 2.

3. What did the king appoint them?

And the king appointed for them a daily portion of the king's dainties, and of the wine which he drank, and that they should be nourished three years; that at the end thereof they should stand before the king. Verse 5. Note 3.

4. What change did he make in the names of four of these youth?

Now among these were, of the children of Judah, Daniel, Hananiah, Mishael, and Azariah. And the princes of the eunuchs gave names unto them:

unto Daniel he gave the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego. Verses 6, 7. Note 4. (See last article.)

5. What purpose did Daniel form regarding the diet?

But Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. Verse 8. Note 5.

6. How had God's providence overruled in behalf of this faithful young man?

Now God made Daniel to find kindness and compassion in the sight of the prince of the eunuchs. Verse 9. Note 6.

7. What reply did the prince of the eunuchs make to Daniel?

And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your food and your drink: for why should he see your faces worse looking than the youths that are of your own age? so would ye endanger my head with the king. Verse 10. Note 7.

8. What test did Daniel propose?

Then said Daniel to the steward whom the prince of the eunuchs had appointed over Daniel, Hananiah, Mishael, and Azariah: Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the youths that eat of the king's dainties; and as thou seest, deal with thy servants. Verses 11-13. Note 8.

9. How did the prince of the eunuchs receive this proposition?

So he harkened unto them in this matter, and proved them ten days. Verse 14.

10. What was the result of the test?

And at the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths that did eat of the king's dainties. So the steward took away their dainties, and the wine that they should drink, and gave them pulse. Verses 15, 16. Note 9.

11. How did God work with these young men?

Now as for these four youths, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. Verse 17. Note 10.

12. At the final examination in the universities at the close of the three years' course, how did the young Hebrews stand as compared with others?

And at the end of the days which the king had appointed for bringing them in, the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in every matter of wisdom and understanding, concerning which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his realm. Verses 18-20. Note 11.



Babylonian landmark, inscribed with the purchase-deed of a plot of ground about B.C. 1100 (British Museum)

¹ See "Seven Great Monarchies," "The Fourth Monarchy," chapter 5.)

13. What is said concerning the further life of Daniel?

And Daniel continued even unto the first year of King Cyrus. Verse 21.

Note and Comment

1. THE MASTER OF HIS EUNUCHS. The one occupying this position was very often one of the chief servants of the king, and the one who was most trusted for particular work which the king might designate. This officer was asked to choose of Israel's best — at least what Nebuchadnezzar would consider Israel's best. They must be of the seed royal and of the nobles of Judah, those who had received training and those who gave promise of future usefulness.

2. IN WHOM WAS NO BLEMISH. The object of the training was that they should stand in the king's palace, that they should be special servants of his, men gifted in learning and wisdom, those who would be able in the future to give counsel and stability to the kingdom. They must therefore be fine looking young men. They could not be cripples, or blind, or having physical defects; they must be "well favored," having not only a knowledge of the wisdom which they had been taught, but skill in using it — those who had gathered knowledge in their education, and who had studied science as a good groundwork for further education, and who in their very person would give promise of making just such men as the king chose them for. These he would give the best education that Babylonia afforded, the learning and the tongue of the Chaldeans.



In arabic numerals the above may be expressed as follows:

Soss	Units	Value
43	21	513
45	4	522
46	49	532
48	36	542
50	25	552
52	15	562
54	9	572
56	4	582
58	1	592
60	0	602

Extracts from a table of squares found at Senkereh, Chaldea. Berosus says that in computing time, the Chaldeans used an alternate sexagesimal and decimal notation, reckoning the years by the "soss" (60 years), the "ner" (600 years), and the "sar" (3,600 years). The calculations in every case, Rawlinson tells us, have been proved to be correct.

3. THE KING APPOINTED. The king's students must have no impoverished diet. They must be well fed. Evidently he did not understand the true inwardness of the matter himself. It is not the sleek, fat, well-fed men who are always the best students, by any means. Some of the greatest thinkers that the world has known, some of the astutest men, some of the most diligent students, have been men whose diet was spare, who were very temperate and even abstemious in their lives. The king enjoyed his food, evidently. He thought the special students he was training should be fed the best the empire afforded.

4. GAVE NAMES. That is, the prince of the eunuchs in a shrewd way desired to wean them from their old associations, and so the very names that were given them were taken away and names substituted in their places. See the last article for the meaning of these names.

5. DANIEL PURPOSED IN HIS HEART. He made a strong resolve that he would not defile himself with the king's dainties. There were several reasons for this:

First, they could not drink of the wine of the king, the wine of Babylon.

Secondly, they could not be partakers of the unwholesome, rich viands of which royalty was partaker. They had been taught that service to God demanded strong, healthy bodies and clear minds; and the Holy Scriptures which they had learned from their infancy had taught them, as doubtless their own

observation, that the dainties of the ruler were "deceitful meat," that "wine is a mocker," and that princes should "eat in due season, for strength, and not for drunkenness." See Prov. 23: 1-3; 20: 1; Eccl. 10: 17.

The school of the prophets, which at least in a perverted form they had doubtless attended, embraced the education of the whole man within its compass,—physical, mental, and moral. The very foundation of that education was the Word of God. Therein are found the best rules of sanitation and hygiene, the instruction as to the best dietary, that were taught in the ancient world; and those are the wonder and guide of enlightened sanitarians to-day. And that people—the Hebrews—who have but blindly, superstitiously, half-heartedly followed those instructions, are among the healthiest peoples of the world.

Babylon knew but little of this. Luxuriousness and lasciviousness reigned in their courts, fostered by luxury. These things were taught, or counseled, or permitted, in the Babylonian system of education. But the Judean princes, loyal to God, remembered the words of their wisest king: "Be not among wine-bibbers; among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty [of both soul and body]: and drowsiness shall clothe a man with rags." "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." Prov. 23: 20, 21, 31, 32. Remembering this, they nobly refused to defile themselves with the king's meat, or with the wine which he drank.

Third, the eating and drinking of the Babylonians was more or less connected with their religion, the root of which was nature-worship, and the chief of which was sun-worship. Great feasts came weekly, monthly, yearly, in connection with this worship. Licentiousness in some form was a part of it, and this was fed and fostered by rich, unwholesome viands, exciting condiments and sauces, and the stimulating, intoxicating, maddening wine drunk on all such occasions. And the mad revels of students in our great institutions of learning to-day, connected more or less with fraternal secret societies, may be easily traced to the idolatrous feasts and revels of the various cults and guilds of ancient Babylon. But such feastings and revels were expressly forbidden by the law of Jehovah, in which the Judean youth had been educated. See Deut. 4: 19; 17: 3; Lev. 19: 26-29; Job 31: 26-28; Eze. 8: 7-16; and elsewhere. They saw their own nation reaping the fruit of their evil sowing in their own captivity and the enforced exile from beloved Zion, which lay in utter ruin. (See 1 Kings 16: 30-33; 2 Chron. 33: 1-6; Jer. 7: 17-20; 44: 16-22.) Even Israel's wisest king, who was famous throughout all nations for his knowledge, to whom all the world sought for wisdom, the scope of whose knowledge embraced botany, and zoology, and entomology, and rhetoric, and psychology, and art, and ethics, whose proverbs are even now in their comprehensive scope the wonder of the world—even he, through the seductive influences of wine and the idolatrous women of his court, fell. And the language, the memories, the associations of these Heaven-taught youth were stronger than all the glittering generalities, the seductive atmosphere, the fulsome flatteries, the strong delusions, of the popular education of wealthy, world-renowned Babylon—a lesson which all Christian parents and youth should take to heart.

6. GOD MADE DANIEL TO FIND KINDNESS. God will always work with those who are true to Him. "The eyes of Jehovah run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." 2 Chron. 16: 9. Oftentimes to the tempted one there seems to be no way of deliverance, but the way of the tempter. We wonder how, if we

don't yield, any good whatever can come to us. Satan makes the way of conscience and truth seem to be utterly closed, or enveloped in disaster, catastrophe, calamity, and defeat; and so the soul yields, and compromises, and passes on to destruction or defeat. But Daniel purposed, purposed for God, for truth, for righteousness, for strong, well-balanced manhood. And God worked with him. The hearts of kings are in His hand, and He moved the officer of the court to have compassion upon Daniel and his fellows, in order that Daniel's purpose might be carried out.

7. "WHY SHOULD HE SEE YOUR FACES WORSE LOOKING?" Ashpenaz had doubt of Daniel's proposition. He had not seen any of those things worked out in Babylon. He knew no abstemious, temperate youths in the great universities. They were like the universities of to-day, and perhaps worse—the sons of nobles and princes and kings then, the sons of wealthy men now—and they led the mass of the students. But here facing Ashpenaz were sons of princes who pleaded that they might not have to use the royal diet, might not eat of the king's dainties, might not drink of his wine. It was a marvelous thing to him, and he feared for its results. He thought that that diet would grow poor, weak, puny, feeble-minded, feeble-bodied young men.

8. PROVE THY SERVANTS. Daniel appreciated the position of Ashpenaz; he recognized that he held a critical place, and therefore he courteously laid before him a very simple proposition, so that Ashpenaz could say, Well, if I allow them the starvation diet for ten days, we can recover from all that before the king sees them. Daniel believed that God would work with him, and that God would manifest even in ten days that the diet that he asked for was best. And he asked for simply pulse, thought by some to be leguminous foods—lentils, beans, peas—by others to include herbs, as well as seeds of any kind. It was a granivorous diet that he asked, or what would be called a diet of grains. For drink he asked for no tea or coffee, or wine, or beer, or any of the imitations or temperance drinks that men put in the place of stimulants or intoxicants. All that he wanted was pure water. Then, he said, at the end of ten days look upon us, and look upon the others, and we are willing to abide by your judgment at the end of that time. "So deal with us." And Ashpenaz accepted the proposition.

9. AT THE END OF TEN DAYS. The time of the test came to an end. We may be sure that they were days of anxiety on the part of Ashpenaz. They doubtless were days of confidence on the part of the young men. Every day increased their confidence in the test that they had given. Every day they built into their bodies good, strong, clean material, and their countenances were fairer, and they were fatter in flesh, than all the youths that ate of the king's dainties. And so the officer, called in the Hebrew Hammelzar, took away the dainties and the wine, and gave them pulse. They had read in their own Scriptures concerning the wrong course: "Avoid it, pass not by it, turn from it, and pass away." Yet we can readily understand that their course cost them something. We can hear the protests and ridicule of the disloyal Judean youths among the captivity—there probably were such. We can hear the taunts of the Babylonians and captives from other nations; we can hear the reproach cast upon the simple diet of leguminous foods, as peas, beans, or lentils. We can see the curled lip and contemptuous glance; and we can note the repressed word on the part of the persecuted, can read their inward prayers, can almost join them in their prayer-meetings, when alone, as they poured out their souls to the living God, their personal Friend, as they stood for Him and His truth in Babylon. Like one of old, they were bearing the reproaches

of Christ, counting them greater riches than the treasures of Babylon. They were building characters of eternal worth.

10. **GOD GAVE THEM KNOWLEDGE.** The three years' university course soon terminated. The Judean princes had studied the language and learning of the Chaldeans, the arts, the sciences, the knowledge—all of worth, and doubtless much which they had studied unwillingly, not of worth, among the renowned teachers of Babylon. But during all this time, and previously, they had had a higher Teacher than Babylon ever knew. Beyond the voice of heathen tradition they had heard the words of infinite truth. Above the workings of nature and nature-worship they saw the work of the great Jehovah. High sounding over the traditions of the priests, the commentaries of the lawyers, the guesses of the scientists, the vague generalities of the evolutionists, the droning of the temple choirs, they heard the voice of the infinite God. They had opened their heart and mind and soul and flesh to let God in, and He came. They were taught of Him in all the life-expanding, light-progressing power of infinite truth. How little in comparison with that were the hypotheses and suppositions and superstitions of men! With the whole being opened to God, who is seeking entrance to His temple—man's body—what wonder is it that God gave them knowledge and skill in all learning and wisdom!

11. **AND THE KING COMMUNED WITH THEM.** They passed examination, they finished brilliantly their course, so much so, and so marked was that finishing, that the king brought them in to commune with him. All that has come down to us of Nebuchadnezzar shows that he himself was a remarkable king; he was not willing to leave the momentous affairs of his kingdom in the hands of officials. Of the young men that were to stand before him, he must know himself that they possessed the qualifications; and so he brings before him Daniel, Hananiah, Mishael, and Azariah. And the record is that "in every matter of wisdom and understanding, concerning which the king inquired of them, he found them ten times better [not than all the students who had taken the course of study with them—inexperienced youth—but] than all the magicians and enchanters that were in all his realm." No wonder that he was impressed. Therefore they stood before the king as counselors. One reading the history of Daniel, and having in mind that wonderful 119th Psalm, must see Daniel's experience there written. Note especially verses 97-101: "O how love I Thy law! It is my meditation all the day. Thy commandments make me wiser than mine enemies; for they are ever with me. I have more understanding than all my teachers; for Thy testimonies are my meditation. I understand more than the aged, because I have kept Thy precepts. I have refrained my feet from every evil way, that I might observe Thy word." And because of such character, God could trust him. He opened to his mind new revelations of the far future, made him a prophet, a "see-er" of the time to come. Daniel could be trusted with the great prophetic gift to the glory of God, the warning of the world, to the good of his people. And the glorious lessons of infinite worth have come down to us. Will we heed them?

What Christ's Coming Means to the Earth

(Continued from page 5)

these plagues fall after the close of probation is evident from two considerations; first, we learn from Rev. 14:10 that in these plagues the wrath of God is poured out without mixture of mercy; therefore there must be at this time no place of repentance

for sinners. Again, Rev. 16:11, 12 reveals the fact that under the plagues men do not repent; but always in the past it has been true that when the judgments of God are abroad in the land the people "will learn righteousness." Their failure in this instance to learn righteousness is conclusive evidence that the day of their salvation is past when the plagues are poured out.

Such are a few of the pen pictures that divine inspiration gives us of the judgments that the day of God holds in store for the finally impenitent. We are now living in the time to which the words of the prophet apply, "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord." And this warning is given in mercy while probation still lingers, that all who will heed the warning voice of that day may escape the wrath of God which is presently to be poured out "without mixture into the cup of His indignation."

The Lord takes no delight "in the death of him that dieth;" but He can not deny Himself; He must be true to His own character. He is infinite not only in mercy but in justice.

Sin must perish, and with it all must die
Who to transgression cling, who God defy.

But those who yield to God now, that the body of sin may be crucified and destroyed while they live, will in the end find themselves crowned with eternal life in the everlasting kingdom of our Lord and Saviour, Jesus Christ.

NEVER to rest is the price paid for our greatness. Could we rest, we must become smaller in soul. Whoever is satisfied with what he does has reached the culminating point—he will progress no more. Man's destiny is to be not satisfied, but forever unsatisfied.—F. W. Robertson.

Importance of Bible Study

By Edwin Clark Hall, in "Herald of Gospel Liberty"

WHEN we get at the Scriptural doctrines of God's holiness, we see that the study of the Scripture becomes of still greater importance. It is good for man to learn that God is a Person, the Creator, and a moral Lawgiver. It is better when he learns that God is a holy Person, a holy Lawgiver, and Giver of a holy law.

What other truth is more calculated to make men what they should be? Man is everywhere proud, selfish, self-willed. Some idea of God's holiness is needed to subdue the pride, selfishness, and insolence of men. Without some knowledge of His holiness, I fear men can not know His love; for one must know how holy God is in order to know how sinful sin is. One must know that sin is exceedingly sinful, before he can see the goodness and the love of God in forgiving the sinner.

—★—

LIFE touched by God cares not what serves or helps itself, but what will help mankind.
—A Kempis.

—★—

In the Lions' Lair

By Delwin Rees Buckner

The hush of death stagnates the sluggish air,
Save only where low-crouching lions file
Their palsied claws upon a pallid pile
Of sightless skulls, made spectral by the stare
Of their infuriated eyes, that flare
A hectic flush throughout the den meanwhile
Their nervous nostrils vomit vapor, vile
As steam from some volcano, burned and bare.
Here, 'mid bloodthirsty, fierce-fanged beasts, that fight
For flinching flesh, on bald bones, ivoryed
By their cruel, crunching teeth, can Daniel kneel,
Entangled in the tentacles of night,
And pray the prayer that puny men forbid,
Which God can with His pleased approval seal.
Isla de San Andrés, Colombia.

Our Bible Reading

Christ Will Come Again

1. What question asked by the disciples on a certain occasion showed that they had a definite belief in the second coming of Christ?

And as He sat upon the Mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world? Matt. 24:3.

2. On another occasion, what very definite and clear promise did He make concerning His coming?

Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. John 14:1-4.

3. How is the promise of His coming expressed by Paul in the book of Hebrews?

So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation. Heb. 9:28.

4. Who does He say will attend Him when He comes?

For the Son of Man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works. Matt. 16:27.

5. What text shows that the belief of the second coming of Christ was held in very ancient times?

And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints. Jude 14.

6. Was the doctrine of the second coming of Christ held in ancient times by Job?

For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and tho after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; tho my reins be consumed within me. Job 19:25-27.

7. In what words does the psalmist speak of the coming of the Lord and the great judgment-day?

Sing unto the Lord with the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the Lord, the King. Let the sea roar, and the fulness thereof; the world, and they that dwell therein. Let the floods clap their hands: let the hills be joyful together before the Lord; for He cometh to judge the earth: with righteousness shall He judge the world, and the people with equity. Ps. 98:5-9.

8. How did John, the writer of the book of Revelation, regard the promises of the coming of Christ?

He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. Rev. 22:20.

PRESENT WORLD MOVEMENTS IN PROPHECY

World-Wide Ecclesiastical Empire

By A. O. Tait

IN the previous articles under our heading of "Present World Movements in Prophecy," evidence has been given to show that God has a message due to the world to-day that is just as definite as the message of Noah to the antediluvian world, or the message of John the Baptist, the forerunner of the Messiah at His first advent.

This message for to-day, as has been shown, carries the "everlasting Gospel" to all the earth, and directs particular attention to the divine Father as the Creator of all things. But coupled with this world-wide Gospel message there is also a world-wide warning against certain forms of false worship. The language of this warning is the following:

And another angel, a third, followed them, saying with a great voice, If any man worshipeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of His anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment goeth up forever and ever; and they have no rest day and night, they that worship the beast and his image, and whose receiveth the mark of his name. Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus. Rev. 14:9-12.

The study of the foregoing scripture in connection with what has been presented during the last few weeks will show that God first sends a world-wide Gospel message to heal and to save. But there are many who refuse the life and light of the Gospel that is sent them, and there follows the warning of the above text, the most fearful warning that can be found anywhere in all the Bible.

This warning message against the worship of the beast and his image is a great world movement. The angel announcing this solemn and awful warning, as the text clearly states, follows the angel that went to "every nation and tribe and tongue and people," and the message itself is addressed to "any man." Thus do we see that the very language of this message from God demands that it shall be urged upon the conscience of every individual man whether he belong to a "nation" or merely to a "tribe," provided he has a "tongue" or language.

But it will be seen that while this message from God is world-wide, it is addressed against a movement that is world-wide also. According to the text, the "beast and his image" are to fill the whole earth; for "any man" that worships them is to receive the unmingled wrath of God, and the unmingled wrath of God is wrath and nothing else, or wrath with no mercy in it. And thus do we incidentally see that when this message is all finished, probation will be closed, and we will have reached the time when God no longer offers mercy to the sinner; sin, rebellion against God, reaches its climax, and mercy's door is forever closed.

The great world movement, or world organization, against which this message from God is directed, is a religious movement, for it is demanding "worship." And God's reply to this demand for worship is, "If any man worshipeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of His anger."

Other scriptures tell the same story of world movements that will arise in the last days. Read one of them in the following:

And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. And He will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. Isa. 2:2-4.

Notice that the foregoing text tells of a doctrine that "many people" shall teach "in the latter days." The text does not say that the doctrine will be true; it simply says that the "many people" will be teaching it. But the text does show that what these "many people" will be teaching is a religious doctrine. Many persons in these times have used this text to show that we were to have a universal peace that would prevail all over the earth. But the text does not say that. It simply says that "many people" will teach such a doctrine, and many other scriptures unite in saying that their doctrine is a false one.

Almost identical in wording with the foregoing from Isaiah is the following from Micah:

But in the latter days it shall come to pass, that the mountain of Jehovah's house shall be established on the top of the mountains, and it shall be exalted above the hills; and peoples shall flow unto it. And many nations shall go and say, Come ye, and let us go up to the mountain of Jehovah, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths. For out of Zion shall go forth the law, and the word of Jehovah from Jerusalem; and He will judge between many peoples, and will decide concerning strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid: for the mouth of Jehovah of Hosts hath spoken it. For all the peoples walk every one in the name of his god; and we will walk in the name of Jehovah our God forever and ever.

In that day, saith Jehovah, will I assemble that which is lame, and I will gather that which is driven away, and that which I have afflicted; and I will make that which was lame a remnant, and that which was cast far off a strong nation: and Jehovah will reign over them in Mount Zion from henceforth even forever. And Thou, O Tower of the flock, the Hill of the daughter of Zion, unto Thee shall it come, yea, the former dominion shall come, the kingdom of the daughter of Jerusalem. Micah 4:1-8.

Observe that both scriptures say that they

apply in "the latter days." They both tell of what "many peoples" or "many nations" shall be saying. Both texts show that these many peoples are making a universal call to join in a world-wide religious movement, to go up to the mountain of Jehovah. But this world-wide call among the people is not for a close union as called for in the Gospel of Christ, but is for a confederacy. For the text says these people are saying, "All the peoples walk every one in the name of his god; and we will walk in the name of Jehovah our God." The most unbounded "liberality" is practised so long as the confederacy is subscribed to.

But the text goes on to say, "In that day, saith Jehovah, will I assemble that which is lame, and I will gather that which is driven away, and that which I have afflicted; and I will make that which was lame a remnant, and that which was cast far off a strong nation." Then in that time when these many peoples are making their loud and popular calls, there is still that which they have "driven away" and "cast off," and God will assemble these and make them His strong nation. These two mighty forces—the one mighty from the great weight of numbers, and the other mighty because led and supported by the invincible power of God—form the two great armies already referred to in the passage quoted from Revelation.

The "beast and his image" of Revelation 14 work in unison as one power. They are spoken of in other passages of Revelation as combining into world-wide power all the nations of earth in a great ecclesiastical organization. The voice of John in the book of Revelation, and of Isaiah, and of Micah, and of others of the prophets as well, are a unit in saying that one of the characteristics that is to be the leading feature of the last days will be a world-wide religious despotism.

Next week we will examine some of the evidences that show the deep-rooted conviction and sentiment that obtain in the minds of men favoring such world domination.

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The Plain Truth

SUCH the *Word and Way*, a Baptist paper, calls the answer of a Baptist pastor to a question asked by the editor. The editor, referring to moral religious conditions, asked, "What is the matter?" This the pastor calls "man's question," and then printed below it the following passage from Paul, which he called "God's answer:"

In the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God. 2 Tim. 3:1-4.

The editor adds: "We thank the pastor of the First Baptist Church for calling attention to these verses from one of Paul's epistles. Some have thought the editorial in question too pessimistic and its language too strong, but, compared with the apostle's words, it is optimistic and moderate."



THE OUTLOOK

"Watchman,
what of
the night?"

The Johnston Sunday Bill—No. 2

Reasons for Opposing Its Passage

By W. A. Colcord

WE recognize the purpose and good intentions of many who urge the passage of this bill—the improvement of moral conditions in the District of Columbia. With this purpose we are in hearty accord; but we wish to inquire if this is a proper means to be employed for the accomplishment of this purpose.

In its legitimate sphere—civil affairs—prohibitive legislation in civil government, we readily admit, may not only be beneficial but frequently absolutely essential; but again we raise a query, and ask, Does the proposed legislation come within this sphere?

There is a sphere to which human legislation is inapplicable—the sphere of religion. If the measure falls within this, its passage, we hold, would be out of place, and its results disastrous.

Text of the Bill

As stated in our former article, this bill was introduced in special session of the sixty-second Congress by Senator Johnston, of Alabama, April 6, of the present year. It is known as Senate bill No. 237; and according to precedent, it will be a live issue in the present session. See the center of this page for exact copy.

Our Ground of Protest

We do not oppose this measure, as has been supposed and alleged by some, simply because it selects the **FIRST** instead of the **SEVENTH** day of the week. While it must be apparent to every one at all familiar with the divine law that the bill does not name the day specified in that law, we would still be opposed to it if it did, believing that civil government has no right to attempt to enforce by law any religious institution or observance, even the commanded by God, and exactly as God commanded it. We are opposed, upon principle, to all religious legislation on the part of civil government, and would not wish to see the religion which we ourselves believe and profess enforced by law upon others.

Neither is our opposition based, as some may suppose, upon the ground that we are looking simply to our own interests, pleading only for our own rights, or asking for special favors. This must be apparent from the fact that, as now worded, observers of another day than Sunday are exempt from the provisions of the proposed law. While we desire and appreciate protection from the Government in the exercise and enjoyment of our rights, we ask for no protection, liberties, or favors that are not, upon the same terms, freely accorded to all. Our plea is for the recognition and protection of the rights and liberties of all.

Our objections to this bill may be classified under a number of heads. In the first place, like all Sunday legislation,

It Is Religious

This is clearly indicated by its title; by its phraseology; by the exemption at the close of the first section; by the distinction it makes in days; by the character of its chief promoters; by the arguments adduced in its behalf; and by the nature of the Sabbath institution itself.

According to its title, the object of this proposed law is "the **PROPER** observance" of the day. God alone has a right to say what proper Sabbath observance is, as He has likewise to say which day shall be observed as the Sabbath.

The bill speaks of "Sabbath," Sabbath "observance," and "sacred concerts," all of which are religious terms.

The exemption at the close of the first section exempts only upon religious grounds, and makes the observance of one day in each week,—if not Sunday, then some other day,—"**AS A SABBATH**," compulsory upon all.

A bill for the proper observance of Sunday as a day of rest in the District of Columbia

1 Be it enacted by the Senate and House of Representa-
2 tives of the United States of America in Congress assembled,
3 That it shall be unlawful for any person or corporation in
4 the District of Columbia on the first day of the week, com-
5 monly called Sunday, to labor at any trade or calling, or
6 to employ or cause to be employed his apprentice or serv-
7 ant in any labor or business, except in household work
8 or other work of necessity or charity, and except also news-
9 paper publishers and their employees, and except also publie-
10 service corporations and their employees, in the necessary
11 supplying of service to the people of the District: Pro-
12 vided, That persons who are members of a religious society

Folio 2

1 who observe as a Sabbath any other day in the week than
2 Sunday shall not be liable to the penalties prescribed in
3 this Act if they observe as a Sabbath one day in each seven,
4 as herein provided.
5 Sec. 2. That it shall be unlawful for any person in
6 said District on said day to engage in any circus, show, or
7 theatrical performance: Provided, That the provisions of
8 this Act shall not be construed so as to prohibit sacred
9 concerts, nor the regular business of hotels and restaurants
10 on said day; nor to the delivery of articles of food, includ-
11 ing meats, at any time before ten o'clock in the morning
12 of said day from June first to October first; nor to the sale
13 of milk, fruit, confectionery, ice, soda and mineral waters,
14 newspapers, periodicals, cigars, drugs, medicines, and sur-
15 gical appliances; nor to the business of livery stables, or
16 other public or the use of private conveyances; nor to the
17 handling and operation of the United States mail.
18 Sec. 3. That any person or corporation who shall vio-
19 late the provisions of this Act shall, on conviction thereof,
20 be punished by a fine of not more than ten dollars, or by
21 imprisonment in the jail of the District of Columbia for not
22 more than ten days, or by both such fine and imprisonment
23 in the discretion of the court.
24 Sec. 4. That all prosecutions for violations of this Act
25 shall be in the police courts of the District of Columbia
26 and in the name of the District.

In protecting the rights of man in his relation to man, the law should offer the same protection every day of the week. This bill singles out Sunday, and makes special regulations concerning this day alone. But it is impossible to distinguish Sunday from other days of the week except upon religious grounds. The whole history and interpretation of Sunday legislation proves this.

The chief promoters of this bill are the Interdenominational Committee on Sunday Observance in the District of Columbia, consisting largely of clergymen of the city of Washington, and certain church leaders and Sunday Rest Associations throughout the country.

These promoters have stated in print that they desired such a law upon the ground that they wished "efficient **LORD'S DAY** legislation for the District;" that "the **FOURTH COMMANDMENT** has been repealed" here; and because of "the **SUPPORT**" which such a law, they say, would "lend to the cause of our national **CHRISTIANITY**." In the discussion of the bill in the Senate, January 27, 1910, during the sixty-first Congress, Senator Gallinger, the chairman of the Senate District

Committee, objected to changing the expression "Sabbath" in the bill to "day of rest," saying, "Had I been in charge of the bill I would not have accepted the amendment offered by the Senator from Utah, because I think the word 'Sabbath' ought to remain in the bill."
—*Congressional Record*, January 27, 1910, page 1078.

The weekly Sabbath is a religious institution, ordained by God as such in the begin-

ning. See Gen. 2: 1-3; Ex. 20: 8-11. Any law requiring the observance of such a Sabbath must therefore be religious.

These facts all show and prove conclusively the character of the bill. It is religious.

Unconstitutional

Being religious, its enactment into law by Congress would be unconstitutional, for the Constitution of the United States expressly forbids Congress's making any law "respecting an establishment of religion, or prohibiting the free exercise thereof." This reason alone ought to be sufficient forever to debar Congress from passing any such measure. To this clause in the Constitution, no doubt, is very largely due the fact that for one hundred years Congress has refused to enact a compulsory Sunday law.

Other reasons against the passage of this bill will be presented in our next article.

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Peace and War.—The Marquis de Castellane, Paris correspondent of the Hearst papers, truly says that Carnegie's Temple of Peace is a record of war, and that every stone is belligerent. "Four campaigns have been waged since its inception, and the European atmosphere is still red." When it was decided to build it the Anglo-Boer war broke out; with the adoption of the plans came the Russo-Japanese war; the first stone was laid on the day Kaiser Wilhelm started out for Tangier and inaugurated the Morocco-European complications. Austria emphasized the completion of the first story of the temple by grabbing Bosnia and Herzegovina. The finishing of the second story found France and Germany in trouble. The painters and decorators and furnishers are yet to come, and there seems to be more prospect of war than ever before. China is rent with civil revolution, and Turkey and Italy are in actual war. While it is said that the best artists are to adorn the ceilings of the Temple of Peace with allegorical pictures showing the triumph of peace, the marquis says each one may mean a shower of shrapnel somewhere. And this is in harmony with Scripture. They shall cry "Peace, peace," the prophetic Word declares, when there is no peace. And another prophecy, that of Joel 3, strongly avers that the great preparation which the world will make in the last days is for war, universal war. Peace temples and war preparations and actual combat are all fulfilling the divine Word.

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Vice-President Park, of the Illinois Central Railroad, estimates that the reclamation of swamp lands in the Mississippi Valley now under consideration by Congress will add a value of at least one billion dollars to the nation's land wealth.



Senator Johnston of Alabama, author of the present District Sunday Rest Bill

Revolution in China

(From Our Own Correspondent)

NOW that the smoke has cleared away from the first battle between the imperial and the revolutionary forces, after "taking stock" on both sides, it is found that the revolutionists not only have a well-organized army, but are also firmly entrenched in the most strategic center of the Celestial Empire. As the revolutionary movement has assumed such proportions that the world powers begin to take notice, and consider it necessary to agree upon a course of action to be followed for the protection of the lives and property of foreigners, possibly the readers of the SIGNS will appreciate a word from those who are actually on the field. While this news which is written to-day will be a month old when it reaches America, yet there are some features of the crisis which will not become generally understood from reading the newspaper reports; and then, again, the view-point of the missionary is quite different from that of the newspaper reporter.

As these reports are sent in from time to time, we shall endeavor to present the unexaggerated facts, and such actual results as have a relation to the spreading of the Gospel throughout this empire and preparing the way for the soon coming of our Lord and Saviour Jesus Christ.

To begin with, this movement is not of recent origin, but dates back at least twelve years, and possibly longer. During this time forces have been quietly working, the groundwork and foundation have been laid, the seed has been sown broadcast in the hearts of the people, and to-day we are seeing the harvest.

With few exceptions, every patriotic Chinese, no

their present head-dress, shaving the front of the head and wearing a cue, as a sign of submission to the Manchu government. Hence one of the first things the revolutionist does is to cut off his cue.

Active preparations for the present outbreak have been carried on for perhaps a year or more. Revolutionary leaders have gone from city to city, organizing their forces, soliciting subscriptions, and collecting arms and ammunitions. These preparations have been carried on not only in China, but in many other places where large numbers of Chinese are living. In Singapore and the Straits Settlements the revolutionists claim to have 20,000 supporters, with some troops and war-ships which are believed to be on their way to China now. The Chinese in Japan, Honolulu, and the United States are all subscribing liberally to aid the cause.

Contributing Agencies

This year the situation grew desperate, on account of the extensive floods throughout the Yang-tse Valley, leaving thousands of people homeless and the price of rice soaring too high for the common people to buy. The present regent and his cabinet have manifested very little sympathy for these sufferers, and have laid no great plan to relieve them. On the contrary, they have increased the taxes in some places, notably in Szechuen Province, where the people rose in revolt a month ago. A force of imperial troops was immediately despatched from the vicinity of Hankow to put down the revolt, and while these soldiers were absent the revolutionists decided to improve the opportunity to strike a decisive blow at Hankow. This city, with the city of Hanyang across the river Han, and the city of



Gen. Li Yuan Hung, commander of Revolutionist army

A Set Time

The rebels adopted **期** the Chinese character **期** as their sign, and it has been found out later that the construction of this character includes the date which they had decided on for opening the struggle. The character means



United States Steamer Helena in the center steaming into the Wuchang forts, requesting them not to fire while the missionaries are being moved to Hankow



American missionaries on the way from Wuchang to the foreign settlement in Hankow, escorted by Consul-General Green (Photos by F. E. Stafford)

matter in what part of the globe he is situated, is favoring and assisting this movement, which means no less than the dethroning of the Manchurian Dynasty, which has been in power since 1644, and the setting up of a new empire under Chinese control; for the Manchus are not considered Chinese. They belong to the northern Tartar races, and ever since they came into power there has been universal dissatisfaction. They forced the Chinese to adopt

Wuchang across the Yang-tse River, is the commercial "hub" of China, and corresponds to Chicago in America.

Connected by rail with Peking, the capital, in the north, and by the Han River to the south, and by the Yang-tse-Kiang to Shanghai and the Pacific Ocean on the east, this place controls practically all the shipping and commercial trade of the interior of China.

"a season," or "a set time," but when divided into parts it means as follows:

八 EIGHT 月 MONTH 廿 TWENTY
三 THREE

Thus on the twenty-third day of the eighth month (Chinese time), which corresponds to October 14, the revolutionists were to rise all over the empire.

The attack was precipitated, however, four days before this by the finding of a plant for the manufacture of dynamite, signal flags, and revolutionary badges, in a house in the Russian concession. About half past three, October 10, the people living near this house were alarmed by a sudden detonation from the rear, and they quickly collected to see what was wrong. They were surprised to find the occupants making every attempt to set their premises on fire by pouring kerosene on the floor of one of their lower rooms. Before they could set a light to the saturated wood, the neighbors interfered.

The occupants of the house then ran up-stairs, and made their escape by climbing over their veranda into the neighboring house, and disappeared.

The policeman on the beat had by this time made his appearance, and seeing that the case was serious, he at once reported it to the Russian police station,



Revolutionists assembling their cannon on Serpent Hill, Wuchang (Photo by F. E. Stafford)

a foreign member of which went at once to the scene.

On examination it was found that one of the rooms in the upper story had been made into a laboratory for the manufacture of dynamite and nitroglycerin, a quantity of both in a raw state being left where it had been mixed. It seems that the amateur chemists had been busy mixing some of the latter when it had exploded and set fire to some articles near by. In the laboratory a large quantity of revolutionary apparatus was found. They had been busy in the making of badges for those who were to fight with them. They had made up bundles of the badges, each bundle containing a little triangular flag with Chinese characters signifying "Section No. 7"—or whatever the number might be. Signals of different sizes and colors and shapes were there, and a large number of books dealing with the movement.

One of the chief finds was a map of Wuchang, showing, apparently, the different positions to be taken up by the revolutionaries, and telling how the different sections of their company were to be divided, and the flags that were to be shown by each.

On further investigation, the viceroy, Jui Chung, ordered the gates of Wuchang closed, the city searched, and thirty-two suspects were arrested, and three of them who confessed to being revolutionists were beheaded on the spot.

Premature Action

Seeing that their plot was discovered, the rebels decided not to wait longer. Word was sent to the eighth division of troops in the city, who immediately mutinied and charged the viceroy Yamen. The viceroy, seeing the case was hopeless, escaped with his body-guards and boarded a war-ship. After his departure the revolutionists divided their forces and burned and destroyed all the Yamens and killed and arrested all the officials, and thus the city of Wuchang fell into their hands.

They lost no time in proclaiming a military government, and commenced at once to fortify the gates and walls, and assemble their cannons on Serpent Hill, which has a commanding view of the city and river. They elected officials and took over the control of the city, posting up proclamation in the name of the Huang Dynasty 4609, of the Tsong Hwa Kingdom, to the effect that they were fighting for a righteous cause, for the good of the Chinese people, against the Manchus—who are not Chinese, who do not belong to the sons of Han—for the purpose of establishing a stable and just government on the overthrow of the Manchu Dynasty. All classes were exhorted to unite, and treat each other justly.

After this Hanyang was taken, with the arsenal and iron works, without meeting much resistance, the imperial troops on guard simply laying down their arms. The revolutionists thus secured possession of the largest and best equipped arsenal in China, with 48 five-centimeter Krupp guns, 20,000 rifles, and 3,000,000 rounds of ammunition. They then occupied the city of Hankow, and put men in guard of all important positions, taking possession of the telegraph office, the railway station, the mint, and the government bank, with \$2,000,000 taels silver. A government was established, a viceroy elected, and Li Yuan Hung chosen as general of the army. He seems to be very popular with the people, and is described as a hearty, rotund man, kindly in manner, an enthusiast, but not a blusterer. He was educated at the Imperial Mercantile Marine College at Tokyo, Japan, and has had many years' actual experience in army life. They claim to have recruited 20,000 men, most of them having served in the militia since the opening of the rebellion. Many reports have been spread that many of the imperial troops were joining the revolutionary forces. It is certain that some have.

Two prominent features stand out distinctly as marking this movement different from all previous uprisings in China. The first is the merciless slaughter of all Manchus. As soon as the revolutionists controlled the city of Wuchang, they started in systematically to kill every Manchu in the city. They organized a house-to-house canvass, and no mercy was shown. The streets of Wuchang were reported to be covered with dead bodies of Manchus. Sometimes it is hard to distinguish between a Chinese and a Manchu, so the rebels have devised

a sure test. They make a suspect count up to sixty-six, and he is distinguished by his pronunciation of that number. If he is a Chinaman, he says "Lao sz Lao;" but if he is a Manchu, he says "Lieu sz Lieu," and off goes his head.

Secondly (and this is regarded as most remarkable, considering the past history of all uprisings in China) is their care for foreigners' lives and their property, and the protection of Christian missions and their followers. As soon as organized, the government sent a deputation to confer with the consuls, and told them that the interest of all foreigners would be protected as long as they remained neutral and did not aid the imperials. This principle has been strictly adhered to, and all foreigners have been treated with the utmost courtesy. One missionary who had various interests to look after in Wuchang said that he went all over the city and was treated with kindness by all the soldiers, and the only password he used was the word "America."

Four foreign women from a girls' school and hospital which were located near the thickest of the fighting, decided to make their way out and reach the foreign settlement of Hankow. They were escorted by a guard across Serpent Hill, where the batteries were located. All firing ceased as they crossed, and was not resumed until they were safely under cover. This seems to be so unusual an incident as to be worthy of notice.

The Imperial Government

Meanwhile the government has not been idle. On learning of the action of the viceroy Jui Chung, he was immediately rebuked for his leaving the city, and was cashiered. He is now in hiding. The imperial troops were on their way to their fall maneuvers near Peking, but were immediately recalled, and Gen. Yin Chang, president of the Board of War, made commander-in-chief, and as many troops as could be spared were despatched under him to meet the rebels and recapture Hankow.

Admiral Sah, commander of the navy, was ordered to take his fleet of war-ships to the scene of action at once. He arrived several days ago, and the first of the troops arrived from Peking over the Peking-Hankow railway. The revolutionists went out to meet them, and a battle took place, the imperial soldiers being covered by the war-ships on the river. After two days' fighting the result is just received here as these lines are written:

Battle ending in a victory for the revolutionists. The rebels are in possession of Yen Kilometer station, and the imperialists withdraw to Seven-Mile Creek.

Admiral Sah's gunboats have retired down the river. One of them is said to have gone over to the enemy, and the admiral is doubtful of the fidelity of the others.

A Desperate Struggle

Now the government realizes that it has a desperate struggle on hand, and has decided to play its best card even if that is a dangerous one. There is one man who they feel can be trusted to bring order out of chaos and win a victory for the throne. That man is Yuan Shi Kai, a man of commanding ability and notable military reputation of the past. But he unfortunately has been disgraced by the present emperor, and dismissed from the high office which he previously held under the government.

Now in this crisis, this man is recalled, and appointed viceroy of the Central China provinces, and supreme commander of all military and naval forces in the Yang-tse Valley.

He has accepted the position on the following condition: that he be permitted to take 10,000 soldiers of his own selection, and be provided with a war fund of 3,000,000 taels. The government agrees to these conditions, and he is preparing to take command at once.

Obviously the reason why the government appointed him to this place, was that he is a capable man, and they had no other man of his ability whom they could trust. Now that the whole responsibility of the imperial success or defeat rests on this man, the question is, *Will he remain loyal?* There are two causes for fears in this respect: first, he is not a Manchu; second, the ill-treatment which he has received from the present Manchu government. If he remains loyal, there likely will

be a long and protracted struggle before this war is ended. But the rebels are inclined to prophesy otherwise. In fact the paper says to-day that he has been offered the place of first president of China if he will join the rebel forces; the present aim of part of them, at least, being to establish a republic in China.

Greater Freedom

It is impossible to predict at this writing what will be the result of this war, but we are inclined to take a hopeful view. It may be truthfully said that no matter which side wins, the conditions existing in the ancient flowery kingdom will be greatly changed as a result. If the revolutionists win, it of course will mean a radical change in everything; and on the other hand, if the imperial forces succeed in putting down the revolution this time, they will have learned a costly lesson, and must certainly alter their plans for the government of China, so as to institute a constitutional monarchy at once, and also give their consent and approval to the reform of the currency, the building of government railroad, free education, and all the customs and reforms of modern nations which the people of China now are ready to adopt.

Greater freedom will also be given to mission and missionary work. Therefore we feel that this great movement, no matter which way it turns, will open the way to spread the Gospel message quickly to every one of China's millions. In this respect it is undoubtedly preparing the way for the fulfilling of Christ's words, that the Gospel of the kingdom shall be preached "to every nation, and kindred, and tongue, and people." It also shows that in the preparations for the great battle of Armageddon, China is to take her place with the other nations.

This time of trouble and unrest and an unexpected change of kingdom, we believe is a God-given opportunity to preach the truths of God's soon coming eternal kingdom to this people.

Here in Shanghai we are conducting a public effort with good attendance. This week we will preach on the second coming of Christ, the resurrection, and the judgment; and on our poster which we have circulated, announcing the meeting, we have put this title: "All Kingdoms Will Become One Kingdom." Many read this, and are interested, and anxious to hear the truth on this subject.

Brethren, pray that the workers in China may improve this opportunity to spread the message of the kingdom.

F. E. STAFFORD.

—★—

The fourth annual meeting of the Medical Missionary Congress will be held at the sanitarium at Battle Creek, Michigan, January 2 to 5 inclusive. The Rev. Lemuel C. Barnes, field secretary of the Baptist Home Mission Board, will preside. The sanitarium offers free entertainment for one week to all the missionaries who attend the meeting, and "the invitation is to all evangelical missionaries regardless of denomination." "Evangelical" is a wonderfully elastic term nowadays; and who decides? Inquiries may be addressed to Geo. C. Tenney, secretary of the congress, Battle Creek, Michigan.

—★—

A Fruitless Compromise.—The *Western Watchman* (Roman Catholic) says: "We have succeeded in making the Young Men's Christian Association open all its offices to Catholics. Now we would inform these gentlemen that we do not want their offices." The help from compromise morally is always fruitless or worse. It never brings good. One of the promoters of this fruitless compromise was Ex-President Roosevelt.

—★—

According to the New York "World," based on Government statistics, the people of the United States drank the awful sea of 2,045,300,000 gallons of liquor in 1910, over 20 gallons for every man, woman, and child. This awful property-destroying, body-destroying, mind-destroying, home-destroying, soul-destroying curse is a heavier tax upon humanity than all the ills of the body politic.



The Fall Fashion Show

By M. Elisabeth Burns-Howell



MULATING Paris, San Francisco has established a biennial fashion show, when, in concert, all the leading houses display the latest mode in every line of women's wear, vying with each other in the lavish elegance and originality of exhibits.

The season has just been opened with unusual revelations as to what the dictators of style have decreed shall be the vogue.

Now as to why there should be a dictator, or set of dictators, has never been satisfactorily explained.

When one considers the enormous economic waste of labor and material, the terrific mental and physical strain, upon those directly engaged in garment manufacture during season rushes, as well as the inconvenience and useless expense to the consumer, the frequent change of fashion resulting from the system of an arbitrary dictatorship seems decidedly irrational. The best excuse I ever heard was embodied in the following little anecdote:

Johnnie's sisters were engaged in remodeling a couple of comparatively new costumes, a procedure that seemed to Johnnie's mind quite unnecessary. His father was engrossed in his paper, but Young Hopeful was bent on securing information.

"Pa," he began, "what makes the girls tear up their new dresses?"

"Want to make them over, I suppose," was the father's answer.

"But why do they want to make them over? They're just new," Johnnie insisted.

"Well, I reckon the style's changed," said pa.

Silence for a few seconds; then, "O pa!"

"Well, what?"

"Who made the style?"

"Why, American styles originate in New York, mostly, I guess. Now don't bother me any more."

Again silence for a space.

"Pa"—timidly—"where did style come from before it got to New York?"

"Why, from Paris, the world's great fashion center. Now let me alone. I want to read."

Once more silence ensues, but not satisfaction.

Finally a faint little "Please, pa."

"Well, what?" gruffly.

"Where did style come from before it got to Paris?"

"Why, from the devil, of course! Now shut up!"

And Johnnie subsided, and properly enough; for yea and verily, in its last analysis, is not this the final word? From no other source could arise so much inconvenience and incongruity, so much wanton waste, so much of real human misery and soul wreck.

A certain cartoonist has made a late "hit" with his quaint little Joy and Gloom figures, which he introduces into many of his pictures with telling effect. By the same token, there appeared to the eye of my imagina-

tion, as I looked upon the recent parade of style and pomp, a whole battalion of pygmy creatures, trooping after the fickle and fantastic Dame Fashion—not merely the frivolous little Joys, but darkening Glooms, despairing Aches and Pains, and real Agonies even; for Madam de la Mode is the author of much agony in more senses than the old song implied:

Putting on agony, putting on style,
That's what some folks are doing all the while.

She is leading lady in the great Drama of Deception in a "continuous performance" upon the world stage. Posing before the curtain as the queen of grace and beauty, behind the scenes she is unmasked, an ugly old fraud, of a character so capricious that it knows stability only in its persistent policy of deluding the simple.

Truly, it is time this time-honored "Queen Fashion" should change her title. Let her name fit her nature. Call her grand high priestess of the art of assassination; also past president of the Society for the Extinction of Human Happiness, particularly chief mischief-maker for the mothers of men—since it seems that against the female sex she aims her deadliest darts, and succeeds in foisting upon womankind her choice inventions of disease-producing discomforts.

True, the masculines are not without folly as touching their raiment; still, for general comfort, convenience, and healthful arrangement, the prevailing men's fashions so far outdistance the feminine as scarcely to admit a comparison. What man would endure the torture of literal pounds of false hair and towering hat, or the all-menacing sweep of the modern aeroplane head-gear as worn by women? Or taking the other extremity, fancy our men mincing about in French-heeled "poms." Even the most fastidious male dresser has breadth and sense and solidity insuring real comfort in his shoes, be their quality the finest. And while we are told that a few dandies do don corsets, imagine the scorn of the average man at the idea! But woman—poor folly-stricken sex, throughout the suffering ages she has worn the yoke, her vitality the victim at one point or another.

World of woman, what but Fashion
Holds you, molds you, this way, that way?
Not what should be, but what "they say."
Bind at feet, or waist, or neck,
Come and go at Fashion's beck,
O, this torture-tyrant—Fashion!

Not that every woman bends the neck. There have ever been high-minded, free-spirited, wholesome women who have refused to be style-enslaved. And in recent years these have kept up a goodly clamor against the most flagrant abuses of health and comfort and true beauty, so that at last the effect is manifest in not a few encouragements.

Instance the evolution of the corset. Not all steel blades are stilettos. There are degrees, all the way to the homely case-knife that will scarcely cut a slice of bread.

So there have come to be kinds and degrees in the matter of corsets. While nature was undoubtedly intended to be self-supporting, and certainly can not reach her highest development until so adjusted, yet for those who have not reached such a stage of advancement, and still cling to the corset as their very mainstay of bodily dependence, there is great improvement in the article available to-day, as compared with say twenty years ago. The old wine-glass figure with its deadly curve at the waist line is seldom seen now. The modern corset is built with one hundred per cent more consideration for the natural lines of the figure than the stiff bone and steel affair of a generation ago.

But the old instrument of torture still retains enough objectionable features to condemn it. The sensible woman would not mourn its departure altogether, and indeed the present season promises just this—the natural waist. An evolution in this direction has been apparent in the high waist and simple, flowing lines of the graceful and comfortable one-piece costumes of the last few seasons. These garments are built upon the Grecian outline, and require no corset as a foundation, and it is to be hoped women will at last allow nature to prevail. Whether the present tendency is a permanent one, or only a passing whim, remains to be seen.

And the agitation of the hygienists has yielded fruit in other directions, notably the vast improvement in the tailored skirt of the present hour, which is a positive delight to the woman who wears it, if she have an ounce of youthful energy and spirit in her, loving lightness and ease of movement, as well as a state of cleanliness as to hem and border never before possible.

Of course there is always the ultra tendency that runs to extremes, and the past season was not an exception, for it must be admitted that many skirts were worn too extremely short and quite too narrow—this not referring to the "hobble," but to the excellent cut known as the "straight." This garment in its modified form is not to be compared to its predecessors of other years, whether "bell-shaped," "gored," "hooped," or "en train," with their yards of hem and pounds of weight, especially when of such lengths as to perform the function of dust mop and germ collector.

So let us be thankful for such improvements as can be noted.

Now about that monstrosity, the hobble, let us congratulate the "frail sex" that with all her penchant for frailty and folly, she has proved herself a little less foolish than she was accredited with being, for the life of that absurdity was short.

Not but that the rude hand of stern necessity imparted an uncompromising nature lesson on not a few occasions, which doubtless served to bring madam to her senses. The most ridiculous of these I recall occurred at a famous English racing meet, where a whole coach load of American ladies were caught in a sudden shower while seated on top of the coach, and because of their hobbles were unable to get down, as the coach ladders had been loaned to another party, who had failed to return them.

Therefore with all that the men were able to do, not one of their companions could effect a descent. O, fie! What a predicament! They couldn't climb down and they couldn't jump, and so there they were compelled to sit, like a lot of fowls on a roost, and for consolation see their fine feathers soaked in the rain. Fifty thousand dollars worth of fine gowns and hats, in the aggregate, all completely ruined by the rain! So doth nature correct our vanity!

A word now as to hats. What hope is there for the crazy-crest, if any? For years, as a sex, we have borne the seal of folly not in the forehead, but above it. What woman, be she a true woman, does not despise the modern hat, as it has been thrust upon her for the past five years! The climax of absurdity and ugliness, not to mention discomfort and inconvenience, seems to have been attained in this direction. O, yes, there are exceptions—have been a few all along. The sane woman has compelled them. She has refused to don either a wash-tub, a coal-scuttle, a wagon wheel, or a waste-basket. And at last her influence is felt. We are happy to note a return to sanity in the matter of size to some degree at least, and a decidedly better run of shapes; but this gain is at once offset, in most cases, by a ridiculous method of trimming, or it may be in the shape itself, a certain queer quality, a grotesque oddity, that smacks of the circus more than anything else, as if the aim were to appear as bizarre as possible. That this effect is highly distasteful to the woman of refinement needs not be said.

A hat? A hat?

Dear me, what's that?

Array of ribbons or braid or lace,

A bow, a buckle, with ever a trace

Of fluff or feather imparting its grace,

A woman's hat,

Mystery that!

Our ancient mother, sun-crowned, wind-kissed Eve,
Trode Eden's pathways, hatless, free did live;

All unadorned her beauty primitive.

No modern hat

Could equal that!

Finally, as to this fashion show, the oppressive elegance everywhere noted seemed to be the thing most to be deplored, because most far-reaching in its effect.

The blaze of coloring, the riot of line and design resulting from the indiscriminate jumble of many materials and various forms of arrangement in the same garment, all tend to produce an ensemble that lacks harmony and poise, and clearly indicates a taste that is perverted, a craving for a gilt-and-tinsel effect that is crude in the extreme.

Indeed, one of the most striking features of the present season is the barbaric mingling of gold and silver beadings and braidings, with tapestry and embroideries of the most lavish Oriental pattern. And this does not suffice. These gowns must be jeweled and studded and silk-lined and chiffon-draped and fur-bordered. And Lady Duff-Gordon assures us that it is now to be "the thing" to combine several kinds of fur on one costume. Fancy! And did you see those Paris hand-bags? As big as your grandmother's sewing-bag, yet as thin as a wafer, except for their elaborate trimming of any and every sort, and "under no pretext may you carry more in them than your dainty lace handkerchief." Yet their price runs up into the tens, and the girls of the shop are

working day and night to produce the foolish, faddish things—of no use under the sun, and yet women will beg and men steal to keep the vain things going until their silly, wasteful, wicked course is run. Aye, more, poor wanton girls will even sell their souls for the price of them—these vanity bags and all such trinkets. O, the sin of it! and O, the shame! The loss, the labor, the grief! How many comfortable incomes dissipated, how many homes desolated, how many wrecks of health and happiness, in the vain effort to keep the pace in Fashion's train! It is "beg, borrow, or steal" often—obtain by hook or crook, the wherewithal to pay the price. And O, what a reckoning in the great day for the wealth wasted, the time wasted, and the souls wasted!

All for what?—A will-o'-the-wisp that forever eludes. A dream of to-day, an awakening to-morrow, with always the same witchery. The thing that was, is not; and that which is, vanisheth unto that which was before it.

Verily, no dictum of Holy Writ is more deeply, pertinently true than that "the fashion of this world passeth away."

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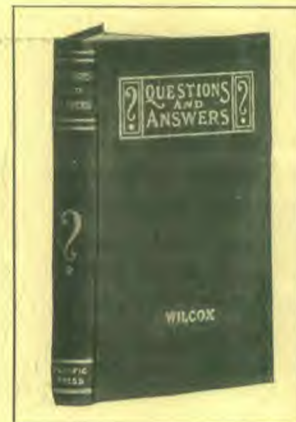
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Mountain View, Cal.

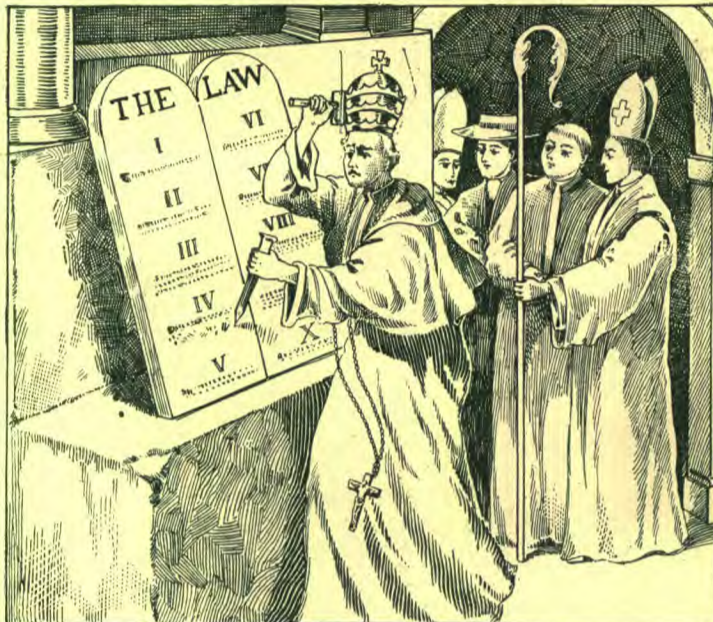
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MOUNTAIN VIEW, CAL., DECEMBER 5, 1911

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

For further particulars, subscription rates, etc., see page 16.

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We invite special attention to our "Studies in Daniel." There are great lessons in the book for these days.

Articles sent by mail from China on the war situation are a little late when they reach us, but they give more of the true inwardness of the situation than do the telegraphic reports. At this writing matters are in a decidedly critical condition.

The invitation of our blessed Lord is to all our SIGNS readers: "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." There is greater freedom and sweeter rest under the yoke and in the service of Christ, than all the world can give.

What One Denomination Is Doing.—Before us lies a little leaflet entitled "Summary of Statistical Reports of the Seventh-Day Adventist Denomination." These reports reach down to the close of 1910. From 1863 to 1910 the membership increased from 3,500 to 104,526; the annual tithe, from \$8,000 to \$1,338,689; the *per capita* tithe during the same period increasing from \$2.29 to \$12.80. Offerings for missions in 1875 amounted to \$7,000; in 1910 to \$458,943.70; other funds in 1910, \$426,134.17, a total of denominational funds for the year of \$2,223,767.52, or \$21.27 a member.

There was one publishing house from 1855 to 1870; in 1910 there were twenty-eight. In 1850 there was one periodical published; now there are 126. In 1855, sales of all publications reached a total of \$2,000; in 1910, \$1,560,510.58. One copy of each publication would cost in the aggregate \$525.00. All these publications as late as 1870 were printed only in the English language; now there are publications in sixty-seven languages. In 1875 there was one sanitarium, with assets valued at \$70,189; in 1910 there were seventy-four sanitariums, having aggregate assets of \$3,368,941.

Primary schools increase from one in 1880 to 594 in 1910, with an enrolment of 13,357; and academies, colleges, and higher training schools from one in 1880 increased to eighty-six in 1910, with an enrolment of 7,169. Many children attend public schools and other outside institutions of learning. In 1878 there were 178 Sabbath-schools; in 1910, 4,157. The contributions increased from \$2,000 in 1880 to \$138,037.72 in 1910, 97½ per cent of which was contributed to missions. We shall note other interesting items later.

"The Law and the Sabbath."—A correspondent sends us a copy of *El-Bethel Messenger*, "devoted to the missionary news of the El-Bethel Mission." This sixteen-page issue constitutes two issues of a quarterly; and more than fourteen of its pages are used in an endeavor to show that "the royal law" of the eternal God (James 2:8-12), which He spoke with His own voice, which He wrote with His own finger (Deut. 5:22), of which our Lord declares that "it is easier for heaven and earth to pass, than one tittle of the law to fail" (Luke 16:17), which Jesus affirmed and observed (Matt. 5:17-20; John 15:10), which is the full standard of human duty, and the rule of eternal judgment (Eccl. 12:13, 14; James 2:8-12), which points out sin (1 John 3:4; Rom. 7:7), which is distinctly by and of itself called "a law" (Ex. 24:12), which approves and shows to be correct the righteousness by faith with which God clothes the sinner (Rom. 3:21, 22), and against which the Scripture places one thing only, namely, the carnal mind (Rom. 8:7), is abolished. God makes clear distinction between this great moral code and the ecclesiastical, ceremonial, and temporal codes, in the nature of the laws themselves, in the manner and material of giving, in their preservation, in the word of the Scriptures. God gave one Himself; He gave the others through Moses. Neh. 9:13, 14. The one was perfect, perpetual, holy (Ps. 19:7; 111:7, 8; Rom. 7:12); the other was imposed only to the time of a reformation pointing to Christ (Heb. 9:10). He in whose heart God's grace has written His holy law, will say with the psalmist, "O how love I Thy law," and with John, "This is the love of God, that we keep His commandments: and His commandments are not grievous."

Our Bible Band for 1912

Who Will Join?

SURELY there is no more important book than that which reveals God's will, and no one believing the Bible would affirm that we can be too familiar with its contents. Then, too, those who have read it most and longest, love it most and are anxious to read it more.

There has come to us one objection from our busy readers, many of whom are carrying special studies like the S. S. lesson; namely, that the readings are too long. Nearly half of our correspondents last year wanted a shorter course.

We have prepared a shorter schedule for 1912. It covers practically the whole history of the Bible period, beginning with Genesis and ending with the Revelation.

We omit from the readings details in ceremonial instructions, genealogical records, parallel scriptures, some of the prophets and some of the poetical books. As a result we have reduced the 1189 chapters of the Bible nearly half.

The schedule for these readings is published in a four-page leaflet, convenient to carry in the Bible, which will be furnished for 5 cents, and your name enrolled in Our Bible Band.

If you desire the little booklet furnished last year, containing this schedule and the schedule of last year also, together with a calendar for 1912, send us 10 cents.

The little booklet contains many facts concerning the Bible, as the canon, the Hebrew divisions, the original languages, manuscripts, various versions and translations, punctuation, weights, measures, money, interesting facts, Bible societies, suggestions for reading, etc., etc. It is a constant little helper to the Bible reader. Remember, the

leaflet alone, 5 cents. The booklet with the two schedules, calendar for 1912, and many other facts, 10 cents.

Join our Band. Act quickly. The journey through the Word will be both pleasant and profitable.

The Bible as a Whole

A LITTLE tract has come to us called "Christian Conservation," by Wilbert W. White, president of the Bible Teachers' Training School, New York. It emphasizes one thing which seems to us pre-eminently true, and that for which the SIGNS OF THE TIMES has stood through all the years, and that is that the Bible as a whole is true, if any of it is true. Dr. White says:

If there is not good and sufficient reason for accepting the message of the Bible as a whole, I, for one, have no particular interest in studying or teaching it. Let its trees be cut down. If, I say, its message in its entirety, as the Bible itself interprets itself, and, if you please, corrects itself—if, I say, there is not good and sufficient reason for accepting the message of the Bible as a whole, as a unique revelation from God Himself, then there is no future for us. Let us eat and drink, for tomorrow we die, if the dead are not raised. Life and immortality are brought to light in the Bible, which I insist is the Bible as a whole, or the Bible is vain. The church of Christ has accepted the apostolic teaching concerning God and Christ, and this as a whole is true, or as a whole it is false.

This is indeed refreshing, in these days of infidelity. Dr. White further says:

Let not the issue be obscured; it is the message as a whole with which we must deal. We always lose vantage-ground when we allow the adversary to limit us to this miracle or that, to this doctrine or that, in our defense of the Gospel. Each particular is to be defended in its setting. Reasons which might appear cogent against a doctrine or a statement in isolation, may not be weighty in the light of the context. The context here is Genesis-Revelation. . . . Again I say, let us not allow any one to confuse us as to the issue of to-day; it is not, Is this doctrine, or that doctrine, true? it is this: Is the Bible as a whole true, or is it not true? . . . This is the question.

And it is the question. And it is this question which Christianity to-day must face. And it is upon the decision of this question that not only the church of Christ itself, but the Christian as an individual, must stand or fall.

Mr. Alfred Beirly advocates a new and beautiful design for the flag of this country. The stripes and the blue field remain the same, but there is a different arrangement of the stars in the field of blue. There are twenty-eight stars in a circle. Within this circle is a star composed of twenty stars, and inside the great central star a circular field of red separated from the blue by a ring of white. The stripes, as now, represent the thirteen original States, the forty-eight stars the individual States, "the star circle symbolizes Federal Unity, continuous and unending." The large star of stars represents the nation, "the great Republic of the World," and the red circle within the star our colonial and insular possessions. It is a unique and beautiful design.

The Education According to God.—It is a sad, sad picture that the great Christian world is going on in the old Babylonian system of education, when the simple, rational Bible idea is so much better, so infinitely superior. God's plan is the education—the building—of the whole man, physically, mentally, morally, spiritually. It puts God first. It opens, enlarges, expands, mind and soul with great thoughts of Him. It faces the individual right; it gives him proportion. Read the "Studies in Daniel" in this issue.

We are nearing the end of our volume. Many subscriptions expire with the year. Now is the time to subscribe; and if you do not have the little volume "Questions and Answers," add 25 cents to your subscription and send for it. Paper and book together \$2.00. It is not boasting to say that more Bible truth for these times is given in the SIGNS OF THE TIMES than in any other journal published in the world. It will be better, God willing, in 1912 than ever before.