

# SIGNS OF THE TIMES

## Not Saying but Doing

Matt. 7 : 21 - 23

**N**OT every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven.

Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? and then will I profess unto them, I never knew you: depart from Me, ye that work iniquity.





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 The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable.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

**3687—The Tabernacle of David, Acts 15:14-17**

When will the tabernacle of David be set up, and who are the residue of men, and when will they seek the Lord?

H.

The tabernacle of David evidently refers to the great and glorious kingdom of God, when Christ will reign over the house of David,—in a general way, the everlasting kingdom. That kingdom had gone to ruin—God's kingdom on the earth; it was fallen down. The Lord had set Himself to build it again. One important part of the kingdom is its subjects, and so Christ our Lord is represented in the 6th chapter of Zechariah as sitting upon the Father's throne and building the temple of the Lord, gathering out the stones which will form it. This is the teaching of the New Testament, as in Ephesians 2,—gathering out from all nations, irrespective of birth or lineage, those who believe in the Lord Jesus Christ, and who will form a part of the heavenly kingdom. And the residue of men are all those Jews who will seek after the Lord; and all the Gentiles are the others, not of that Jewish fold, who would come into the fold, and there would be one fold and one shepherd. That was something that the Jews could not learn,—that the Gentiles were to come into God's plan, and be a part of it. This is emphasized over and over in the New Testament, and all the promises of the Old Testament ought to be read in the greater light of the New. This is especially emphasized in Eph. 3:3, 5, 6, "How that by revelation He made known unto me the mystery . . . which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of His promise in Christ by the Gospel." See also chapter 2:11-22.

**3688—The Round World Again**

A Methodist minister tells me that had the Pilgrims come the other way around the world, the seventh day of the week would come different—that on account of the loss or gain of a day, the going around the world makes the cycle of seven days of man a mere happen-so, or chance. Please explain. F. H.

Presumably, then, this same Methodist minister is not at all particular as to Sunday; he does not consider that it has any holiness whatever. It is merely a chance as to whether we are keeping the first day; or, in other words, the first day is any day which we may so designate, depending on where we begin to number. In that case, of course, Christ did not rise from the dead on any first day of the week, but on no day in particular. Of course the mere statement of the thing shows its absurdity. The Lord rested on a definite day, blessed a definite day, sanctified or set apart, for man's use, a definite day. For forty long years during the wilderness wanderings of the children of Israel, a double portion of manna fell on the day before the seventh day. None fell on that seventh day. That which was preserved from the day before kept over the seventh day without spoiling, while that kept over from any other day became ruined by time. All this with a tremendous emphasis places the definite day of the cycle. Then, too, God's numbering would do this always, had it always been followed. It was "first day," "second day," "third day" of the weekly cycle, or Sabbath cycle. Consequently, the whole seven days themselves were called a Sabbath, or week; and the first day of that week was the first day toward the Sabbath, or into the Sabbath; and the second day, and so on. Man never could have forgotten the week if he had been true to his Maker; but God forestalled all this by pointing out, 2,500 years after the setting apart of the Sabbath, the particular, definite day to Israel. There is no question of a loss, or change, of time from that time to the resurrection of Christ; but nevertheless, in order that there might be no question concerning it, the Lord pointed out the Sabbath and the first day of the week, as recorded in Matt. 28:1: "In the end of the Sabbath, as it began to dawn toward the first day of the week." The Sabbath, then, was the day just previous to the first day of the week. There is no question whatever among scientific men regarding the loss of time since then.

God knew that the world was round, as pointed out in another question, and He set apart the Sabbath for man, knowing that man would live on all parts of the earth. It is a mere cavil to say that if—and if—and if—this thing, or that thing, or the other thing, had happened, things

would have been different. All that may be true, and may not be true. If the Lord had never set apart a Sabbath, we would not have had any; and if He had made the first day of the week the Sabbath, that would have been His Sabbath, but He did not.

The Pilgrims did not come to us from the east; and in the world had been circumnavigated at that time, they would doubtless have understood clearly enough that they ought to make a change in time in crossing the Pacific Ocean. All that we need to know is the order of the days that God Himself so clearly established, and then keep the seventh day as it comes to us, or, if we wish to put it otherwise, as we come to it. The day may be considered stationary, and the earth rolls around to the day. We may begin on the eastern coast of Asia and proceed westward to the western coast of America, and we are in harmony with the people all the way regarding the day of the week. This is true, also, if we reverse our journey. It is only when we cross the great body of the Pacific Ocean that we either drop a day or add a day, depending on which way we are going. In one way, in going around the world, we continually lengthen our day, by going with the sun; and going the other way we shorten our day, by going against the sun; and in passing clear around the world, we either lengthen or shorten it to the extent of one day, and that men take into the account of their reckoning when crossing the Pacific Ocean, but nowhere else.

**3689—Why the Mistake?**

How did William Miller, and other Adventists, make the mistake of setting definite time for the second coming of Christ, when the Scriptures so plainly teach that we know not the hour, and not even the angels? and when did they notice the mistake? S.

It is a strange thing, and yet not strange, in a way, either, that men do not see all that is in Scripture. William Miller began by studying the prophecies of the Old Testament, especially the prophecies of Daniel. He saw the vision of Daniel 8, the 2,300 days, and the explanation of that vision in chapter 9, which gave the beginning of those days in B.C. 457. At the end of those days, or 2,300 years, the sanctuary was to be cleansed. He gathered that that sanctuary was the earth. For this he had no authority in Scripture, but he seemed to take it as a matter of course that the earth, or some part of the earth, was the sanctuary, and the cleansing of the earth was to be by fire, as the Bible abundantly teaches, and therefore the earth was to be cleansed at the second coming of Christ. And therefore Christ's second coming must be at the end of the 2,300 days; and logically, he felt that according to the type it must be on the tenth day of the seventh month of the Jewish year. Then the passage in Matthew 24, "Of that day and hour knoweth no man," was understood as, "No man maketh known the day or the hour"—God Himself would make that known. The real meaning of that text seemed to be covered from his view, and it was not until after the disappointment, when men began to study the prophecies of God anew, that they saw that the sanctuary was not the earth, but that that vision of Daniel pointed forward to a work which was to begin at a certain definite time—in 1844—and continue an indefinite time, until Christ should come. It was not God's time then to appear. The earth must be more fully enlightened regarding His law before He could come.

**3690—The Spirits in Prison**

Please explain 1 Peter 3:17-20.

A brother in Christ.

"For it is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also He went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

It seems to us there can be no question over the 17th and 18th verses. They are a very clear statement of what they mean. It is better to suffer for doing well than for doing evil. Christ also has given us an example in suffering for us: He was put to death in the flesh while He was here upon the earth; He was made alive by the Spirit, or quickened by it—that same

Spirit by which He went and preached to the spirits in prison. "Spirits in prison" refers to those who are shut up in the prison-house of sin. Part of our Lord's mission, of course, was to open "the prison to them that are bound." Isa. 61:1; Luke 4:18. Jesus came to deliver the captives. But this was not a work which He did while here upon the earth alone, but at all times. He is "Jesus Christ the same yesterday, and to-day, and forever." Heb. 13:8.

2. "He went and preached." When? The text itself tells us: "When once the long-suffering of God waited in the days of Noah." That was just before the Flood; and the next clause also tells us—"while the ark was a preparing." Here are two adverbial phrases that tell us when it was our Lord preached. He preached when these souls were disobedient, suffering by their disobedience, in the days of Noah, while the ark was in preparation.

3. How He preached is told in the 19th verse—"by which" (by the Spirit). Noah was a prophet of God, and a servant of God; and Peter has already told us in the same epistle, verses 10, 11 of the first chapter: "Of which salvation the prophets have enquired, . . . searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." It was Christ's Spirit testifying through Noah God's message to those who were disobedient at that time. Thus understood there is no contradiction with other scriptures.

**3691—The Angels that Sinned**

Kindly explain 2 Peter 2:4.

A brother in Christ.

The passage is a fact taken for granted regarding the angels that sinned: "If God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." These angels, of course, dwelt in the presence of God in light previous to their casting down. The term "hell" there comes from a word which occurs but once in the entire Scriptures. It is "tartarus," generally held to mean the aerial regions surrounding this earth. They were cast down from the light and glory of the atmosphere of heaven to the atmosphere of this earth, no more to dwell in the light of the righteous God, but in the darkness of sin. See Eph. 6:12, where the angels are referred to as the "principalities," the "powers," the "rulers of the darkness of this world," the "wicked spirits in heavenly places," as in the margin. In other words, they were not allowed to roam to other worlds; they are confined to this section represented by "tartarus" until the judgment-day.



**Schedule for Week Ending March 23, 1912**

Sunday	March 17	Deuteronomy 26, 27
Monday	" 18	" 28
Tuesday	" 19	" 30, 31
Wednesday	" 20	" 32
Thursday	" 21	" 33, 34
Friday	" 22	Joshua 1, 2
Sabbath	" 23	Psalm 104

From the remainder of the book of Deuteronomy, chapters 26 to 34, we omit chapter 29, as consisting of reading not so important. The book brings us to the close of the life of a wonderful man, that of Moses. If the thought of his birth, his early education, his development of character, is kept in mind, we are sure that our readers will agree with us that we have traversed the life of one of the greatest men of all history. He failed in one instance, and therefore could not be a perfect type of Him who carries His people safely through without failure, our Lord Jesus Christ. Yet notwithstanding his failure, he is honored as no other was ever honored, in his death. God buries him, and heavenly angels alone are the attendants at the funeral. Later, we learn from other scriptures, God brings him forth, and we find him just before our Lord's crucifixion talking with Him of the trials through which our Saviour must pass. Joshua 1 and 2 show clearly that God had placed the spirit of Moses upon his successor, Joshua; and our week's reading closes with another psalm, which also shows God's providential dealing with His children, and rehearses for us once more some of the events over which we have been passing.



# Signs of the Times

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

For Terms, See Page 15  
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## The Last Warning to Men

(Based on Genesis 6)

By R. W. Munson

The world was sunk in darkness  
That sin alone had brought.  
No ray of light relieved the gloom,  
And none was ever sought.

Then rose that faithful prophet,  
The man whom God had sent  
To warn a world all judgment bound,  
And call it to repent.

That prophet's name was Noah;  
That age, before the Flood,  
When violent and wicked men  
Made haste in shedding blood.

No fear of God restrained them,  
No law could stay their hand;  
Iniquity of every sort  
Stalked boldly through the land.

Self was enthroned, and was not  
God ever in their thought.  
Base was the law that ruled them.  
The good they set at naught.

But limit, then, there must be  
To God's long-suffering care.  
Vainly His Spirit strove with men  
Who did not fear to dare

To grieve that faithful monitor  
Forevermore away,  
And so commit that awful sin  
For which we may not pray.

So God commanded Noah  
A mighty ark to build.  
A century or more he toiled  
Ere was his task fulfilled.

Full many were the sinners  
That helped to build that craft;  
But none believed the prophet—  
They only joked and laughed:

They would not be persuaded  
That they'd be swept away,  
For unbelief forbade them  
Escape that dreadful day.

Noah saw their danger clearly,  
And pitied their sad fate.  
But all in vain his warning;  
Repentance came too late.

At last the ark was finished.  
God called His creatures in;  
And then came Noah's family,  
Salvation thus to win.

So it was faith that saved them,  
Like sinners saved to-day.  
O, let the unbeliever heed  
What I'm about to say!

A week, a weary week passed by;  
Still wilder grew the mirth  
Of sinners high and sinners low,  
Through length and breadth of earth.

In marriage were fair maidens  
sought,  
And Cupid then held sway.

They did not dream of danger,  
But planned for future day.  
They thought of fun and frolic,  
And death seemed far away.

But soon there came a morning  
That rose all bright and fair,  
With sunlight on the hilltops,  
With perfume in the air.

The birds ne'er sang so blithely,  
And ne'er so sweet the flowers.  
All nature smiled serenely—  
Right swiftly sped the hours.

A short, brief span of time remained  
To gladden that old earth.  
Then all men's earthly treasures  
Would prove of little worth.

\* \* \* \* \*



H. F. Schopin

### OFFERING SACRIFICES AFTER THE FLOOD

Antediluvian sinners  
Were coarse and unrefined.  
Some sinned by yielding to the flesh,  
While others sinned in mind.

Full many had the knowledge  
That leads to mental pride;  
They spurned God's truth and prophet,  
His message they deride.

The rich oppressed the hireling,  
And would not pay his wage.  
They had no pity on the poor,  
As in the present age.

Refinement, wealth, and power  
Held high their lordly head,  
And cared not that the many  
Were crying loud for bread.

They reasoned God entirely  
Out of this world He made.  
They defied poor sinful man,  
Who like the leaf must fade.

"What is this arrant nonsense  
Old Noah has to tell?  
He says: 'There's going to be a  
flood.  
Take heed and mark it well.'"

"He thinks that he'll be safe for sure  
Inside his precious boat  
That he's building on a hilltop—  
How can it ever float?"

"He says the end is very near,  
And to warn us he is sent.  
He threatens us with judgment dire,  
Unless we soon repent.

"Just let him bring his flood along;  
We'd like to see it here.  
He's trying now to frighten us,—  
So never, never fear."

Thus they ridiculed his warning,  
And heeded not his call.  
They thought that he was surely  
mad—  
They said so one and all.

"'Tis plain as day," the wise men  
said,  
"That science gives the lie  
To Noah's wild, fanatic course—  
Raise now the wine cup high!"

And so the feast went merry on,  
And so they bought and sold.  
So, too, they built them houses,  
And so they coined their gold.

For Jubal's lyre then ceased not  
Its merry, merry sound,  
As lightly tripped they in the dance,  
And passed the red wine round.

The smiling eye, the sylph-like form,  
The skin so fair and white;  
The diamonds sparkled in their hair  
With radiance so bright.

Thus beauty charmed the hearts of  
men  
Until that fateful day.

O, why that awful stillness?  
O, why that frowning sky?  
Behold the frightened cattle  
And birds, that homeward fly!

Still blacker the horizon,  
With inky clouds o'erspread.  
The lightnings flash, the thunders  
crash  
Destruction from o'erhead.

Men tremble now in terror  
They can not even name;  
Their hearts all melt within them,  
As prayers they try to frame.

The farmer leaves his plow in field;  
The carpenter his plane;  
The scholar, too, his pen and book;  
The merchant all his gain.

Dire consternation now prevails,  
As to and fro they run.  
To Noah loud they cry for help  
As they have never done.



But Noah can not hear them —  
Probation's at an end.  
Too long have they neglected  
Their lawless ways to mend.

God's Word they have rejected,  
His law they've set at naught.  
The consequences they must bear  
Which they themselves have  
brought.

Tho sinners all of Noah's day  
Made sport of Noah's ark,  
Yet when they quenched the light  
he brought,  
It left them in the dark.

Still louder pealed the thunder;  
The rain began to fall;  
The brooks were turned to rivers;  
The rivers — oceans small.

That old world then was pregnant;  
She travailed as in birth,  
And brought forth floods of waters  
That deluged all the earth.

The wicked sinners of that day  
Now wished they'd not denied  
A listening ear to Noah,  
And had not said he lied.

The world with all its treasures  
Would be a price too small,  
If only God would listen  
And hear them as they call.

But all too late their sorrow, —  
'Tis not of faith, but fear.  
They trembled all like demons small,  
Because destruction's near.

The charming maid, the mother old,  
The husband in his prime,  
The doting wife, the darling child —  
All crave a little time, —

Time to repent and turn to God  
And make election sure.  
But all in vain their useless plea —  
They've spurned the message pure.

And so did God fulfil His word  
To age of faith devoid.  
The righteous eight were fully  
saved,  
The wicked were destroyed.

\* \* \* \* \*  
"As 'twas in days of Noah's Flood,  
It shall be in the end.  
As Sodom and Gomorrah too  
No listening ear would lend."

'Twas thus the Saviour did foretell  
Just how the end would be.  
Blind unbelief would laugh and  
scoff  
And jeer at those who see

The signs around fulfilling,  
All that our Lord then said —  
The pious, unbelieving church  
With doubt has been well fed.

The way to heaven is broad indeed,  
The modern preachers say;  
And it is thronged by multitudes  
Who love to walk that way.

The faith of men like Noah  
Too seldom do we find.  
The Word of God is juggled now  
To suit the skeptic mind.

Religion must be popular  
To please the well refined;  
And such as dare the cross to bear,  
Are very hard to find.

The signs in sun and moon and stars  
Have long since passed away.  
And the signs among the nations  
Portend the coming day.

The famines, earthquakes, plague,  
and pest  
That devastate mankind,  
All warn us that the end is near —  
Yet multitudes are blind.

The peace and safety cry is heard,  
Borne forth on every gale,  
Altho the forge and foundry tell  
Us quite another tale.

Dire weapons of destruction,  
Of long and deadly range,  
Are multiplying rapidly;  
And so, it isn't strange

That men whose eyes are opened,  
Should tremble at His Word,  
And strive, as much as in them lies,  
To warn those who've not heard.

The strikes and lynchings, too, fulfil  
The lawless days foretold.  
The rich are never satisfied  
In piling up their gold.

Millions and billions, dark with rust,  
Are deaf to hunger's cry.  
The virtuous, needy, wretched poor  
Are left to starve and die.

The baser passions, too, hold sway,  
Nor safe the marriage vow.  
As men transgressed in Noah's day,  
So do they even now.

They will not quench their carnal  
lusts  
That hold in bondage fast.  
They want to live here as they list,  
And go to heaven at last.

Thus crimes we dare not mention,  
Prevail 'mong men to-day,  
Just as Saint Paul predicted  
In ages passed away.

Nor are men now contented  
To be by prophets led.  
They spurn the Bible and its truth,  
And turn unto the dead.

They say that it is safer  
To trust what witches tell,  
And know not that all such are  
doomed  
To be cast into hell.

"The devil is a myth," they say,  
"And hell can never be.  
The darkest crimes pure virtue are,  
And good for you and me.

"The sins that shock humanity  
Are rungs in ladder tall,  
That yet shall lift us to the height  
Of holy angels all."

Theosophy, and "new thought," too,  
Hypnotic power, all bad;  
And "Christian Science," falsely  
called,  
Are making many mad.

They think they're revelations  
grand,  
Both marvelous and true,

And know not that they're pagan  
lies,  
And neither safe nor new.

The carnal heart still hates the  
cross,  
And will not have the light.  
Men harden more their stubborn  
necks,  
And will not do the right.

Blind unbelief has come to stay  
In pulpit, pew, and school.  
The man who humbly trusts God's  
Word  
Is reckoned now a fool.

So Jesus said it e'en would be  
When He should come again;  
For unbelief instead of faith  
Would rule the hearts of men.

And Peter also prophesied  
That scoffers would arise,  
In latter days, in time of end,  
And ask, as in surprise,

"O where, pray tell us, are the signs  
That show His coming near?  
Just give us now one little proof  
That we have aught to fear.

"For all things still continue  
As from creation's day" —  
And willingly are ignorant  
Of what the prophets say.

And so it is, and so 'twill be,  
That signs as plain as day,  
Which tell of coming judgments,  
Turn few from sin away.

For now the final message  
Is going to all mankind.  
Its voice like sound of trumpet  
Is borne on every wind.

The judgment-day is nearing.  
Let all men now beware!  
Heed well these solemn warnings!  
Make haste! Take care! Prepare!  
Batavia, Java, September 17, 1911.

## Temptation — What Is it?

By Mrs. E. G. White

**W**HAT is temptation? — It is the means by which those who claim to be the children of God are tested and tried. We read that God tempted Abraham, that He tempted the children of Israel. This means that He permitted circumstances to occur to test their faith, and lead them to look to Him for help. God permits temptation to come to His people to-day, that they may realize that He is their helper. If they draw nigh to Him when they are tempted, He strengthens them to meet the temptation. But if they yield to the enemy, neglecting to place themselves close to their Almighty Helper, they are overcome. They separate themselves from God. They do not give evidence that they walk in God's way.

Thus the Lord determines character. Thus He decides whether we are obedient or disobedient. He does not do this for His own enlightenment; for He reads all things as an open book. He does it that the secret motives of men's hearts may be manifest, that His true witnesses may be strengthened, that others may become intelligent in regard to the ways and works of God as contrasted with the ways and works of the enemy.

### No Sin in Temptation

Temptations will pour in upon us; for by them we are to be tried during our probation. This is the proving of God, the rev-

elation of our own hearts. There is no sin in having temptation; but sin comes in when temptation is yielded to.

When Jesus was led into the wilderness to be tempted, He was led by the Spirit of God. By going into the wilderness, He did not invite temptation. But Satan knew that the Saviour had gone there, and he thought it the best time to approach Him.

Christ went to the wilderness to be alone, to contemplate His mission and work. He had taken the steps which every sinner must take, in conversion, repentance, and baptism. He Himself had no sins of which to repent, and therefore He had no sins to wash away. But He was our example in all things, and therefore He must do that which He would have us do. Christ fasted and prayed, bracing Himself for the blood-stained path which He must travel. He was the Son of the eternal God, but as man's surety, He must meet and resist every temptation with which man is assailed.

### Knew of the Conflict on Appetite

When Christ had fasted for forty days and forty nights, the enemy came, tempting Him to make bread of the stones. Christ knew that He would be assailed upon appetite, for it was upon this point that Adam and Eve had failed. And with the terrible weight of the sins of the world upon Him, He withstood the fearful test upon appetite,

upon the love of the world, and upon that love of display that leads to presumption. He endured these temptations, and overcame in man's behalf, working out for him a righteous character, because He knew that man could not do this of himself.

The world's Redeemer, the second Adam, by His suffering and death worked out a redemption for the human race. He was tempted in all points like as we are. He knew that the enemy would come to every human being, to take advantage of hereditary weakness, and to ensnare, by his false insinuations, all whose hope and trust is not in Christ. And by passing over the ground which man must travel, by showing that, through the divine power granted him, man can overcome every form of temptation, Christ prepared the way for us to gain the victory.

### Satan's Specious Plan

If Satan can persuade people to follow a course that is contrary to the principles underlying and running through every enactment of God's law, he has a chance to work upon their minds. One venturesome step in deceptive practises, under the specious direction of Satan, leads to a second such step. Those who follow this course depart from God. The poisonous malaria of worldly principles is so disguised by the enemy that the actors become willing to work in lines which are contrary to the will of God. They make use of the world's artifices in order to gain an advantage over their neighbors. This creates a train of



thought which separates the soul from the Spirit of God. The mind becomes more and more infatuated, and the power to overcome temptation is destroyed. The tendencies thus cultivated are transmitted to the offspring, as Adam's disobedience was transmitted to the human family.

#### Not at a Disadvantage

Christ came to our world as man's surety, preparing the way for him to gain the victory by giving him moral power. It is not His will that man shall be placed at a disadvantage. He would not have those who are striving to overcome, intimidated and discouraged by the crafty assaults of the serpent. "Be of good cheer," He says; "I have overcome the world."

With such a general to lead us on to victory, we may indeed have joy and courage. He came as our champion. He takes cognizance of the battle that all who are at enmity with Satan must fight. He lays before His followers a plan of the battle, pointing out its peculiarities and severity, and warning them not to join His army without first counting the cost. He tells them that the vast confederacy of evil is arrayed against them, and shows them that they are fighting for an invisible world, and that His army is not composed merely of human agencies. His soldiers are coworkers with heavenly intelligences, and One higher than angels is in the ranks; for the Holy Spirit, Christ's representative, is there.

#### The Struggle and the Deliverance

Then Christ summons every decided follower, every true soldier, to fight for Him, assuring them that there is deliverance for all who will obey His orders. If Christ's soldiers look faithfully to their Captain for their orders, success will attend their warfare against the enemy. No matter how they may be beset, in the end they will be triumphant. Their infirmities may be many, their sins great, their ignorance seemingly insurmountable; but if they realize their weakness, and look to Christ for aid, He will be their efficiency. He is ever ready to enlighten their dulness and overcome their sinfulness. If they avail themselves of His power, their characters will be transformed; they will be surrounded with an atmosphere of light and holiness. Through His merits and imparted power they will be "more than conquerors." Supernatural help will be given them, enabling them in their weakness to do the deeds of omnipotence.

#### Witnesses to the Conflict

Those who fight for Christ are fighting in the sight of the heavenly universe, and they should be soldiers, not cowards. Those who truly desire to serve God will not follow their own wisdom, or the wisdom of the arch-deceiver, who is playing the game of life for their souls. By faith they are to look calmly upon every foe, exclaiming: "We fight the good fight of faith, under the command of an omnipotent Power. Because He lives, we shall live also. Through Jesus, who is the author and finisher of our faith, we may withstand all the fiery darts of the enemy."

Abraham certified his obedience to God when, with Isaac by his side, he journeyed on his way, in response to the command, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which

I will tell thee of." Job was permitted to suffer; he was severely tempted; but he would not speak one word against God. During Christ's life on earth the scribes and Pharisees, instigated by Satan, tempted Him in every possible way. But He never allowed these temptations to lead Him from the path of obedience. When God speaks, let us obey, no matter how the enemy may tempt us to disobey; for the path of obedience is the only safe path.

#### Continual Resistance Necessary

Christ's example shows us that our only

hope of victory is in continual resistance of Satan's attacks. He who triumphed over the adversary of souls in the conflict with temptation understands Satan's power over the race, and has conquered in our behalf. As an overcomer, He has given us the advantage of His victory, that in our efforts to resist the temptations of Satan, we may unite our weakness to His strength, our worthlessness to His merits. And sustained by His enduring might, under strong temptation, we may resist in His all-powerful name, and overcome as He overcame.

## What Shall We Do with the Fourth Commandment?

By Mrs. L. D. Avery-Stuttle

### IV—The Testimony of the New Testament

**B**UT," says one, "I'd like to know if the New Testament doesn't contain *some* proof for Sunday keeping; for it is very evident that this day instead of the seventh has been observed for centuries. I supposed that the change was made by the divine Master or some of His apostles, and thus I have always been instructed. There must be *some* authority for the change."

There is—the authority of the Church of Rome. But this is a phase of the subject which we hope to touch briefly in our next; so we will proceed, deliberately and prayerfully, tho briefly, to consider just what the New Testament says, if anything, about the change of the Sabbath.

"Of course," some one suggests, "it is very generally understood that the change was made because the resurrection of Christ occurred on Sunday morning. It seems to me quite right to commemorate the resurrection of our Saviour in some manner. Do you not agree with me?"

Certainly I do; and the resurrection is by no means left without a memorial. A most fitting memorial of the resurrection as well as the death and burial of our Lord, has been provided in the beautiful ceremony of baptism. Please study Rom. 6:3-5 and Col. 2:12. Is this not all-sufficient? Do you think that in order to provide some memorial of the resurrection, it becomes puny man to stretch forth sacrilegious fingers toward God's great moral law, and snatch from its very heart the sacred memorial of creation and of God's creative power, thereby leaving the original rest day of Jehovah with no memorial whatever? Why was it so necessary for God's children to keep this in mind before the cross and not afterward? Did the Sabbath of the Lord suddenly lose its meaning and its significance? Did it suddenly become untrue that the Lord commanded us to rest upon this day, "because that in it He had rested"?

Would it not be strange indeed for the Government of the United States to pass a law that the fourth day of July should no longer be observed to keep in memory the fact that our fathers on that day signed the famous Declaration of Independence, because, forsooth, Christopher Columbus died on the twentieth day of May, and that this later date would hereafter be observed instead?

But we repeat: What does the New Testament say about the matter?—*It is remarkably silent.* The words "first day of the week" are used but eight times in the entire book.

Matt. 28:1 gives the first reference: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." Certainly this scripture proves *conclusively* that the first day of the week directly follows the Sabbath, and this after the resurrection.

The second mention will be found in Mark 16:1, 2: "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun." This scripture only repeats and makes more emphatic the same truth as the other, namely, that the Sabbath, even after the resurrection of Christ, was the day *just before* the first day of the week.

The 9th verse of the same chapter is the next mention of the first day, and simply declares that Christ then appeared to Mary Magdalene.

The fourth mention is in Luke 23:56 and 24:1. This reference is especially clear, in that it particularly mentions the fourth commandment of the Decalogue: "And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices."

The fifth mention is in John 20:1: "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher."

Nothing so far about the change of the Sabbath. And it is right here, somewhere in these records of the resurrection of the Master, that we might naturally suppose some mention or hint would be made of the fact—if fact it be—that this day was to be henceforth the newly installed sabbath.

The sixth mention is in the 19th verse of the same chapter: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith—" ah, surely *now* is the time when the Master

(Continued on page 8)





# Studies in Daniel



## A Vision of Empires — 4

### The Empire of the Spiritual

**I**T has been noted in previous studies that there were eighteen particulars, or specifications, concerning the character and work of the little horn of Daniel 8. We believe that these specifications are applicable to Rome — in part to Rome in her pagan form; in their fulness to Rome under the falling away from the faith. And we wish to say, as we have before said, that our application of these principles set forth in this prophecy is in harmony with the great principles of Protestantism. We make no charge as to individual Roman Catholics. We feel as friendly toward them as we desire them to feel toward us. We have no sympathy with any propagandism which concerns itself with the actions, or failures, of individuals. Each soul must give account of himself to God. "We war with principles, not with men."

The three general parts of the chapter relating to the time of the fulfilment of the prophecy, and the first ten specifications concerning the little horn, were briefly considered in past issues. We begin the study of the last eight this week. The next prediction yet unconsidered is as follows:

#### Specification Eleven

It (the little horn) would take away from the Prince of the host the "daily" (sacrifice, or continual burnt offering) given into its power through transgression. Verse 11.

Thus read verses 11 and 12 of the prophecy in both the English and American Revised Versions:

Yea, it [the little horn] magnified itself, even to the Prince of the host; and it took away from Him [the Prince] the continual burnt offering, and the place of His sanctuary was cast down. And the host was given over to it together with the continual burnt offering through transgression.

The impersonal and personal pronouns clearly distinguish between the little horn and the Prince of the host, the latter of which terms clearly refers to our Lord Jesus Christ. This, too, is evident from the previous specification considered last week: The little horn "magnified itself, even to the Prince of the host" — the very acme of assumptive self-exaltation. "It" (the little horn) took away from the Prince the "continual" ("burnt offering" in the revisions, and "sacrifice" in the Common Version, are supplied).<sup>1</sup>

The words "continual," "perpetual," "daily," are from the Hebrew *tahmeed*. It occurs in the original, as given in the "Englishman's Hebrew-Chaldee Concordance," 102 times; in Strong's Concordance, 101 times. The former gives *tahmeed* for "never" in Isa. 62:4; Strong gives the simple negative *loh*, no, not. The word is rendered by the following English words in our Common Version: "always" 4 times, "always" 6 times, "continual" 25 times, "continually" 53 times, "daily" 7 times, "ever" 3 times, "evermore" once, "perpetual" 3 times; in all 102. It applies to the showbread, or bread of God's presence (Ex. 25:30); to the perpetually burning lamps (Ex. 27:20); to the memorial of Israel worn upon Aaron's breast (Ex. 28:29); to the holy miter (Ex. 28:38); to the daily, or continual burnt offerings (Ex. 29:38); to the perpetual altar fire (Lev. 6:13); to the meal-offering

(Lev. 6:20); to God's presence in the pillar of cloud and fire (Num. 9:16); to God's care for His people (Deut. 11:12); to His people's seeking Him (1 Chron. 16:11); to the services His priests should render before Him (1 Chron. 16:37); to the attitude of God's child toward Him (Ps. 16:8); to the praise which should be in our mouths toward God (Ps. 34:1); to the regard we should have to God's law (Ps. 119:44, 117); to the loving-kindness and guidance of our God (Isa. 58:11). In short, it is used almost invariably to express the constant, living union which should exist between God and His people, as indicated in His loving-kindness and care, and in their service of faith. In this various authorities concur. The "Homiletic Commentary" on Daniel remarks:

Literally, the continual comprehends all that is of permanent use in the service, or worship, of God. So say Keil, Hengstenberg, Hävernick, etc.

Keil tells us that the Hebrew word —

*Tahmeed* is everything in the worship of God which is not used merely temporarily, but is permanent, as the daily sacrifice, the setting forth of the showbread, and the like; the limitation of it to the daily morning and evening service in the writings of the rabbis is unknown in the Old Testament. The word much rather comprehends *all that is of permanent use in the holy services of divine worship* [italic his].

Von Lengerke, quoted by Bevan, renders:

Even unto the Prince of the host it exalted itself, and took away from Him the continual offering.

Spurrell renders:

Moreover, against the Prince of the host it was magnified, and from Him was removed the daily sacrifice, and the habitation of His sanctuary was profaned.

Another authority, the Rev. Charles H. H. Wright, who bears many titles and honors, among which is Public Examiner in Semitic Languages in the Honours school, University of Oxford, 1894-95, renders similarly to the revisions, and thus comments:

Under that appellation [the continual, the perpetual service] the following acts connected with the temple worship are included: (1) the offering up of the incense (Ex. 30:8); (2) the presentation of the showbread (Ex. 25:30; Lev. 24:9; Num. 4:7); (3) the lighting of the candlestick (Ex. 27:20; Lev. 24:2); (4) the fire on the altar (Lev. 6:5, 6, 12, 13, E. V.); together with (5) the daily sacrifice of the morning and evening lamb (Ex. 29:42; Num. 28:3, 6, 23, 24, etc.). The expression "the perpetual service" is not in the Old Testament an equivalent for the daily sacrifice, altho used in that sense in the Talmuds and later Hebrew. [See Keil above.]

Therefore Wright and others suggest the "continual service," or "perpetual service," rather than "daily sacrifice," or "continual burnt offering." "Continual mediation" has been suggested. It seems to the writer that neither word is broad enough or sufficiently comprehensive, inasmuch as it will appear all that makes for constant, living union between Christ and His people is concerned.

#### What Our Lord Is to His People

The Lord our God is eternal — "He continueth ever." Deut. 33:37; Ps. 90:1; Isa. 40:28; Jer. 10:10; Heb. 2:10, 11; 2 Tim. 2:12. Jesus has a continual priesthood. Heb. 7:24. His Word endureth forever. 1 Peter 1:25. He would have His children and church abide in Him, and He abide in them, thus making them fruit-bearing and representative of His character. John 15:1-8. In that church in the hearts of His people He would be enthroned the Prince of the host, the Prince of Princes.

"Thy kingdom come," in the prayer which He taught, means first of all that the rule, authority, kingdom of God in Christ, shall be established in that little part of the earth, our own heart. All these are great Gospel truths, constantly taught and repeatedly emphasized. It is that abiding of God in His people, in their worship and character and conduct, which constitutes the very essentials of Christianity; for Jesus Christ as Prince of the host, Prince of Princes, implies all this. Note some of the superabundant statements of inspiration:

Jesus Christ is the Head of the church. Eph. 1:22. He becomes this by being the Head of every one composing that church, for "the head of every man is Christ." 1 Cor. 11:3. He is the Head of the church, "that IN ALL THINGS He might have the PRE-EMINENCE. For it was the good pleasure of the Father that IN HIM should all the FULLNESS DWELL." "And in Him ye are made full, who is the HEAD OF ALL PRINCIPALITY AND POWER." Col. 1:18, 19; 2:10.

He that believeth on the Son hath eternal life; but he that believeth not the Son shall not see life. John 3:36.

Joined to another, . . . that we might bring forth fruit unto God. Rom. 7:4.

I have been crucified with Christ; and it is no longer I that live, but CHRIST LIVETH IN ME: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself up for me. Gal. 2:20.

If any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3:20.

The mystery of God is "Christ in you, the hope of glory." Col. 1:27.

Abide in Me, and I in you. . . . If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you. John 15:4, 7.

Therefore the inspired prayer "that Christ may DWELL in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God." Eph. 3:17-19.

#### Present tho Absent

For three and a half years Jesus was personally with His disciples upon the earth, representing the Father. In His personal, individual presence He was going away; yet He would not leave them comfortless — orphans. He nor His Father would leave them; They would come in another form, but that form not less potent to save, not less wise to guide. Hear Him:

If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He [the Father] may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless ["orphans," margin]: I will come to you. . . . If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our [the Father's and the Son's] abode with him. John 14:15-23.

That Spirit bringing the presence of Father and Son would dwell in each obedient believer, and so dwell with the church. Even so by this life union the branches abide in the vine. John 15:1-6. "If ye abide in Me, and My words abide in you," are the conditions necessary to the perpetual service, and precedent

<sup>1</sup>The writer has a copy of John Bellamy's translation of Daniel, interspersed by notes in script by some unknown theological student. That student remarks on the missing term which should follow "continual": "In this hiatus lies a great mystery, the solution of which offers the clue to the interpretation of the whole of the latter part of the book. When the literal daily sacrifice, or oblation, is intended to be spoken of, as in chapter 9:27, the words 'zebach' and 'minchab' are expressed."



to the fulfilment of God's great promises. For then shall the church ask what they will, and it shall be done. Verse 7. "Herein is My Father glorified, that ye bear much fruit; so [after this manner] shall ye be My disciples." Verse 8.

Herein is the acceptable, perpetual service born of the Spirit and fed by the life of the Word of God through faith.

A little more testimony concerning God's Word and its place in that union or perpetual life and service. Jesus ever emphasized the Word. By that He met the tempter. Matt. 4:1-10. By that He demonstrated His mission. John 5:39, 46, 47. By that He assured His disciples after His resurrection. Luke 24:25-27, 44, 45. By that Word are they built upon the Rock Christ Jesus. Luke 6:47, 48; Eph. 2:19-22. By the spiritual life of that Word are they made to grow. 1 Peter 2:1-5. By that sure Word of the Gospel are we purified, saved, born again. 1 Peter 1:22-25. By the "word of prophecy" are we assured of Christ's mission and second coming. 1 Peter 1:10, 11; 2 Peter 1:19. That Word has He left for the world, a guide of the church, for "all Scripture [the Holy Scriptures — see verse previous] is given by inspiration of God [God-breathed], and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroly furnished unto all good works." 2 Tim. 3:16, 17. Therefore the solemn charge: "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they shall not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:1-4.

Therefore Jesus prayed earnestly, "Sanctify them through Thy truth: Thy Word is truth." John 17:17.

### The Bond of Union

The Spirit of God dwells with the church, binding together the church into one body, in the distribution of various gifts to each, in the fitting of every soul for sacrifice, and for the direction of the church according to the Word of God. These gifts are those of apostleship, prophecy, evangelism, teaching, pastorship, healing, miracles, wisdom, knowledge, government, ministry. But **NONE OF THESE ARE BESTOWED BY MEN, OR BEQUEATHED BY BIRTH, OR GIVEN BY SCHOOL, OR SEMINARY, OR PRIEST, OR COUNCIL, OR POPE.** All are gifts of the Spirit. See 1 Corinthians 12; Rom. 12:3-5; Eph. 4:8-14.

Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. . . . But all these worketh that one and the selfsame Spirit, dividing to every man severally as He will. . . . For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. 1 Cor. 12:4-13.

These gifts were SET in the church until Christ should come again. 1 Cor. 12:28; 13:8-10. Let the Word answer these questions:

When Christ died what did He do? — "Gave gifts unto men."

What are samples of these gifts? — "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."

For what purpose did He give them? — "For the perfecting of the saints, for the work of the ministry [service], for the edifying [building up] of the body of Christ."

For how long did He through the Spirit bestow these gifts? — "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the

measure of the stature of the fulness of Christ." Eph. 4:8-13.

Here, then, at our Lord's first advent, we have the normal church, that normal relationship with her divine Head:

1. Christ is the Head. The church knows no other.

2. The church is composed of the called-out ones who have accepted His invitation through the Word of His Gospel. That church is His mystical body, united to Him by spiritual life union through faith.

3. Each member of that body has individual, life connection with Jesus Christ, through faith in His Word, by His Spirit.

4. That Spirit binds the believers together by life union.

5. Through that Spirit every member is fitted for service by some one or more of the spiritual gifts which fit the church for perpetual service.

6. That service is maintained by the church's ever looking to Christ as her head, feeding upon His Word, and guided by the Spirit according to that Word.

### A Soul Picture

By N. Kirkendall

To-day I painted a picture;  
My brush was the brush of the soul.  
It needed no master artist,  
For faith led the way to the goal.

My canvas was stretched in the heavens,  
My palette was fashioned of straw,  
A lowly pallet its pattern,  
That the shepherds of Bethlehem saw.

My colors were mixed by His wisdom,  
Their shade held the tint of His wo;  
But their light held the blessing of Heaven,  
And the joys that eternity know.

The crown of my wonderful picture  
Was a crown of heartrending thorn;  
Yet out of the depths of its anguish  
My love and my life were new born.

The light of my beautiful picture  
Was the glorious light of the soul.  
My Saviour brought it from heaven,  
And faith led the way to the goal.

7. By looking to her Head, feeding on His Word, and rendering Him the service born of its life, is this life union and perpetual service maintained.

Therefore, that divine hiatus, or omission, made in the 11th verse of the 8th chapter of Daniel, could be supplied only as it is learned in the fulness of our Lord Jesus Christ. It includes all that Christ is, or would be, to His people, all that is implied in His rulership as the Prince of the host, Prince of Princes. He is our King, our Priest, our Sacrifice, our Mediator, our Life, our Power, our Director, our Friend, and the response of that church is in full-hearted service.

### The Symbols

This life union between God and His people has been the normal condition throughout both the Levitical and Christian dispensations, and has been symbolized by the simple ordinances placed in His church, so that all the ordinances and ceremonies of the sanctuary spoke of this continual, life-union service between Him and His people. The bread of God's presence, the perpetual altar fire, the ever-fragrant incense, the consecration represented in the continual burnt offering, the constantly burning lamps, all were symbolical of that alone which could save, of perpetual life union with God. So also the ordinances of the Christian church, the ever-recurring remembrance of Christ's death, of His humility and service, at the Lord's Supper, and the death, burial, and resurrection shown in baptism, the marriage of the believer to Christ, the beginning of a life of service. It will be readily seen that faithful obedience would perpetuate that life union

in service forever, and that transgression would break the life bond, and open the way for the removal of all that is expressed in the "continual."

The obvious meaning of the prophecy is, therefore, that the little horn power would take away this perpetual, continual channel of life, and light, and power, and service between the Prince and His children, so that some one else should reign in the church of Christ in His place, and in the hearts of His professed people. This self-exalted power should sit in the temple of God, setting himself forth as God. 2 Thess. 2:4.

### Through Transgression

The little horn power would accomplish this through transgression. Mighty the calamities and troubles that have come to God's people through transgression. Read Leviticus 26 and Deuteronomy 28, and a great many other instructions which God has given through His prophets. When Israel transgressed against God, unless repentance was speedy and deep, they set up other gods to worship and serve. "Thy Word have I hid in mine heart," writes the servant of God, "that I might not sin against Thee." God's presence abides in His abiding Word. Not until that is transgressed do men turn from God to the worship of another. Against this apostasy the apostle warned us in the early days of the Christian church: "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops [presbyters, elders, overlookers], to feed the church of the Lord which He purchased with His own blood. I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them." That the church might be saved from this the apostle says: "And now I commend you to God, and to the WORD OF HIS GRACE, which is able to BUILD YOU UP, and to GIVE YOU THE INHERITANCE among all them that are sanctified." Acts 20:28-32. From which we learn that the apostasy of the latter days foretold by Daniel was confirmed by Paul, and would develop in the church itself. In this apostasy man would be exalted in the place of God. The apostate would contest the throne of the Prince of Princes.

Of that falling away he speaks elsewhere, a falling-away which will reveal "the man of sin," "the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshiped; so that he sitteth in the temple [church, 1 Cor. 3:16, 17] of God, setting himself forth as God." 2 Thess. 2:3, 4. There was then One that restrained, even Christ in the heart, in the life, Christ in His Word, regnant in the church as King, as Law. It is clearly evident that as soon as Christ and that Word of grace are no longer pre-eminent in the church, the abiding, continual, perpetual worship and service is broken and taken away.

We have placed more time and space on the development of this specification of the prophecy, and what it means, than we designed. If this be the correct view — and the whole Word seems to sustain it — it is the very key of the prophecy, and will help in the understanding of what follows. The question now is, Has the thing predicted been done? Has the prophecy been fulfilled? This will constitute our next study.

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A religion without conviction is worthless. A religion that can blend with everything is worthless. We respect a man more for decidedly disagreeing with us, even tho he may be wrong, than for following us without any inward sense of duty, just to please. A religion which is built on such loose lines will hardly hold the water of life.



## What Shall We Do with the Fourth Commandment?

(Continued from page 5)

will make known that wonderful change which would mean so much to the world. Let us see what He said at this time: "and saith unto them, Peace be unto you."

### A Feeling of Disappointment

Perhaps some one may confess to a slight feeling of disappointment by this time.

The next text is in Acts 20:7: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow."

Still not a word is spoken regarding any change. Of course a meeting was held; but if the holding of a meeting would sabbatize a day, we should have as many sabbaths as there are days in the week. In the twentieth verse of this same chapter, we hear Paul saying that he has "kept back *nothing* that was profitable unto you;" so we look carefully in the context, thinking that as

this chapter contains a record of a meeting which Paul held with his brethren — and a very long meeting at that — perhaps he has at least mentioned the new sabbath, because he "kept back *nothing*" profitable.

But we look in vain, not only in this chapter, but in every other chapter and every other verse ever inscribed by the great apostle.

In vain.

One text alone remains, 1 Cor. 16:2: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

Still no change. The disciples are simply admonished to prepare their contributions "by them" at home, as they can spare, so that when he visits them, they may be ready.

And this is *all* the New Testament has to say about the first day of the week in *any way whatever!*

Not much? — No; not very much; certainly not enough to warrant any one who has any regard for truth, in saying that the Sabbath was changed by divine authority.

the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; *who is the father of us all.*" Rom. 4:16.

### Of Great Importance

Of Christ it is said, "He took not on Him the nature of angels; but He took on Him the seed of Abraham." Heb. 2:16. And so all who, by faith, put on Christ, become also the seed of Abraham, and heirs of the promised inheritance. They become members of the family by adoption, and share with Christ the possession of the whole earth.

Great importance is attached to the question as to whether we have made good the title to our share in this possession. There is no question as to its value, for it surpasses all the estates owned by the great men of this world. Those counted worthy of ownership when Abraham and his seed divide the land, will sing a new song, saying, "Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." Rev. 5:9, 10.

In the next article consideration will be given to the condition of the earth when it is given to the righteous.

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## Robert Morrison's Helper

ROBERT MORRISON, the noted missionary, wrote to friends in England, asking for an assistant.

In response a young man from the country came and offered himself. He was an earnest Christian, but was rough and unpolished. He was introduced to the gentlemen of the board, and had a long talk with them. They then asked him to call again in an hour or two, and they would give him an answer. In talking the matter over after he was gone, they came to the conclusion that this young man would not do to go as a helper to Dr. Morrison. Finally, they said to Dr. Phillips, one of their members, "Doctor, you see the young man when he calls again, and tell him that we do not think him fit to be a missionary; but that if he would like to go out as a servant to the missionary we will send him." The doctor did not much like to do this, but he did it. He told the young man just what the board said.

Now, many a young man would have been angry on hearing this, but this young man did not feel or act so. After hearing what the doctor said, his answer was: "Well, sir, if the gentlemen don't think me fit to be a missionary, I will go as a servant. I am willing to be a hewer of wood or a drawer of water, or do anything to help on the cause of my heavenly Master."

He was sent out as a servant; but he soon got to be a missionary, and turned out to be the Rev. Dr. Milne, one of the best missionaries that ever went to that country. — *The Christian*.

— ★ ★ —

### Forbearance

Hast thou named all the birds without a gun?  
Loved the wood-rose and left it on its stalk?  
At rich men's tables eaten bread and pulse?  
Unarmed, faced danger with a heart o' rust?  
And loved so well a high behavior  
In man or maid, that thou from speech refrained,  
Nobility more nobly to repay?  
O, be my friend, and teach me to be thine!  
— Emerson.

## The Promises to Abraham

By Eugene W. Farnsworth

### III — The Family Inheritance

**G**OD not only promised Abraham a great host as his seed, but He also gave him a land in which to dwell. The seed is composed of all who are Christ's. They become heirs with Him to the promise by virtue of the new birth. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

What land did God promise His people? and for how long a time will it be given them? He said to Abraham, "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." Gen. 13:14, 15. "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Gen. 17:8.

### A Stranger and Sojourner

An "everlasting" possession is certainly one that has no end. It surely is true that the Jews never had the land in that sense. If they ever possessed the promised inheritance, it was under the reign of David. At that time they had the land, and no earthly power could dispossess them; and yet, just before David died he offered this prayer: "For we are strangers before Thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding." 1 Chron. 29:15. Such words do not indicate that he had received an "everlasting" inheritance. No, he had not yet taken possession of it.

In the Thirty-ninth Psalm this stranger and sojourner, this pilgrim, pours his soul out before the Lord with crying and tears: "Hear my prayer, O Lord, and give ear unto my cry; hold not Thy peace at my tears: for I am a stranger with Thee, and a sojourner, as all my fathers were." David recognized the truth that not only he, but all his ancestors, were pilgrims and strangers in the land, sojourners only.

The testimony of the writer to the Hebrews coincides with that of David. He says: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. . . . And these all, having obtained a good report through faith, received not the promise." Heb. 11:13, 39. Nothing could be clearer. The people who possessed the land of Canaan, and those who were born there, did not possess it as contemplated in the promise to Abraham. He himself did not possess it; for Stephen, under the inspiration of the Holy Spirit, declares, "And He gave him none inheritance in it, no, not so much as to set his foot on: yet He promised that He would give it to him for a possession, and to his seed after him, when as yet he had no child." Acts 7:5. According to this, Abraham never possessed enough of the land to set his foot on, in the sense in which God gave it to him, yet it was promised to him and to his seed.

### "The Lord Is Not Slack"

But the promise has not failed. "Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:8, 9. The promise still holds. It is the long-suffering of God that delays its fulfilment, but it will surely come. Paul speaks of this promise in these words: "For the promise, that he [Abraham] should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4:13.

Such declarations make it very clear that God promised to Abraham and his seed, Christ and all who are Christ's, the whole earth for an everlasting possession, an eternal inheritance; and so we read, "Therefore it is of faith, that it might be by grace; to





# THE OUTLOOK

"Watchman,  
what of  
the night?"

## Making China a Republic

Peace Assured—New Republican Government Organized—Dr. Sun Yat Sen the First President

**J**ANUARY 1, 1912, was in truth a NEW YEAR'S day for China. It marked the beginning of a new era, the institution of a new republic, and the adoption of the Gregorian calendar.

How appropriate that China, the great question-mark of the Orient, having endured the bitter agony of plague, famine, and flood, and for two months felt the convulsive clutches of war and strife wasting her life-blood, should choose this day—the day when it is the universal custom to make new resolves for the future and "turn over a new leaf"—in which to proclaim her independence, to announce her freedom from Manchu rule, and to declare her intention of instituting a new order of things, a government of the people, by the people, and for the people, which will open the way to establish new methods of education, new systems of currency, to erect new standards of commerce and business, and to encourage friendly foreign relations. From this date, then, the world powers will reckon with a new force on the map of the earth, a new country.

### The United States of China

From the three weeks previous, which is the date when the armistice was first declared, practically all the fighting ceased, and all interest was transferred from the seat of war to the peace conference which convened in Shanghai on December 18.

His excellency Tang Shao Yi, duly commissioned delegate from the Manchu throne, armed with full authority from Yuan Shi Kai, the premier, arrived on the afternoon of the 17th, and arrangements were immediately made for the opening of negotiations on the following day.

The meeting was called at the town hall in the British concession, this building being offered them by the municipal council of Shanghai.

The first question discussed was in regard to the armistice, as reliable reports were at hand showing that skirmishing and movements of troops were going on in direct violation of agreements. It was decided that a complete armistice must be called at once and all fighting stopped. Tang Shao Yi agreed to telegraph to Yuan Shi Kai to that effect, and Wu Ting Fang to telegraph to Li Yuan Hung.

The discussion of the solution of the present problems of the government was then taken up in earnest, and continued for four

hours, but no results of this meeting were given out.

The next day, the conference convened again, and at its close the following statement was given to the press:

1. It was agreed that the armistice should be extended for a period of seven days; that is, from December 24, 8 A.M., to December 31, 8 A.M.

2. Dr. Wu Ting Fang advocated the establishment of a republican form of government for China. He believed that China is fully prepared to welcome the new republic. He said in substance:

"The people of China will accept no other form of government than a republic founded upon the



Tang Shao Yi, who headed the peace delegation from Peking

will of the people. Since we can appoint delegates to represent us, both in the various provincial assemblies and in the national assembly at Peking, why are we not qualified to elect a president as the chief executive of the nation?

### "The Manchus Must Go

"The Manchus have for 267 years shown the utter impossibility of their governing the people. They must go out. A government may be well likened to a trading company. If the manager, through incapacity or dishonesty, causes the failure of the concern, he has no business to continue in office; a new manager must be elected by the shareholders. The Republican Party does not intend to drive the Manchus out, nor to ill-treat them. On the contrary, they want to place them on a perfect equality with the Chinese, enjoying together the blessings of liberty, equality, and fraternity."

H. E. Tang expressed his readiness to accept Dr. Wu's views, but desired to communicate with Peking.

### An Additional Statement

The official statement of the day's proceedings as handed out to the Chinese newspapers

was practically the same as that given to the foreign papers, except that it contained the following additional statement as being made by H. E. Tang Shao Yi:

"Personally I am in favor of a republic, which is the only solution of the present crisis; but we must not in the conference overlook the integrity of Manchuria, Mongolia, Tibet, and other dependencies."

To which Dr. Wu replied, "The republic does not denote the integrity and union of the eighteen provinces only."

Tang Shao Yi replied to this, "I will have to telegraph to Yuan Shi Kai as regards the republican question."

It was a matter of surprise and great astonishment to every one to hear that Tang Shao Yi, the throne's delegate, had declared himself in favor of a republic and entered no objections to the program laid down by Dr. Wu. It is taken, however, as a good omen, because Yuan Shi Kai could hardly go back on the decision of his delegate without "losing his face," as the Chinese expression puts it, which literally means being publicly dishonored.

In this short period of history-making events, one of the most important, in an international sense, took place on Wednesday forenoon, the 20th of December, when the six great powers, America, Great Britain, Germany, France, Japan, and Russia, expressed their friendly solicitude as to the outcome of the pending peace negotiations to the chief delegates of the imperial government and the Republican Party in identical notes presented by their respective consuls-general.

They presented an imposing procession driving through the streets in a line of open carriages. They traveled at a rapid pace out Avenue Road, and went to Mr. E. S. Little's home first, where Tang Shao Yi received them.

After an interchange of pleasantries, the consuls-general and the imperial peace envoy retired to the reception-room, where the proceedings were gone through with in a formal way. This took only a few minutes, and they then drove over to the home of Dr. Wu Ting Fang, where the same thing occurred.

Upon the arrival of the six foreign representatives at the headquarters of each peace commissioner, the party were ushered into the reception-room, where they were greeted by the chief delegate. The German consul-general, P. von Buri, said, "We have been instructed by our respective governments to hand you this note."

At this the other five handed their messages in, and the German consul read his, which was as follows:

The legation of Germany at Peking has been instructed by its government to make the following unofficial representation to the commissioners whose task it is to negotiate the conditions for restoring peace in China.



Left—Private residence of Dr. Wu Ting Fang, where he received the foreign consuls. Middle—Dr. Wu Ting Fang, taken on the porch of his residence a few minutes after the visit of the foreign consuls. Right—Room in Dr. Wu Ting Fang's house where he met the foreign consuls. The furniture is said to be elegant beyond description.





An officer of the revolutionary army

liet, being persuaded that this view is in accordance with the wishes of the two parties concerned.

In reply Tang Shao Yi said, "I feel very grateful for the friendly interest shown by the foreign powers."

Dr. Wu's response was in substance:

The representations of your respective governments will have weight in our deliberations, and will be given due consideration. I am a man of peace; as you all know, I am a member of several peace societies. But we are fighting for liberty, freedom, and better government. We must not forget that if the present difficulties are patched up, another revolution may have to be gone through with. We must therefore arrive at a satisfactory settlement before permanent peace can be assured. If peace is secured on that basis it will not only benefit the Chinese people, but other countries as well.

As this was the first recognition, by any of the foreign powers, of the republican government, it marked a historical event.

With the hopes of being able to get a glimpse of the consuls' party, I started out that morning with my camera, and succeeded in reaching the home of Wu Ting Fang just after the carriages had entered the yard.

The house is a large, palatial brick structure, with a spacious yard; and at the gate were two tall Sikh policemen with loaded rifles, on guard.

They challenged me; and as I had no wish to make a closer acquaintance with them, I set down my camera at the gateway, and took

a picture of the house. A Chinese attendant came down the path; and after I had exchanged a few words with him in the native dialect, he volunteered to get me inside. He was successful, and as a result, the readers of the "Signs" can to-day look at photographic reproductions of that occasion.

At the next meeting of the peace conference, it was decided to call a national convention and submit the question of the kind of government to be adopted in China, to a vote of the people, represented by delegates from all the provinces, both sides agreeing to abide by the decision of the convention.

This plan was communicated to Yuan Shi Kai, who gave his consent; and it was later confirmed by an imperial edict issued December 28. By it the reigning dynasty assents to the convocation of a congress to decide whether the nation will continue as a monarchy or a republic. Thus after many centuries the fate of the country is given into the hands of its inhabitants to wreck or to conserve.

The edict orders the cabinet to decide upon and prepare the rules which will govern the selection of delegates which will compose the convention, and the rules of procedure. It also directs Tang Shao Yi to consult with Wu Ting Fang in regard to the extension of the ar-

The next day, a meeting of delegates of the republican provisional government was held at Nanking, and unanimously elected Dr. Sun as president of the new republic of China. Delegates were present from seventeen provinces, so it may be considered to represent fairly public sentiment. Gen. Li Yuan Hung was elected vice-president, and a cabinet was appointed, to take office immediately.

This convention does not take the place of that appointed by the peace commissioners, which will convene later, but is merely the completing of the republican government which has been in process of forming ever since the war started. Dr. Sun immediately left for Nanking, and on January 1 he took his inauguration oath, which was as follows:

I respectfully swear to the people that I will overthrow the Manchu absolute government, consolidate the Chinese republic, and work to obtain blessings for the people. I will carry out the people's common wishes in spirit and to the letter in order to be loyal to the State and serve the public. When the absolute government has been overthrown, and the republic is established without disorder, and is recognized by the foreign countries, I will then retire from the provisional presidency.

This oath was dated the 1st day of the year of the new Chinese republic, thus coinciding with the Gregorian calendar in general use all over the world.

President Sun later issued a manifesto to all other nations, as follows:

**Manifesto from the Republic of China to All the Friendly Nations**

GREETING! The hitherto irremediable suppression of the individual qualities and national aspirations of the people having arrested the intellectual, the moral, and the material development of China, the aid of revolution has been

invoked to extirpate the primary cause, and we now proclaim the resultant overthrow of the despotic sway wielded by the Manchu Dynasty, and the establishment of a republic.

The substitution of a republic for a monarchical form of government is not the fruit of a transient passion. It is the natural outcome of a long cherished desire for broad-based freedom making for permanent contentment and uninterrupted advancement. It is the formal declaration of the will of the Chinese nation.

We, the Chinese people, are peaceful and law-



Sun Yat Sen at the railway station in Shanghai, ready to take the train for Nanking to take the oath of office and set up the new government. Dr. Sun is the central figure in dark overcoat.

mistice and the permanent suspension of hostilities.

It further states that the throne is sure the decision of the convention, whatever it may be, will be for the good of the country. This is taken here to mean that the throne is willing to abide by the decision of the convention, and is prepared to abdicate in the event that the congress decides upon a republic.

This has caused general rejoicing among the people, as they understand what the decision will be if a fair representation of the people is attained at the convention.

#### The Man of the Hour

In the meantime, Sun Yat Sen, the man upon whom the eyes of all the world have been fastened, arrived in Shanghai.

A gunboat had been despatched to meet him, and the forts at Wusung were to welcome him with a salute of twenty-one guns. But the day was foggy and rainy, and the ship Devanha came in six hours early, so that he quietly reached the jetty before he was discovered. A guard of revolutionary soldiers escorted him to a house in the French concession which had been fixed up for his headquarters, and here he was besieged by a steady stream of visitors.



Mr. C. T. Wong, one of the delegates with Wu Ting Fang. He was educated in Japan and America.



The town hall on Nanking Road in the British concession, Shanghai, where the Wu Ting Fang and Tang Shao Yi Conference was held



A memorial service in the Shanghai native city, held in honor of those killed during the attack on Nanking



abiding. We have waged no war except in self-defense. We have borne our grievances during two hundred and sixty seven years of Manchu misrule with patience and forbearance. We have by peaceful means endeavored to redress our wrongs, secure our liberty, and insure our progress, but we have failed. Oppressed beyond human endurance, we deemed it our inalienable right as well as our sacred duty to appeal to arms to deliver ourselves and our posterity from the yoke to which we have so long been subjected, and for the first time in our history inglorious bondage has been transformed to an inspiring freedom splendid with the lustrous light of opportunity.

The policy of the Manchu Dynasty has been one of unequivocal seclusion and unyielding tyranny. Beneath it we have bitterly suffered, and we now submit to the free peoples of the world the reasons justifying the revolution and the inauguration of our present government.

Prior to the usurpation of the throne by the Manchus the land was open to foreign intercourse, and religious tolerance existed, as is evidenced by the writings of Marco Polo and the inscription on the Nestorian tablet of Sian-fu.

Dominated by ignorance and selfishness, the Manchus closed the land to the outer world, and plunged the Chinese people into a state of benighted mentality calculated to operate inversely to their natural talents and capabilities, thus committing a crime against humanity and the civilized nations almost impossible of expiation.

Actuated by a desire for the perpetual subjugation of the Chinese, by a vicious craving for aggrandizement and wealth, the Manchus governed the country to the lasting injury and detriment of our people, creating privileges and monopolies, and erecting about themselves barriers of exclusion in national custom and personal conduct which have been rigorously maintained throughout the centuries.

They have levied irregular and unwholesome taxes upon us without our consent, have restricted foreign trade to treaty ports, placed likin embargoes upon merchandise in transit, and obstructed internal commerce.

They have retarded the creation of industrial enterprises, rendered impossible the development of natural resources, and wilfully neglected to safeguard vested interests.

They have denied us a regular system and impartial administration of justice; inflicted unusual and cruel punishments upon all persons charged with offenses, whether innocent or guilty; and frequently encroached upon our sacred rights without due process of law.

They have connived at official corruption, sold offices to the highest bidder, and have subordinated merit to influence.

They have repeatedly rejected our most reasonable demand for better government, and have reluctantly conceded pseudo-reforms under most urgent pressure, making promises without intention of fulfilling them, and obstructing efforts towards national elevation.

They have failed to appreciate the anguishing lessons taught by the foreign powers in the process of years, and have brought themselves and our people beneath the contempt of the world.

To remedy these evils and render possible the entrance of China to the family of nations, we have fought and formed our government; and lest our good intentions should be misunderstood, we now publicly and unreservedly declare the following to be our promises:

All treaties entered into by the Manchu government before the date of the revolution will be continually effective up to the time of their termination; but any and all entered after the commencement of the revolution will be repudiated.

All foreign loans or indemnities incurred by the Manchu government before the revolution will be acknowledged without any alteration of terms; but all payments made to, and loans incurred by, the Manchu government after the commencement of the revolution will be repudiated.

All concessions granted to foreign nations or their nationals by the Manchu government before the revolution will be respected, but any and all granted after the commencement of the revolution will be repudiated.

All persons and property of any foreign nation within the jurisdiction of the republic of China will be respected and protected.

It will be our constant aim and firm endeavor to build upon a stable and enduring foundation a national structure compatible with the potentialities of our long neglected country.

We will strive to elevate our people, secure them in peace, and legislate for their prosperity.

To those Manchus who abide peacefully within the limits of our jurisdiction we will accord equality and give protection.

We will remodel our laws; revise our civil, criminal, commercial, and mining codes; reform our finances; abolish restrictions to trade and commerce; and insure religious toleration.

The cultivation of better relations with foreign peoples and governments will be ever before us. It is our earnest hope that the foreign nations who have been steadfast in sympathy will bind more firmly the bonds of friendship, that they will bear in patience with us in the period of trial confront-

ing-us in our reconstructive work, and that they will aid us in the consummation of the far-reaching plans which we are now about to undertake, and which they have been so long and so vainly urging upon the people of this our country.

With this message of peace and good will the republic of China cherishes the hope of being admitted into the family of nations, not merely to share their rights and privileges, but also to co-operate with them in the great and noble task called for in the upbuilding of the civilization of the world.

(Signed) SUN YAT SEN,  
President.

(Countersigned) WU TING FANG,  
Minister for Foreign Affairs.

Dated at Nanking, fifth day of the first month of the first year of the republic of China (January 5, 1912).

This action of the republicans has caused great consternation in Peking, and Yuan Shi Kai claims that the revolutionists have broken faith by setting up a new government now, pending the completion of negotiations. However, it is not believed that the imperials can raise any more money, so it is only a matter of a short time until the Manchus and the present emperor must evacuate the capital, and the republicans will then control all Chinese as they do now the territory south of the Yangtse River.

So unless some new, unforeseen element enters into the situation it can safely be said that peace is in sight with a bright prospect ahead for the new government.

We believe that the hand of God has been manifested in controlling these movements, and we feel to thank and praise Him for the quick settlement of so dangerous a situation. We now look forward with great anticipation to the opening of China to the Gospel, and the rapid spreading of the third angel's message to every one of her 400,000,000 people. Who would like to share in this great work?

"The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest."

F. E. STAFFORD.

Shanghai, China.

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## Methods in the Sunday Law Campaign



OR some months past Dr. George Grannis, of New York, has been touring the State of California in company with Dr. G. L. Tufts, Pacific Coast secretary of the Lord's Day Alliance, in the interest of a Sunday rest law to be voted upon under the new Initiative amendment, at the next general election.

These gentlemen held forth at San Jose the evening of February 14, before an audience of about one hundred persons. The Ten Commandments were declared to be the true basis of a needed revival, especially in the matter of Sunday keeping. To enforce this thought, Isa. 58:13, 14 was quoted, which says, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on *My holy day*," etc., which every Bible student knows refers to the *seventh day* of the week, or Saturday, according to Ex. 20:8-11, instead of Sunday, which is the first day of the week.

Now is the Sunday rest law in the interest of the laboring man, as much as to the advantage of the church? At times, as if such advocates almost lose sight of the fact that their theories conflict, they appeal to the church to work in the interest of Sunday rest laws, that their church services may be better attended. Then they tell that there is no design, in their efforts, to secure a religious rest law, but simply a law for the betterment of the laboring man's condition. But every son of toil now has the right to rest on Sunday if he so chooses, without any law compelling him to do so. "Yes," these people say, "but if he rests, he loses his position, and must then reach the verge of starvation." So these people, who think they are Christians, instead of trusting God for protection, fly to the civil power for that which they, by so doing, virtually deny that God is willing to give, notwithstanding His many positive promises to the faithful.

But even tho the civil power is thus invoked, its guaranteed protection in this matter is not trusted. For exactly nineteen years there has been on the statutes of California (see Stats. 1893, page 54, or Corporation Laws of California, page 594, ed. 1909) a law forbidding any employer to work any employee "more than six days in seven." Why, then, strive for a Sunday law, if it is not in the interest of the church more than for the laboring class?

Dr. Tufts declared that the law desired for California was one similar to that he obtained for the State of Idaho a few years ago, and which Dr. W. F. Crafts, then secretary of the American Sabbath Union, pronounced the best law of the kind in the United States. But judgments differ in this line, as in most all other things. When Gov. James H. Hawley, a Catholic in religion, delivered his message to the Idaho legislature January 3, 1911, among other things he spoke of the Sunday law, then a part of the Idaho statutes. After commenting upon the inconsistencies in its general make-up, the governor closed that part of his message thus:

As a result of its experience in construing this law, the Supreme Court has proposed, in its report to the governor, that it be so amended as to make it intelligible. Undoubtedly the act needs amendment if it is continued in force, but I would suggest as a still better remedy that the entire act be repealed, and the subject-matter of it relegated to local authorities in the various municipalities of the State.

There is no doubt, however, that the campaign in behalf of a California Sunday rest law will be pushed to extremes, since the advocates thereof seem to be adopting the tactics of ordinary politicians, in that they plead for votes to their cause by blackening the character of all who do not affiliate with them. Seventh-day observers, because they adhere strictly to Bible principles, and point out from the prophecies the turmoil and confusion sure to result from man-made religion, established by law, are classed with "dive-keepers" and "saloonists," and are said to be in league with the devil.

And yet this very people gave many thousands of dollars for workers and literature, to help sustain prohibition in the late Maine contest. So prominent were these people in that struggle that Dr. Crafts, of Washington, writing about it, declared that had it not been for the assistance rendered by these seventh-day people, Maine would have been lost to the temperance cause.

But this is not the only testimony regarding the work done by that people in the recent Maine temperance campaign. Less than two weeks ago Mrs. L. M. N. Stevens, national president of the W. C. T. U., Miss Anna Gordon, national vice-president, and the leading workers of the W. C. T. U. for the District of Columbia, in addresses made before the students of the Foreign Mission Seminary of the Seventh-day Adventists, spoke in praise of the good work done by the seventh-day people in that campaign for temperance, Mrs. Stevens especially mentioning the distribution of fifty-five thousand copies of the *Temperance Instructor*.

Knowing as they do that they have God's approval, seventh-day observers need not be disheartened; for their Saviour was loaded with opprobrium for the part He bore in opposition to the prevailing ideas of religionists during His earthly sojourn. He, the only-begotten Son of God, was called "Beelzebub," the god of flies, by the religionists of that day. If the "Master of the house" must be called by such a name, in order to rouse passion against Him and His work, in order to bring Him to the cross, it should not be thought a strange thing that His followers would also be classed with that which is low and vile.

It will pay all, however, to watch the trend of this Sunday rest law movement, and note its bias under varying circumstances. Its true character may thus be learned, and its errors avoided.

J. O. CORLISS.

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It was an exceedingly sad incident which occurred at Niagara Falls February 4, by the giving way of the ice bridge; but there are thousands and thousands sweeping to eternal death on every side, every year; yet how little we think about it! Men did all they could to save the Niagara victims; but how many try to save the sinner from the whirlpools of sin?



**The Peace and Safety Cry.**—It really is man *versus* the Word. Some are giving one reason as to why we can have no more wars, and some another. Dr. David Starr Jordan believes that finances are against it. Civil wars, he tells us, in a talk to the students of the Murison school in the St. Francis Hotel February 20, will take care of themselves, but "international war is not possible, because every great nation is too heavily in debt. The scepter has passed from the hand of rulers of nations to the great unseen empire of finance. There is no possibility of a war between Germany and Great Britain, because each nation is ruled by the great organization of finance, and war positively can not be made to pay." The United States will not go to war, because of the great, tangled net of commerce, he tells us, and that no nation can possibly get along without our good will. But on the other hand, there are great men who believe that the United States must be prepared for war, because she is paying, according to Dr. Jordan, \$10,000 a day for smokeless powder alone, and millions upon millions annually for building new battle-ships. He attributes this partly to vanity and partly to ignorance. Japan, he tells us, is one billion dollars poorer than before the Russo-Japanese War, and can not possibly raise funds to finance an expedition against any other nation. But he calmly tells us that we will have a few more imperial wars, of strong nations against weak ones, but not to any great extent, because they will not pay. But a great many things are done in this world that do not pay. Humanity has been doing them from earth's earliest dawn. It hardly paid Adam to eat of the forbidden fruit, but he did it; and it can be said of many of the nations of history ever since that it has not paid them to go to war, but they have had the wars, just the same. It did not pay America to have the Civil War, but she had it. Nor did it pay England to have the Boer War, but the Boer War was waged. Sometime it may be to the interest of the money power to have the nations go to war. It makes more buyers of bonds. But beyond and above all this, God's Word has declared that all the world will not only prepare for strife, but all the world will be in the great Armageddon at last; and the very cry of "peace and safety" is, after all, a sign of the culmination of all the preparation for strife which the nations are making.

**Foreign Missions.**—The Rt. Hon. James Bryce, British ambassador at Washington, has been writing in the *International Review of Missions*, published in Edinburgh, some good things on the influence of foreign missions. He feels that men from so-called Christian nations have had a very deleterious effect on the spread of Christianity. He says, as quoted in the *Literary Digest*:

The work of bearing the white man's burden takes the form of filling the white man's pocket. It is no wonder that the behavior of men who are nominally Christians—Christians in profession if not in practise—has checked and still checks the progress of Christianity. Thoughtful men from non-Christian countries sometimes tell us that they and their fellow countrymen have, when drawn toward Christianity, been repelled when seeing what little influence it seems to have over the conduct of its nominal adherents. The missionary comes preaching the Gospel of peace and love; but when the natives see the rapacity and injustice of men professing the religion which the missionary preaches, the preachings lose their power.

And this is true; but another thing is true, also: that missionaries have carried too much of a spirit of patriotism of their own native country with them into foreign lands, too much of their own customs and manners among which they have been born and reared, and have forgotten that they were ambassadors of a heavenly land, with divine laws and divine power to lift men above all things gross and earthly. If they would but bring these before the natives of non-Christian lands, it would help them to get a different view of Christianity. The Jews had this wrong conception. The Gospel preached by the apostle told them that they were all on the same basis as the heathen Gentile. And so it is with the inhabitants of Christian lands (or those who are nominally Christian); they need the Gospel of salvation as truly as the blackest heathen in Africa. The missionaries to foreign lands do not

go out as ambassadors of America, or England, or Germany, but as ambassadors of the Lord Jesus Christ.

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## The Endless Chain

(From the "Thrice-a-Week World," Feb. 9, 1912)

LARGER armaments on land and sea is the keynote of the kaiser's speech to the Reichstag. With the most formidable army in the world and the second strongest fleet, he still clamors for more regiments and more battle-ships.

It is an old story that every year grows longer. The endless chain of European militarism steadily dips deeper and deeper into the people's resources. Every Dreadnought that is built to "strengthen the defensive power of the German people" must not only be followed by another, but serves to incite England to build two, for which Germany somehow must provide an offset. Every increase in the German land forces excites France to fresh expenditures for its army.

On one hand and the other the senseless race of the powers toward excessive taxation and national bankruptcy continues. Only the industry and thrift of the people, combined with their patience under the kaiser's policy, avert disaster. But no nation, however prosperous, can forever endure the growing strain.

What Germany and France and Great Britain have done under their common pretext of acting in self-defense is to surrender the control of their own affairs and their own treasuries. Each, in its policy of overburdening the taxpayers and producers, is governed from a foreign capital. They are slowly bleeding themselves white in the delusion that they are strengthening themselves.

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A correspondent in Chicago has sent us a program of a meeting held in that city, entitled "The Chinese Christian Patriotic Meeting," and wishes us to give notice of the same. Now we think it is perfectly proper for Christians to thank God for the revolution which is taking place in China, because it is opening doors for the Gospel, and it looks in every way as if it would prove a real blessing to the millions of China; but why call it a Christian patriotic meeting? Why not let it be a simple Christian meeting, and praise God for His open doors? Christianity is a great deal broader than patriotism. Patriotism is love of one's own country, and love of that country against the world; but true Christianity has a heart to take in the whole world. John Wesley said, "The world is my parish;" and the apostle Paul recognized his debt to all men, not simply to the Jews, but also the Gentiles. So while the Christian would bid Godspeed to the new Chinese republic, would praise God for the greater freedom that will be given to His Gospel, and the hope that will be given to millions of hearts, he would do this solely because of his love for souls, and not for the particular establishment of any particular form of government.

President John Craft, of the Alabama State oyster commission, protests against taking oysters right from the shell and eating them raw. He says they are still alive and full of feeling, and hence he draws a strong picture of the tortures and agonies they must suffer while being torn alive from the shell, salted, peppered, and treated with lemon-juice or vinegar, then stabbed with a fork, and slipped into the human stomach with but very little, if any, mastication. Altho a great lover of oysters himself, he threatens to bring the matter before the humane society, to see if he can not have the custom stopped of eating alive raw oysters. For ourselves, we think that the idea of swallowing a creature whole, entrails and all, is sufficiently repulsive to cause people to reject any kind of oyster, whether dead or alive, raw or cooked. Any one who will take the pains to examine carefully the oyster and its habits, will be able to see that the Almighty had a reason for placing it on the list of unclean creatures, in the eleventh chapter of Leviticus. It is a creature of the sea, and has neither fins nor scales, but it should have both in order to be classed as clean.

**Poisonous "Soft Drinks."**—Dr. Harvey Wiley, the Government expert, says: "The insidious soft drink has, perhaps, been given less attention than it deserves. Investigation at the United States bureau of chemistry, where we analyzed one hundred samples of the sirups used in the manufacture of these drinks, has convinced me that they contain a liberal percentage of caffeine and marble dust, both highly injurious to the system. Caffeine is a habit-forming drug. We have laws which compel manufacturers to state the formulae of their products. There should be suspended over every bar or soda-fountain where soft drinks are sold a sign bearing the inscription: 'These drinks contain caffeine. Don't drink them unless you want to take poison into your system.' " He declared further: "The children should be taught to abstain entirely from these soft drinks. No parent should permit his child to drink the concoctions served at the soda-fountains. A rigid law should be made and enforced to prevent the sale of these drinks which contain caffeine, and almost all of them do contain it. We are working for such a law, because our investigations and analyses have convinced us of its necessity."

These words should be heeded.

**War Extravagance.**—An Eastern paper sums up the expenditures of the war department of this peace Government between May 1, 1898, and July 1, 1911, aside from the expenditures of the Panama Canal, to the amount of \$1,896,000,000. During the four years from 1892 to 1896, the total expenditures of the war department were only \$206,000,000; but in the four years ending July 1, 1911, the total expenditures were over \$585,000,000. The total enlisted strength of the army to-day is limited to 100,000; in 1896 it was only 25,000. And during this same thirteen year period from 1898 to 1911, the navy department spent over \$1,250,000,000, increasing from \$58,000,000 in 1898 to \$119,000,000 in 1911. Army and navy together expended over \$3,000,000,000. Add to this what has been paid for pensions from 1866 to July, 1911, \$4,466,000,000, and the amount is simply staggering. It would seem as if common sense would dictate some other policy.

There seems to be a demand for arbitrary executives, whether legal or illegal. For instance, Newport, Rhode Island, has been known as a very open town; but the governor has taken hold of it and worked right over the heads of the mayor and chief-of-police, closing up big gambling joints, and continuing even to the penny slot-machines. Saloons have been closed on Sunday, and the town generally cleaned up. But unless there is a local spirit, a disposition to maintain these conditions, it may be safely said that there will be a reaction. One of the necessary things in the reform of an individual, of a community, or a town, is that there must be not simply a desire for reform, but a disposition and principle to maintain it.

**A perpetual arc lamp has now been invented.** There was one partially that before, in the mercury tube, but it was impossible to heat the mercury to a sufficient degree to overcome the green, ghastly light, because it was contained in glass tubes; but quartz is now used instead of the more easily melted glass, and the lamp, the *Literary Digest* tells us, is now available. It uses a continuous vapor arc. The *Inventive Age* says, "It keeps up indefinitely, condensing and vaporizing over and over again. The light is a beautiful whitish yellow, brilliant and powerful. With such a lamp, necessitating no renewals of the carbons and no cleaning of globes, the ideal arc seems at hand."

**A beautiful addition is to be made to the State University grounds of California, through the gift of Miss Jane K. Sather, of Oakland.** She has provided \$200,000 for a lofty bell-tower 36 feet square, 300 feet high, of white granite. 250 feet from the ground will be hung a chime of bells, for which an additional provision has been made of \$25,000. From the belfry, open to visitors, will be a fine view of San Francisco Bay, the Golden Gate, Mt. Tamalpais, and the high range of hills in the rear.



That about one in two hundred cases of pulmonary tuberculosis is due to bovine origin, is the statement of the *Journal of the American Medical Association*. One tenth of the fatal cases of tuberculosis are due to bovine infection. Parents ought to demand pure milk for their little ones.

Mr. Bridges, the warden of Massachusetts State Prison, seems to have solved the matter of high prices in the feeding of his prisoners. He feeds them at a cost of about nine cents a day, gives them a fairly liberal menu, according to the reports of each day, and he says that "our guests thrive on what we give them."

It is said that the House Committee on Foreign Affairs have agreed that \$100,000,000 would not be an excessive figure to award the United States of Colombia on account of the damage done by the United States in the Panama revolution, if the matter were submitted to the Hague tribunal—an after effect of Mr. Roosevelt's administration.

The New York "World" calls the stealing of watermelons a "national crime." Men act as if the idea of private property in no way applied to watermelons. In other words, it is not wrong to steal that which so many long for. This idea of the habit of many justifying a crime might help out many other criminals. But it is just such things as these that are making a nation of criminals.

"The Michigan plan" for solving the drink problem, it seems to us, will foster it. The problem is thus stated by the *Detroit Alliance News*: "How shall drunkenness be reduced to its minimum and the greatest number of people be made temperate, sober, righteous, and godlike in their drinking, as well as in all other habits of life?" A total abstinence pledge is presented, in which the signer pledges to abstain totally from "drinking whisky; brandy; gin; rum; fortified, compounded, imitation, and other adulterated wines; cordials; liquors; bitters; cocktails; highballs; and all other beverages and nostrums whatsoever containing distilled alcohol or distilled spirits in any degree;" all of which is good; but this is not all; it goes further: "Promising and pledging myself further—should I use alcoholic drinks at all—that I will confine myself absolutely to a strictly temperate use of natural fermented beverages only—such as pure and simple wine, beer, and cider." It won't work; it can't.

## Our Work and Workers

At Huichahue, Chile, five believers have received baptism.

SEVENTEEN new converts are reported at Ashford, Alabama.

FIVE at Fruita, Colorado, have begun to obey the truth.

BAPTISM has been administered to five at Waldron, Indiana.

EIGHT persons at Keene, Texas, were baptized on Sabbath, February 10.

SABBATH, February 10, five young persons were baptized in Portland, Oregon.

SABBATH, February 3, baptism was administered to five at Nashville, Tennessee.

SIX or seven at Boggstown, Indiana, have surrendered their hearts to the Lord.

EIGHT souls at Turkville, Kansas, have accepted the message, and five at Kansas City.

ELEVEN at Viola, Idaho, went forward in the ordinance of baptism on a recent Sabbath.

Two mission stations have lately been established in Bengal, India, on property of their own.

THE baptism of thirteen candidates at Grande Riviere, Haiti, is reported, and two at Pignon.

NINETY-SEVEN persons were added to the membership of the Vistula Conference, East Germany, during 1911.

THE colored work in Chicago, Illinois, is making encouraging progress. Five new converts are now awaiting baptism.

ON Sabbath, February 10, six souls at Chico, California, were buried in baptism, and two others joined the church.

A CHURCH of sixteen members was organized on Sabbath, January 13, at Elwell, Michigan. Others will join later by letter.

TWENTY-FOUR persons in Boston, Massachusetts, have been buried in baptism. Three of these came out of the Catholic Church.

EIGHT at Ladoga, Iowa, have taken their stand to keep the commandments, as the result of meetings conducted at that place.

IN Kalnemoise, of the Baltic Conference, six persons have been baptized, and a company of seven members has been organized.

SIX persons were recently added to the Provincial church, Saskatchewan, Canada. Eight at Nanaimo, British Columbia, are obeying the message.

WITH only ten workers in the field, the efforts put forth in the East Prussian Conference have yielded a harvest of 185 converts during the past year.

FROM Georgetown, British Guiana, comes the report of the baptism of ten earnest souls, and several others are desirous of being baptized in the near future.

SUBSEQUENT to a series of meetings at New London, Ohio, two men, with their wives and families, stepped out on the side of truth. Others are in the valley of decision.

BROTHER CHARLES DEGERING and his wife, of Walla Walla, Washington, sailed February 3 from New Orleans, for Colon, Canal Zone, where they go to take charge of the West Caribbean Conference office.

WORK recently started in Empire, Canal Zone, has thus far resulted in the conversion of five persons, and a number of others are interested. A church of seventeen members has been organized at Ancon.

AT the close of the sixth annual session of the Silesian Conference, held in Brieg, January 3-7, a number were baptized. During the year 1911, 169 were added to their membership, with twelve laborers in the field.

DURING the biennial term closing with December, 1911, 417 members were added to the Southeastern Union Conference. Eleven new church buildings have been added to the number owned at the close of the previous year.

A SPECIAL week of Bible study at Lonavla, India, resulted in the baptism of four sisters, the first-fruits of the work in that part of India. Still others are interested. At Tinneveli, South India, the rite was administered to nine souls.

THE last week in January Elder T. M. French and his wife sailed from New York on the *Olympic*, for their field in West Africa. They plan to stop over one boat at the Canary Islands, to assist in locating a new mission home at that place.

THREE have been baptized, and four added to the church, at Port Townsend, Washington. Two at Ellensburg have received baptism, and two at Aberdeen. Three churches were admitted to the sisterhood of the Upper Columbia Conference, at their recent session.

A CHURCH of eleven members was recently organized at Washburn, Wisconsin. Seven of these are new converts. Five others, not yet baptized, are obeying the truth, and still others who hold their membership at other places will join when they have received their letters.

A CHURCH of eleven members was organized at Elm Grove, West Virginia, early in January. Four members of this organization connected with the denomination for the first time; and six others are observing all of the commandments, who it is believed will soon be ready for church fellowship.

AS a result of a tent effort at Binger, Oklahoma, a church of sixteen members has been organized, and at least ten more are obeying the truth who were unable to be present when the organization was effected, and some are waiting, on account of ill health, for a more favorable time to be baptized.

A CHIEF and another candidate went forward in baptism in Basutoland, South Africa, in the latter part of 1911, and ten others were preparing to take the same step at the time of the report. There are now three mission stations in Basutoland, with prospect that two others will be opened in the near future.

DURING a prolonged series of meetings in Brighton, England, fifty-five have taken their stand for the truth, and still others have expressed their intention of obeying. During the last two and a half years, twenty-nine have been added to the Southampton church. Recently seven went forward in baptism in Gillingham, Kent.

THE conversion of twenty-eight is reported at Wewoka, Oklahoma. These were taken into the church subject to baptism, which was necessarily postponed until milder weather, some of the creeks being frozen nearly solid. Some who were anxious for immediate baptism were baptized through the ice in one of the creeks near-by.

THIRTEEN at Buenos Aires, Argentina, have received baptism, and about six others are almost ready to go forward in this ordinance. During the last five or six weeks of 1911 thirty-two were baptized in that conference. The membership in Argentina now numbers ninety-three, having more than trebled during the past two and one half years.

AT Grand Rapids, Michigan, fifteen candidates were recently baptized. One of these was a young woman in the last stages of consumption, who was not able to speak above a whisper at the time of her baptism, but she was much stronger afterward. Eight of these united with the Bauer church, one with the Carlton Center, and six with the church at Grand Rapids.

A SUCCESSFUL workers' institute is in progress in Japan during the winter. About twenty-five young persons, giving promise of developing into workers, are in attendance. It is hoped that arrangements may soon be made for the establishment of headquarters in buildings of our own, where the publishing and educational interests may be carried on to better advantage.

A LETTER from Mr. F. G. Ashbaugh, who sailed the last of the year for the Philippines, states that the Sabbath previous to the date of writing, sixteen new members were received into the Manila church, and fourteen more applied for membership. Since the organization of their church on March 11, 1911, its membership has increased from eighteen to seventy-five.

ABOUT the middle of January Pastor G. W. Pettit and his wife, of Portland, Oregon, and Pastor J. M. Comer and his family, from the same State, sailed from New York on the *Oceanic*, for India. Miss Rachel Jones, a former student of the Foreign Mission Seminary at Washington, D. C., and W. S. Mead and his wife, also students at the Foreign Mission Seminary, accompanied them.

FROM the Nyasaland Mission comes the good word that permission has been granted to enter Portuguese territory. A communication has been received from the office of the high commissioner of Portuguese East Africa, the purport of which is that the request for permission to traverse the region of Angoni, in the district of Tete, in the work of mental, spiritual, and moral propaganda, had been granted. This work will be started as early as possible.



AS A result of tent work carried on in Los Angeles, California, during the last eighteen months, one hundred new converts have been baptized and added to the church. In addition to these, there are a number yet to be baptized. This brought about the organization of the eighth church in Los Angeles, with a present membership of 115. It has just completed a neat church building in which to worship. Four more have united with the church at Sacramento, and four at Chico, and a new church has been dedicated, free from debt, at Turlock, California.

THE latter part of December, 1911, baptism was administered to twenty-four persons in Riga, Russia. Among these was an old lady ninety-one years of age. Others were held back because they had not obtained their official dismissal from their former church, without which they are not allowed by the State to unite with another church. Since January 1 a third church has been organized in Riga, the total membership in that city being over three hundred. At Harbin four Russians, a professional singer, and a Chinaman have been baptized. This is in the Little Russian Conference.

FROM Singapore comes the report of the baptism of seventeen, and seven or eight others who it is hoped will soon be ready for baptism. One of those baptized was eighty-three years of age. She had been a pagan, and had persistently opposed Christianity, but she could not longer resist the pleadings of the Spirit, and finally surrendered herself to Christ. Two others, twins, and daughters of the first native convert of the Straits Settlements, were sixty-three years of age. Recently at an auction in that city there was some lively bidding over a book. It started at fifty cents. Several wealthy merchants carefully examined the book. It was faded and old and seemed of very little value, but the bidding continued, rising hotly at the rate of fifty cents a bid, and the book was knocked down finally on the sixteenth bid to one of Singapore's wealthiest young merchants. The book was "Daniel and the Revelation," in cloth binding.

IN two issues of the *Lincoln Evening News* (January 31 and February 1), published at Lincoln, Nebraska, very favorable accounts of the joint biennial session of the Central and Northern Union Conferences, which convened in College View January 16-27, are given, together with a list of officers elected at that session, and other workers, and actions taken. In connection with the notice given in the issue of January 31, are three large photographs of the delegates to the conference. More than three columns are given in the *Sunday State Journal* of Lincoln, to a syllabus of the points of our faith, including a brief history of the rise and progress of this denomination. The executive committee of the Central Union Conference, as given in the *Evening News*, is as follows: president, E. T. Russell, of College View; C. R. Kite, of Denver, Colorado; L. W. Terry, of Springfield, Missouri; N. T. Sutton, of Hutchinson, Kansas; J. W. Christian, of Hastings, Nebraska; A. R. Ogden, of Utica, Missouri; D. U. Hale, of Crawford, Nebraska; W. F. Kennedy, Topeka, Kansas; E. A. Curtis, Grand Junction, Colorado; W. J. Huffman, College View, Nebraska; H. A. Green, Boulder, Colorado; Frederick Griggs, College View, Nebraska; Meade MacGuire, Loveland, Colorado; C. G. Bellah, Kansas City, Missouri; F. F. Byington, College View, Nebraska; G. A. Graner, Clinton, Missouri. The newly elected executive committee of the Northern Union Conference is as follows: president, Charles Thompson, of Graysville, Tennessee; C. A. Pedicord, Nevada, Iowa; M. N. Campbell, Nevada, Iowa; S. E. Jackson, Minneapolis, Minnesota; C. J. Buhalts, Harvey, North Dakota; C. M. Babcock, Redfield, South Dakota; W. W. Ruble, Alexandria, Minnesota; F. E. Painter, Minneapolis, Minnesota; and Dr. C. W. Heald, Nevada, Iowa.

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## Wanted

Clean copies of the *SIGNS OF THE TIMES*, *Youth's Instructor*, *Little Friend*, and other Seventh-day Adventist periodicals, for missionary work, by Mrs. A. F. Hamblin, Lake Arthur, Louisiana.

Clean copies of the *SIGNS OF THE TIMES*, *Watchman*, *Life and Health*, and *Youth's Instructor*, by Mrs. Della Gossage, West Seio, Oregon.

Clean copies of the *SIGNS OF THE TIMES* and *Youth's Instructor* for missionary work, by J. M. Raines, R. F. D. 2, Blythewood, South Carolina.

By Fred W. Temple, Ketchikan, Alaska, a large supply of *SIGNS* weekly, *Signs* monthly, *Watchman*, *Bible Training School*, *Life and Health*, *Instructor*, and *Little Friend*. Mail papers so as to reach there by first of May. In order to do this it will be necessary to mail them immediately. This call is an important one, and we trust may meet a hearty response.

## TO WHOM IT MAY CONCERN:

Do any of our readers know a John Elliott, who left Ireland for America over twenty years ago, and who perhaps became a Presbyterian minister? Would any one knowing the above gentleman's or his family's address, do Mrs. J. Cunningham, Blue House, Ballyclare, Ireland, the favor of sending it to her?

## To Stem the Tide

At this season of the year the health message contained in Prof. M. E. Olsen's recent book, "Out of Doors," should go far and wide.

"The sedentary tendencies of the age," he says, "are without doubt a chief cause of the physical deterioration which is so much discussed in these days. Diseases multiply among us because men's bodies are too feeble to resist them."

"The country needs a hardier and more virile type of manhood. . . . How much easier the perplexing problems of business and of everyday life can be solved when, after vigorous exercise, the blood tingles in every organ of the body, and the whole man is alive to his fingertips! . . . The outdoor man, too, has staying powers. . . . Physical bankruptcy comes not to such a man, for he works with a good reserve of hand. He is the 'man of cheerful yesterdays and calm to-morrows.'"

"As you thus cultivate a healthy outdoor spirit, and seek to encourage it in others, you will be doing something to stem the tide of physical deterioration, and to build up a nation pure, strong, and virile, loving freedom, powerful in defense of the right, and beautiful in its manhood and womanhood."

The invigorating, health-imparting style of this book is suggested by these paragraphs. Its chapters addressed to the young man, the young woman, the fathers and the mothers, are intensely interesting and practical. Unconsciously you get an inspiration to cultivate health by enjoying a more liberal amount of fresh air and communion with nature in God's great out-of-doors. This volume contains about a hundred pages, and is bound in handsome green cloth. Price sixty cents. Address your tract society, or if address is unknown, this office.

Recently there appeared in the *Signs of the Times Magazine* a series of articles on the Sabbath question, by Elder H. W. Cottrell. These went so thoroly into the subject from all standpoints, and were so logical in their presentation of Scriptural, historical, and prophetic data concerning the Sabbath, that a tract embodying the studies was really demanded. This tract has been published, and is entitled "The Christian Sabbath," Bible Students' Library, No. 205. Briefly, the outline of study is as follows:

1. Scriptural, Historical, and Prophetical View of the Definite Seventh Day.
  - a. Made When, and by Whom, and for Whom.
  - b. Christ and the Sabbath.
  - c. Christ Its Lord.
  - d. The Day and Purpose of the Sabbath.
  - e. Paul's Faith and Practice.
  - f. No Loss of Time on a Round World.
2. The First Day of the Week.
  - a. Each Instance Mentioned in the Bible.
3. The Attempt to Change the Sabbath.
  - a. Who Made It?
  - b. Did Christ Change the Sabbath?
  - c. If Not the Father nor the Son, Who?
4. The Restoration of the Bible Sabbath.

You will find this an excellent tract to include in your own study, and in your work to assist others. There are twenty-five in a package, and the price per package is 75 cents, post-paid. On an order for less than ten cents worth, please add two cents for postage. Order of your tract society.

## Special Notice

Satisfactory arrangements have been made for the Sabbath-school Memory Verse Cards, heretofore furnished by Mrs. Edith Cummings, College View, Nebraska, to be supplied by the "Sabbath School Worker" at the same price; namely, 7 cents per set of thirteen cards.

These cards will give neat reproductions of the memory verses printed in the "Worker." Having these memory texts attractively illustrated and printed on cards and placed in the hands of the children each week, assists not only in interesting the children, but in fixing the scriptures definitely and permanently in their minds. The cards have been used sufficiently to demonstrate thoroly their utility and desirability. All schools, where there are children, should have the Memory Verse Cards for them.

In ordering, remember:  
 (a) Order one set for each child.  
 (b) Price seven cents per set (thirteen cards).  
 (c) Order of the "Sabbath School Worker," Takoma Park Station, Washington, D. C.

## Signs of the Times Magazine

For April



Readers of this journal will be interested in this issue of the "Signs."

**The Cover Design**—El Capitan, the mighty rock 3,300 feet high, overlooking one of the most scenic valleys in the world—the Yosemite. In colors.

## THE CONTENTS

**Fletcherism**, by Dr. David Paulson, medical superintendent of Hinsdale (Illinois) Sanitarium. To those who need its counsel or who are desirous of attaining a good, sound digestion, an article of practical and priceless worth.

**Reading the Future**—The futile efforts of humanity; the surety of the prophetic Word, in which the important events of the future have been outlined.

**Four Universal Empires of Time**, by Charles L. Taylor. One example from sacred history in sympathy with the preceding article.

**Justice Turned Backward**—A prophetic setting given to the present depressing conditions. Strikingly clear.

**Too Much Governed**—Our efforts to prevent lawlessness by enacting more laws, an acknowledgment of our inability to govern ourselves. What is the cause? Read this article.

**Devil-Worship**, by Frank S. Weston. Another great sign of the times. What does it mean?

**Our Lord's Own Signs of His Coming**, by Prof. George W. Rine. Former articles continued. A wonderful story, showing the times in which we live.

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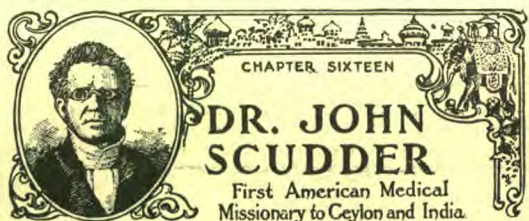
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From a Chapter in  
The Advance Guard  
of Missions



CHAPTER SIXTEEN

DR. JOHN  
SCUDDER

First American Medical  
Missionary to Ceylon and India.

Born in Freehold, New Jersey, September 3, 1793. Died  
in Africa, January 13, 1855.

WHEN the cries of the heathen once reached the ears  
of Dr. Scudder, upon the perusal of a single tract, he  
went forthwith to help them; and he did it so nobly and  
well that seven of his sons followed in the footsteps of  
their father.

On entering Princeton College he had found, among  
one hundred twenty students, but three who made any  
profession of Christianity. But he did not therefore hide  
his light under a bushel. "That fellow is so religious,"  
said a student in the hearing of a newcomer, "one can  
hardly laugh in his presence."

The new student had just been introduced to Mr.  
Scudder, who cordially invited him to call at his room.  
He now questioned, "Shall I associate with one who is  
viewed as singular, and consent before long to be called  
a hypocrite, a fanatic, or a social heretic? or shall I con-  
sent to be drawn into the ranks of an overwhelming  
majority?" "At last this conclusion was reached: 'I will  
call on Scudder at once, and tell him why I came so  
soon.' . . . I found him at his studies, and told him  
of my wish to form a religious acquaintanceship, though  
myself without religion. Quickly he rose and grasped my  
hand with unlooked-for ardor, saying, 'That's right;  
stand by that, and you'll never regret it.'" "Those

(177)

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# SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., MARCH 12, 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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A man is not necessarily my enemy because he does not agree with me; in fact, his frank utterance of it to me may be the greatest proof of his friendship.

We begin soon, perhaps next week, three articles on Socialism, by Prof. G. W. Rine. We are sure they will be read with interest. They are not a discussion of the political phase of the movement, but its bearing upon men religiously.

**Interference or Object-Lesson.**—The announcement that this government was going to force the sanitation of Guayaquil, in Ecuador, has led the editor of the *Journal of the American Medical Association* to remark that if Uncle Sam can insist that Ecuador shall clean up Guayaquil, why should not Italy insist that the United States shall compel Pittsburg to furnish pure drinking water to the Italians working in the steel mills? And, too, "why can not Russia insist that the United States clean up the tuberculosis-breeding tenements of Greater New York, in which thousands of Russians cough their life away?"—And the *Journal* well intimates that Uncle Sam could set some good examples, portray some good object-lessons, at home.

We have no objection to the initiation of laws by the people nor the reference of laws to the people by the legislature. Mistakes will be made, but sooner or later it may be hoped they will be corrected. But there are some propositions which will be run into politics under the plan of the Initiative which do not belong there or to any other civil law-making plan under the sun. One of these propositions is the Sunday law, a religio-ecclesiastical dogma. It is not difficult to secure eight per cent or fifteen per cent of the voters at a previous general election to petition for a submission of the question of a Sunday law to the people. Some would think it eminently proper, because it seems fair; others, because of strong prejudice or a wrong theory of government, would demand it. But the man who is truly instructed in the principles of religious liberty would never think of submitting such a question to human suffrage. It does not belong there. The observance of a Sabbath lies between the individual soul and his God. Legal interference with this is always productive of evil.

It may not be said that our Sunday law friends in California are laboring to secure to the toiler his weekly day of rest from hard work irrespective of religion; for there is just such a law upon the statute-books of California now, and we have called repeated attention to it. It was passed, we believe, in 1893, and is numbered 3,952. It provides that "every person employed in any occupation of labor shall be entitled to one day's rest therefrom in seven, and it shall be unlawful for any employer of labor to cause his employees, or any of them, to work more than six days in seven." Emergency cases are excepted. The violation of this law is a misdemeanor. Just the other day a Japanese proprietor of a moving picture theater was tried and fined \$10.00 for failure to give an employee a day off in the week. But this law is not satisfactory to our religio-political reformers. It is a Sunday law that is wanted. It is the religious law. But religious legislation can have no just place in a free commonwealth.

## Our Sister Republic

THE republic of China seems to be now assured. Our article on another page will simply tell our readers something of the process through which the



Yuan Shi Kai, President of the Chinese Republic

actors passed in developing the republic. But the Manchu Dynasty, seeing that the republic was inevitable, attempted to get out of it as gracefully as possible by saying: "It is the will of heaven, and it is certain we could not reject the desire of the people for the sake of the honor and glory of one family. We, the dowager empress and the emperor, hand over the sovereignty to the people. We decide the form of government to be a constitutional republic." Then to guard themselves, eight pledges were to be made to the emperor, (1) permitting him to retain his title and be respected as a foreign monarch; (2) to receive an annual grant of four million taels until the currency is reformed, after which four million Mexican dollars; (3) temporary residence in the Forbidden City, and later in the summer palace ten miles outside of Peking; (4) he may observe the sacrifices at his ancestral tombs and temples, protected by republican soldiers; (5) the great tomb of the late emperor Kwangsu will be completed, and funeral ceremony observed at public expense; (6) palace attendants retained, but the number of eunuchs not increased; emperor's property protected by the republic; imperial guards governed by the army board, the republic paying their salaries. This will presumably die out with the emperor.

Yuan Shi Kai is to organize the provisional government as president, and Dr. Sun Yat Sen has shown himself to be one of the princes of patriots by resigning all honors in favor of Yuan Shi Kai. The latter might have assured the republic months

ago. The great nation has passed through a very critical period with but little bloodshed. It has been one of the most tremendous revolutions the world has ever seen, and the glory of its success will be due to Sun Yat Sen. Long years of anxious, dangerous effort has been put forth by Dr. Sun, and he should have had the honor of being the first president of the republic. He has been rightly termed the "Washington of China." He is truly the father of the republic; but with a magnanimity that was marvelous in these days of practical politicians, he lays down the honor of the presidency, that he may give place to an older man who is supposed to be wiser and more experienced. He thus throws his whole influence to the welding together of the north and the south. He does this, too, in the most cordial way, telling Yuan that he had been chosen unanimously, the only man in the world's history so chosen except Washington.

We know of nothing which has taught this great element of self-sacrifice and self-effacement in Dr. Sun but Christianity. We hope that out of its tremendous financial difficulties, despite its severe sufferings from famine and disease, China will come forth a strong republican government, giving freedom to the Word of God for the salvation of souls from more than Manchu tyranny—the tyranny of sin.

**Europe's Most Dangerous Man.**—A despatch in the *San Francisco Chronicle* of February 25, dated Vienna, February 24, declares that "Europe's most dangerous man, in the opinion of the peace party here and elsewhere in Europe, is the heir-apparent, Archduke Franz Ferdinand of Austria. He is backed by the clericals and inspired by an ambitious wife," and seems "bent on mischief." The despatch goes on to say that it was at one time thought that Emperor William was the fire-brand of Europe, but to-day it is known that he stands for peace. But Archduke Franz Ferdinand of Austria has been all for war, and there stands with him Austria's greatest soldier, Baron von Hoetzendorf, who has been called the only soldier in Europe. He believes that a soldier's business is to fight. There is no use of having an army unless you fight. If you only fight hard enough, you are certain always to win. Emperor Franz Josef can not live much longer. Ferdinand will come to the throne, and then his ambition will call for a great Eastern empire.

**No Compromise.**—The Christian can not compromise principle. If intemperance be an evil—and it is so admitted generally—the Christian can in no way foster it or temporize with it. He can not compromise with it by licensing evil. If six saloons are a curse to a town, one is. It does not mitigate the curse to the worse than widowed mother to know that drink was sold to husband or son under a thousand dollar license. From a purely economic standpoint it would be a blessing to a community and to the world to abolish the drink traffic forever. But the Christian as an individual must look upon it from an even higher motive, and he must not compromise with the evil.

**Which One?**—In an excellent article, the *Sunday School Times* says, "Any soul that approaches a moral question with one on his lips starts fatally wrong." And this is doubtless true in the sense intended—the self one. But if that one be Christ, is it fatal? Or if that one be the other man, is it fatal? He who seeks his own "rights" seeks selfishly. He who seeks successfully the "rights" of his neighbor secures his own. The government that conserves the rights of the one, conserves in that one the rights of all, but that one is truly generic, not special.

A despatch from Teheran, Persia, dated January 21, says that Russia had hung a prominent Armenian merchant the day previous, notwithstanding the protest of the British consul. Another prominent Armenian, who protested his innocence, was hung the next day.

Our prayer ought not to be that God will bless our plans, but that we may work in His plans.