

Signs of the Times

[Registered at the G.P.O., Melbourne, for transmission by Post as a Newspaper]

Vol. 27, No. 26

Melbourne, Victoria, June 24, 1912

ONE PENNY

The Men and Religion Forward Movement

By J. R. Ferren

EDITOR'S NOTE.—We give prominence to a report of this great religious movement because of the meaning it has to all concerned. It is distinctly a movement for church federation. It is emphatically a movement to influence legislation. In these two things, which may be one in law-making power, lies its great menace to both civil and religious liberty. Religion legalised by the State paves the way for religious persecution. We credit the men in this movement with honesty and conscientious convictions of duty, but this does not minimise the two evils of the movement we have indicated.

ONE of the greatest if not the greatest and most far-reaching in influence, of all the religious campaigns now waged in the United States, is the Men and Religion Forward Movement.

Mr. F. B. Smith, the campaign leader, with his famous International Association Quartette, recently opened an eight-day campaign for one of their strongest "teams," in San Francisco. In his opening address he related in brief the history

of this movement, outlined its methods of work, and emphasised its objectives. The movement, he explained, had been the outgrowth of a small conference of religious men held in May, 1910, in New York. It was there agreed that something extraordinary in the way of effort should be done to raise the religious standard among the men and boys of that nation. From this and subsequent conventions grew a large and representative Church



International Association Quartette

Committee, now known as the Committee of 97, representative of the leading religious forces in the United States and Canada.

This committee began to plan for a work which would be nation-wide in influence, and concluded, as one of its features, to wage religious campaigns in ninety of the principal cities of the United States and Canada. These campaigns are now in full swing, three groups of specialists, representing various forms of Christian endeavour, operating simultaneously in large cities. While one team of eight men was working in San Francisco, the two others were busy in Tacoma, Washington, and Jacksonville, Florida.

With such tremendous support, you can appreciate the influence and cooperation given the movement when it takes possession of a city. It works only through the religious organisations. Mr. Smith stated that repeatedly have pastors given up their appointments, and Young Men's Christian Associations and kindred organisations changed their programmes, to give the Men and Religion Movement "right of way." In its campaign in San Francisco the movement had the support of a committee of one hundred and fifty representative religious men, of which Mr. Henry J. McCoy, general secretary of the Young Men's Christian Association, was chairman.

As to methods of work, Mr. Smith stated that the time had come, in the opinion of those leading out in this movement, for new methods, new plans, new ways of reaching people and meeting the problems presented by modern society. Instead of its being simply an evangelistic campaign, special lines, such as Bible study, missions, boys' work, community extension, social service, and evangelism, are carried forward, each under the direction of a specialist in the team. The programme provides for special platform services, noonday meetings in theatres, and periods for instruction in these various subjects.

To the influence of the campaign work is added that of the publicity given the movement through the press. The leading papers and magazines of that country and England are devoting much space to it.

The movement is lending its influence to the great Federation of Churches movement. The Rev. Robert M. Moore, Pastor of the St. John's M. E. Church, Brooklyn, New York, who was with the team in San Francisco, in his address to men preceding the campaign work, pleaded for a uniting of all religious bodies in one general warfare against sin. One of the things the Men and Religion Movement stands for, he declared, is the putting away of petty differences, and working shoulder to shoulder in preparing the way for the kingdom of Christ. This unity was also forcibly emphasised in an address before the Federation of Churches in San Francisco. He expressed thankfulness that the churches are rapidly leaving "the traditions of the past" behind, that denominational lines are fading, and that a spirit of unity and federation is becoming a reality. This was again mentioned in his address before about 350 leading clergymen and business and professional men gathered at a banquet. There he referred to the attitude of the Men and Religion Movement toward Christianity and Christian work, emphasising its belief in FAITH IN JESUS CHRIST, the POSSIBILITY OF MAKING CERTAIN CHURCH CHANGES TO ADVANTAGE, GOD'S BOOK THE ONLY INFLUENCE WITH WHICH TO REACH MEN, THE RESTORATION OF THE CHRISTIAN SABBATH, REALISM OF RELIGION, SHARING OF RESPONSIBILITY, AND AN IMMINENT, MIGHTY MOVEMENT IN BEHALF OF CHRISTIANITY.

Mr. Raymond Robins, specialist on "social service," also gave a masterly address on this occasion, dwelling at some length on present industrial and social conditions which are unfavourable to the growth of Christianity. His appeal was for Christians to use their strength and influence toward legislation to bring about more favourable conditions.

The Men and Religion Movement is grappling with tremendous problems, and on a large scale. Of its influence and strength Bishop William Ford Nichols says: "It is distinctly a religious stirring, but a movement withal calm, deliberate, always 'getting somewhere.'"

So carefully planned and systematically shaped is it that it might be called 'syndicate religion.'"

And these great problems are being studied and attacked in a most emphatic way. As Dr. Clarence Barber emphasises, this movement is the church militant. It represents the church "doing business" for the Lord. It urges a most progressive campaign. When the campaign in the bay cities closed, it left with the churches a suggestive working programme from which we give the following items:—

The programme comprehends a large amount of work for the boys. The subtitle reads, "A Reasonable Programme for a Local Church Work with Boys Be-

the church before the boy's eyes, to campaign the churches on the responsibility of Christian men and older boys for the leadership boys.

In its aims for a Sunday-school, the Men and Religion Forward Movement offers, among other things, the organisation of a weekly council of all Bible study leaders, teachers, training classes, Bible classes for men, Bible classes for boys, boys' Bible class department. It aims for an increase of membership, an increase in the number of classes, an increase in the efficiency through personal Bible study, and an increased training for class officers and committee men. It seeks to enlist men as leaders in religious education, older boys as leaders for



Fred B. Smith

John L. Alexander

John M. Moore

Raymond Robins

tween 12 and 20 Years." Its object is "to lead and train boys in Christian manhood by a recognition of the boy's four-fold life—physical, social, mental, and spiritual." Luke 2:52.

It plans for the leadership of a strong, Christian man, and adequate supervision, with older boys to lead the younger boys. It accepts the organisation of the church in which the boys may be assembled, organising a boys' Bible class, boys' brotherhood, church club, etc. Its method includes a division of Bible class hour with the physical, social, mental, and spiritual, bound together and vitalised by the Bible study dynamic. The work for the boys is also to reach out between denominations with a programme for inter-church work. This will include an inter-church council of men and boys from each church, to study and promote the fourfold activities of boyhood, to keep

younger boy groups, and men for ministerial, missionary, and social service. It aims to promote family worship, daily Bible reading, pocket Testament league, extension Bible classes, extension of Sunday-schools, decision days in the Sunday-school, systematic Sunday-school visitation, and international six point standard of service for organised Bible class.

It is not important for us to print here all the great motives, plans, and purposes of this movement; but it comprehends a great department of evangelism in which, through the cooperation of men with God, other men are to be saved.

The Men and Religion Forward Movement also takes up community extension work. And it has a strong missionary policy, including education, finance, and service. In its social service for Oakland, Berkeley, and Alameda, it has

made specific recommendations on twenty-five different points, including a social survey and combined city plan and social service programme for Oakland, Berkeley, Alameda; an adequate inspection and enforcement of housing and sanitary code; a Y.W.C.A. building; a down-town centre for men; an investigation of the social cost of the saloon; and provision of public comfort stations, social centres in the public schools, and other substitutes for the social function misused by the liquor interests. And its twenty-fourth recommendation is an investigation of unemployment, and development of a programme that will provide free employment for all persons able to work.

This brief summary may give some idea of the scope of the Men and Religion Movement. Thus far it has touched the lives of thousands of men. The auxiliary forces organised in the cities are at work in many places, and thus the influence spreads to hundreds of smaller cities and towns.

Truly one cannot but be impressed with the influence of this movement, and the fact that it must accomplish many of the things intended by its promoters.

Its promotion of a powerful church confederacy, which, as stated by one or more of the leading speakers, "will make the nation speak" on great questions, such as Sunday observance and others, means a union of Church and State, and this of necessity is loaded with danger.

"WHEN Nelson was asked by his friend Hardy to put on a cloak to hide his stars, which made him a mark for the French sharpshooters, who were huddled in the rigging of the man-of-war, he answered: 'No; in honour I got them, in honour I will wear them, in honour I will die with them, if need be.' And the sun glittered on those stars, and Nelson became a mark for the foe. Duty to Christ is the way to glory. Do not fling on the cloak of compromise, and in a sneaking way hide the uniform that you wear as a child of God. Let it be seen by men, by angels, by devils. 'Put ye on the Lord Jesus Christ.' Let Him be your uniform, your lodestar that will lead you home."

A New Religious-Organisation Movement

By J. O. Corliss

MANY new forms of association are arising with the avowed purpose of assisting society properly to regulate itself. So many combinations of trusts and allied monopolistic schemes have come about in the development of world industries that the interests of the common citizen are being overlooked, in the one great endeavour to build up the influence and authority of the few. This has begotten a class hatred, which has resulted in counter-associations, ostensibly for mutual protection.

It has been felt by many that unless something can be done beyond what lies in the present power of civil government, the situation will develop into a state of anarchy exceeding anything before known. While viewing this threatening social aspect, the real remedy has not been discovered by the wise men of earth. Single tax, socialism, and other worldly schemes of like character have been advocated, and have secured their followers. But these schemes have not reached the root of the trouble, since, when analysed, they also have been seen to rest for their support upon selfishness.

At last the church has come to the conclusion that she is able to produce the needed remedy, and therefore she has set herself to accomplish the end she believes Providence has assigned her; but evidently she has not built in harmony with divine counsel. Could she but see the present situation as Heaven sees it, and apply the remedy offered in the Divine Word, essential progress might be made in the right direction.

It has been thought, however, that could the churches federate, and thereby control legislation, success would be attained. The desired federation came forward, yet the situation in civil affairs has not improved, but rather has grown worse. Now there comes to the front a two years' old organisation, with the formidable title of "Men and Religion Forward Movement." Could this organisation confine itself to the work of leading men to give up the world for Christ, it doubtless would do well; but it has an avowed object which it is feared will

prove detrimental to such commendable operations.

It has started to move the whole of the United States to think along its line of thought. Three principal teams of the brightest minds to be procured are now visiting the larger cities of America, remaining a week or more in each place. For this work previous arrangements are made, and advance advertising is done, so that upon the appearance of a team in any place, a large attendance is on hand from the first of the series of addresses. Besides the night discourses, day institutes are held, in which sub-teams are educated to go out into every rural district, and extend the work of the order to the farthest possible limit.

The closing week of February last found one of the original teams operating in the cities around San Francisco Bay. The object of the movement was clearly set forth by its principal speakers. The space of a limited article is not sufficient to give all that was said concerning it. It is enough to say, perhaps, that this organisation is openly committed to the strengthening of the work that is undertaken by the Federation of Churches. Its sponsors loudly declare that it stands for a Sunday rest upheld and maintained by law. One speaker said that the Men and Religion Forward Movement would make so great a noise in behalf of its demand that the nation would be compelled to speak in its favour.

Another speaker declared in substance that blood would flow before all the work contemplated by the movement should be accomplished, and advised that if any faint-hearted ones were present who desired to have part with the enterprise, they would better have their courage renewed. In all the speeches to which the writer listened, significant sentences were uttered that told of determination to carry forward a most aggressive campaign against all who stand in opposition to any of their designs.

It seems that the enemy of souls is ripening every conceivable scheme, in his final attempt to thwart God's plan of salvation for the human race. He is shrewd enough, too, to clothe all these schemes in a religious garb, in order to deceive the world into a state of hopeful-

ness that the long-desired reign of Christ on the earth is about to begin, through these man-made attempts to wipe the blot of sin from society's escutcheon. How strange that these leaders of would-be reform do not see that their work is just what the prophecies point out as that which will hasten the time of trouble such as has not been since the world began. But because they do not see, an imperative duty rests on the student of prophecy to do everything in his power to inform all who will give attention to the true watchman's voice. Let no one neglect his duty at this time.

The Greatest Rainfall Ever Recorded

THE weather observatory at Manila, says the *Scientific American*, has issued a special bulletin describing the typhoons that caused great damage to public works, crops, houses, and telegraph wires in north central Luzon during the past summer. The occurrence of three typhoons within an interval of twenty-two days was in itself unprecedented, but still more extraordinary was the enormous rainfall that accompanied the first typhoon. During the first four days of the storm the total rainfall recorded at Baguio was 88 inches, 32 inches of which is reported to have fallen during the first twenty-four hours. This typhoon caused great damage to the Benguet Road, the New military highway to Baguio, the summer capital in the mountains. No similar torrential rain has ever been officially registered in any other part of the globe, the next heaviest rainfall, 48 inches in four days, having occurred at Jamaica in 1909.

"JESUS came to save men from sin. He came to seek and to save that which was lost, or strayed away. His whole mission was devoted to the welfare of mankind. We are saved, then, through Christ, by the operation of the Holy Spirit in our hearts cleansing and refining us into His spiritual likeness; for we must be like Him, having His Spirit, or we are not saved through Him."

Union of Churches

THIS is pre-eminently the day of federation. On every hand we see unions of all kinds, and every day the old adage grows more popular, "In union there is strength." This spirit of union has not confined itself to the secular and political world, but is now rapidly invading the realm of religion, and "Church Union" and "Union of Churches" are phrases that often form display headings in the columns of the newspapers.

At first glance it may seem unreasonable to the Christian that there should be so many sects, possessing religious views of greater or less divergency. Christ prayed that His disciples might be *one*, and yet the professed churches of God seem to be in a state of confusion confounded. Hence it is that many well-intentioned Christians think they see light in the endeavour to unite the leading churches of Christendom.

Now it is certainly to be deplored that the professed disciples of Christ should be rent into so many divisions; and in all this division and confusion, in all this Babel, we see the marks of an enemy's hand; for it seems to be the devil's design to introduce into the religious world so much error and confusion that the difficulties in the finding and recognising of truth will be greatly increased, and because of this to lead many weak souls more easily to perdition. Nevertheless, the prayer of the Saviour for unity will ultimately be completely fulfilled, for into the kingdom of God that is so soon to smash in pieces the kingdoms of this world and to take their places, there will be permitted to enter nothing that offends. In that kingdom all will be one with Christ and one with each other.

Unity Among True Disciples

However, it would indeed be a pleasant thing if in this present world as well, Christ's prayer might be realised among all that profess His name—we say "among all that profess His name" because undoubtedly unity exists among all that are truly Christ's disciples, no matter in what churches soever they may

be found. Christ's real disciples, who are imbued with His Spirit and led by His Spirit, will always be found to be one—one in their love for Him, one in their devotion to His cause, one in their desire to serve Him more fully, one in their longing to know His will more completely. They may not all have the same degree of light, nor the same experience in the divine life, but essentially in heart and spirit they are one, and will gladly embrace more truth when it is brought clearly before them. Their path, the Scriptures say, is like "the light of dawn, that shineth more and more unto the perfect day."

The Bible the Only True Basis for Union Among Churches

Christ's real disciples are one: this is an undeniable and a lovely thing. But union of the churches may be a *good* or a *bad* thing—all depends upon the principles upon which that union is based. And it seems to us that the principles upon which the churches are proposing union are altogether wrong. We believe that the only true basis upon which the churches can unite is the Word of God—the Bible. Unless they be united in Christ, their union will surely be unprofitable; and union in Christ is synonymous with union on His Word. Christ and the Word of God are ever in perfect agreement, and to be out of harmony with the one is to be out of harmony with the other. To illustrate: Christ is the *truth*; for He has said, "I am the way, the truth, and the life." And the *Word of God* is *truth*; for we read: "Sanctify them through Thy truth: Thy Word is truth." Truth must always agree with truth; and hence to be fully in harmony with the Word of God is to be fully in harmony with Christ. To illustrate again: The Word of God is the expression of the divine will; and it is clear that one cannot be in harmony with Christ while wilfully and knowingly transgressing His will.

It is absurd for one, while going contrary to the Word of God, to argue that he is being led of the Spirit, for the Spirit has indited the Word, and will

never contradict it. The Bible and the Spirit will always be found in perfect agreement, because the Spirit also is *truth* (1 John 5:6), and the "sword of the Spirit" is the Word. In these days when the intricate, confusing paths of error wind everywhere, and lead anywhere but heavenward, one need never go astray if he will walk in the bright shining of the great beacon light of truth, the Word of God. To use Scriptural phraseology for the testing of falsehood: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

The Proposed Union a Compromise

If it were possible for the churches to lay aside their creeds, their differences, all their preconceived opinions, and taking the Word of God—not their creeds—as the standard, humbly and earnestly ask the Holy Spirit to do what Christ said this heavenly Comforter would do—lead them into all truth, a union and a unity might be realised that would be not only real, but well pleasing to God. But a union of this kind is a sheer impossibility, for the simple reason that the great majority of the adherents of the nominal churches, as is candidly admitted, are believers only in name, not in fact. The Word of God, with the glory of heaven illuminating its pages, stands as the great criterion of all religious truth; the Spirit is willing to lead into all truth: but the flesh will not follow.

It seems to us that the proposed plan for union is of the nature of a *compromise*. The design is so to adjust the various creeds and beliefs as to evolve from them some basis upon which all parties can agree. To achieve this object, mutual concessions must be made, and unfortunately often truth and principle will be conceded. Take, for instance, the Baptist denomination, which has stood so nobly for the Scriptural doctrine of baptism by immersion. At the recent half-yearly session of the Baptist Union held in Melbourne, the president stated that one of the great bars to the union of Baptists with the Presbyterians, Methodists, and Congregationalists, was the ordinances. "Were Baptists," he asked, "prepared to admit the validity of other modes of baptism than by immersion?"

Voices: "No; no." The speaker continued: "The answer must be an emphatic no." A later speaker, one of the leading and most eloquent representatives of the Melbourne Baptist pulpit, said that the president's address "seemed to be a deliberate closing of the door against the other denominations." He asked, "Was baptism everything?" "He believed the Lord meant only His disciples to be baptised, and that baptism meant nothing to any other class of people than believers. They were coming, however, to that higher life of which Christ was the source, to that bigger church of which Christ was the head." (Applause.)

In our opinion unity at the expense of Bible principle is extremely questionable, especially in these days when there is altogether too much depreciating of Bible doctrine. We believe that not one principle of Bible faith should be surrendered. More truth, more truth, should be our desire, and we should fight to the last any tendency to surrender truth already gained. It is of course only right and proper that error should be given up, and gladly so, but one principle of Bible truth—one principle of true doctrine—*never!* God's truth never retreats; it must always advance: a fact that recalls the action of a negro standard-bearer in the American Civil War, who had advanced ahead of his regiment and was ordered to fall back. "No, no," he replied; "these colours never go back: bring up your soldiers!"

Chaining the Word

Again, the proposed union will tie down the Word of God; for by binding themselves about with certain fixed views the united churches will effectually exclude themselves from all new light. We must never forget that the Bible is always before church or creed, and that the light of the Word is constantly advancing. New truth of course never contradicts former truths, but rather amplifies them, and at the same time strongly condemns old errors. But the churches by hedging themselves in by a fixed and delicately-adjusted common creed, containing some unscriptural elements, effectually shut out all new and fuller truth, which in fact would throw their so-called union out of balance. Hence he

who would follow God's Word in all its fulness, would find it necessary to break with the great united but stationary church, which, if it ever rejected truth and began to oppose it, could become a mighty force for evil.

In short, there is as much difference between true union and the quasi-union proposed, as there is between an orchestra well tuned and another considerably out of tune. Better the present state of affairs, we think, than a union false in principle. A. H.

Hope for the Penitent

By Mrs. E. G. White

CHRIST came to manifest the love of God to the world, to draw the hearts of all men to Himself. He said: "And I, if I be lifted up from the earth, will draw all men unto Me." The first step toward salvation is to respond to the drawing of the love of Christ. God sends message after message to men, entreating them to repentance, that He may forgive, and write pardon against their names. Shall there be no repentance? Shall His appeals be unheeded? Shall His overtures of mercy be ignored, and His love utterly rejected? Oh, then, man will cut himself off from the medium through which he may gain life eternal; for God only pardons the penitent. By the manifestation of His love, by the entreating of His Spirit, He woos men to repentance; for repentance is the gift of God, and whom He pardons He first makes penitent. The sweetest joy comes to man through his sincere repentance toward God for the transgression of His law, and through faith in Christ as the sinner's Redeemer and Advocate. It is that men may understand the joy of forgiveness, the peace of God, that Christ draws them through the manifestation of His love. If they respond to His drawing, yielding their hearts to His grace, He will lead them on step by step to a full knowledge of Himself; and this is life eternal.

Christ came to reveal to the sinner the justice and love of God, that He might give repentance to Israel, and remission of sins. When the sinner beholds Jesus lifted up upon the cross, suffering the

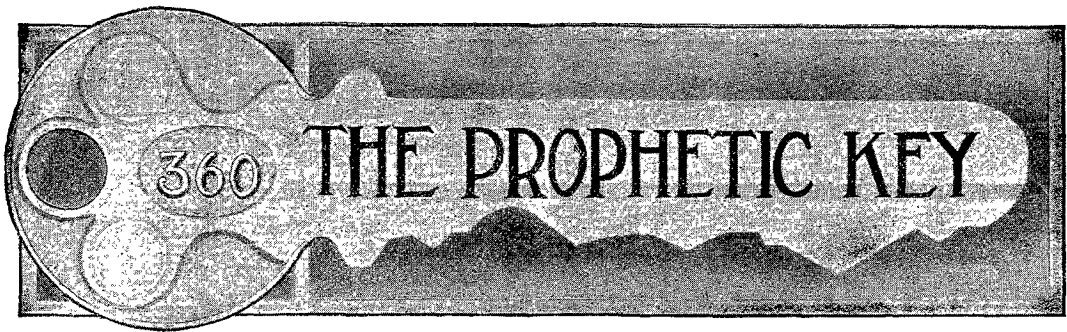
guilt of the transgressor, bearing the penalty of sin; when he beholds God's abhorrence of evil in the fearful manifestation of the death of the cross, and His love for fallen man, he is led to repentance toward God because of his transgression of the law which is holy, and just, and good.

But Satan will not permit a soul to escape from the captivity of sin if by any means he can prevent it. Though all heaven has been poured out in one rich gift—for when God gave His Son, He gave the choicest gift of heaven, and the treasures of heaven are at our command—yet to the repenting soul the enemy will seek to represent God as stern and inexorable, unwilling to pardon the transgressor.

When the enemy comes in like a flood, and seeks to overwhelm you with the thought of your sin, tell him: "I know I am a sinner. If I were not, I could not go to the Saviour, for He says, 'I came not to call the righteous, but sinners to repentance.' And because I am a sinner I am entitled to come to Christ. I am sinful and polluted, but He suffered humiliation and death, and exhausted the curse that belongs to me. I come. I believe. I claim His sure promise, 'Whosoever believeth in Him should not perish, but have everlasting life.'"

Will such a plea, made in contrition of soul, be turned away?—No, never. By the suffering and death of Christ is proved His boundless love to man. He is willing and able to save to the uttermost all that come to God by Him.

Then as a little child come to God, presenting yourself as suppliant at His feet; for we need not ascend into the heavens to bring Jesus down, nor descend into the earth to bring Him up; for He is ever near us. He says: "Behold, I stand at the door, and knock: 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." How willing is Christ to take possession of the soul temple if we will let Him! He is represented as waiting and knocking at the door of the heart. Then why does He not enter? It is because the love of sin has closed the door of the heart. As soon as we consent to give sin up, to acknowledge our guilt, the barrier is removed.



THE most mysterious of the prophetic periods is that found in the seventh chapter of the book of Daniel and the twenty-fifth verse:—

“And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.” 28350 8

As we read over this passage of Scripture these questions naturally come into mind:—

Who is this who would dare to “speak great words against the Most High,” and to “wear out the saints of the Most High,” and to “think to change times and laws”? and, how long a time is covered by this mysterious period, during which this power shall continue to carry on his work against the saints of God?

In order to answer these questions satisfactorily we must refer to some of the preceding verses:—

After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. Dan. 7:7, 8.

In a vision the prophet Daniel beheld “four great beasts.” “The first was like a lion, and had eagle’s wings.” The second was “like to a bear.” The third was “like a leopard.” And the fourth was “dreadful and terrible, and strong exceedingly.” Greatly desiring to know the truth of this vision, Daniel sought for an explanation and received this divine interpretation:—

These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. Dan. 7:17.

The first three of these beasts, the lion, the bear, and the leopard, symbolised respectively, Babylon, Medo-Persia, and Grecia; while the fourth dreadful and terrible beast, which could not be likened to anything in the animal world, represented Rome. 28350 10



As there is a wonderful unanimity of opinion amongst Bible students concerning these symbols, it will be unnecessary for us at this time to offer historical and scriptural proofs in support of this interpretation. To Daniel the fourth beast, or kingdom, and its subsequent history, seemed to be an object of the keenest interest. Having been told that the four symbols represented four kings, or kingdoms, he still desired further information respecting the fourth beast which had ten horns, and particularly of that “little horn” which came up among the

other ten horns, and “before whom there were three of the first horns plucked up by the roots,” and in which “were eyes like the eyes of a man, and a mouth speaking great things,” and “whose look was more stout than his fellows.” Seeing that this power waged war upon God’s people from its rise until the end of this world’s

history, is it any wonder that Daniel desired to know something more of this anti-Christian power? Then he received this additional explanation:—

The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him. Dan. 7:23-27.

For centuries the Roman Empire held the world in subjection to her iron will. But in course of time luxury, immorality, and indolence sapped her vitality, and the city and empire which once was "mistress of the world," became an easy prey to the tall and sturdy barbarians of northern Europe, who poured into her wealthy and luxurious cities, and occupied the most fertile and fairest of her provinces. Gradually Rome succumbed to the ravages of the Gothic invasions, and her broad territories were acquired by her conquerors. At the close of the fifth century ten kingdoms ruled in the place of one, and Europe was never again to be re-united.

But while the Latin nations fell into ruin the Roman Church came through the crisis unscathed. "From the mighty wreck of empire," says Dr. Wylie, "she uprose in all the vigour of youth. She had shared in its grandeur, but she did not share in its fall. She saw the barbaric flood from the north overwhelm southern Europe; but from her lofty seat on the Seven Hills she looked securely down on the deluge that rolled beneath her."

The sagacity of the bishops of Rome brought their church safely through the perils of the fifth century, and the history of those stormy times showed how accurately "the sure word of prophecy" had symbolised the power represented by the "little horn," which had eyes like the

eyes of a man and which "came up among the ten horns," not as an equal, but as a force superior to all its contemporaries. "Whose look was more stout than his fellows," was the description Daniel gave of the appearance of that power which arose on the ruins of the "iron monarchy of Rome." So "stout," indeed, was his appearance that he crowded out, or as the prophecy says, "plucked up by the roots," three of the ten kingdoms which succeeded Rome. This portion of the prophecy is most interesting to the Bible student, because this scripture establishes beyond all question the identity of "the little horn" with the Papacy.

Toward the close of the fifth century the ten kingdoms of Western Europe had successfully established themselves upon the ruins of Rome. But although these barbarian monarchs had nominally accepted Christianity, they would not acknowledge the claims of the Bishop of Rome to be the supreme head of the Christian Church. Christendom was divided upon the question of the Nicæan creed; those who accepted that creed being Roman Catholics, while those who rejected it were Arians. The Heruli, who took possession of Italy in A.D. 476, were Arians, as were also the Ostrogoths, the Burgundians, the Suevi, and the Vandals.

Being bitter enemies to the Roman Catholic Church, the possession of Rome and Italy by an Arian people would be fatal to the supremacy of a Roman Catholic bishop. Says Gibbon, "This irreconcilable difference of religion was a perpetual source of jealousy and hatred; and the reproach of *barbarian* was embittered by the more odious epithet of *heretic*. The heroes of the North, who had submitted with some reluctance to believe that all their ancestors were in hell, were astonished and exasperated to learn that they themselves had only changed the mode of their eternal condemnation."

Ranke, in his "History of the Popes," says, "But she [the church] fell, as was inevitable, into many embarrassments, and found herself in an entirely altered condition. A pagan people took possession of Britain; Arian kings seized the greater part of the remaining West; while the Lombards, long attached to Arianism, and, as neighbours, most dangerous and

hostile, established a powerful sovereignty before the very gates of Rome. The Roman bishops, meanwhile, beset on all sides, exerted themselves with all the prudence and pertinacity which have remained their peculiar attributes, to regain the mastery, at least in their patriarchal diocese." To attain this end "the little horn" with "eyes like the eyes of a man," and "whose look was more stout than his fellows," fomented wars between these barbarian monarchs in the hope of securing their overthrow by leading them to destroy each other, and it was in this way that the Heruli were driven from Italy. Odoacer, king of the Heruli, reserved to himself the privilege of ratifying the election of new popes, and when in A.D. 483 the clergy and the people were assembled for the election of a new pope, an officer of the king appeared upon the scene, and declared that all that had been done was null and void, and ordered the election to begin anew.

This haughty command was unfortunate for Odoacer, and led to his speedy overthrow. But the consideration of the subsequent history of those stormy times must be left for another article.

(To be Continued)

Seed Thoughts

By J. W. Lowe

LOVE suffers reproach without reproaching in return. Hate gives word for word, blow for blow, and seeks only to get revenge.

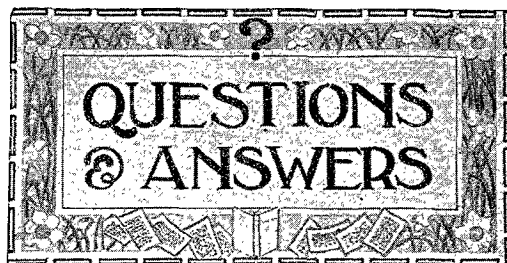
Love returns only good for evil. Hate returns evil for evil, and very often returns evil for good.

True Christians invariably manifest the spirit of love. Professed Christians who do not manifest the spirit of love, are Christians only in name.

God is love; and those who manifest in their lives the spirit of love are born of God.

The disposition to hate has its source in Satan; and all who manifest the spirit of hatred are born of Satan.

Knowing the sources of love and hate, no one need be in doubt as to whose servant he is.



Name and address of correspondent MUST accompany question, not for publication, but as evidence of good faith. It is well to enclose stamp for reply.

23. A TIME PUZZLE.—W.G.T.: Was Jesus three days and three nights in the heart of the earth as He prophesied? Matt. 12:40.

Ans.—Christ was crucified on Friday; He was buried late in the afternoon of the same day, and the resurrection occurred early on the following Sunday. He was therefore in the grave two nights, one whole day, and part of two others—part of Friday and part of Sunday. And yet the Saviour's statement as recorded in Matt. 12:40 did not fail, and this scripture presents no difficulties as soon as one becomes acquainted with the method the Jews followed in counting their days. The Hebrew phrase for a natural day was "evening and morning," or "night and day." Three days and three nights would therefore be three natural days. But the Jews counted part of a day as a whole day, and hence the expression "night and day" could represent only part of a day. Thus Lightfoot says in reference to a statement in the Jerusalem Talmud: "'Rabbi Akiba fixed a *day* for an *onah*, and a *night* for an *onah*.' But the tradition is that Rabbi Eliazar ben Azariah said, '*A day and a night* make an *onah*: and a *part* of the *onah* is as the *whole*.' And a little after, Rabbi Ismael computed a part of the *onah* for the whole.'

There is, however, an excellent example of this mode of reckoning in the book of Esther. Queen Esther sent this message to Mordecai, in the sixth verse of chapter four: "Go, . . . neither eat nor drink *three days, night or day*: . . . and so will I go in unto the king." And in the first verse of the succeeding chapter we read that, "It came to pass on the *third day*, that Esther put on her royal apparel, and stood in the inner court of the King's house." Compare also Matt. 27:63, 64.

Hence Matt. 12:40 can well accord with Matt. 17:22, 23 and other similar scriptures: "The Son of man shall be betrayed into the hands of men: and they shall kill Him, and the *third day* He shall be raised again."

24. LOCUSTS, BREASTPLATES, FIVE MONTHS, ETC.: "A reader of the SIGNS" asks various questions in regard to Revelation 9. As these questions require treatment of a length altogether beyond the limits of this department, we will devote to them one or two special articles. Reference will also be made to the chapter in an article which will be published shortly under the heading of "The Prophetic Key." We draw our readers' special attention to the notice in italic at the head of this question department. Sometimes it is necessary to reply by post, which is impossible when name of inquirer does not accompany question.



By Mrs. L. D. Avery-Stuttle

"The Conclusion of the Whole Matter"

WHAT is the distinguishing mark of God's Israel?—They worship the living God instead of dumb idols. Why are they farthest removed from idolatry?—Because they have been enlightened by the fourth commandment, which is the only one that plainly identifies the true God.

The first, second, and third commands forbid idol-worship, idol-making, and blasphemy; but neither the one nor the other satisfies our mind as to *what* "God" is meant. The author of those three commandments might be Baal or Moloch to the mind of the ignorant and prejudiced heathen. It is the same with the last six. They all speak with authority, but do not tell us by what or whose authority they speak.

But the fourth commandment comes to the rescue. No danger of any misunderstanding after this; no groping in the dark any longer. This command informs us in unmistakable terms just who is speaking, and just who it is that forbids idolatry, and blasphemy, and murder, and Sabbath-breaking, and theft, and all the sins mentioned in that law which is "exceeding broad." Ah, it is the God who "made heaven and earth."

Again I hear some one exclaim: "It seems to be still impossible for you to talk about anything but the law and the Sabbath. I wonder if you will not change the subject, and talk about Christ for a while." I must ask, in reply, if it ever came to the attention of our friend, that the psalmist mentions the law just one hundred and seventy-six times in the 119th Psalm. But I believe that we *have* been talking of Christ, and that the

moral law and the gospel are as inseparably connected as are the Father and the Son. Do you forget that Christ names the keeping of the commandments as the one undeniable proof of our love to Him? You must remember His words: "If ye *love* Me, keep My commandments." How many of them?—four? eight? nine?—Nay, verily. If Christ found it necessary to give ten to mankind, He will be satisfied with nothing short of obedience to them all. And they are "exceeding broad."

Did you know that it is dangerous to refuse to listen to the teaching of those who urge the importance of the ten commandments?

"Dangerous?"—Yes, very dangerous.

"How do I prove that?"—Listen: "He that turneth away his ear from hearing the law, even his prayer shall be abomination."

Then it is well for us, before we ever again bend our knee and take the name of the Almighty upon our lips in prayer—it is well, I say, for us to ask ourselves the questions: "Am I turning away my ear from hearing or my heart from obeying any one of the commandments of God? Am I willing to substitute a man-made commandment for the law of Jehovah? If I am, what virtue can there be in my prayer? Will the Eternal bow His ear to listen to those prayers which He has emphatically declared were an 'abomination?'"

My prayer may be eloquent and learned; it may be long and logical; I may "storm the battlements of heaven" with my logic and my learning; I may cry and shout and leap as long and as noisily and frantically as did the priests of Baal when they screamed, "O Baal,

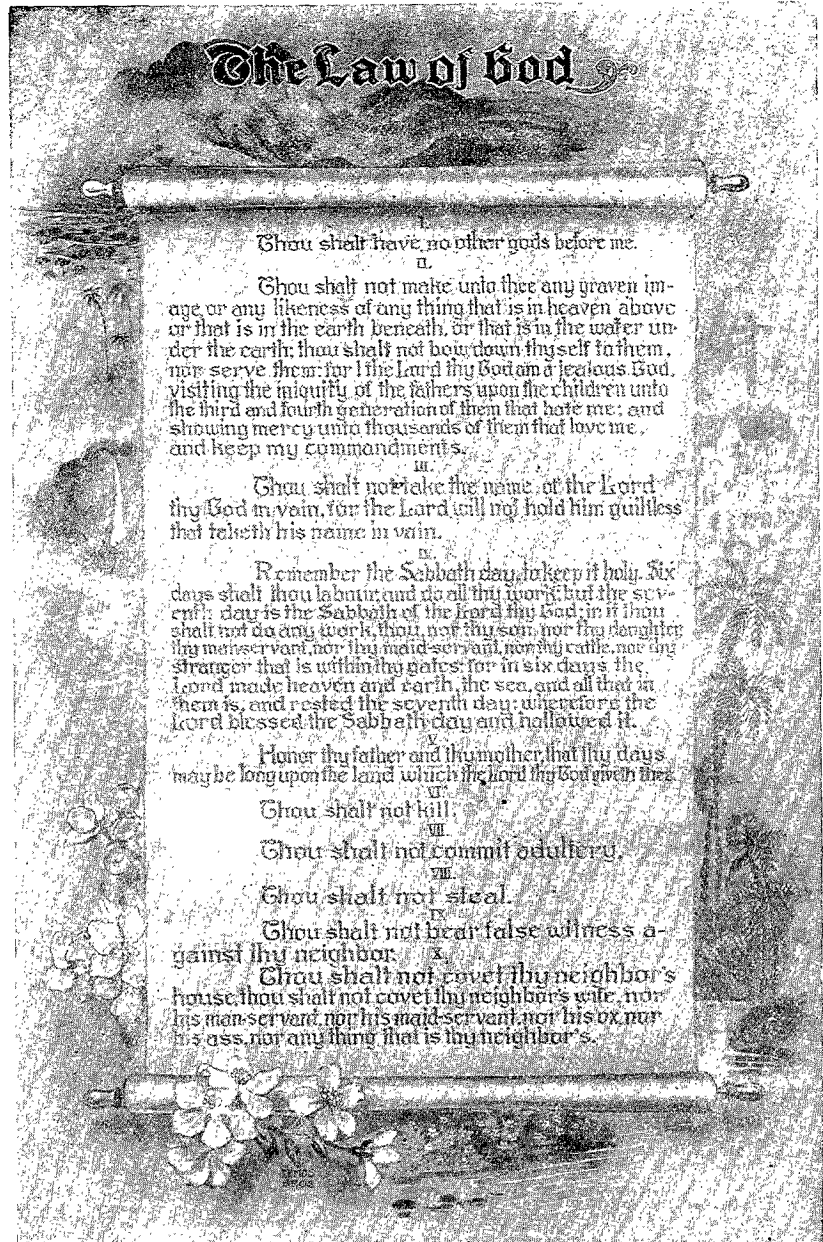
hear us!" but if I am not willing to listen to the claims of God's law, if I watch with blinded eyes and hardened heart the

"man of sin," as he stretches unholy fingers toward God's perfect law, that he may despoil and mutilate that which the Almighty declares "holy and just and good,"—if I watch all this without a protest, I would better close my lips before I offer insult to the Majesty of Heaven by approaching Him with a prayer that He has declared "abominable."

"Well," you say, "that's pretty strong language." Granted; it is; the language of inspiration is generally strong. But those words are not mine; they are the words of God.

Now, in summing up: We have spoken of the unchangeable character of God's law,—that not one jot or tittle can pass from it; we have discussed and proved its reasonableness; we have shown that the Almighty means what He says, and that He is particular; we have found what the New Testament says on the subject; and we have pleaded, with all

sincerity of heart, the vital necessity of obedience. We have also driven to quarry that power whose boastful as-



sumption led it to mutilate that law which the Almighty engraved upon tablets of enduring stone; we have discovered the work of the arch-enemy, as he undertakes to stamp into the dust of

oblivion the seal of the living God that he may root out the knowledge of the Creator from the very world which He created; and as we have seen all this, we have uttered a protest.

O, it pays, it pays gloriously, to obey God. Some day, not very far from this, all the little "objections" which we so often hear, about the "inconvenience" of obeying the fourth command, and about the "round world," and "lost time," and a thousand and one like excuses, will seem, O, so vain and foolish, when we stand before the great Lawgiver to be judged by that holy law which we have knowingly trodden underfoot.

Finally, listen: these are not my words; they are the words of the Eternal:—

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 13, 14.

One of the Many Places Where It is Hard to Get a Bible

IN all places where Romanism is dominant it is hard to get a Bible. On the French shore of the beautiful Lake of Geneva lies a district in scarcely less than heathen darkness, where gospel truth is unknown, for the Bible is a forbidden book. Some rays of light, however, are beginning to penetrate the gloom, and to one of the workers of the Mission Evangélique at Thonon came the touching request, from a poor village inn-keeper, for a large-print Bible to supply the place of one confiscated by the priest. To buy one at a shop was impossible, for no bookseller in Thonon dares risk his trade by exposing Bibles for sale. After two unsuccessful attempts the worker found the man at home. He told how it was four years since he had been robbed of his treasure, and his delight and gratitude at again possessing a Bible were extreme. He said he had now found a safe hiding-place for it, and that he intended reading it with two or three comrades.—*Selected.*

Signals on Life's Track

By Pearl Waggoner

'Twas at a railway junction, 'neath a city's thoroughfare:
As far almost as eye could reach, tracks, tracks were everywhere.
Said one who watched the trains go by, then vanish in the night,
"With all this medley here of rails, how can they know the right?"

Then, glancing t'ward the tower-house man,—“A master mind it takes,”
The answer came, “to guard against confusion and mistakes;
He knows each line, and can direct with sure, unerring ease,—
Familiar with them all as is a player with his keys.”

It fell as benediction on a heart which, lo, for days
Felt plunged in darkness, and to whom life seemed a puzzling maze;
Ah, yes! there's still a Master Mind in Heav'n's watch-tower above,
Who guides amid earth's tangled tracks in wisdom and in love.

His hand is on the switchboard; if the signals read:
“Straight on,”
'Tis well; and not a road there is but Christ before has gone.
Or if a turn is shown 'gainst which our human wills would cry,
Then that alone the way can be where peace and safety lie.

And if some signal comes not, though to finite mind it seems
'Twould be the best and lead toward the land of cherished dreams,
Yet wait for it, nor run before, nor think He has forgot;
He knows the ending from the start, and guides each human lot.

Or if our train but slowly moves, or, sidetracked standeth still,
While some flash by,—yet each one has a purpose to fulfil.
What good would be the railway, what its use to man, unless
Some trains should run besides the through, or thundering express?

He does not leave us all alone our future way to choose:
He knows the dark and devious tracks our minds would oft confuse.
But if we follow all the way the guidings of His hand,
We'll safely reach our journey's end,—fair Canaan's promised land.

Oh for a singleness of heart, and for a seeing eye
Each sign He sends us to discern, and pass no signal by!
Oh, for a faith to trust Him, be the signals what they may,—
To trust His wisdom as supreme, and trusting, to obey.



The Message of the Flowers

My garden is planted with beautiful flowers
Of pink and white, purple and blue;
Each one has a message so fair and so sweet
I'm going to tell it to you.

The roses are pink, and they bid us to love
All people wherever we go;
To speak words of kindness and do deeds so fair
That others will happier grow.

The lilies so sweet in their soft, snowy robes
All whisper: "Oh, blessed are they
That live pure in heart and in thought and in deed,
For they shall see God some glad day."

The violets purple are modest and shy,
Their dress is so simple and plain;
Their message is this: "Think of others, my dear,
And do not be selfish and vain."

Forget-me-nots tell us that we should be true,
And not forget Jesus so dear,
Who gave us the roses and lilies of white—
The beautiful flowers of cheer.

—Selected.

The Great Gift

IT was a beautiful piece of work, woven by Zonia's great-grandmother, long before the days of factories and flying looms. It was hand-woven in dazzling squares and intricate webs and correct circles. The blue was as dark and unfadable as the midnight skies; the white was as lustrous as the silver of its stars.

When Zonia's mother married and went to the log cabin on the top of Big Hill, the coverlet had gone with her as her one valuable possession. Her children, as they grew older, admired this thing of beauty, when it was displayed on state occasions.

When Zonia's mother died, twelve of the children were already married and settled in other log cabins on other hills. The coverlet, which constituted all of Pecky McCone's earthly possessions,

could not be divided among the thirteen without impairing its usefulness and robbing the stars of their lustre.

"I'll give it to Zonia," decided the failing mother; "the rest of you have homes of your own, and husbands. Zonia has only her two hands. Great-grandmother's coverlet shall go to her."

The daughters-in-law grumbled a little to themselves. "She has no home. What does she want with a coverlet?" As an afterthought they comforted themselves with the idea that whoever Zonia lived with would possess the family treasure.

But when the funeral was over, and the cabin passed into the hands of strangers, the grumbling sisters-in-law and sisters were surprised again. Contrary to their expectations, Zonia did not settle down to take up the thankless burden of rearing their children and tilling their fields. When September came, and the mountains were arrayed in a festive dress of gold and crimson, Zonia packed her few belongings, the coverlet with the rest, and bade them good-bye.

"I always wanted to go to school, but never had the chance. Now I'm going," she announced calmly when the brothers and sisters gathered to expostulate with her for leaving the mountains. "Solong as mother lived, I had to take care of her; but she's gone now, and I'm by myself. There's nothing to hinder.

"There's a college for mountain folk not far from here. I wrote to the president, and he promised me work enough in the kitchen of Ladies' Hall to pay all my expenses. The work won't be any harder than what I do at home, and I'll have time to get my lessons besides. If I keep my health, I'll be a school-teacher after a while. I don't want to be a burden on any of you. I'm only twenty years old, plenty young enough the president wrote. So worry no more about it. I'm going.

"Bill Peg took my box yesterday: and John Pretty said if I'd come there to-night, I could go with him in the morning. I'll write when I get there. Good-bye."

(To be continued)

"It is the second word that makes the quarrel."



We send out no papers that have not been ordered; if persons receive THE SIGNS OF THE TIMES without ordering, it is sent to them by some friend, and they will not be called upon to pay.

PRICE, PAYABLE IN ADVANCE.

For 12 months, post free in the Commonwealth and N.Z. - 4/6
 For 6 months, post free in the Commonwealth and N.Z. - 2/6
 For 3 months, post free in the Commonwealth and N.Z. - 1/6

To other countries in the Postal Union 8/6
 Single copies, postage extra 1d.

All orders sent direct to the publishers or their agents, either for single subscriptions or for clubs, must be accompanied by cash.

SIGNS PUBLISHING COMPANY, LTD., Melbourne and Warburton, Victoria, Australia.

When Forwarding Money Orders or Postal Notes, please make same payable to SIGNS PUBLISHING COMPANY LIMITED, WARBURTON, and not to individuals. All remittances from New Zealand should be in the form of Money Orders, as Postal Notes or stamps are not negotiable in the Commonwealth.

OUR GENERAL AGENTS

Victoria and Tasmania Tract Society, Gordon St., Toorak, Melb.
 N.S.W. Tract Society, "Tereora," The Avenue, Strathfield.
 Queensland Tract Society, 186 Edward Street, Brisbane.
 South Australian Tract Society, 79 Grote Street, Adelaide.
 West Australian Tract Society, 103 William Street, Perth.
 N. Z. Tract Society, Box 6, Post Office, Lower Hutt, N. Z.

A DIVER at Toulon had a terrible experience under the sea, being seized by a giant octopus, and held fast. He was hauled to the surface unconscious.

AN enormous meteor passed over Goulburn recently. It was followed by a long ribbon of sparks. The meteor burst with a terrific explosion, which caused buildings to shake. Windows rattled, and doors were jarred.

IN an address on Southern Nigeria before the R.G.S., Mr. A. E. Kitson spoke of the value of the phonograph to explorers conducting a mineral survey. "It won over truculent or unfriendly people, and induced them to supply the food and shelter they had previously refused."

AN instrument called a "melograph" has been invented by a Swedish scientist, which automatically writes music. When a piece of music is played the melograph records the sounds on a chemically-prepared ribbon. The recorded piece may then be read like ordinary Morse signals. Not only are the notes recorded, but the phrasing and expression as well.

THE English Board of Trade has issued a report of all the strikes and lockouts during 1911 in which it was concerned. The number of these in which the Board took any action was ninety-two, the previous highest number being only sixty-seven, in 1910. Of these ninety-two, fifty-seven meant a stoppage of work, involving 565,000 work-people, another record. This record, will, however, be

altogether broken by 1912. Although there are now 293 conciliation boards in different parts of the kingdom, there seems to be more resort to strikes than ever.

THE *Aurora*, belonging to the Mawson expedition, is at present searching for the Royal Company Islands. There are four of them, and they were sighted twice by whalers, and were placed on the Admiralty chart. Since then the position assigned to them has been sailed over several times, and consequently they have been wiped off the chart. Capt. Davis, of the *Aurora*, when taking the *Nimrod* to England four years ago, searched for these islands, but without result. Later he obtained a French chart, which places them 100 miles to the eastward of the spot in the Admiralty chart. He now intends to make an exhaustive investigation, as the Federal Government would welcome the rediscovery of these islands as an ideal site for a weather station. For many months the Federal Weather Bureau have been receiving daily weather reports from Macquarie Island by wireless from Mr. Ainsworth, who is a member of the Mawson expedition. Quite recently the New Zealand Government made an application for a similar service, and consequently similar reports are being forwarded to the Government wireless station at Wellington.

AT the foot of the cliff over against the Castle Merriem, away down 80 ft. below the surface of the Adriatic, there is a little bit of a crevice that has been cut in the cliff, and down in that cleft there are, says *The Sunday at Home*, some of the most priceless pearls that are known. They belong to an archduchess. They had not been worn for a long time, and experts decided that the only thing that could bring back their brilliancy was to give them this prolonged bath in the sea. And these experts say that these pearls which had gone "sick" are coming back to their old brilliancy.

The Warburton Sanitarium

Is situated in an ideal locality, 48 miles from Melbourne, where the natural advantages, both climatic and scenic, are all that could be desired.

Diseases of all kinds (except infectious cases) are treated by methods which have been wonderfully successful in curing even many so-called incurable complaints. Persons requiring a rest will derive much benefit from the invigorating mountain air and the charming scenery of this popular resort.

Dr. W. HOWARD JAMES, Medical Superintendent.

Terms and particulars may be obtained from Manager,

The SANITARIUM, Warburton, Victoria.

Published by the Signs Publishing Co. Ltd., Melbourne, printed at Warburton, and registered as a newspaper in Victoria.