

Signs of the Times

THE BENEDICTION

"For Thine is the kingdom, and the
power, and the glory, forever. Amen."

By Llewellyn A. Morrison

The prayer of the Master is over and ended ;
The passion is quelled and the bondage is done ;
My soul in the mood of Jehovah is blended ;
My Father and I, by the Son, are at one.

I worship before Him !
I praise and adore Him !
All blessing and fulness unto Him belong ;
"For Thine is the kingdom,
The power, and the glory ;"
I sing the glad story in rapturous song.

The peace and the freedom for all men abiding,
The presence, divine, in the human is found ;
Our hearts in the holy of holies still hiding,
The strength and the patience for all things abound.

We worship before Him !
We praise and adore Him !
All prudence and wisdom unto Him belong ;
"For Thine is the kingdom,
The power, and the glory ;"
We sing it forever in triumphant song.

The prayer of the Leader is ever ascending ;
The lips of the frailest but lisp its refrain ;
The calm and the quiet come earthward unending ;
The help and the healing for mortals remain.

We worship before Thee !
We praise and adore Thee !
All honor and greatness unto Thee belong ;
"For Thine is the kingdom,
The power, and the glory ;"
The love is the story—salvation the song.

San Francisco, California.



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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

3673 — Elijah

Who is Elijah, spoken of in Mal. 4:5? The late Dr. Dowie, in Zion City, claimed that he was. Will it be some man, or was it Christ?

W. L. H. and E. F.

The Elijah predicted in Malachi is both an individual and a class. The fulfilment of the prophecy in an individual was met in John the Baptist. Jesus, evidently referring to this prophecy, told the Jews, while mentioning John the Baptist, "If ye will receive it, this is Elijah, which was for to come." Matt. 11:14. And the angel said of John the Baptist before he was born that he was to go before Christ "in the spirit and power of Elijah, to turn the hearts of the fathers to the children," etc. Luke 1:17. That is, Elijah in his work was a type of John the Baptist, in bearing a message to an apostate people, to a king who had wandered from God to the world, to a king who had married contrary to God's express instruction. This was true in the case of both Elijah and John, with the plea that sinners should turn to God with repentance and reformation of life. And yet John the Baptist tells us himself, as recorded in John 1:21, "I am not" Elijah; that is, he was not Elijah in person; he was the antitype, however, of Elijah the prophet to that one nation. But that nation is a type of God's professed people in the last days, and John the Baptist and Elijah are also types of messengers to God's professed people in the last days. The same characteristics of apostasy, of Baal- or sun-worship, of utter disregard of God's law, are manifest in these last days, just as they were in the days of Elijah the prophet, just as they were in the days of John the Baptist; and God's last reform message will be carried forward "in the spirit and power of Elijah" just the same as it was in the days of John the Baptist, and those who bear that message to the world will be the antitype of Elijah for the last days, but like John the Baptist they will not be boasting that they are Elijah. They will simply be content to be the voice of God through His prophets, in declaring the everlasting Gospel of Jesus Christ.

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3674 — The Rest of the Dead

Is it true, as a certain writer claims, that the expression, "But the rest of the dead lived not again until the thousand years were finished," is spurious, and is not found in the oldest and most reliable Greek manuscripts—the Sinaitic, the Vatican Nos. 1209 and 1160, nor the Syriac manuscript? W. H. B.

See "Questions and Answers," page 15. In the first place, one of the oldest manuscripts, the Vatican No. 1209, known as the Codex Vaticanus, does not contain the Revelation at all. The Sinaitic manuscript evidently contained the whole Bible, but some parts are missing now. But the Codex Alexandrinus, of about the same age, contains the whole Bible, and the clause in question. The Syriac omits the passage, and so does the Vatican manuscript 1160, of the eleventh century. The Emphatic Diaglott, based on Griesbach's text, has the following foot-note on the first part of Rev. 20:5: "These words were probably omitted by oversight in Vatican manuscript No. 1160, as they are found in A, B, C, tho not in the Syriac." By "A" is meant Codex Alexandrinus; "B," Codex Vaticanus, No. 2066, of the seventh or eighth century; and "C," Codex Ephraemi Rescriptus—a very early manuscript, which contains about two thirds of the New Testament. The best Greek text, that of Westcott and Hort, contains the passage; and neither of the revised versions or any of the critics, so far as we know, even question it. The revisers adopted for their revision the text "for which the evidence is decidedly preponderating;" and when that differed from the Greek text "from which the Authorized Version was made, the alteration be expressed in the margin." (See preface to Revised New Testament.) But there is not even an indication of doubt over Rev. 20:5. That is considered spurious only by those who have a doctrine to prove which the text condemns.

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3675 — Beginning and Ending of the Sabbath

Why do Seventh-day Adventists think the Sabbath day begins at sundown, instead of at midnight? Can you refer me to any scriptures on this subject? R. Z.

First, in the record of the first week of time, Genesis 1, we are told that the day is composed of two parts,—the evening and the morning, and this is repeated regarding the six days men-

tioned,—"The evening and the morning were the first day," and "the second day." We read in Lev. 23:32, "From even unto even, shall ye celebrate your sabbath." The evening begins at sunset, as clearly shown by the Gospels themselves. For instance, we read in Matthew 8 that Jesus healed some of the sick on the Sabbath day, even tho the Jews themselves were prejudiced against it, but some of them would not come until the day was over. "When even was come, they brought unto Him many possessed with demons: and He cast out the spirits with a word, and healed all that were sick." See verse 16. Mark, in recording this very event (1:32) says: "And at even, when the sun did set, they brought unto Him all that were sick, and them that were possessed with demons." And Luke is equally clear in chapter 4:40, placing the close of the day "when the sun was setting."

We have another illustration of this in the 13th chapter of Nehemiah. The Jews had become lax regarding the Sabbath, and Nehemiah was determined to bring about a reform, especially in Jerusalem, over which he was governor; and therefore we read, "And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath." When the gates were shaded by the high wall of the city, at the time of the setting of the sun, Nehemiah commanded that they should be shut, showing very clearly that the Sabbath began when the sun was setting, as taught in the Gospels. The Gospel accounts clearly show when the Sabbath ended. Nehemiah teaches when it began, and of course this is also clearly taught in Genesis 1.

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3676 — What Does It Mean?

In the last reading for the recent week of prayer, there is a statement to this effect: "Shall we not, then, on the last day of this week, with devotion consecrate ourselves and everything we have to the Lord?" Does this mean that we shall sell everything we have, and give the money to missions, and we ourselves go as missionaries among our fellow men? A. K.

It might mean that, and it might not mean that. Presumably it would not mean that, for we might not be ready to go at all. God tests missionaries for foreign lands by their work in the home land. He might not call for everything that we have to-day; He might call for it to-morrow. Some men may have property that would develop far more for God if properly used and increased, and the increase given, than to sell it. Sometimes we could put property in the market and realize almost nothing from it, but we could secure profits in the proper use of that, which would enable us to do far more for God, and our talent may lie in doing that very thing. These are the things which each individual soul himself must consider. Sometimes God calls Barnabas, and Barnabas gives all that he has, and the Lord sends him on a foreign mission. Sometimes He may call some other man who has large property, and ask him to devote all the income of that property, beyond his own living, to foreign missions, and there are those who are doing that, and God is equally blessing both cases. What we want to be sure of is that all is laid on God's altar, to use for Him as seems wise and best.

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3677 — The Hundred Years of Isa. 65:20

How could a child be considered 100 years old when it dies, if it is born and dies within 100 years? O. O.

This is not the thought of the answer of the question. The 100 years pertains, if we understand it correctly, to that little period of time between the resurrection of the wicked and the utter destruction of all sin and sinners. Now in that great multitude that shall come up there will be the hardened sinners, and there will also be children who have rejected God, and are therefore responsible to Him for that rejection. We do not know that any children will be born during that period, but there may be those there who would really be called children, and yet who were morally responsible, that shall live during that time, and demonstrate during that time that there is no repentance in their heart for the sins committed. The thought is that this will be manifest in both the young and the old, and in all that great, wicked host that are there raised from the dead. But after that there shall be no more thence any of these things; all will have passed away in that last great judgment.

3678 — Memorials of Creation

Have other worlds that are inhabited a memorial of their creation? F. F. G.

Presumably. We would reason from analogy that such is the case. We read concerning God's desire toward mankind that "He hath made His wonderful works to be remembered." See the 111th Psalm. God has made them to be remembered on this earth by a worship day, and that day will call to mind God's great creative power and goodness. It would seem that He who is no respecter of persons would have His wonderful works remembered by His creatures in other worlds, and remembered on a worship day also.

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3679 — Sons of God — Daughters of Men

Please explain Gen. 6:2. W. G.

The text reads, including the first verse, "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose."

Who the sons of God are may be learned from the 4th chapter, the last clause: "Then began men to call upon the name of Jehovah." Or, as the margin reads, "Then began men to call themselves by the name of Jehovah;" that is, a true, faithful people who believed in God and eschewed evil, were called "the sons of God." Others, who did not, simply called themselves by the names which men gave them. And the daughters of men were the daughters of the unbelievers; and the sons of God made the sad mistake of taking to themselves unbelieving wives, and consequently the standard of religion was lowered, and the earth became corrupt. That is the simple explanation of it.



Schedule for Week Ending March 9, 1912

	March 3	Numbers 22, 23, 24
Sunday	" 4	Deuteronomy 1
Monday	" 5	" 2
Tuesday	" 6	" 3
Wednesday	" 7	" 4
Thursday	" 8	" 5, 6
Friday	" 9	" 7;
Sabbath		Job 28

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Our first day's reading has to do with the most interesting narrative of Balak's attempt to curse Israel through Balaam, and the futility of that attempt. It is well to note, tho it does not come into this narrative, that what Balaam could not do to earn his ill-gotten gain by prophesying, he did to a limited extent by inducing the children of Israel to sin. This was wrought through the ungodly women of the Midianites.

We omit the remaining chapters of Numbers, and yet it would be well if our readers could take time to compare chapter 26 with chapter 1, and see the changes that took place between the numbering of the tribes at the beginning of the forty years' wandering and at the end. Some of these tribes, more faithful to God, prospered marvelously; some of them fell off in numbers.

The remaining lessons of the week include Deuteronomy, chapters 1 to 7. Deuteronomy is named from Greek terms, meaning "the repetition of the law." It was Moses repeating the law again to the children of Israel, and recounting to them God's wonderful deliverances by the way. All the great moral principles there set forth are applicable to us, in our day and our time. It is well to note that Moses does not give always, or even often, the exact words of the laws which God had before given; it is not his object to do that. Those laws had been written, and he was calling the attention of the children of Israel to those laws, and sometimes giving additional reasons as to why they should keep them. This is true regarding the Sabbath as set forth in chapter 4. It is the duty of all men to keep the Sabbath as children of the great Creator of the heavens and the earth, of whom the Sabbath is a memorial. But Israel was under even greater obligations to keep it, having been redeemed from the slavery of Egypt.

Our reading for the last day of the week includes Job 28,—a wonderful panegyric on the wisdom of God, a wisdom which His children must learn by walking in the fear of Him.

Signs of the Times

"Even as we have been approved of God to be entrusted with the Gospel, so we speak: not as pleasing men, but God, who proveth our hearts."

For Terms, See Page 15
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"We Ought to Obey God Rather than Men"

By Mrs. E. G. White

CHRISt declared of the Jews, "In vain they do worship Me, teaching for doctrines the commandments of men." This is being done to-day. The commandments of men are exalted, and men are trying to force their fellow men to render obedience to them. But in no case are we to take the word of men before the Word of God. "We ought to obey God rather than men," declared Peter. And Christ, in His Sermon on the Mount, spoke clearly and distinctly regarding the importance of God's commandments. "Think not," He said, "that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

No Compulsion

But God never compels men to obey Him. Together truth and error take the field. The light shines forth amid moral darkness, and men are left to choose their own leader.

After the king of Babylon had witnessed the wonderful deliverance wrought by God for His faithful servants, and had seen the men walk unhurt from the fire, he published a decree that any one speaking a word against the God of Heaven, who had so wonderfully saved His servants, should be cut in pieces, "because," he declared, "there is no other god that can deliver after this sort." Thus, through the deceiving power of the enemy, God's truth is misinterpreted and misapplied, and His way confused by human inventions.

The king had a right to worship the God of Heaven, and to do all in his power to exalt Him above other gods; but he had no right to use his authority in compelling his subjects to change from the worship of idols to the worship of the true God. He had no more right to threaten men with death for not worshiping the true God than he had to make the decree consigning to the flames all who refused to worship the golden image.

To-day, as in the days of Babylon, the accuser of the brethren is working through human agencies to hurt and destroy those who are dear to the Lord. Men in power do not realize that they can not in justice control the minds of their fellow men, and Satan works through them to corrupt right dealing. Those who try to keep the commandments of God, will meet with much opposition. Satanic attributes will take possession of the hearts of men, making them as hard as steel; and all who depart from evil will make themselves a prey to the hatred of those that refuse to obey the law of God.

But when the State forms laws directly opposed to the laws of Jehovah, and thus strives to compel men to obey them, it is following the example set by the king of Babylon. When it takes the guardianship



NEBUCHADNEZZAR'S GOLDEN IMAGE

"He had no right to use his authority in compelling his subjects to change from the worship of idols to the worship of the true God."

of the religious interests of the nation, a spirit of intolerance is manifested if men seek to practise the truth which, by earnest study, they have found in God's Word. Those who are actuated by such a spirit of oppression can not understand what religious liberty means.

Every man has a right to worship God according to his own convictions; no one is called upon to obey laws that are opposed to the laws of God; and the only position the

State can take, and have the approval of God, is to guard the rights of every individual, permitting no oppression to come upon any one because of religious belief.

As Nebuchadnezzar tried to force his subjects to obey his mandates, so men will try to force us to disregard the Word of God. They will endeavor to compel us to render homage to man-made statutes; but in God's strength we are to refuse to dishonor Him. The laws of earthly kingdoms are to be obeyed only when they do not conflict with the laws of God. When governments are tyrannical and overbearing, when they trample on God's law, their laws are contemptible in His sight. And when they try to control the minds and consciences of those whom Christ died to make free, God's children are to show their loyalty to Him by refusing to disobey His commandments.

When the judgment shall sit, and the books of heaven shall be opened, all will be judged, not by the laws that human minds have enacted, but by the law of God, which existed before the foundations of the world were laid. And the men who have been co-workers with the first great rebel, and who have not, as guardians of the State, searched the Word of God, that as rulers they might deal righteously and mercifully, will be judged by the law they have disregarded and dishonored.

In That Great Day

In that day when every work shall be brought into judgment, when the Lord Jesus, with the marks of the crucifixion on His body, shall come in the clouds of heaven with power and great glory, those who, while holding positions of trust, have caused God's people to suffer, will cast their idols of silver and gold to the moles and to the bats; "to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth." "For, 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."

They have shown no respect for God, no fear to transgress His commandments; but have refused to give their fellow men rights equal to their own, and have tried to make them disobey God. They have stubbornly adhered to man-made commandments, and they will be judged accordingly. Those who persist in enacting laws which men can not obey without dishonoring God, and those that obey these laws, and trample on the law of the eternal God, must prepare for the result; for God will not change, nor alter the thing which has gone out of His mouth.

"As the Father hath loved Me," said Christ, "so have I loved you: continue ye in My love. If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love. These things have I spoken unto you, that My joy might remain in you,



and that your joy might be full." "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His Word, in him verily is the love of God perfected: hereby know we that we are in Him. He that saith he abideth in Him ought himself also so to walk, even as He walked." "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." "And he that keepeth His commandments dwelleth in Him, and He in him."

The Honored of God

God honors those who honor Him by obedience to His precepts. John, the beloved disciple, was banished to the isle of Patmos for his faithfulness. "I John," he writes, "who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the Word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day." Did John here mean Sunday?—There is but one day called the Lord's day, and that is the seventh day of the week, the Sabbath instituted at creation. God created the world in six days, and on the seventh He rested

and was refreshed. He blessed and sanctified this day, and set it apart to be observed as a memorial of creation. And on the seventh day John heard behind him "a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches." "And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of Man." Thus Christ honored John for his steadfast obedience to Him.

Adam and Eve lost all access to Eden and to the Tree of Life because they took the word of another before the word of God. By this act of disobedience they opened the flood-gates of wo upon our world. But those who steadfastly adhere to God's Word, will hear the benediction, "Blessed are they that do His commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city." No flaming sword guards that tree from those who, after the light has been given them, in the face of all opposition turn from the commandments of men to obey the commandments of God.

At once Christ referred him to a certain law as the rule by which he must order his life. At that time there were three laws in force, the moral, the ceremonial, and the civil; therefore in answer to the young man's request, Christ specified a few of the ten commands as indicating the law to which He referred.

"Yes; but He said nothing at all about the Sabbath, or about the keeping of Saturday; hence presumably it was about to be done away."

Wait a moment. Since the Master mentioned *none* of the first four at this time, shall we conclude that He gave the young man liberty to violate them?

Shall we infer that it then became right and pleasing to God to blaspheme His name, or to make graven images?—Never! This view of the situation proves too much, consequently proves nothing.

"Come now, and let us reason together."

Do you think that the Almighty would place one commandment in the very heart of His law, and then take it away, or abolish it, or change it in any way whatever, and never make mention of the fact in the remotest manner—that very law, the keeping of which, as Christ told the young man, would insure the favor of God and life eternal?

Or do you think that God was so desirous of getting rid of the fourth commandment, that He would abolish the *whole ten*, and then re-enact some of them? Why, even the most whimsical human lawmaker would hardly act so foolishly. Indeed, can any one imagine any reason why the almighty Framers of the earth and skies could wish to cover up or hide the fact from man, that HE IS THE CREATOR? Does He so intensely desire to turn our minds away from Himself, that He should abolish the *one* memorial of His creative work? The thought is as God-dishonoring and repulsive as the logic is erroneous.

But we can readily understand why the arch-enemy of all good should want to do this very deed—should maneuver and plot to banish a knowledge of the true God from the earth. Hence he seeks to abolish God's memorial—the seal of Jehovah—by which God had intended to keep fresh in the heart of man a knowledge of Himself and His almighty creative power.

"Come now, and let us reason together."

It would fare badly with any man or set of men who undertook to tamper with the great seal of the State. Why?—Because the power of the State is embodied in its seal. But what is the seal of a country?—It is the official signature. What is the seal of the law of God?—It is His signature—the sign of His authority—His name as Creator. Is it necessary that the great seal of the State should be affixed to its laws? Then a thousandfold more necessary is it that the Almighty should affix His eternal seal to His eternal law. Shall we charge Him with the sublime folly of neglecting to do, in His law, that which is so necessary even in the laws of earthly kings or law-makers? Never. Impute not folly to the infinite in wisdom.

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Give your children encouragement rather than criticism, sympathy rather than reproof, and, while they are in the awkward age, at least, do not add to their self-consciousness by constantly drawing attention to their faults.—*The Continent*.

What Shall We Do with the Fourth Commandment?

By Mrs. L. D. Avery-Stuttle

II—The Reasonableness of the Entire Ten Commandments

"Come now, and let us reason together."



OW to the question, "Why don't you talk about the binding force of the other nine commandments, as much as you do about the Sabbath?"

I think I can make it plain by the use of a homely illustration:

There was once a poor man who was suffering intense pain from a bad wound upon one of his fingers.

The doctor came.

"Do you think, doctor, that you will be able to discover which of my ten fingers is wounded? I am quite satisfied with my other nine fingers, and it would be a pity to waste valuable time and medicine upon them, as long as I acknowledge them to be good, sound fingers."

But the doctor sat down—he was a very foolish doctor—and began industriously applying bandages and liniment to *all* the fingers alike.

"I must treat them all the same, of course, because they are all of equal value and importance to you," insisted the foolish doctor.

It is quite needless to guess that this doctor was not called again.

All over the Christian world—with small exception—any man who would openly advocate the breaking of any other of the Ten Commandments *save the fourth*, would be considered unsafe to the public welfare, and to say the least, an undesirable citizen.

What would be thought of a minister of the Gospel who would stand up in his pulpit week after week and protest very solemnly that he believed the commandment which prohibited *stealing* to be just as binding upon man as it was before the cross; also that it was his deep conviction that it was wrong to commit murder or adultery, or to

make images to worship, and that he *hoped* to be able thus to convince his hearers? How long before this minister would be adjudged insane?

Why?

Both the answer and the application are too plain to excuse explanation.

Go, Ye Reapers

By Edson Carpenter

The resurrection day is near,
The day by prophets long foretold,
When Christ shall in the clouds appear
To reap the harvest of the world.

Go, warn the world of coming doom,
Ye servants of the Lord Most High;
Bid men repent while there is time,
And to the arms of mercy fly.

While yet the Saviour intercedes
Before His Father's throne above,
While His atoning blood He pleads,
The sacrifice He made in love.

Soon will His priestly work be done;
His ministry will soon be o'er;
Then as a King upon His throne,
He'll reign in glory evermore.

The years are passing swiftly by;
The day of grace will soon be past.
Improve the moments as they fly,
Each day as if it were the last.

O, go ye forth in Jesus' name
Wherever sinful man is found;
Go, and the Gospel's truths proclaim
Unto the earth's remotest bound.

The Lord will give you your reward;
So struggle on with prayers and tears.
Ye shall be kings and priests of God,
And reign with Him through endless years.

Once a very respectable appearing young man presented himself before Christ. He was very wealthy. But he thought he would like to possess not only *this* world, but the next also; and he asked, "What shall I do to inherit eternal life?"

The Testimony of Jesus

By George W. Reaser

VIII—The Twentieth Century Flooded with Prophetic Light

WHILE on earth, Christ still filled His office as prophet. The fact should not be overlooked that Jesus witnessed by the spirit of prophecy while a man among men. He began to bear witness in this manner immediately after the fall. One of His first prophetic utterances was that the Seed of the woman would bruise the serpent's head. Gen. 3:15. This prophecy, in brief, comprehended the whole plan of salvation. It meant that, by the triumph of Calvary, Christ would finally redeem man, win back the lost inheritance, and destroy Satan.

He continued to witness in His church whenever their backsliding and rebellion did not prevent, for nearly four thousand years; and as not all His people had apostatized, we still find two true prophets (Simeon and Anna) at the time of His birth. During His ministry He was constantly mindful of the fact that He had been given "for a witness to the people;" and as His chosen method of witnessing is by "the spirit of prophecy," we discover that the four Gospels abound in His prophetic utterances.

These include His betrayal by Judas, His denial by Peter, His trial, condemnation, crucifixion, death, resurrection, and ascension, to be followed by the outpouring of the Holy Spirit upon His apostles and disciples.

He foretold the arising of false christs and false prophets, He predicted wars, famines, pestilences, earthquakes, the destruction of Jerusalem, the great period of papal persecution, the proclamation of the Gospel of the kingdom in all the world, the signs and the event of His second coming, the resurrection, translation, and the home-gathering of His people of all ages.

Having Ascended to Glory, He Still Witnesses

After His ascension, when He occupied a seat at God's right hand, He was still true to His trust. Numerous true prophets are mentioned in the book of Acts; and about sixty years after His going back to glory, "to show unto His servants things which must shortly come to pass," He "sent and signified it by His angel unto His servant John," and the result is that we have the book of Revelation, carrying us down through the stream of time, by numerous lines of prophecy, to the culmination of the world's history and the setting up of "the kingdom of our Lord, and of His Christ," in the earth made new. And lastly, we find Him witnessing by "the spirit of prophecy" in His remnant church.

Our Day the Focal Point of Prophecy

* And thus it is that the twentieth century is flooded with prophetic light, for in our day we have the accumulation of practically all of "the testimony of Jesus," focused as a mighty search-light upon our pathway; and still Jesus is bearing witness in His church.

There are at least half a score of distinct lines of prophecy which clearly indicate that we are living in the closing days of this world's history; and if this is true, we are living in the time when all prophecy yet

unfulfilled, and such lines of prophecy as are in process of fulfilment, reach their focal point.¹

While there have been prophecies given that were local, and in some instances personal, in their application, yet to a large extent the focal points of prophecy have had two events for their objective; namely, the first advent, and the second coming of Christ. The latter event has formed the stirring theme of all the "holy prophets since the world began." Acts 3:21. The reason for this is apparent, as upon these two events depends the plan of salvation; and as Heaven employs its most forceful manner of witnessing to prove these two events—namely, by the spirit of prophecy—how firm is their foundation!

Summary of Things Accomplished by Prophecy

A brief summary of the things accomplished by prophecy would include the following: It proves the existence of God. It proves the Word of God true, the Bible inspired, and thereby establishes faith therein. It proves Jesus to be the true Messiah, and all others who have made, or may yet make,

True Science

By Delwin Rees Buckner

I see a single, solitary star
That shines in superb splendor in the sky;
But O, the many mysteries that lie
Locked up in silver-plated space so far,
More than within a lantern on the spar
Of some swift ship our steamer passes by,
Or lurid light that blinds the blinking eye,
Borne by some grimly outlined touring car.
What secrets seal the still, cerulean skies!
And God above alone doth clasp the key.
But if we'll only be content to verse
Ourselves in things revealed, in Paradise
We all will have a whole eternity
To solve the problems of the universe.

that high profession, to be basely false. It proves the true religion of Heaven, and disproves the false, no matter tho it "masquerade in the livery of Heaven." It identifies the true church, giving its unmistakable characteristics, and sets forth the errors of every false church and warns against their reception. As it warns against all fatally deceptive powers, it constitutes the safest of all safeguards. It gloriously portrays the second coming of Christ, and all associated events. It foretells the ultimate destruction of Satan, and the final overthrow of sin. Prophetic promises touchingly portray the future immortal life, when sin, Satan, rebellion, and death will be forever overthrown; and consequently a cleansed universe, when every creature will unite in "saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.

The Saviour's Precaution

with an appalling penalty attached thereto, in almost the final words of inspiration, adds tremendous force to the importance of prophecy, and constitutes a most forceful effort on the part of Jesus to preserve the absolute purity of His "testimony" throughout all time. Here is the warning: "For I

testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life, and out of the holy city, and from the things which are written in this book." Rev. 22:18, 19.

Mark that He does not lay guilt at the door of the one who *explains* the prophecies, or who makes their application to the things foretold, but rather to the one who *adds to* or *takes away* from them, and thus virtually nullifies them. Strange as it may seem, it is nevertheless true that a considerable number of professed ministers of the Gospel, in their teaching, literally "take away," or would sweep away, the entire prophetic book of Revelation, by saying that "it can not be understood," altho it is distinctly declared to be "the revelation of Jesus Christ."

How Opportune

that in the very last book of Holy Writ Jesus should send His angel to tell us that His chosen method of witnessing is by the spirit of prophecy! Is the church of to-day, altho lacking the numerous angelic appearances and the working of miracles, as in former times, less favored than were the people of God in the former days?—By no means. The concentrated light of practically all prophecy is shining upon the generation in which we are living, and fulfilled prophecy is the strongest groundwork for faith that Divinity has supplied to the human family.

The Remnant Church Has the Surest Guide

But why is it written that the last church to be upon the stage of action before the second coming of the Saviour will have "the testimony of Jesus," which is "the spirit of prophecy," manifested within its fold? Answer: The last church in point of time, because of certain conditions of unbelief, so-called "higher criticism," and multitudes of erroneous and seductive doctrines proclaimed, has special need of the safeguard of prophecy and of the gift of the spirit of prophecy, for there is no other way to be sure of our ground; and God has graciously supplied the need of the remnant church. Rev. 12:17; 19:10.

The Fatal Mistake

on the part of God's professed people at the first advent of Christ was that they "were willingly ignorant" of the prophecies which so clearly foretold His coming and minutely described the events connected therewith. Paul says of them, that because they knew not "the voices of the prophets," which were read every Sabbath day, they fulfilled them in condemning Him. Acts 13:27-30.

Jesus said of the inhabitants of Jerusalem, that their terrible failure was in not knowing the things that pertained to their peace and the time of their visitation (Luke 19:42-44); hence instead of peace and prosperity, destruction and ruin resulted.

History Repeats Itself

from the fact that human nature is the same in one generation as in another. According to prophecy, when Christ's second coming is imminent many of His professed followers will fulfil prophecy in a way that means their eternal ruin, because they are willingly

¹It does not seem best to the writer to give space in these articles to a consideration of these.

(Continued on page 8)

Studies in Daniel

A Vision of Empires; the Little Horn

Daniel 8:9-19, 23-27, A.R.V.



THE first eight verses of this chapter, with the vision given by the angel, were printed in our last week's issue. The ram symbolized Medo-Persia; the rough goat, Grecia; the first notable horn, her first king, Alexander, and his empire; the succeeding four horns, the kingdoms inaugurated by Cassander, Lysimachus, Ptolemy, and Seleucus, respectively: Macedon, Asia Minor and Thrace, Egypt, and Syria. Succeeding the division of the Medo-Persian empire is another horn—another power symbolized and described by the scripture which we use this week.

The Answer of the Text

1. What did the prophet see coming forth from one of the four horns of the goat?

And out of one of them came forth a little horn. Verse 9.

2. What is said of this little horn?

Which waxed exceeding great, toward the south, and toward the east, and toward the glorious land. Verse 9.

3. What assumption did it manifest?

And it waxed great, even to the host of heaven; and some of the host and of the stars it cast down to the ground, and trampled upon them. Verse 10.

4. How far did it carry this assumption?

Yea, it magnified itself, even to the Prince of the host. Verse 11.

5. What did it take from the Prince of the host?

And it took away from Him the continual (burnt offering). Verse 11.

6. What was done with the place of His sanctuary?

And the place of His sanctuary was cast down. Verse 11.

7. What was given to it, and why?

And the host was given over to it together with the continual (burnt offering) through transgression. Verse 12.

8. Under such conditions, what did it do?

And it cast down truth to the ground, and it did its pleasure and prospered. Verse 12.

9. What did the prophet hear?

Then I heard a holy one speaking; and another holy one said unto that certain one who spake. Verse 13.

10. What question was asked the holy speaker?

How long shall be the vision concerning the continual (burnt offering), and the transgression that maketh desolate, to give both the sanctuary and the host to be trodden underfoot? Verse 13.

11. What did the speaker answer?

And he said unto me, Unto two thousand and three hundred evenings and mornings; then shall the sanctuary be cleansed. Verse 14.

12. What did Daniel seek, and what was the response?

And it came to pass, when I, even I Daniel, had seen the vision, that I sought to understand it; and, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of the Ulai, which called, and said, Gabriel, make this man to understand the vision. Verses 15, 16.

13. For what time was the vision especially given?

So he came near where I stood; and when he came, I was affrighted, and fell upon my face: but he said unto me, Understand, O son of man; for the vision belongeth to the time of the end. Now as he was speaking with me, I fell into a deep sleep with my face toward the ground; but he touched me, and set me upright. And he said, Be-

hold, I will make thee know what shall be in the latter time of the indignation; for it belongeth to the appointed time of the end. Verses 17-19.

14. What did the angel say was symbolized by the little horn?

And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. Verse 23.

15. What is said of this power?

And his power shall be mighty, but not by his own power. Verse 24.

16. What shall this power do?

And he shall destroy wonderfully, and shall prosper and do his pleasure; and he shall destroy the mighty ones and the holy people. Verse 24.

17. What shall he cause to prosper?

And through his policy he shall cause craft to prosper in his hand. Verse 25.

18. What spirit will he manifest?

And he shall magnify himself in his heart, and in their security shall he destroy many. Verse 25.

19. How shall he exalt himself? and what shall be his end?

He shall also stand up against the Prince of Princes; but he shall be broken without hand. Verse 25.

20. What assurance was given the prophet?

And the vision of the evenings and mornings which hath been told is true. Verse 26.

21. What was the prophet commanded to do?

But shut thou up the vision; for it belongeth to many days to come. Verse 26.

22. Had all the vision been explained?

And I, Daniel, fainted, and was sick certain days; then I rose up, and did the king's business: and I wondered at the vision, but none understood it. Verse 27.

The Prophetic Specifications

Let the reader note the particular specifications concerning the little horn in these few verses, and also what the prophet says concerning the vision itself:

1. The vision belongs to "the time of the end." Verse 17.

2. It reveals what shall be in "the latter time of the indignation," "the time of the end." See Dan. 11:35.

3. It belonged to "many days to come," and therefore was to be considered among the things "shut up" until "the appointed time of the end." Dan. 8:26; 12:4-9.

4. The little horn came out of one of the four horns. Dan. 8:8, 9.

5. It waxed "exceeding great." Verse 9.

6. It extended its conquest toward the south, toward the east, and toward the pleasant land. Verse 9.

7. "It waxed great, even to the host of heaven." Verse 10.

8. It cast down some of the host and of the stars, and trampled on them. Verse 10.

9. "It magnified itself, even to the Prince of the host." Verse 11.

10. It took away from the Prince of the host the continual. ("Sacrifice" in the Common Version, "burnt offering" in the Revised Version, are supplied because the translator supposed them to be necessary to the sense. This will be considered later.) Verse 11.

11. The place of His (the Prince's) sanctuary was cast down. Verse 11.

12. The host was given over to it through transgression. Verse 12.

13. The continual was given over to it, together with the host, through transgression. Verse 12.

14. It (the little horn) "cast down the truth to the ground." Verse 12.

15. "It did its pleasure and prospered." Verse 12.

16. Its blasting, blighting effect of transgression would be manifest concerning the continual for 2,300 prophetic days. Verse 14.

Now here are thirteen definite specifications concerning that power which is to arise. Still farther specifications are given in the

explanation of Gabriel to Daniel, which we number in the same series:

17. The little horn arises to power in "the latter time" of the kingdom of the four horns, when their transgressions should come to the full. Verse 23.

18. It symbolizes a power of fierce countenance. Verse 23. Compare with Dan. 7:20.

19. It would deal in and understand dark sentences. Verse 23. Compare Deut. 28:49, 50.

20. It would become mighty, but not by its own power. Verse 24.

21. It would destroy wonderfully. Verse 24.

22. It would prosper and do its pleasure. Verses 24, 12.

23. It would destroy mighty ones. Verse 24. Compare with verse 10.

24. It would destroy the holy people (margin, "the people of the saints"). Verse 24. See also verse 10; chapter 7:21, 25.

25. It would cause craft to prosper through policy. Verse 25. See also verse 12.

26. It would magnify itself in its heart. Verse 25. Compare chapter 11:36; and 2 Thess. 2:4.

27. It shall destroy many in peace and security. Verse 25.

28. It shall stand up against the Prince of Princes. Verse 25. See also verse 11.

29. It should be broken without hand; that is, it would continue until God should judge. Verse 25. Compare chapter 2:34, 45; and Job 34:20.

Here are twenty-nine specifications. Three of these apply to the prophecy in general; twenty-six to the little horn. Some of the latter are duplicated, tho many times expressed so differently as to constitute another specification. But counting those which are identical in the first and last series, there are about a score of distinct particulars not ordinary, or common to kingdoms, named in the description of the little horn, and the power which it symbolizes. It would be utterly unreasonable to expect that all these would be applicable to any two powers. The law of probabilities would be immensely, infinitely (almost) against it. When the right power is found all will be applicable. The prophecy is clear and forcible, but with many applications, with the wresting of the prophecy, we are left to drift on a sea of doubt and perplexity. Then, too, this prophecy must be in harmony with other great prophecies of Daniel and of John covering the same period, for the same Spirit inspired them all.

The Two Interpretations

There are two current interpretations of this little-horn prophecy. First is the traditional exposition which applies it to Antiochus Epiphanes, who reigned in the Syrian division of Alexander's kingdom before Greece, B.C. 175 to 164, a period of nearly twelve years. About the only specifications which could be made to apply to him are:

1. That he ruled in one of the four kingdoms;
2. That he persecuted God's people;
3. That he profaned the sanctuary, or temple, and interrupted for a period of years the Jewish temple service;
4. That he magnified himself against God;
5. In a limited way he prospered and did his pleasure.

Only in five particulars can the specifications of the prophecy be made to apply to Antiochus, and these may be equally applicable to any strong persecuting power.

The other claim is that the little horn applies to Rome, and of this we may say that it meets its every specification in the entire career of the Roman power.

Some General Principles

In the consideration of the application of these specific particulars to the Roman power in its entirety, it is well to keep in mind two great facts:

1. Every other line of prophecy in God's Word continues to the end of this present

world, or age, when vision and prophecy shall cease, and the glorious, everlasting kingdom of God shall be ushered in. As evidence of this, note the following:

In Daniel 2 the fourth kingdom is a latter-day kingdom, and is succeeded by the eternal kingdom of the God of heaven. Verses 28, 44.

The prophetic vision sweeps the centuries of human rule from Babylon to Jerusalem, the city of the great King, and the reign of Jesus upon the throne of David.

In Daniel 7 the same four world-powers are revealed which are symbolized by the metals of Daniel 2. As in the second chapter, the vision sweeps us on to the judgment of the great day, the overthrow of all earthly powers, and the reign of the once persecuted saints of God. Verses 26, 27.

Daniel 11 carries us to the time when the last great earthly power shall come to naught, and Michael shall begin His reign. So it is in the great discourse of our Lord in Matthew 24; and in the Revelation the prophecies of the seven churches, the seven seals, the seven trumpets, the great red dragon, the leopard beast, and the scarlet beast. Each one of these lines of prophecy from some noted milestone of human history carries us on to the end of the road, to the culmination, the end of all imperfect, corrupt human rule, and the setting up of the world-wide kingdom of Jesus Christ our Lord. Is the prophecy which begins in Daniel 8 an exception to these? — Emphatically, it is not. It is one of the many similar witnesses, all of which testify to God's hand in history, even to the end, despite the machinations of evil.

2. The second great fact demonstrates this, for it is the express declaration of the angel that (a) The vision "belongeth to many days to come." It is with prophetic days the vision deals. A ram of a few years' existence symbolizes an empire which lasts more than 200 years. A short-lived goat symbolizes long-existing Grecia. The "many days to come" represent the many years of human history before God's purpose shall be accomplished. "Each day for a year" is the rule of inspiration. Eze. 4: 6; Num. 14: 34.

(b) The angel expressly declares that the vision was given to reveal "what shall be in the latter time of the indignation," to the very end of that time, when the apostate power of earth shall pour out the end of its wrath against the remnant of the people of the holy covenant, and the just wrath of God shall be visited upon the wholly unregenerate, reprobate powers. Dan. 11: 30; Rev. 12: 17.

(c) And this time is expressly stated in the prophecy; not only is it in "the latter time of the indignation," but it "belongeth to the appointed time of the end," that little period set apart in probation's hour for the finishing of God's work. Dan. 8: 19. Therefore, it is not to be expected that the Jews, who may have applied this little horn to Antiochus IV, would understand it, for it was to be among the things which time must help in demonstrating, and therefore it was shut up "even to the time of the end," when "the wicked shall do wickedly; and none of the wicked shall understand; but they that are wise shall understand." Dan. 12: 4, 9, 10. "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do His commandments." Ps. 111: 10.

Therefore, as it is demonstrated both by fullest analogy and by positive declaration that the vision is for the last days, it does not, can not apply to Antiochus Epiphanes, who was only one of a line of kings, who reigned but twelve years in the middle of the Seleucid kingdom, and not in the closing years of the four divisions, who died long before the period demanded by the prophecy; while the little horn continues his work to the indignation in the time of the end.

Farther consideration of these specifications must be left until our next issue.

The Promises to Abraham

By Eugene W. Farnsworth



HE promises of God to Abraham, Isaac, and Jacob run, like a scarlet thread, through the warp and woof of all the Scriptures. Prophets, apostles, and evangelists make constant reference to them. "For when God made promise to Abraham, because He could swear by no greater, He sware by Himself," said the apostle. Again, when Paul made his defense before Agrippa, he said, "Now I stand and am judged for the hope of the promise made of God unto our fathers." And so, in numerous places, in both the Old and the New Testament, frequent reference is made to these promises. A study of them will be profitable to all.

In Gen. 12:1-3, we find several facts stated:

1. That God would make the descendants of Abraham a great nation.
2. He would make Abraham's name great.
3. In Abraham all the families of the earth should be blessed.

These promises are repeated, with variations and additions, several times.

And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. Gen. 13:14-17.

In this citation of the promise Abraham is commanded to look toward the four points of compass, and all the land was promised to him and to his seed "forever."

It will be noticed that the promise is to Abraham as well as to his seed. Both were to possess the land forever; in other words it was to be theirs "for an everlasting possession." Gen. 17: 8.

The promise was confirmed to Isaac as follows:

Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed. Gen. 26:3, 4.

To Jacob the promise was reiterated in these words:

The land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. Gen. 28:13, 14.

Such are the promises to the fathers of which we so often read.

God promised the patriarchs a country in which to live temporarily and eternally. Their temporal dwelling-place was the land of Canaan; and when the Jews inherited that land and dwelt in it, it was by virtue of this promise of God.

While the people were yet slaves in Egypt, God told Moses that He would give them the land He had promised to Abraham, Isaac, and Jacob.

And God spake unto Moses, and said unto him, I am the Lord: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by My name JEHOVAH was I not known to them. And I have also established My covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. . . . And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it to you for an heritage: I am the Lord. Ex. 6:2-4, 8.

After long years of waiting and wandering they entered the land of promise; and when it had been divided among the tribes, Joshua testified as follows:

And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof. Joshua 23:14.

And the Lord gave unto Israel all the land which He sware to give unto their fathers; and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that He sware unto their fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand. There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass. Joshua 21:43-45.

So far, then, as the promise related to temporal, earthly things, all was fulfilled. There was no failure. They dwelt in the promised land many years, sometimes in peace and quietude, many times in distress and in bondage to their enemies. Sometimes Israel was a flourishing, powerful nation. At other times its cities were desolate, the land was deserted, and the people became captives and were exiled to strange countries.

At last the Messiah was born. They had been looking for the coming King for centuries, but "He came unto His own, and His own received Him not." They rejected Him; and, as a result, in a short time their city, with its magnificent temple, the pride of the nation, was in ruins, the people were scattered to all countries, and their land was reduced to desolation.

Since that time, as the centuries have rolled by, the Jews have been wanderers in every clime and country. In every city they are found, wandering exiles, a people without a country, and having no home. Their ancient city of peace, to which all their tribes journeyed with great joy, has been for centuries a wailing place for its returning children.

What a tragedy the history of the Jewish nation represents! All that God gave Abraham as a temporal, earthly inheritance has been lost. Has the promise failed that they should possess the land forevermore?

In the next article the question of who are represented by the seed of Abraham will be considered.

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I LOOK on this world as a wrecked vessel. God has given me a life-boat, and said to me, Moody, save all you can. . . . It is no use attempting to work for this world. This old ark is going to sink, and the only thing to do is to get as many of the crew and passengers out of her as possible, and let her go down.—Dwight L. Moody.

The Testimony of Jesus

(Continued from page 5)

ignorant of the things that belong to their peace, and thus know not the time of their visitation. No words can possibly give greater force to the importance of giving diligent heed to prophecy than these. Read in order 2 Peter 3:3-7; Rev. 14:9, 10; 13:8.

The individual and the church who are walking in the full light of prophecy *know* the things that pertain to their peace and the time of their visitation.

Let us, then, as believing in Christ, accept His own chosen method of witnessing, and recognize every line of prophecy as the direct effort of Jesus to bear mighty testimony to the truth of God, and thus supply the surest and safest possible foundation for faith. And let us agree that wherever in God's Word we find a true prophet, he was the mouthpiece of Jesus Christ; and wherever in that same Word we encounter a prophetic utterance or a connected line of prophecy, we come in contact with a definite effort of Jesus to bear witness to the ages of God's eternal truth.

Then from Enoch, who was the first of our race mentioned as a prophet, to the last Heaven-inspired prophet before Jesus comes again, and thus terminates in the world all necessity for prophesying,—for witnessing to God and His truth, for in that event faith will be swallowed up in sight,—“the testimony of Jesus is the spirit of prophecy.”

If every professed Christian will recognize prophecy according to this inspired definition, it will at once command his most reverent respect, instead of being held by him in any degree of disrepute; and surely Jesus Christ, “in whom are hid all the treasures of wisdom and knowledge,” has chosen the best possible manner of bearing unimpeachable witness to the ages, and we must freely concede to Him the right to choose His own method.

Thus it will be apparent that the text, “I determined not to know anything among you, save Jesus Christ, and Him crucified,” applies with equal force to the study and to the preaching of prophecy as to the preaching of the Gospel; and it should be of universal application as well in the experience of every professed minister of the Gospel to-day, as in the preaching of the apostle Paul. And therefore, when I preach prophecy as “*the testimony of Jesus*,” no one can consistently reproach me. And thus have I purposed in my heart to present the prophecies.

Skepticism in Pulpit and College

To an alarming extent, the tendency of our modern educational system is toward skepticism and infidelity. The professor of the philosophy of religion in Chicago University asks the startling question, “May not one deny that Jesus lived, and yet be well-pleasing to God?”

The president of the prominent institution, Morningside College, located at Sioux City, Iowa, in a sermon at Kansas City, Missouri, emphatically denies that the Bible is the Word of God.² In these days of growing skepticism, even in the pulpit, what is the mightiest magnet to hold the needle of faith true to God's Word? I answer, The testimony of Jesus, the spirit of prophecy. Each

prophecy fulfilled, as well as each recurring morning, proves that God exists, and that His Word is true.

A Prophecy of Vital Importance for the Church of Christ To-Day

It is the firm belief of the writer that a prophecy of tremendous importance to the human family is now in process of fulfillment. It reads as follows: “And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

Work for Small Men

Don't hate your neighbor if his creed
With your own doctrine fails to fit;
The chances that you both are wrong,
You know, are well-nigh infinite.
Don't fancy, 'mid a million worlds
That fill the silent dome of night,
The gleams of all pure truth converge
Within the focus of your sight;
For this, my friend, is not the work for you;
So leave all this for smaller men to do.

Don't hate men when their hands are hard,
And patches make their garments whole;
A man whose clothes are spick and span
May wear big patches on his soul.
Don't hate a man because his coat
Does not conform to fashion's art;
A man may wear a full-dress suit,
And have a ragamuffin heart.
This, my good friend, is not the work for you;
So leave all this for smaller men to do.

Despise not any man that lives,
Alien or neighbor, near or far;
Go out beneath the scornful stars,
And see how very small you are.
The world is large and space is high—
That sweeps around our little ken;
But there's no space or time to spare
In which to hate our fellow men.
And this, my friend, is not the work for you;
Then leave all this for smaller men to do.
Sam Walter Foss.

the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; 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 ascendeth up forever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on His head a golden crown, and in His hand a sharp sickle.” Rev. 14:6-14.

While it does not seem fitting to occupy space in these articles in expounding in detail this prophecy, yet we will note two or three things relative to it: First, that when

this message is due, some one will understand it, and have the burden rolled upon his heart to proclaim it to the world; and surely He who had such an intense interest in the salvation of the human family as to give His only-begotten Son to die, would not bring the appalling penalty attached to this message upon those who reject it, unless He first gives every one fair warning. It must be possible to understand every question at issue in this message.

Second, the message involves a question of worship. On the one hand there is a rival of God, who invites worship to himself, while another class of people are true to God and His worship.

Third, so far as the writer's investigation goes, there is but one denomination that has any burden to preach this message.³

No one can be absolutely certain that he is doing Heaven's appointed work in the last generation unless he is identified with that movement which is prophetically set forth as God's last message of mercy to the world. There is one church that feels called of Heaven to proclaim this message to all the world. The giving of this message closes with the glorious event of Jesus' coming, crowned as a king. Verse 14. Who can consistently claim that the event of Christ's coming is near, unless this message is *now being proclaimed*? And who would not desire to be connected with it and to share in its glorious triumph when its proclamation is completed?

The Church Safeguarded

Heaven foresaw all deceptions that would arise down the stream of time,—the false churches, the signs and wonders that would be wrought to “deceive if possible the very elect.” To Jesus, by means of the spirit of prophecy, was entrusted the safeguarding of God's people from fatal deceptions throughout the ages. True to His sacred trust, He has given faithful warning in advance.

Satan, the rival of Christ, can not employ prophecy to deceive, because God's hand—even that hand which upholds the universe—is on the lever of events, and He “fashions all things according to the counsel of His own will.”

A Few Prophecies Yet to Be Fulfilled

The scope of this brief treatise will not permit us to dwell in detail upon prophecies yet to be fulfilled. A brief outline of the thrilling and all-important events which are still before us would include the culmination of the tense social conditions which are daily developing in nearly all nations; the climax of the test between loyalty to God and worship of “the beast” (Rev. 14:6-12); then the outpouring of the seven last plagues, and the world-battle of Armageddon. Then follows the majestic appearance of Christ, with its associated events, concerning which “God hath spoken by the mouth of all His holy prophets since the world began.” Next, the setting up of Christ's eternal kingdom, and then, E-T-E-R-N-I-T-Y.

The sands of time are sinking; the dawn of heaven breaks;

The summer morn I've sighed for, the fair, sweet morn, awakes;

Dark, dark has been the midnight, but dayspring is at hand;

And glory, glory dwelleth in Immanuel's land.

² Such startling statements are of frequent occurrence, but the two above cited appeared in the daily papers as news items while this chapter was in preparation, hence the reference to them in this connection.

³ For a full explanation of this message see “The Gospel Message for To-Day.” Price 2c, post-paid. Address “Signs of the Times,” Mountain View, California.



THE OUTLOOK

"Watchman,
what of
the night?"

Our London Letter

By Our Own Correspondent

DURING the past three months Sir Edward Grey has been the most prominent figure in our public life. He stood to the front with his celebrated speech on England's relations with Germany, and for this utterance he received general applause. Since then, however, the plaudits have died away, and their place has been taken by unmistakable murmurs of displeasure. A loud clamor comes from certain sections of the Liberal Party for the resignation of their foreign secretary, on the ground that he has grievously compromised our national honor and dignity by the humiliating —

Alliance with Russia

It is said that Germany — our one great antagonist in Sir Edward's eyes — was doing us good rather than harm by her attitude in the affair of Morocco; that she was standing up for the general interest of all the nations that had commerce with that country; but that Russia, regardless of the good name of her devoted ally, is now dragging us unwillingly into the most shameful transactions. The outcry grows out of the situation in Persia. There we and Russia are mutually pledged to maintain Persia's integrity, yet Russia is obviously determined to seize a large part of the northern half of the country, and we are afraid to take up a firm attitude of protest for fear of driving our offended ally into the "single orbit" of German diplomacy. Indignant protests are uttered in this country against the violence done to Persia's nationhood, but Russia shows no disposition to moderate her avarice for territory.

Mongolia Adds to the Flame

Following the ruthless attack on Persia come the tidings that our Russian ally has virtually taken possession of Mongolia, and here again the sympathies of many people in England are outraged by the advantage taken of China's hour of internal struggle.

For this revival of the insatiable ambitions we used to associate with Russia in the days before the Japanese war, Sir Edward Grey is held responsible, since without our too complaisant sympathy, it is said, Russia would never have dared to act so tyrannically. One of our journals, the "Nation," writes thus ironically of the debt that Russia owes to our foreign secretary, once the most admired of English statesmen:

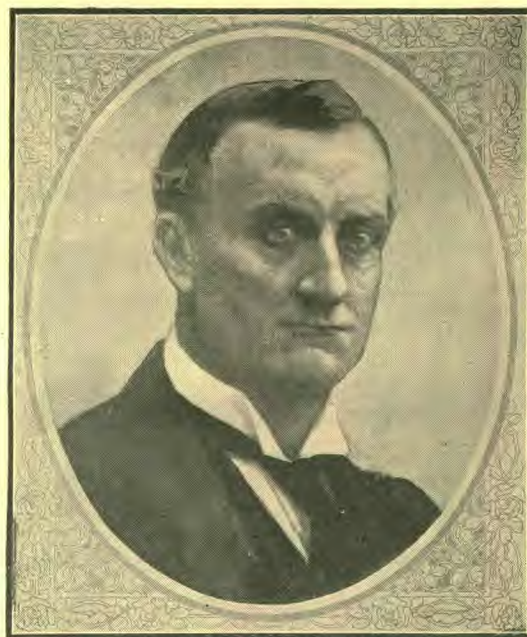
We have sometimes criticized Sir Edward Grey for his reticence, but this justice we must do him: On the rare occasions when he speaks, there is usually some phrase that reveals his mind. Six years ago he announced the necessity of restoring Russia to her position as a great power. The process is complete, and we may now view the policy in all the beauty of its articulated and organic perfection. We lent her money, and she destroyed her Duma. We exchanged royal visits, and she hanged her Socialists three a day. We guaranteed with her the integrity of Persia, and she occupied a third of it this month. We feted her parliamentarians, and she has destroyed the liberties of Finland.

We included her with France and Japan in the quadrangular group that assured the inviolability of Chinese territory. She has taken Mongolia this week. The symptoms of returning health and reviving appetite have followed each other with reassuring rapidity. At length one may pronounce the patient whole. Not since Tsushima has she eaten so heartily, and the credit of the cure belongs entirely to Downing Street. Left to her resources,

she must have languished in a feverish decline, or adopted some regimen incomparably less robust.

Her army is still the force that was broken at Mukden; her new fleet is still on the stocks, delayed by periodical inquiries into the financial scandals which attend it. Her best brains are still in Siberia, when they are not in prison. If the *Novoe Vremya* can announce "that the long paralysis is gone, and Russia is herself once more," her gratitude is entirely due to the English practitioner who has achieved the cure and disdained to take a fee. The recrudescence of Russia must rank as the chief of Sir Edward Grey's achievements.

Whether the agitation against Sir Edward Grey will succeed, remains yet to be seen. He still commands powerful support, and is re-



From the "Illustrated London News"

Sir Edward Grey

garded in some quarters as the next prime minister.

German Election Surprise

The newspapers have all been assuring us for months that the German people were absolutely incandescent with a blazing wrath against England for its interference in the Moroccan question, and that the forthcoming elections in Germany would see the Socialists swept aside by a national party, determined greatly to increase the fighting strength of the fatherland and so make instant preparation for wiping out in blood the wrongs endured at our hands. It is therefore a matter of some astonishment to find that the German people have been apparently too taken up with their own social problems to spend much thought on us. Their late election has resulted in a largely increased representation of the Socialistic element, which now forms the strongest party in the Reichstag. The laboring classes in this country are reading into the returns of the German election the message from their comrades in that land, "You settle with your war-loving capitalists, and we will do the same with ours."

Significance of France's New Government

France has also had a change of government, owing to uncomfortable disclosures in connection with the negotiations with Germany over the surrender of the French Kongo. There are therefore new elements to be reckoned with in both parties to the Morocco settlement.

Such continual changes seem to come much closer home to us of recent years than they used to do. We are no longer able to view serenely from a distance the game that is played on the chess-board of Europe, but are now ourselves a part of the game. Lord Rosebery sees in this fact cause for uneasiness. In a recent speech he said:

For good or evil, we are now embraced in the midst of the continental system. That I regard as perhaps the gravest fact in the later portion of my life. We are, for good or for evil, involved in a continental system the merits of which I do not pretend to judge, because I do not know enough about it, but which, at any rate, brings us into conflict with armies numbering millions, and our own forces would hardly be counted in such a war, as they stand at present.

"The present situation," Lord Rosebery added, "may lead us into one of the greatest Armageddons which sometimes ravage Europe, and which would be greater than any war that we have known since the fall of Napoleon."

Continental Armies and Conscription

This language means that in Lord Rosebery's judgment we can not expect to become a part of the continental system without having to raise an army on the continental scale. Conscription is drawing visibly and steadily nearer. The public mind has almost been prepared for the change, and it would take but little more to bring about the evil thing itself. Moral considerations are to a large extent thrown overboard by all the great nations. Everybody can see to-day that until the present fever of unrest subsides, truth and honor are likely to find little place in the policies of the great powers. Fighting strength is about all that counts. Says one of our leading weeklies:

The morals of the jungle are now so universal in the world which we used to call civilized when we were still at school, that one is somewhat at a loss for a criterion to apply to the exploit of this week. Russia has taken Mongolia, and one merely realizes that the hunt which began in Morocco is now world-wide. From Fez to Tripoli, from Tripoli to Persia, and from Persia to the farthest confines of China, the eye ranges, alarmed but not surprised, over the most comprehensive display of the predatory instinct which the world has furnished in modern times. One is conscious of absurdity in applying any ethical judgments to these performances.

In the Language of the Prophets

The outlook is certainly a gloomy one in Europe at the present time. Not a few only, but almost every one of the publicists of the day, comments upon the fact. Mr. W. T. Stead sums up his review of the situation this month with the Scriptural words, "Men's hearts failing them for fear." Who can doubt that the coming of the Lord is at the doors when the signs promised by the Saviour are thick about us, and even the children of this world deliberately describe the time in which they live by the very language employed by the prophetic word to designate the last days?

In Mr. A. J. Balfour, the Conservative Party has lost a distinguished and able leader. The succession was expected to fall on Mr. Walter Long or Mr. Austen Chamberlain; but as neither of these would give way to the other, a third man, Mr. Bonar Law, was elected. Mr. Law has come to the front of recent years as the ablest champion of tariff reform, which in this country means the imposition of taxes in aid of home industries. The same destiny that always interposed be-

tween Mr. Joseph Chamberlain and the premiership, seems to dog the footsteps of his son.

The Labor Conflict

The unrest in the labor world continues. Every little disturbance now brings with it threats of a general stoppage and consequent wide-spread unsettlement. By a vast majority of votes, the colliers of this kingdom have decided to strike for the establishment of a minimum wage; and unless some terms of settlement can be devised before the strike notices expire, in the course of the next few weeks, every industry in the country will be crippled.

Already heavy losses are sustained through the serious rise in prices on account of the mere prospect of a strike. In the cotton industry 300,000 Lancashire operatives have been out on strike to compel the masters to get rid of all weavers who were not members of a union. The masters refused to yield on this point, and a long suspension of work appeared to be in prospect, when the government official who has been placed at the head of the new department for the purpose of dealing with strikes, Sir George Asquith, managed to reconcile the contending parties, and the work-people returned to the mills on a truce which will postpone any further outbreak for a year, provided the terms of peace are adhered to.

It is on this last point, however, that compacts are more and more frequently proving valueless. If the work-people are dissatisfied with the conditions of peace made on their behalf, they take matters into their own hands and go out again on strike, without waiting to consult their executive.

In the present instance the union representatives had agreed that there should be a truce over the question of employing non-unionists for the next six months; but when the work-people returned to their places and saw the few non-unionists in their midst again, they refused to resume work, and set up such an uproar that the non-unionists left the mill in disgust, declaring that they would starve before they would go back to experience such treatment. Thus, after all the prolonged discussion over terms, and notwithstanding the assurances given by their leaders, the unionists by their own lawless conduct gained their point.

A Busy Parliament

Parliament is to have a busy time this year. Both the Welsh Disestablishment Bill and the measure giving home rule to Ireland are to be put through side by side. Outlines of the former bill have now been made public. The State Church in Wales is to be not only disestablished, but disendowed, being allowed, however, to retain all gifts made to it since the year 1662, the famous year when 2,000 ministers of the Church of England were ejected from the benefices for refusing to obey the Act of Uniformity. Thus time brings its revenges. The present incumbents of Welsh benefices are to retain a life interest in the revenues of the church, and the church will also keep its cathedrals and churches. Welsh bishops will no longer sit in the House of Lords.

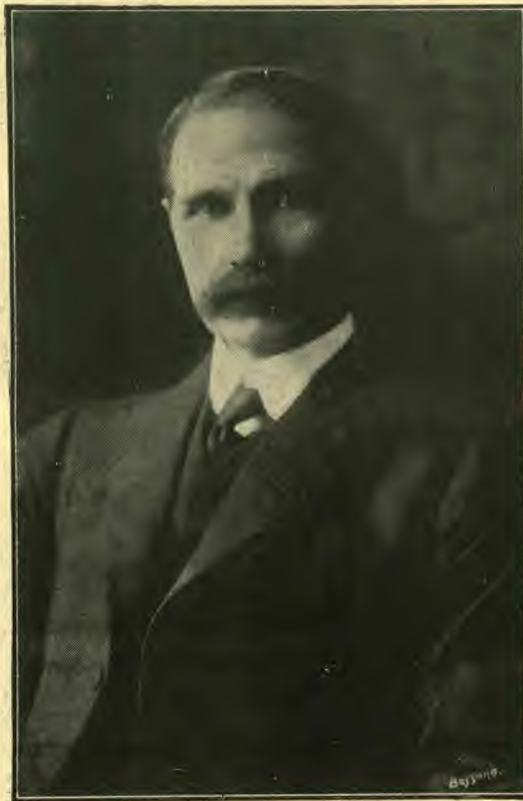
The Home Rule Bill

Strong feeling is manifested in Belfast and the province of Ulster against the expected Home Rule Bill. Mr. Winston Churchill is booked to speak in that city next week, but the Orangemen of Belfast are determined that he shall not speak, as announced, in the Ulster Hall, which they profess to regard as sacred to their principles. They protest that they will fight rather than submit to the domination of an Irish Catholic Parliament. The Orange element in the province of Ulster will undoubtedly prove the greatest difficulty in the way of a Home Rule Bill, but the feeling in that part of Ireland to-day is not nearly so strong as it was in Mr. Gladstone's

time. A fair proportion of the electorate of Ulster is nationalist in its sympathies. [Mr. Churchill spoke under great difficulties, protected by the police. Ed. S. of T.]

Y. M. C. A. Work

An interesting event in the religious world has been the attempt to raise half a million dollars by American lightning methods for the new Y. M. C. A. in London. This association has put up a magnificent building in a prominent position, and Mr. Ward, organizer of many successful money-raising campaigns across the Atlantic, came over here to help secure the money to pay part of the debt on the building. After a strenuous, well-advertised effort, extending over twelve days, only two thirds of the sum had been raised. Mr. Ward would not admit defeat, but declared that under the circumstances a great triumph had been achieved; he found that the Y. M. C. A. in this country was laboring under the disastrous imputation of being associated with old-fashioned religion. When it gets rid of that stigma, he thinks it will be able to secure all the money it wants. He is doubtless right. If the world is asked to pay huge



The Right Honorable Bonar Law

sums, naturally its tastes must be consulted. One of the first results of Mr. Ward's visit, it is expected, will be the addition of billiard-tables.

W. T. BARTLETT.

California Sunday Law

By Initiative of the People

UNDER "color" that he would bring relief to certain classes of arduous toilers—"post-office clerks and letter-carriers"—throughout this commonwealth, Dr. George W. Grannis, of New York, general secretary of the American "Lord's Day Alliance," and certain of his associates, are "touring the country in an effort to awaken public interest to the necessity of granting all workers a weekly rest day." Thus he is reported in the San Francisco Chronicle of February 11, 1912.

Dr. Grannis, the Rev. Father McQuaide, pastor of the Sacred Heart Church, San Francisco, and Dr. G. L. Tufts of Berkeley, who has been the chief promoter of Sunday law measures in California for the last three years, were in attendance at a meeting held under the auspices of the postal employees, including the Carriers' Association, the Clerks' Federation, and the Clerks' Association, in Santa Clara

Hall, on Leavenworth Street and Golden Gate Avenue, San Francisco, the 11th instant, the two former addressing the assembly.

Father McQuaide was the first speaker, and in a forceful, impressive, and original manner, referred to a miracle wrought by our Lord on the Sabbath, and said that it was and is always *lawful* to perform acts of mercy and charity on the Sabbath day, but that it is not *lawful* to do any other kind of work on Sunday.

Dr. Grannis, in his address, took special pains to inform the personnel of the allied associations that it was their God-given right to rest on Sunday (and of course no one would deign to question the right to rest on that or any other day, or not to rest on any day, if one so chose for himself), and that the Federal authorities were robbing them of their God-given right when requiring their service on the Sabbath day—Sunday.

"Seven evangelical churches [in Berkeley] have united in advancing the Sunday rest movement," the pastors of the several churches forming "The California Central Committee," working toward a Sunday rest bill. This committee says through its superintendent, G. L. Tufts: "The committee deem it wise to seek a reasonable and conservative law. It will be a comprehensive and excellent measure as far as it goes, but it will leave the field of public amusement for future consideration, or to be cared for by county or municipal initiative elections wherever the public sentiment will justify it. The State-wide bill will provide for the closing of all saloons, UNNECESSARY BUSINESS and labor, and secure [Sunday] a day of rest each week for every laborer. It will close the confectionery and cigar stands, barber and meat shops, allow four hours for drug stores, and bring rest to multiplied weary men and women."

Under color that they would bring relief to postal employees, they unearth their concealed purpose to secure a general Sunday law, in the words, "The State-wide bill will provide for . . . [the stopping] of all . . . unnecessary business and labor."

Is it not surpassingly strange that an individual who knows he has an *inherent right* to rest on Sunday if he so desires, and who desires to rest, will not do so unless there is a civil requirement compelling him so to do?

There is no law forbidding an individual's resting on Sunday. Then why do not those who desire, rest on Sunday, and leave every other person free to enjoy equally with themselves his God-given rights to rest or not, as he may elect for himself?

The people of California, by public effort from pulpit, lecture platform, and the press, should be reminded, and that at once, of their inalienable rights, and that no bill should be enacted into law that would invade those rights.

H. W. COTTRELL.

— ★ ★ —

Exports of automobiles from the United States to foreign countries increased from \$1,069,782 in 1902 to \$21,636,661 in 1911; imports from \$550,000 in 1902 to \$2,446,248 in 1911. In the year 1908 the leading manufacturers of France, the United States, the United Kingdom, Germany, and Italy exported \$45,000,000 worth; this had increased in two years to \$75,000,000. In 1900 the value of automobiles manufactured in the United States was \$5,000,000; in 1909, \$249,000,000. Canada imported from the United States in 1911 automobiles to the value of \$7,180,547. This is an indication of the world-wide growing extravagance.

A report from Berlin states that the kaiser got out in his home district during the recent political campaign and made stump speeches in order to keep his immediate neighborhood from electing a Socialist to the Reichstag. The Socialists are throwing the kaiser more and more into the arms of the Catholic party.

There is a constant demand arising that the poll-tax in California shall be abolished. It is not popular in its nature or operation; but the school people are urging that before that is done something like \$800,000 a year must be provided to help out in the school funds.

Wholesale Arrest of Labor Leaders

THE despatches for a number of days have been telling that the Federal Grand Jury in Indianapolis had a large number of indictments prepared and would soon proceed to arrest many persons connected with the "dynamiting cases" that have attracted so much attention during recent months. On the 14th, the machinery for arrests was started, and fifty-four persons were put under indictment, and it was said that many others would likely be dragged into it.

Leaders in the labor movement constituted the majority of those placed under arrest. The president of the International Association of Bridge and Structural Iron Workers, who was among the number arrested, immediately sent out word to the laboring men everywhere, calling upon them to believe in his innocence and also in the innocence of his co-defendants.

We offered the suggestion some time ago that there will be an immense amount of trouble over this matter before the country is through with it. It is well for thinking men to stop to consider what is confronting us. Here is a wholesale arrest of labor leaders. If these men are guilty as charged, what does it speak of the condition of things in the country? And on the other hand, if they succeed in proving themselves innocent, what can be said of the spirit that would be back of the movement to bind labor in slavery, no matter what the cost, and no matter what the means used? If an individual is a partizan on either side of this controversy, and will stop to think seriously, he will at once recognize that the country is in a desperate struggle between organized capital on the one hand and organized labor on the other, each one charging the other with the basest crimes.

We have no part in the controversy on either side. We declared our neutrality on this subject years ago. We believe it can be clearly shown that the whole matter is set forth in the prophecies which indicate that we are living in the last days. The fifth chapter of the book of James, as well as many other prophecies, shows that the heaping together of treasures would constitute one of the marked characteristics of the very last days. And in consequence of this heaping together of treasure, there would be cries from the laborers, and the struggle will become an intensely bitter one.

This conflict is on in every part of the world. "Our London Letter," found in other columns of this issue, shows how things are in Great Britain; and the conditions there and in this country are similar to what are found in Spain, in France, in Germany, in Russia, and everywhere else. The very foundations of society are being broken up by the lawlessness and violence of the time, and we are only at the beginning of it. God's Word assures us that these conditions will get worse and worse. Our only hope for relief is in the second coming of Christ, and that coming can not be long delayed. If we are prepared for His coming, the whole future is radiant with brightness and joy. But if we do not know Him and the joy of His soon coming, the outlook before us in this turbulent world is anything but reassuring.

Surely it is human worship, whether that worship be invited or not by the person so honored, when people kneel in the streets as he passes by. Such was the case, it is stated in a despatch to the New York Times from Boston, January 31, when Cardinal O'Connell came home and passed through the streets in a dense snow-storm. It is said that women knelt in Boston streets as the "prince of the church" passed. He alluded feelingly to the good will manifested toward him by non-Catholics as well as by church-members, and said that when he mentioned this to the "holy father," the latter exclaimed, "That is good, because I know that many of the good Americans that are not Catholics are better than some of our Europeans who are so-

called Catholics," and the cardinal declared that he believed this to be one of the most memorable statements ever made by the pope; and he added, "This word, like the 'dove of peace,' I return to America." Referring again to the pope, he said: "You should have seen the thrill with which he spoke of America, of the hospitality of its shores, of its religious and civic freedom, and of the great responsibility which he feels. He looks over the seas to this great land for consolation, and he asked me to go back and say that 'we rejoice, as you rejoice, in the honors that we confer.' He spoke of the prosperity due to religious liberty." And yet it is that same religious liberty which, if the principles of the Papacy, or many of our so-called Protestant friends, were carried out, would be utterly destroyed.

Two men were arrested recently in Plainfield, New Jersey, for distributing Mormon books. The charge was, "Violating peace and good morals." The trial was adjourned to February 26. We certainly have no faith in Mormonism, but we would like to know on what grounds they could be arrested. It will be of interest to learn the outcome of the trial.



A troop of cavalry preventing a demonstration at the funeral of a woman who was killed in a strike riot in Lawrence, Massachusetts, recently. This is merely illustrative of the war that is coming on all over the world between capital and labor.

The only thing which brings true democracy among men is simple Christianity. Said our Lord, "One is your Master, even Christ; and all ye are brethren." That nation which originates and fosters various classes among men is working contrary to the principles of Christianity. We may expect that, however, in the world which knows not Christ. That church which originates and fosters degrees and offices and lordships among men, places itself in the same category; yet this is just what the great ritualistic churches have done in their popes, and cardinals, and bishops, and archdeacons, and deacons, and canons, and so on to the priests. And yet this, in the face of what the apostle Peter himself has said to those whom God had placed in His church to look after the spiritual welfare of the flock, not "as being lords over God's heritage, but being ensamples to the flock;" and our Lord Himself said that "whosoever will be chief among you, let him be your servant." Notwithstanding this, Cardinal Farley, in the New York Evening Journal, is telling us that the first of the great republics on the earth is the Roman Catholic Church. It is true that many of the popes, bishops, cardinals, and other high prelates, have come from the lower walks of life, and that has been true to a great extent in not a few monarchical countries, where democracy was not even professed, but democracy not only has respect to the origin of men, but to the acts, the spirit, the scheme, the plan under which they organize, as well. This article in the New York Evening Journal puts this forward as an appeal to Americans, evidently, to stand by the Roman Catholic Church. It says that "it is encouraging to all those that believe in a republican government and who want to believe that this nation properly managed can endure, to realize that the greatest, oldest, most powerful organization in

the world is the great Catholic Church, based spiritually upon the rock St. Peter, and materially upon a republican form of government, a true democracy, recognizing no birthright, no aristocracy, other than that of intellect, character, and devotion." But it will be a woful day for the republic, if we read aright the prophecy of God's Word, when the destinies of this land are placed under the control of that great church, or when the "republic" of that church is taken for a pattern in the government of this.

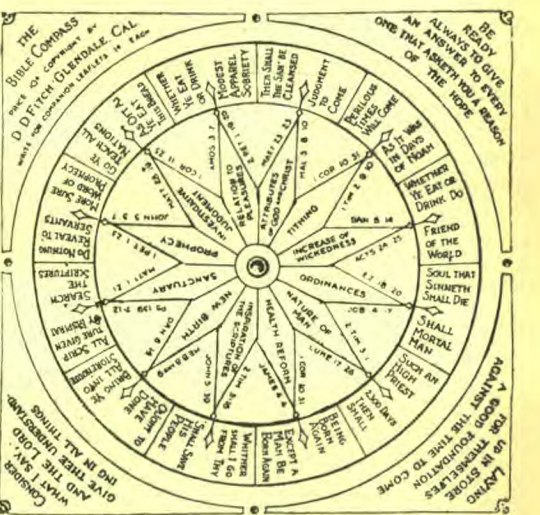
The question of a national Christian church for China is being agitated. Dr. Sun Yat Sen is said to have given his endorsement to it. Humanity seems to be so constituted that it likes to try the same experiments over and over again, even tho those experiments have always met with failure. It would seem, however, that the past experiments with national or State churches ought to be sufficient.

There were 3,883 persons arraigned in the "Domestic Relations Court" of New York City during the year 1911. In commenting on these cases Miss Rose McQuade, the probation officer of the courts, said: "The chief source of discord between married people that sends them to our court is the mother-in-law. The second source of trouble is drinking on the part of the husband, and slovenliness on the part of the wife. But underneath it all is the vital fact that the average weekly wage of the men arraigned here is between ten and twelve dollars."

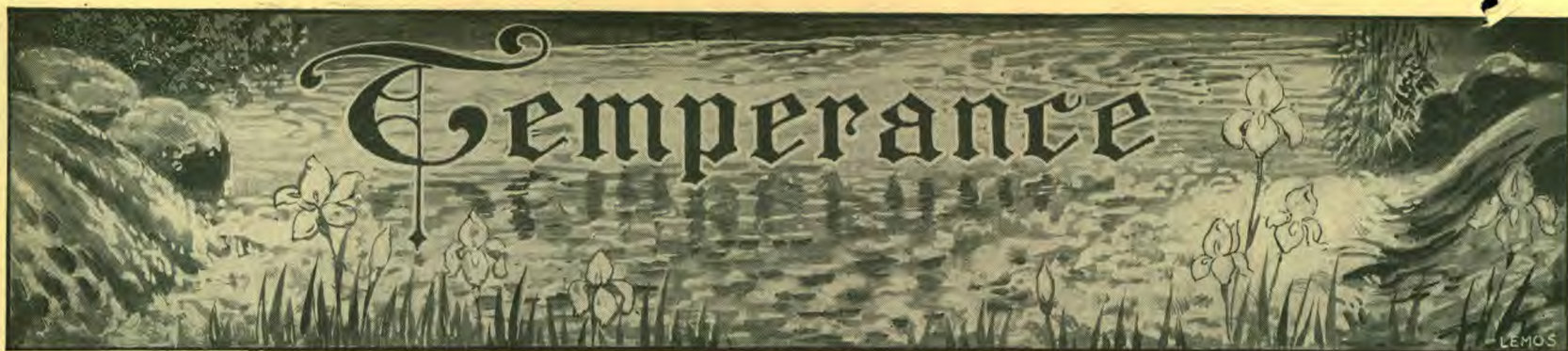
Mrs. Henry W. Taft, sister-in-law to the President, and Mrs. Post, sister of Mrs. Frederick W. Vanderbilt, are two renowned women that have renounced their former religion and accepted the Catholic faith during the last two weeks. So says a despatch dated February 14. Bernard Vaughan, the famous Jesuit priest from England, is said to have brought about both "conversions."

Dr. David Starr Jordan, in speaking recently on the subject of war, stated that the kings of finance have it in their power to prevent war by refusing to loan money to the war-ridden nations. He spoke of those financiers as "The Unseen Empire of Finance."

The antiforeign sentiment is said to be growing in China. The Japanese have landed a large force at Dalny because of the threatening situation in Manchuria.



The above illustrates one side of a device 6x6 inches, printed in five parts on three colored heavy cardboard, all revolving on a central pivot, prepared expressly for young Bible students and Sabbath-school pupils. It is an excellent exercise on Bible doctrines and the proof for the same. The price is 25 cents. For particulars send to Mr. D. D. Fitch, 7 and Atlantic, Long Beach, Cal.



The Sources and Outlets of Intemperance

By B. G. Wilkinson

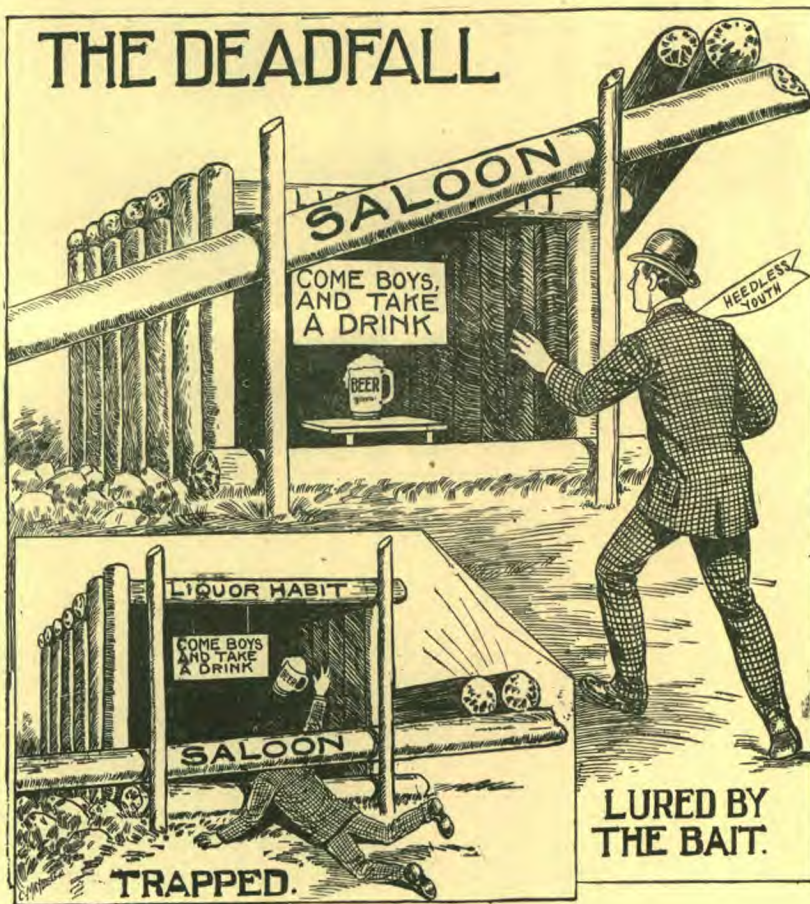
THE road to wealth, in the eyes of King Alcohol, is through the enslavement of the nation. To prey upon the weaknesses of men and to buy and sell them as slaves, is plainly designed or not fully understood by all the advocates of strong drink. The liquor lord intends to buy his automobile by selling to his weak neighbor a potion which impoverishes. And if he can not secure this advantage from his neighbor, he seeks to ensnare his neighbor's child. Thus throughout the land there is formed a great conspiracy against your boy and my girl. We are informed that on one of the main streets of Chicago there are twenty saloons that have annexes in which to entertain children and teach them to love the liquid that is sold in the main barroom. It has been well said, "Sow a thought, and we reap an action; sow an action, and we reap a habit; sow a habit, and we reap a character; sow a character, and we reap a destiny." It is the business of those men who seek to exploit their fellow men, always to fasten upon their brothers some habit which will turn out to the schemer's advantage.

A street-car company in one of the leading cities of Oklahoma was unable to make the operation of its lines pay. So the company advertised free rides for several months. It was very convenient for the citizens, even if they were only going one or two blocks, to hail a passing car and ride free of charge that distance. But unconsciously to themselves they were forming a habit. At the end of the time advertised, the street-car company announced the end of its free rides, and charged the people the regular fare. The lines ever since have been a success, for the people of the city had formed a habit.

Away down in the tender years of childhood the agencies of the drink traffic are at work.

Neither have the distillers or the brewers forgotten the youth. In the city of Pittsburgh, Pennsylvania, it is reported that the brewers have passed out amongst the school children tickets which entitle them to so many glasses of beer free of charge at certain saloons. The church desires to secure the youth; the public schools seek to mold the youth; and the saloon is fastening her ravenous eyes upon the same. The age of youth is the time of life in which to form the sentiments of the growing man; for then the mind is like wax to receive and like marble to retain impressions.

Physiologists tell us that the body is composed of a certain number of cells, which we break down by the millions through every action we perform, and which are built up again during the hours of rest throughout the night, with the tendency to perform the action through which they were broken down. Thus we run the hands lightly over the piano keys in the endeavor to learn how to play the instrument. Countless cells are broken down. As we sleep the following night these cells are restored, with the tendency and the aptitude to pass skillfully over piano keys.



The rumseller knows this. Fix upon the youth, he thinks, an irresistible thirst for drink, and we have secured to ourselves for the future the control of the man. The welfare of our homes is involved in these devices; the future lot, whether for weal or for wo, of wives and children is at stake in the contest against the liquor element. It was related by one we know, that one morning he stood on the platform of a suburban station of New York City. As he was waiting for his train he saw a lady, heavily veiled, come pushing a baby carriage onto the platform, followed by two little children. She appeared to be in trouble. He had only to wait a few minutes to learn the cause of her distress. A big express rolled in, the vestibule doors of one of the coaches were thrown open, and a gentleman came to the bottom step. The lady lifted her veil, and turning to her little children

kissed them fondly. As she passed them up one by one to the gentleman, who received them and took them into the coach, she sobbed continuously. The train swept out. The lady drew down her veil, and started to leave the station with her baby carriage.

The gentleman turned to one of his acquaintances and asked if he knew the history of this case. "Why, yes," replied his friend, "of course I do. She married one of the most brilliant lawyers in the place. But the day came when he took his first glass. He became a heavy drinker, and later a pronounced gambler. He lost his practise, his business, and his standing. He consumed all his money, his house and lot, and all his possessions, on his degraded appetite, and finally in despair he committed suicide. The wife endeavored to keep the little family together in order to continue as their mother, but being forced to surrender in the struggle, she was obliged to pass on her children to a friend, who took them this morning to rear them as his own."

Such is the influence of the first drink. Such may always be the outcome of the glass when it is received. But further than that we may note for a moment what is the influence of the drunkard. An inquiry was recently conducted in the United States, relative to the heredity of good and evil qualities, by the superintendent of destitute children in the Province of Manitoba, and the following are the facts concerning the contrast presented by the descendants of two American families named Edwards and Jukes. We quote from a contemporary newspaper:

Jonathan Edwards, an honest, hard working man, was born in Connecticut, in 1703. Research made in 1900 brought to light the record of 1,394 of

his descendants. Of these 13 had been presidents and 64 professors of universities, 60 doctors of medicine, 100 ministers of religion, 75 officers in the army and navy, 60 authors, 80 public officials, 3 senators, 1 vice-president of the United States, 1 president of a great shipping company, several were governors of States, members of Parliament, mayors or ministers plenipotentiary. Thirty-three American cities and ninety-two towns, outside of several foreign countries, had profited by the beneficent activities of this family, no member of which was ever sentenced for any misdemeanor.

Max Jukes, born in 1720, was an idle drunkard. Of his descendants 310 died in hospitals, 300 perished during infancy, 440 from venereal diseases, 400 became ill or infirm as a consequence of their vices, 50 were notoriously immoral, 7 committed murder, 60 passed on an average of twelve years in prison, 130 were sentenced for more or less frequent or grave offenses. None of the descendants of Max Jukes contributed to the general prosperity. On the contrary it has been calculated that this family has cost society about \$1,200,000.

Happily it appears to be extinct. [It still exists. Ed. S. of T.]

Unfortunately, many times those who love most these tempted ones, unconsciously co-operate with the liquor conspirators. Many mothers, like those of Southern France, believe that their children should begin to drink wine as soon as they are born. "I hate my mother," cried a once promising young man, in one of his moments of sanity, as he was dying of delirium tremens, "for she it was who fed me on liquor from my infancy. And now my life is cursed." This is putting the child on the road to intemperance direct.

But it is in the indirect method that the home co-operates with the saloon. The liquor dealers are seeking to produce in the youth a demand for alcohol. Unconsciously many mothers are doing the same. They load their tables with spices, condiments, mustards, horseradish, and similar fiery articles such as the saloon-keeper works into the food he puts on the free lunch counter near the bar. "We must have something which will give the appetite a twist," cries the one in charge of the cooking. And the appetite gets twisted; it gets crooked. Mothers, clean off your tables of the false appetizers, then your Johns and Henrys will not seek the gilded bar to continue the process of stimulation begun at home.

The shelves of the medicine closet need converting just as much as the shelves of the pantry. You may find the soothing sirup there containing, as soothing sirups usually do, about one half grain of morphin to every two ounces of the drug. Leaving behind the natural use of the products which nature so thoughtfully provided for us in hours of extreme pain, the human race has gone to the intemperate use of cocaine and morphin in the hours of peace. Every tenth person we meet is addicted to the use of these drugs. "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses?"

Many statesmen and temperance reformers cry out against the sale of beer, containing two to five per cent alcohol, and yet are silent regarding those patent medicines which are charged with a greater amount than that. Alcohol coming from the drug store is just as deadly as the alcohol which comes from the dram-shops. One medicine firm is reported to use 450 barrels of whisky each week.

Another feeder to the saloon is the tobacco shop. For tobacco using is just as sure a violation of the principles of temperance as excessive drinking. Many authorities, especially in the case of the cigarette, claim that it is worse. "If ignorant smokers were not permitted," says one writer, "to blow poisonous smoke into the lungs and hearts of dimpled babies, we would save ninety per cent of all that die of infantile paralysis and tuberculosis." Tobacco fumes contain a deadly poison which is destructive to the blood-cell, and in fact to all cell life. "Bees, birds, frogs, and other small animals die when exposed to the fumes of tobacco in a confined place. Tobacco smoke causes Bright's disease, insanity, color blindness, and inclines to drunkenness even those who are hard to poison."

By these and by many other sources, the general tendency of the age is to set man in the path toward intemperance. The whole constellation of rum conspirators seem to

stand forth as the one set of pirates who grow big by consuming the people of the earth. Tho they are not the only aids of intemperance which ought to be aggressively assaulted, nevertheless they are a difficult foe to dislodge. Drive the saloon interests from one position, and they soon marshal all their arguments and forces to entrench themselves in another. No license they would like; low license they long have had; and now they are battling hard to maintain themselves under the arguments of high license.

But what is their record? Chief Justice Coleridge, of England, said, "If we could close the dram-shops of England, we should do away with three fourths of our pauperism and nine tenths of the crime."

"If the dram-shop is responsible for three fourths of the pauperism and nine tenths of the crime," says the Rev. H. H. French, "then at its door must be laid the cost of three fourths of the pauperism and nine tenths of the crime. The items of cost are police courts, jails, prisons, almshouses, and asylums. Does any one imagine for a moment that a license fee, however high, meets a tithe of the expense of those items? and even if it did, would you perpetuate an evil on condition that it pay for itself? Apply this principle to murder, stealing, highway robbery, and so on, and the absurdity of it appears at once. . . . The mayor of Philadelphia comes out and declares that the saloons decreased under the high license from 5,789 to 1,340. This seems to be overwhelming. But when we consider that this Brooks law is operative in the whole State,

and that there was decrease in forty counties, increase in twelve, and no change in the rest, and that in the whole State aside from Philadelphia the decrease was only 890, the result is not so overwhelming."

No argument whatever can ever justify the existence of the saloon. It is a foreign body which has thrust itself within the living organism of the State. It will never be condemned by its friends. If this foreign body is to be ejected, the work must be done by the energy of those who have been enlightened to the conditions of things.

That work can never be done, however, by easy methods, or by leaving the task to the hands of others. It will need earnest labor, it will need sacrifice, it will need hard work on the part of those who stand as defenders of the homes and of the future of our commonwealth. But if the people of God, if those who despise the vain things which charm mostly the multitude, are to accomplish this task, they must enter into it with all their heart; they must be enthusiastic; they must bring to bear upon the issue their great moral as well as social weight. They must be in earnest, like the lad to whom a gentleman addressed this question: "How much do you weigh, bub?" "Well," replied the young boy, "ordinarily I weigh about ninety pounds, but when I get dead in earnest I weigh a ton."

Truth forever on the scaffold,
Wrong forever on the throne;
But that scaffold sways the future,
And behind the dim unknown
Standeth God within the shadow,
Keeping watch above His own.

Something of Our Own Work

Annual Meeting of the Pacific Press Publishing Association

THE eighth annual meeting of the Pacific Press Publishing Association, the reorganized company, was held according to appointment at the office of the association at Mountain View, California, Monday, January 22, 1912. This would have been the thirty-seventh annual meeting of the old company that was reorganized.

The president, H. W. Cottrell, in his annual address, called attention to the marked care of our heavenly Father over the institution and its employees. Among other interesting things he said:

That purpose for which this institution stands is the greatest thing in the world to-day. It stands for the world-wide proclamation of God's Spirit-filled Gospel message in its final and thrilling setting as penned in Rev. 14:6-14.

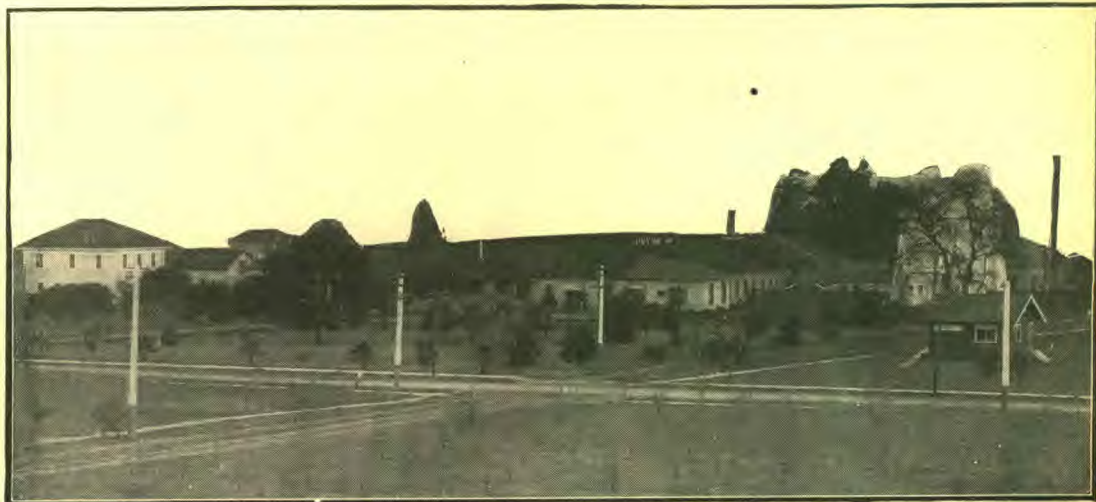
Financial prosperity has attended our work during the year. The total retail business for the

year, including books, papers, tracts, etc., was approximately \$400,000.

With careful and economical management on the part of directors, and the continuation of the prosperity of the last two years, the near future will put the institution out of debt. And I hope under God that we may soon reach the time when the entire net gain of the plant may be invested in the publishing work for the extension of Gospel truth in those fields beyond, where the millions of people are groping their way in midnight heathen darkness; and to this end we labor on.

Treasurer's Report

The treasurer's report showed that not only had faithful work been done to increase the volume of business, but earnest and continual efforts had been put forth to economize and reduce the cost of production. The volume of business in 1910 amounted to \$388,000; the volume of business in 1911 amounting to over \$397,000, a gain in the volume of business of over \$9,000, and all, too, on denominational work exclusively. The interest-bearing debt



Main Offices and Factory, Pacific Press Publishing Association, Mountain View, California

showed a marked reduction. At the present time the assets, including real estate, plant and equipment, and supplies at Mountain View, California; Kansas City, Missouri; Portland, Oregon; Calgary, Alberta, Canada, amount to \$296,903.67. The liabilities amount to \$155,426.40, leaving the present worth of the association January 1, 1912, \$141,477.27.

The association has recently purchased a lot and erected an office and storehouse in Calgary, Alberta, Canada, and has also purchased a lot in Kansas City, Missouri, on which they have decided to erect a new office building.

General Manager's Report

From the general manager's report the following is extracted:

My report could be summed up in the brief statement that the past year has been not only one of the most prosperous, but the most prosperous year in the history of the institution, both as to volume of business and financial gain. Therefore we have every reason to be devoutly grateful to our heavenly Father for His prospering hand that has been with us, and we trust that this evidence of His love may lead us to renewed consecration to His service.

FINANCES

Over fifty car-loads of paper, binding material, etc., were used in the printing and manufacture of books, tracts, and periodicals last year—averaging more than one car-load a week, and costing \$68,764. This exceeds the amount purchased during 1910 by nearly \$13,000.

BOOK DEPARTMENT

Ever since the fire in 1906, the book department has shown a steady gain in volume of business, and this year it amounts to \$285,000, including the sales at our branch offices.

We attribute this steady gain to more thorough organization, a better corps of trained workers, and a higher standard of attainment.

NEW PUBLICATIONS

The following new books have been published during the past year:

Acts of the Apostles,
Great Controversy (revised),
Last-Day Tokens (revised),
Steps to Christ, Spanish (revised and illustrated),
Questions and Answers.

"SIGNS OF THE TIMES" WEEKLY

A total of 1,620,700 copies of the weekly SIGNS OF THE TIMES were printed and circulated during the year.

MONTHLY "SIGNS OF THE TIMES MAGAZINE"

The total circulation of the *Signs of the Times Magazine* for the twelve months was 381,216, a gain of 42,133 over the preceding year.

"OUR LITTLE FRIEND"

The circulation of *Our Little Friend* for the year was 694,795.

SPIRITUAL INTERESTS

We are aware of the fact that all satisfactory growth, prosperity, and success center in spiritual things, and we are glad to be able to report that nearly all connected with the office are earnest, devoted Christians. During the week of prayer special services were held in the various departments, and it was a season of great spiritual revival, every person expressing himself as desiring to renew his consecration to God or to give his heart to Him.

We also feel thankful for the union and harmony that has prevailed throughout the various departments, and the hearty cooperation of all in trying to carry out the plans and purposes of the institution. And especially do we feel grateful to conference officers and our brethren and sisters throughout the field for the interest they have taken in the circulation of our literature, and also to our splendid corps of earnest, devoted canvassers, who have done so much to help bring about this satisfactory showing. May the coming year be one of still greater prosperity.

Resolutions Adopted

Resolutions were adopted expressing gratitude to God; requesting the General Conference Committee to give the SIGNS OF THE TIMES consideration when selecting a medium for the next Harvest Ingathering campaign; approving the continuance of the plan of issuing the SIGNS OF THE TIMES in series of twenty-five; looking to an increased circulation of the *Signs of the Times Magazine*, also *Our Little Friend*; the use of one tenth of our net profits to assist in our publishing work in the great Orient; and concerning proper educational and moral standard for those who are accepted as employees in the office.

The articles of incorporation and by-laws were amended to provide for a board of seven directors, with an additional advisory board of nine members, the personnel of which is as follows:

H. W. Cottrell; C. H. Jones; H. G. Childs; M. C. Wilcox; H. H. Hall; A. O. Tait; B. M. Shull; G. A. Irwin, president Pacific Union Conference, S. D. A.; R. A. Underwood, president Northern Union Conference, S. D. A.; E. T. Russell, president Central Union Conference, S. D. A.; C. W. Flaiz, president North Pacific Union Conference, S. D. A.; H. S. Shaw, president Canadian Union Conference, S. D. A.; E. E. Andross, president Southern California Conference, S. D. A.; E. W. Farnsworth, president California Conference, S. D. A.; C. L. Taggart, president Northern California-Nevada Conference, S. D. A.; J. H. Behrens, president Central California Conference, S. D. A.

The following organization was effected at the first meeting of the newly elected Board of Directors: president, H. W. Cottrell; vice-president and general manager, C. H. Jones; secretary and treasurer, H. G. Childs; auditor, J. J. Ireland; manager book department, H. H. Hall; manager periodical department, G. C. Hoskin; manager Kansas City Branch, James Cochran; manager Portland Branch, J. F. Beatty; manager Canadian Branch, W. V. Sample; editor SIGNS OF THE TIMES weekly, M. C. Wilcox; associate editors, A. O. Tait, L. A. Reed; editor *Signs of the Times Magazine*, L. A. Reed; associate editors, M. C. Wilcox, A. O. Tait; editor *Our Little Friend*, Miss K. B. Wilcox; associate editor, Mrs. Vesta J. Farnsworth; publishing committee, H. H. Hall, M. C. Wilcox, H. W. Cottrell, E. W. Farnsworth, A. O. Tait, L. A. Reed, C. H. Jones, J. O. Corliss, H. G. Childs, J. R. Ferren, F. H. Gage, G. C. Hoskin.

California Medical Missionary and Benevolent Association

The fifteenth annual meeting of the California Medical Missionary and Benevolent Association will be held at Sanitarium (chapel), Napa County, California, Wednesday, March 13, 1912, at 12 o'clock M., for the election of four or more directors, the consideration of the advisability of amending, repealing, or adopting new by-laws, and the transaction of such other business as may legally come before the meeting.

H. W. Cottrell, President.
J. B. Giddings, Secretary.

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Ten acres of land, part in fruit, good pasture, balance under cultivation. Near church and school, good buildings. Also painter's trade, established eight years. Will teach trade to buyer free. Address Charles Dessain, R.F.D. 5, Box 71, Fort Atkinson, Wisconsin.

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Bees for Sale

I desire to sell as soon as possible my prosperous bee business located in the famous honey district of Honey Lake Valley, Lassen County, California.

Honey crop never fails in this valley. Reason for selling—I desire to devote all my time to missionary work. If interested write Hayden Gilstrap, 47 Wilson Avenue, San Jose, California.

Two Farms for Sale, one thirty, one forty acres. Buildings on each, wood, pure soft water, mild climate, choice fruit, well-distributed rainfall, near railroad, good markets. Will sell separately or together. Reason for selling—called to Cuba. Address George M. Brown, R.F.D. No. 1, Greensboro, North Carolina.

Bibles.—Remember that we are headquarters for anything in the Bible line. We shall be pleased to send you our catalog of Bible selections on application. Pacific Press, Mountain View, Cal.

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Pages from Christian Science and Divine Healing

The revised and enlarged edition of
former "Christian Science" pamphlet

Christian Science and Divine Healing In the Light of Reason and Revelation

CHAPTER ONE

Creation, Sin, Atonement

In the investigation of Christian Science, every person should be fair-minded enough to bring its claims to the same test that the noble Bereans did when the apostles brought to them new light and truth. Acts 17:11. We are admonished, however, by the inspired Word, not to believe every message that may come, without putting it to the test of the Bible. In 1 John 4:1-3 we are exhorted: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."

By what means, then, shall we test the teachings of Christian Science? *Answer:* "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20. Not all that claims to be Christian is found to bear the genuine stamp

(6)

(Facsimile of pages much reduced)

CHAPTER NINE

Divine Healing

Is divine healing a Bible doctrine? Is there need for healing? May we experience a miraculous healing of the body? These questions are clearly answered both in the Bible and by human experience.

While so-called Christian Science claims to heal, and for this reason the doctrine is accepted by thousands of afflicted people as a panacea for all the ills of life, at the same time Christian Science teaches that there is no such thing as disease, sickness, or death, that no one in reality is sick. All pretended Christian Science healers are enjoined never to admit that any one is sick.

In "Science and Health with Key to the Scriptures," edition published in 1905, page 447, we read, "Expose and denounce the claims of evil and disease in all their forms, but acknowledge no reality in them." Speaking of a patient, the same author says, "In her belief, the woman had chronic liver complaint and was then suffering from a complication of symptoms connected with this belief." Page 389. "Deformity . . . is not real, but is illusion, the mirage of error. . . . Man in science is neither young nor old. He has neither birth nor death." Page 244. "Truth makes no laws to regulate sickness, sin,

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Mountain View, California

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of Christianity. Nor is all that is claimed to be science worthy of the name; for we read of a "science falsely so called: which some professing have erred concerning the faith." 1 Tim. 6:20, 21.

In view of the fact that many are led to accept the faith of Christian Science without a knowledge of what its teaching involves, I wish to present to the reader some of the plain statements of Mrs. Eddy's book, "Science and Health with Key to the Scriptures," and compare the same with the teaching of the Bible. If the claims of Christian Science are founded on the doctrines of Christianity and the facts of science, then every lover of Christianity and science should accept its teaching. If it is not founded upon the word of truth, it should be rejected and exposed. We should test the doctrines of Christian Science by the word of Jesus Christ, who is the Alpha and Omega of Christianity, and the Author of all laws by which true science is discovered and maintained. John 1:3; Heb. 1:2, 3.

To be entitled to bear the name "Christian," one must believe in the religion of Christ, and conform to the system of doctrines and precepts taught by Him. We shall test by this simple rule the claims of this teaching to the name "Christian." True science is a revelation of what is truth. Christ, the Author and Source

Would you not like to have, with these, the other 109 pages of this work in form to study for yourself, and to pass on to friends who may be investigating? Seventy-eight pages deal with the principles of Christian Science from the standpoint of Scripture, in chapters:

Creation — Sin — Atonement,
Christian Science and Pantheism,
Spirits, The Holy Spirit, Heaven,
Spirit and Matter,
Christian Science's Claim to Heal,
Wresting the Scriptures,
Christian Science and Spiritualism.

The chapter on "Divine Healing" contains twenty-four pages, and is followed by a review of the entire subjects.

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PUBLISHED WEEKLY

(Entered Sept. 15, 1904, as second-class matter at the Mountain View, Cal., post-office, under Act of Congress of March 3, 1879.)

Editor Milton C. Wilson
Associate Editors A. O. Tait
L. A. Reed

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G. C. Hoskin, Circulation Manager.

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MOUNTAIN VIEW, CAL., FEBRUARY 27, 1912

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

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

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"Our London Letter" in this issue will be read with absorbing interest. It clearly shows that the course of Russia and the yielding attitude of the British government find little sympathy with the English people or press. And this is but one interesting item in the "Letter."

We began a series last week with the general heading, "What Shall We Do with the Fourth Commandment?" The question is not only pertinent, but timely. It is not a local question; it is not merely a theological question; it is becoming a church-wide religious and a world-wide political question. Surely it is time to examine its foundations. To this examination these articles invite us.

We have three articles waiting publication which will be of interest to our readers, by Prof. G. W. Rine, on the subject of Socialism. These articles will consider Socialism from three different phases: first, its phenomenal growth; secondly, some aspects of its program; and thirdly, the religious aspects of Socialism, and their significance. We are sure that our fair-minded Socialist friends will be also glad to read them.

Under the pretense of securing a rest day for postal employees, most of whom have obtained it themselves without any help, the so-called Lord's Day Alliance of America is sending out their secretary, the Rev. George W. Grannis, who is now in California pushing not simply for the postal clerks' and carriers' associations, but for a Sunday law, planning to take advantage of the Initiative, and present it this fall. See article in another column and on this page.

God's message for this time is summarily comprehended in the great threefold angelic proclamation of Rev. 14:6-14. There is not a comforting, consoling, uplifting, broadening, deepening, cleansing, saving truth of the ages that is not wrapped up in that message. It includes the Word of God. It is full of His love, His grace, His

power, His eternal justice, His marvelous wisdom. It throws fulness of light on earth's dark problems. It irradiates the past. It makes certain the future. It is, dear soul, worthy of your fullest acceptance, of your life study.

Some Strong Statements and Pertinent Questions

THE writer listened to Dr. Grannis, secretary of the Lord's Day Alliance of America, and Dr. G. L. Tufts, the State secretary of the same organization in California, at the First Presbyterian Church, in San Jose, the evening of February 14. Dr. Grannis stated at the outset that the work that he represented he felt was the greatest before the church to-day, without exception. The greed for gain, and lust for pleasure, and kindred things, were taking away what little of the Lord's day remained. Man must worship, and therefore must have a day of worship. Spiritual worship depended on physical rest.

He then told of his work of securing closed post-offices and Sundays off for the mail clerks and delivery clerks; stated repeatedly that never had such a work as that been wrought in the world. It was simply marvelous; how contrary to the expressed convictions of people of all classes and ranks, the post-offices have been closed Sundays in every city in the United States of over 5,000, so far as he knew, and in most of the small towns. He also told us of his experience in Pittsburgh in relieving iron workers—"slaves," he termed them, as veritably so as ever Africans were enslaved in this country, working twelve hours a day 365 days in the year. All this was accomplished by solicitation and earnest persuasion and influence of men of strength in the various cities and towns. He declared that the revival needed to-day was a plain, practical teaching of the Ten Commandments, that men should square themselves with God's law of the Sabbath.

Yet, notwithstanding all this that had been wrought through persuasion, Dr. Grannis demands a Sunday law, and asks his hearers to write to their representatives in Congress in behalf of the Mann bill now before the House closing all post-offices in the United States on Sunday.

He also told of his effort to secure a six-day law in New York State, without any regard to Sunday, or Monday, or any other day in the week, but told how he was bitterly and strongly opposed by the railway interests. These large railway companies centering in that State declared to the legislature that it would be revolutionary, and he told them, "Better revolution than dynamite; it is a good deal less expensive." He declared that the corporations are inviting the very conditions manifest in the dynamiting revelations. He declared that Dr. Tufts was able to lead this commonwealth to a good Sunday law. Some would oppose this through greed for gain; some would oppose it for the sake of their creed. He would feel that to do the latter, he ought to hate himself, and would hate himself for holding to a dogma which would trample on the rights of his fellows.

Now some of these statements are excellent. We will refer now to some of the points made, and to others later on.

With Dr. Grannis, we think that one of the most important things before the people of this country, and of the world, is the Sabbath question. In it the very future of the church and of the nations is at stake. But as to whether we shall decide by man's law or God's law, by man's way of observing the Sabbath or God's way, is a question that rests with each individual soul. It is not man's law which we will meet in the final judgment, but God's law. We would like to ask some pertinent questions, however, on the matter presented by our Sunday law advocates:

1. If a Sunday law will secure to men the right to rest, as Dr. Grannis and Dr. Tufts claim, why did not Pennsylvania's stringent Sunday law secure relief for the thousands of "slaves" in the iron industries?

2. Why did not Dr. Grannis appeal to this law, instead of resorting to moral suasion and personal influence, in securing relief for the

toilers? We remark, by the way, that Pennsylvania has one of the strongest Sunday laws in the United States, and one of the oldest, and that Pennsylvania is the headquarters of the National Reform Association, and Pittsburg is the headquarters in that State of that association.

3. And if a Sunday law did not secure to men the right to rest in Pennsylvania, what hope is there that it would do just the opposite in California?

4. If a six-day work and twenty-four-hour rest law, which Dr. Grannis contended for in New York, is or would be sufficient to protect men in their right to rest, why is not a similar law, now on the statute-books of California, sufficient?

5. But why another law in New York, when there is already a strict Sunday law on the statute-books of that State?

6. How many subsequent enactments does it take to make the first effective?

This, perhaps, is enough for this time. We have other questions to bring before our readers in connection with this great issue.

Life and Life

WE are sure that every reader of the SIGNS is interested in the question of life,—especially of life now, and many of them; if they stop to think of it at all, of life hereafter. A series of six articles will soon appear in the SIGNS on Man, and Man's Relation to Life: Man as Created, Man as Deceived, A Dying Creature, Man in Death, Fallen Man in Christ, and Man in the Kingdom, According to God's Design. These articles show life not only according to God's design, but life now, and life here as God wishes to bestow it upon mortal men. We can assure our readers that they are of decided interest, and not only of interest, but will be of help to those who will heed the wonderful truth which they contain. They are written by Prof. C. L. Taylor, Bible teacher in the faculty of the Sanitarium school, near St. Helena.

Who Would Like to Help?—For instance, appeals come to us continually from foreign fields asking for clubs of this journal. We are giving away all the time, but we can not fill all requests. Who wants to help us?

Another appeal comes to us for copies to be sent to each congressman of the United States, about 500 in all. Would you not like a part in the work?

Calls come from public libraries for our periodicals. Will you not cooperate with us? Any one or all of these are worthy enterprises in which to invest. Who will help us?

We have waiting two articles from correspondents abroad, which we will give to our readers at the earliest possible date. The one is "The Situation in China," from our correspondent Mr. Stafford; and the other is of the durbar in India, where King George was crowned emperor of the Indies, and the proclamation which he gave at that time. Both of these are of interest to world students. Both of these great countries are looming large in the public eye just now, and we are sure that our readers will be glad to peruse both articles. The one on India will appear next week, to be followed by "The Situation in China."

There are pitiful stories told of the famine in China. All that has been done heretofore on account of the war has relieved but temporarily, and the present condition of the country renders it almost impossible for the Chinese government itself to do anything. The American Red Cross engineer, Mr. C. D. Jamison, speaks of the processions of gaunt, starving people wandering aimlessly along the roads, falling and dying when they can go no farther. Nearly three million people ordinarily live in these famine districts. If any of our readers wish to give for this purpose, and desire us to forward their donations, we will be glad so to do.